A SUSTAINABLE LIVELIHOODS ANALYSIS OF TWO COMMUNITY PARTNERSHIPS IN LESOTHO

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ABSTRACT

This study investigated two community partnerships in Lesotho, focusing on how they sustained themselves for improved livelihoods. It explored the ways in which the partnerships of Matelile Tajane Community Development Trust (MTCDT) and Jire Provides Cooperative (JPC) operated in order to improve their livelihoods and address poverty. The study in particular aimed at assessing the extent to which the partnerships followed the Lesotho Government's smart partnership principles of trust and reciprocity, networking and sharing a common goal. These principles resonated with social capital concepts which are a strong feature in the sustainable livelihoods framework, as advocated by the UK Department for International Development.

The sustainable livelihoods framework (SLF) and the social capital theories were therefore used to guide the analysis of the study. This study was an instrumental comparative case study design using a qualitative approach and interpretative paradigm. Purposive sampling of 45 participants was used. The participants were the partnership members of the MTCDT and the JPC, community members staying close to the partnerships, community leaders, and service provision officers within the areas of Ha Seeiso and Masianokeng.

Multiple data collection sources were used. These were the transect walk, focus group discussion, interviews, observation and documentary analysis. Data collected through interviews was used to triangulate the primary data from other sources. This was done in order to verify the collected information. A content analysis method was used through engaging inductive and deductive approaches to analysing data.

The findings revealed that the larger partnership, MTCDT, used linking and bridging social capital to network and access resources, assist and support vulnerable groups like the orphans, HIV and AIDS affected people with their requirements. The smaller partnership, JPC, focused more on bonding social capital to expand its relationships to family members so that they could assist each other. To a lesser extent it developed linking social capital networks to assist the disadvantaged groups to access services like medical check-ups and issuing of national identification cards.

The findings highlighted that the partnership which was able to utilise more linking social capital was better able to diversify and sustain livelihoods compared to the smaller bonding social capital partnership. In addition the MTDCT emphasised that the role of self-

determination in achieving goals was an important asset in itself. The sustainable livelihoods literature did not appear to examine the role of self-determination or the different forms of social capital in this way or link it significantly to lifelong learning.

However, a significant finding across both partnerships was that the element of trust in relation to financial interactions proved inadequate in both case studies. This meant that while the foundations for social capital were evident they were not fully utilised.

There were also vulnerabilities which both partnerships were unable to overcome, such as unemployment which contributed to community youths becoming drunkards.

One recommendation, therefore, was that smart partnerships should focus on a broader and more diversified range of social capital networks. A second recommendation was that considerable education and training work needed to be done to improve the understanding of how financial trustworthiness must form the basis for reciprocity. The four De Lors (1996) pillars of lifelong learning, which include the pillar learning to live together, were deemed to be relevant here. Recommendations for training included management of partnerships, dialogue, communication skills and conflict management. A second pillar, learning to do, was also relevant because it enhanced the partnerships' skills for income generation. Such training could include sand-stone mining for the MTCDT, while the JPC required knowledge of broiler production and how to produce animal feeds.

DECLARATION

I, **MANKOPANE V. MAKHETHA**, declare that:

The research reported in this thesis, except where otherwise indicated, is my original research. This thesis has not been submitted for any degree or examination at any other university.

This thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

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This thesis does not contain text, graphics or tables copied and pasted from the internet, unless specifically acknowledged, with the source being detailed in the thesis and in the References section.

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LIST OF ACRONYMS

AIDS	–	Acquired Immuno Deficiency Syndrome
AKRSP	–	Aga Khan Rural Support Programme
ATPS	–	African Technology Policy Studies
BAP	–	Basutoland African Party
BAPOFA	–	Bokaota Poultry Farmers Association
BCP	–	Basutoland Congress Party
BNP	–	Basutoland National Party
BPA	–	Basutoland Progressive Association
CDW	–	Community Development Worker
CPTM	–	Commonwealth Partnership for Technology Management
DoPPOD	–	Department of Piggery Production in Quthing District
EFA	–	Education for All
ESD	–	Education for Sustainable Development
GDP	–	Gross Domestic Products
HDI	–	Human Development Index
HIV	–	Human Immuno-Deficiency Virus
ICT	–	Information Communication Technology
IEMS	–	Institute of Extra Mural Studies
IFAD	–	International Fund for Agricultural Development
IMF	–	International Monetary Fund

JPC	–	Jire Provides Cooperatives
LLB	–	Lekhotla la Bafo (Council of Commoners)
LLT	–	Lekhotla la Toka (Council of Justice)
MDGs	–	Millennium Development Goals
LSPH	–	Lesotho Smart Partnership Hub
MFP	–	Marematlou Freedom Party
MTCDT	–	MatelileTajane Community Development Trust
NEPAD	–	New Partnership for Africa's Development
NSDP	–	National Strategic Development Plan
PRS	–	Poverty Reduction Strategy
RET	–	Research Experiences of Teachers
SACU	–	Southern African Community Union
SLF	-	Sustainable Livelihoods Framework
SPM	–	Smart Partnership Movement
UN	–	United Nations
UNDESD	–	United Nations Decade of Education for Sustainable Development
UNDP	–	United Nations Development Programme
UNESCO	–	United Nations Educational Scientific and Cultural Organisation

UoM	–	University of Memphis
UYDEL	–	Uganda Youth Development Link
WFP	–	World Food Programme

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CHAPTER ONE: BACKGROUND

1.1. Introduction

The people in Africa are used to working together, as expressed by the concept of '*ubuntu*' to address their social, environmental, political and economic issues (Smith 1998). As such the founder of the Basotho Nation, Moshoeshoe I (the First), encouraged the Basotho to work together (Ntimo-Makara 1996). This caused the Basotho to become self-reliant and even export grain to neighbouring countries (Mahanetsa and Sebatane 1994: 99). However, in the more recent context of high poverty levels and government's introduction of smart partnership principles that further encourage collective work and mutual support (Lesotho Smart Partnership Hub 2004), this study examines how two community partnerships in Lesotho have worked together for improved livelihoods.

This chapter introduces the purpose of the study and explains the background information of Lesotho. The chapter focuses on: poverty; the legal frameworks that support eradication of poverty from global and continental to national level; the history of smart partnership in Lesotho, focusing on pre-colonial, colonial and post-independence eras; the sustainable livelihoods framework (SLF) and the social capital theory; definition of terms; and the outline of the study.

1.1.1. The purpose of the study

The purpose of this study was to explore ways in which two community partnerhsips in Lesotho sustained themselves for improved livelihoods. This included examining how members related to each other and networked with community members in an effort to reduce poverty. This study helped to explain the extent to which the identified smart partnership members interacted with their community members and external organisations in assisting vulnerable groups and community members to address poverty. In order to achieve the purpose of the study the following research questions were used:

1. In what ways do partnership and community members interact for their mutual benefit?
    a. What strategies are employed by the two partnerships to drive sustainable livelihood projects?
    b. In what ways do the two partnerships sustain themselves through improved livelihoods?

c. To what extent do the two partnerships apply smart partnership principles to drive for sustainable livelihood projects?

2. How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?

3. What education and training interventions do partnership members need to improve their livelihoods outcomes?

1.1.2. Motivation for the study

The study on smart partnerships in Lesotho was undertaken while the researcher was working in the Lesotho Smart Partnership Hub (LSPH) as a coordinator of smart partnership activities with relevant government ministries and NGOs. The researcher has worked as a Coordinator since November 2005. The role of the LSPH is to promote the development of smart partnerships in order to address economic, social, environmental and political issues. The LSPH coordinates the activities of smart partnerships with relevant organisations. Based on the training needs of smart partnerships, the hub facilitates execution of such training. The LSPH uses dialogue as a strategy to develop smart partnerships. This study, by using a sustainable livelihoods analysis of community partnerships in Lesotho, has helped to reveal information that informed the smart partnership policy on how smart partnership members interacted with community members in order to address their community challenges, and has identified training gaps required by partnership members for the improvement of livelihoods outcomes as a way of overcoming poverty.

1.1.3. The rationale for the study

The rationale behind this study was the need to explore ways in which community partnerships in Lesotho sustained themselves for improved livelihoods. The findings from the two partnerships of the MTCDT and the JPC will assist the Lesotho Smart Partnership Hub in making informed decisions on how to assist the nation's smart partnerships and identify areas to coordinate for improvement.

1.1.4. Problem statement

The smart partnership concept was introduced in Lesotho in 2000 but although its aims were to reduce poverty and improve livelihoods, the national statistics and human development indicators do not reveal any substantial improvement in reduced poverty levels. This raises the question of how existing smart partnerhsips operate and what challenges they face which hinder their ability to improve their livelihoods? To date no in-depth study has been undertaken to

explore partnership relationships and the extent to which they have been following concept principles. This study was thus undertaken to address this issue.

1.2. Background Information on Lesotho

Lesotho is a small mountainous country that is surrounded by the Republic of South Africa. It is 30355 square kilometres, with a populationof 1.8 million. Lesotho is divided into four agro-ecological zones, the Lowlands, Foothills, Senqu River Valley and Mountain zone (Bureau of Statistics 2009). The mountain districts of Mokhotlong, ThabaTseka and Qacha's Nek are covered by the Maluti Drakensburg range, which is 1500 to 3500 metres above sea level. Its arable land has decreased to less than 10 per cent due to soil erosion and land degradation that has been caused by intensive water run-off and low infiltration rates (Malephane 2002: 375; UNDP Lesotho 2017: 65). This status has affected agricultural production negatively. The country has a temperate climate characterised by warm, moist summers and cold, dry winters. In winter snow is common in Lesotho, especially between June and August. The annual rainfall in Lesotho is 700 to 800mm.

The country is divided into ten administrative districts. The economy of the country depends on remittances to Lesotho from workers employed in the South African mines. "South African mines once provided over 100000 jobs for the Basotho", and its remittances improved the economy of Lesotho (MoDP 2016: 5). However, the retrenchments of the Basotho in the mines of South Africa have contributed to the suffering of their affected families, especially in the rural areas of Lesotho (African Development Bank Group 2013; MoDP 2016).

Lesotho's economy also depends on exported products like textiles, diamonds, water and electricity. The garment sector plays a major role as it employs between 45472 and 49390 people, engaged in leather, footwear, textile and clothing production (Wade 2019). Lesotho relies on the South African Customs Union (SACU) revenue to finance "60 per cent of the national budget" (UNDP Lesotho 2017; World Bank 2002: 2) as it is still not self-reliant. Besides these, the Basotho depend onagricultural products for subsistence farming, even though production has declined due to a number of challenges like prolonged drought, frost, floods, excessive water-logging and soil erosion (Bureau of Statistics 2011: 10). About 70 per cent of the Basotho get their living from agricultural products (UNDP Lesotho 2017: 4) like maize, wheat, sorghum, peas, beans and potatoes. The unemployment rate in Lesotho is 32.8 per cent and it is higher among women and the youth at 39.7 percent and 32.3 percent respectively (Ministry of Development Planning MoDP 2018). About 75 percent of

unemployed Basotho live in rural areas (Ministry of Development Planning 2016: 3). Most of those affected are female-headed households (MoDP 2018), as such poverty affects them. The challenges that affect Lesotho are HIV and AIDS, unemployment, climatic changes, land degradation, poverty and hunger, among others. Mensah (2012: 51) indicated that in 1990, 126 000 and then in 2010 41 000 Basotho men were retrenched from the mines of South Africa. This had a negative impact on the retrenched and their families. They were psychologically affected and the businesses they engaged in after retrenchment collapsed because of lack of knowledge and skills (Morojele and Maphosa 2013: 100).

1.2.1. Poverty trends in Lesotho

Poverty is exacerbated in Lesotho byclimatic changes which affect agriculture adversely, especially in rural areas where people relyalmost entirely on agriculture. The decrease of the Basotho mineworkers'remittances has contributed to poverty for most rural people. There is high unemployment, contributing towards increasing poverty due to inadequate diversification of the industries in Lesotho (Ministry of Development Planning 2018: 1). These are just some of the reasons why the economy of Lesotho isunstable. This has caused Lesotho to be ranked as one of the least developed countries in the world. Below is table 1 showing the trends of Lesotho in recent years in human development index.

Table 1.1 –Lesotho trends in human development index

Year	Lesotho rank	Number of countries
2012	156	177
2013	160	187
2015	162	187
2017	100	190
2018	159	189

(source UNDP reports)

Lesotho was positioned 156 out of 177 countries in 2012 (Ministry of Finance and Development Planning 2012: 21). The UN Lesotho and Government of Lesotho (GOL) (2013) indicated that the Human Development Index (HDI) for Lesotho ranked the country at 160 out of 187 countries, while the UNDP (2015) showed that Lesotho's HDI went down further, since it then ranked 162 out of 187 countries by 2015. The UNDP (2015: 26) indicated that 56.6 per cent of Lesotho's population was living below the poverty line of $1.25 per day. The UNDP report further indicated that the population suffered more from income poverty than from

deprivations in health care and education. Although the UN Lesotho (2017) report, stated that Lesotho was ranked 100 out of 190 countries in the human development index (HDI) in 2017, with a Gini co-efficient of 0.53, the UNDP (2018) identified Lesotho's ranking as 159 out of 189 countries, which meant that it was once again on a downward trajectory and was still positioned in the low-income category. The statistical data did not show any improvement in poverty status and suggested it was worsening every year. As such there is a need for action.

1.2.2. Poverty in Lesotho

Preece (2010; 2013), Tim and Thomas (1990) and the UNDP Lesotho (2007) define poverty similarly as the state at which people require assistance when their household income does not allow for life needs like food, health and education. This refers to income which is below the national average proportion per household (less than $1- $2 per day). Sen (1999: 87-88) added a new dimension to this understanding by saying poverty is "capability deprivation", which refers to people's denial of freedom to use or access any opportunities. They are disadvantaged in terms of self-development and participation in developmental activities; and as such they remain poor.

In analysing Lesotho, UN Lesotho (2017) indicates that the poor people in Lesotho are comprised of the youth, children and women who are unable to access their basic rights, decent shelter, education, food, health and information. The report further states that the World Bank indicates that Lesotho's poverty is not only high, but its extent has increased overtime. The inequalities are high and cut across ecological zones in rural/urban aspects, where gender, class and age differences are widening. The wealthiest households are concentrated in urban areas and the population in Mokhotlong and ThabaTseka (53 per cent of the country's population) are the poorest in Lesotho. UN Lesotho (2017) indicated that in 2015 the World Bank stated that the national poverty rate for Lesotho in 2010 in the urban areas was 39.6 per cent, while in the rural areas it ranked at 61.2 per cent. The unemployment rate in 2017 was reported to be 33 per cent (male 26.2 per cent, female 39.7 per cent). Formal employment was limited to about 10 per cent of the labour force, with most workers depending on subsistence agriculture. In order to address poverty a number of legal frameworks were developed.

1.3. Legal frameworks

The legal frameworks presented are divided into global, continental and national legal frameworks.

1.3.1. Global legal frameworks

Under global legal frameworks, the Millennium Development Goals (MDGs), Sustainable Development Goals (SDGs) Education for all (EFA) and the United Nations Decade of Education for Sustainable Development 2005-2014 (UNDESD) are presented.

Millennnium Development Goals and the Sustainable Development Goals

The United Nations, of which Lesotho is part, adopted the Millennium Declaration and Education for All (EFA) goals in the year 2000 (UNDP 2010: 12) to address global challenges. The Millennium Declaration had eight goals to address, of which, eradication of extreme poverty was one. The UNDP (2010) targeted cutting by one third, the proportion of people who lived below the poverty line by 2015. In 2015 the MDGs implementation came to an end and the Sustainable Development Goals (SDGs) were developed. The SDGs consist of 17 goals to be implemented, and the eradication of extreme poverty was identified as the first goal (Goal One). To achieve Goal One the UN Lesotho (2017: 9) aims by 2030, to have eradicated extreme poverty for all people everywhere, and measures poverty as people living on less than $1.25 a day. Though the UN used $1.25 as the consumption measurement for a person said to be in extreme poverty, it changed to $1.90 international dollars per day (Roser and Ortiz-Ospina2019). The other international policy adopted by the United Nations was the policy on Education for All.

Education for All

The Education for All policy was adopted by the United Nations in order to improve the level of education of people. In addressing education the UN (2017: 9) aims to "by 2030 ensure that all girls and boys complete free, equitable and quality primary and secondary school education, leading to relevant and effective learning outcomes". The UN aims at supporting countries so that pupils acquire formal learning at no cost from primary to secondary education level, so that there is a high class attendance rate without drop-outs. In order to improve education in Lesotho the UN started supporting Lesotho in 2000 and introduced free and compulsory education in primary schools. This support helped many children who were unable to go to school.

The goals for the eradication of extreme poverty and provision of education complement each other. Education is a key tool towards prosperity. Education helps create self-awareness, self-liberation, self-confidence, self-development, self-reliance and self-actualisation. "It opens doors and expands opportunities and freedoms for sustainable development" (UNDP 2010: 1). As a way to give guidance on how education should be applied, the United Nations Decade of

Education for Sustainable Development (2005-2014) policy was also adopted by United Nations countries.

United Nations Decade of Education for Sustainable Development 2005-2014 (UNDESD)

UNESCO (2004: 19) indicated that countries require Poverty Reduction Strategy Papers in order to guide planning and execution of poverty reduction. In its promotion of education for sustainable development (ESD) it encourages the expansion of education for women and school drop-outs as part of life-long learning. The role of the UNDESD is to "facilitate links, dialoguing, networking, exchange and interaction among stakeholders in community-based organisations and civil society groups" (UNESCO 2004: 23). The notion of partnering once more becomes a key focus of this document. All these are promoted in order to share ideas, information and experiences to eradicate poverty. African countries decided to meet on a continental basis, to share ideas and plan their continent's progress together.

1.3.2. Continental frameworks

The policies presented here are the New Partnership for Africa's Development (NEPAD), Agenda 2063 and Agenda 2030.

NEPAD

For the implementation of the MDGs and EFA African leaders found it necessary to plan collectively in order to help each other, since they shared the same experience of being "impoverished by the colonialists", where "Africa's resources like cheap labour and raw materials were supplied internationally without value addition", (NEPAD 2001: 5). As such the NEPAD policy was developed in order to encourage African countries to collectively take responsibility for their own development. The objectives of the policy were to "eradicate poverty in countries and among women, empowerment of the poor on poverty reduction strategies and to support existing poverty reduction strategies", (NEPAD 2001: 5). Combined action plans were developed. Amongst the suggested actions were: "development of country plans for assessment of poverty reduction impact before and after implementation, to work with the World Bank, the International Monetary Fund (IMF), the African Development Bank, UN agencies and to decentralise services", (NEPAD 2001: 29). The notion of poverty reduction has clearly been used by African countries in their development planning, based on the actions agreed on by country leaders. Each country developed national frameworks that would pursue the implementation of global goals.

Agenda 2063

Agenda 2063 is the policy that has been developed by African countries based on the Pan African vision which says, Africa shall be, "an integrated, prosperous and peaceful Africa, driven by its own citizens and representing a dynamic force in the international arena" (African Union Commission 2015: 1). It is intended to achieve the following objectives:

- A prosperous Africa based on inclusive growth and sustainable development.
- An integrated continent, politically united and based on the ideals of Pan-Africanism.
- And the vision of Africa's Renaissance.
- An Africa of good governance, democracy, respect for human rights, justice and the rule of law.
- A peaceful and secure Africa.
- An Africa with a strong cultural identity, common heritage, shared values and ethics.
- An Africa whose development is people-driven, relying on the potential of African people, especially its women and youth, caring for children.
- Africa as a strong, united, resilient and influential global player and partner (African Union Commission 2015: 2).

The African countries agreed to achieve the above objectives by 2063. As such each country had to develop its own legal frameworks to implement the global UN goals.

1.3.3. Legal frameworks in Lesotho

Lesotho developed its own national frameworks in order to give direction towards the application of the goals. These are the Lesotho Vision 2020, the Poverty Reduction Strategy 2004/05 – 2006/07 (PRS), the National Strategic Development Plan (NSDP) 2012/13 – 2016/17 (NSDP) and the NSDP II 2018 /19 – 2022 / 23 which was developed to fill the gaps from the first NSDP.

Lesotho Vision 2020

Lesotho's Vision 2020 is a policy that gives the Basotho nation the direction in which the country has to focus for its future. It directs the strategic plans. The vision says:

> *By the year 2020, Lesotho shall be a united and prosperous nation at peace with itself and its neighbours. It shall have a healthy and well-developed human resource base.*

> *Its economy will be strong, its environment well-managed and its technology well-established* (Ministry of Finance and Development Planning MoFDP 2004: 4).

At the date of completing this thesis in 2019, the Lesotho Government hoped that by the year 2020 the stated key pillars will have been achieved, provided there are the required resources. The above mentioned statistics suggest this goal has not yet been reached. A united nation promotes stability and peace, following which increases in production result in a strong economy. This denotes collective work whereby, through smart partnering among the Basotho people, Lesotho can achieve its intentions. In order to guide the execution of the Lesotho 2020 vision, the Poverty Reduction Strategy was developed.

Poverty Reduction Strategy 2004/2005 – 2006/2007

The Poverty Reduction Strategy (PRS) was developed in order to guide ministerial plans. It stated that within three years there were to be partnerships between the Government of Lesotho, the private sector and civil society so that ideas could be translated into action (MoFDP 2006: 6). Among its pillars the Lesotho 2020 Vision 2020 said that by the year 2020 Lesotho was to have a united nation. As mentioned in the vision, this united nation meant that the Basotho people were striving to work together in order to prosper and achieve their intentions. The PRS clearly stated what needed to be done in order to have a united nation. It showed that the government, in partnership with the private sector and civil society, had to equip Basotho entrepreneurs with skills to increase production and support with the "adoption of appropriate technology", amongst others (MoFDP 2006: 27). In this way, the plan paved the way for the Lesotho Government Ministries to budget and solicit resources for the implementation of the PRS plan. As a means to fill the gaps of the Poverty Reduction Strategy, the National Strategic Development Plan was developed.

The National Strategic Development Plan (NSDP) 2012/13 – 2016/17

The National Strategic Development Plan (NSDP) (MoFDP 2012) was a five-year development plan that guided the nation towards achieving the 2020 vision's pillars. It complemented the PRS to fill the gaps that were omitted in that strategy and improved on the plan by addressing the current trends. It explained the status of poverty and gave direction towards achieving poverty reduction. The plan referred to the World Bank's comment that it was mostly big families which had many children that were affected by 'multi-dimensional poverty.' It highlighted that "27.5 per cent of the population and 21.4 per cent of households" were at "risk of poverty in Lesotho", (MoFDP 2012: 21). The plan indicated that 70 per cent of the grains eaten in Lesotho were imported. It emphasised that agriculture used to contribute

20 per cent to the gross domestic product (GDP) of the country but that at the present time, it contributed only 8 per cent, which showed a sharp decline (MoFDP 2012: 74). As a way to reduce poverty and hunger the NSDP intended to:

> *Pursue high, shared employment-creating economic growth and develop key infrastructure. Enhance the skills base, technology adoption and foundation for innovation. Improve health, combat HIV and AIDS and reduce vulnerability. Reverse environmental degradation and adapt to climate change. Promote peace, democratic governance and build effective institutions* (MoFDP 2012: 9).

National Strategic Development Plan (NSDP) II 2018 /19 – 2022/ 23

The NSDP II is a five-year plan that aims at transforming Lesotho into a productive country that is export-driven. It places emphasis on sustainable growth towards addressing poverty reduction whereby the country focuses on agriculture, manufacturing, tourism and creative industries, technology and innovation. These sectors are intended to create jobs and improve economic growth. The strategy will achieve the above by addressing the following objectives: "Enhancing inclusive and sustainable economic growth and private sector job creation; strengthening human capital; building enabling infrastructure; strengthening national governance and accountability systems", (Ministry of Development Planning 2018: 2).

This legal frame supports the issue of addressing poverty as it is a world-wide challenge affecting the lives of people. Poverty is among the challenges identified by the United Nations throughits MDGs and SDGs. The United Nations realised that there is a need for countries to partner globally, regionally and at local level in order to change the status of people from poverty and hunger to prosperity. Therefore, NEPAD African leaders used the collective strategy to share ideas on how to address issues of poverty and hunger amongst other challenges. For the success of measures used to tackle poverty however, people need to be educated so that they acquire the knowledge and skills required for success. As such, education for all is required so that people at different levels acquire the education they require for self-actualisation.

Local frameworks like the Lesotho 2020 Vision gave direction on what the country needed to address until the year 2020. Both the poverty-reduction strategy and the national strategic development plans (NSDP) I and II were the national plans that guided ministerial operational plans to implement the Lesotho 2020 Vision.

In order to implement the strategies the Government of Lesotho began promoting the notion of smart partnerships, as articulated in the UN (2010; 2017) documents. The government has established a department called the Lesotho Smart Partnership Hub (LSPH) to pursue campaigns throughout the country encouraging Basotho people to engage in smart partnering with the aim of improving economic growth.

Lesotho Smart Partnership policy

The purpose of the Lesotho Smart Partnership Hub is to anchor both the concept and practice of smart partnership to channel national energies in the attainment of a long-term, shared national vision. Its objectives are:

- To promote, develop and maintain the concept and practice of smart partnership among key economic players like government, private sector, labour and other stake-holders in order to enhance the economic and social development process of the nation.
- To provide a broad, participatory framework in the formulation, implementation and review of national economic policies, through an interchange of ideas amongst government, private sector, labour, academia and civil society through the dialogue process and networking mechanisms and propagate information on smart partnership as the national vision is evolved.
- To encourage and promote private sector-led initiatives and nurture a knowledge-driven economy to catch up with the current information technology trends.
- To coordinate smart partners with relevant organisations for support through training or otherwise.
- To monitor smart partners' progress and hindrances that might affect the effectiveness of the partnerships and advise and coordinate accordingly (Lesotho Smart Partnership Hub 2004: 2).

Implemetation of the smart partnership concept is guided by smart partnership principles which are: a common goal; trust and reciprocity; transparency; networking; mutual benefits (win-win-win situation); and prosper thy neighbour.

1.4. History of Smart Partnership (*Letsema*) in Lesotho

The history of how Lesotho has evolved in terms of smart partnerships as a way of working collectively is explained in relation to three historically distinct eras, which are pre-colonial, the colonial era and post-independence.

1.4.1. Pre-colonial

During the pre-colonial era it was a common practice for people to work together in communities whereby the strong supported the weak to ensure that no one went hungry ('*letsema*', plural '*matsema*'). As a result, there was sufficient food shared between all community members in a given location. If work was to be done at one community member's field, the owner had to cook so that after work they could eat. After harvest the owner of the field gave a share to all those who assisted (Mountain Voices 2014: 12). King Moshoeshoe I as the founder of the Basotho nation "brought together the various groups that were struggling for their existence as separate clans or units". He advocated for collective work and people listened to him since they were eager for both survival and security needs due to the wars that were prevailing then. The "people learned to work and live together" in Lesotho (Sebatane 1998: 127-128).

Traditionally Basotho people would learn informally, non-formally and formally in order to address their needs. Informally they learned from each other to achieve everyday activities. Apprenticeship was one way the Basotho people learnt on the job, which helped them to acquire skills and information quickly. Non-formally adolescents who neared adulthood were educated by the elderly on how to become responsible adults. Both boys and girls were taught separately regarding their culture, values, norms and beliefs. At the *Khotla* (*Khotla* is a place where men gather) men would discuss and solve community problems. Here young men learned from the elderly the skills on how to solve problems. This denotes a cooperative paradigm. Under the leadership of King Moshoeshoe I working together in small groups helped the Basotho people gain "wealth and security" and "working together communally everyone gained materially" (Sebatane 1998: 127).

Non-formally, the initiation school was used to prepare those who were about to get married so that they became responsible parents. Girls would be taught how to be a good mother/wife while boys, on the other hand, were taught how to become a responsible father and how to take care of their family (Sebatane 1998: 143).

1.4.2. Colonial era

Missionaries arrived in Lesotho from 1833. Their main objective in coming to Lesotho was to teach the people the Bible. At that time, Basotho people were unable to read and write and as such the missionaries had to focus on literacy education. They encouraged people to do "manual work, crafts and trade", (Orpen 1979: 87). Because of prevailing wars then, King Moshoeshoe realised that many Boers were entering Lesotho (called Basutoland then) and,

because he was afraid of being defeated by them during war, he requested protection from the Queen of Britain in 1842 (Orpen 1979). The response of the Queen came with the aim of colonisation, but Moshoeshoe was unaware of the implications behind colonisation since he had only requested protection. This was the stage when Lesotho lifestyles changed from socialism to capitalism. With this change came a shift from the situation where all Basotho people were expected to work together, share resources and benefits. Capitalism, in contrast, has been described as exploiting people for the benefit of others, unequal access to resources and some benefit from the fruits produced by other people (Lephoto 1996).

The colonial government forced the Basotho people to leave their farms and work as paid labour in the construction of harbours, railways, diamond mining in Kimberly and other mines. At this time Basotho people were using ploughs as the 'new agricultural technology' and were able to harvest high yields of grain, which was exported to the South African mines and neighbouring communities (Pule and Thabane 2002: 106-108). The shift of the Basotho people from farming to working as labourers was done intentionally by the colonialists. It was done to "destroy the Basotho's economic self-sufficiency, forcing them to work as wage labourers" (Pule and Thabane 2002: 108). The colonialists undermined the ability that the Basotho people had to feed themselves and forced men to work as labourers. This is where capitalist rule was observed. Furthermore, the colonial government changed the way tax was paid. Formerly it had been paid in kind through grain and cattle by the farmers to chiefs as acknowledgment for the use of their land. The colonial government, however, discouraged this practice and requested payment in cash. The payment of tax through money increased the economy of Lesotho (Pule and Thabane 2002: 108) but also changed the way people related to each other.

During colonialism, formal education facilities were increased. The National University of Lesotho was established, although it was started by Catholic missionaries. The university was called Pius XII College. People who became literate were employed as clerks, policemen, drivers, typists and messengers. Their pay was low yet they worked long hours. The European officials, however, held all the "principal political administrative positions and occupied positions as Corps Officers of Colonial armies" (Collins and Burns 2007: 299). It was evident that European officials earned more money than the Basotho people who remained in subservient roles, even when educated.

As a way to win over the chiefs in order to establish the Basotholand National Council (BNC), the colonial government abolished '*matsema*' and removed the power to allocate land from the

chiefs. The Colonial government then established the BNC whereby chiefs were highly represented with 94 members, a Paramount Chief, a British Resident Commissioner and five British appointees. The role of the council was to advance and maintain chiefs and colonial interests. The council drew up the 'Laws of Lerotholi'. These laws covered a set of rules and customary practices on diverse aspects of 'Basotho social organisation.' The laws reinstated the chiefs' rights to conduct court cases, allocate land and for people to provide the chiefs with *matsema* (Pule and Thabane2002: 133). Because of the dissatisfaction of the Basotho people with colonial rule, a number of attempts were made by the Basotho people, hoping to neutralise the system, to form groups like the Basutoland Progressive Association, the Council of Commons and the Council of Justice.

The Basutoland Progressive Association was formed by "mission educated Basotho from the Protestant Church". Their objectives evolved around both economic and political issues. They included the "introduction of modern agricultural methods, small scale industries, local employment for Basotho, and provision of social services like health clinics, schools and transport" (Pule and Thabane 2002: 134).

The association was concerned about the colonial government's cultural discrimination against Basotho people (Pule and Thabane 2002). The association members made decisions related to the progress of the people and the country. The association encouraged respect and loyalty to the empire, as well as to the chiefs. It inspired Basotho people in education, religious values and encouraged the creation of branches throughout Lesotho. The Basutoland Progressive Association requested to join the BNC and this was accepted. The association worked hard to support the council, but on the other hand it found a platform to question things done by the colonial government. It even criticised some of the changes colonial reforms brought to the chiefs through the medium of a locally owned newspaper called *Mochochonono*. Members of the BPA joined different political parties, especially the Basutoland Congress Party (BCP) and the Marematlou Freedom Party (MFP). The two parties attracted the majority of the school teachers. In addition to the National Council and the association, the Council of Commoners (ordinary people), named *Lekhotla la Bafo* (LLB) was formed.

The Council of Commoners (LLB) was composed of a mixture of people in the community, the poor, landless, migrant labourers, shop-keepers, women, members of independent African churches and Indians. Again, the Council of Commoners wanted to be part of the National Council because they said the colonial government "dominated over everything" (Pule and

Thabane 2002:143). Some members of the LLB established a Council of Justice (*Lekhotla la Toka* [LLT]).

The LLT was established so that justice could be practised, since the complaints regarding *matsema* were still continuing. Then after World War II both the LLB and the LLI were overtaken by the Basutoland African Party (BAP). At this juncture the independence movement in Lesotho manifested itself through different political parties that emerged during this period. These included the BAP, the Basutoland Congress party (BCP), the Basutoland National Party (BNP) and the Marematlou Freedom Party (MFP). They all contested for political power. Among their objectives was the "country's independence" (Pule and Thabane 2002: 143). This was before 1966.

Although *matsema* was practised during colonial rule, there were increasing tensions associated with this; possibly because of the introduction of the money economy and the idea of waged-labour. The chiefs who had previously been paid in kind and had shared the products were now encouraged to observe the personal financial gain they could obtain from the *matsema* style of working. In spite of all these tensions the traditional collective way of working continued among the Basotho people, primarily amongst the women. One off-shoot of the collective work was the cooperative. It is a form of business whereby cooperative members share the profits. The cooperative went sour when the loan system to farmers did not result in repayments to the lenders. It again reflected a lack of synergy between a money-economy and traditional non-waged practices.

Nevertheless Orpen (1979: 62) stated that:

> *Poverty was visible on every side, hills and valleys were marred by soil erosion and children had swollen stomachs due to malnutrition. The scope for development was very limited; the hope was on diamonds and a huge dam in the Maluti to provide water and hydro-electricity.*

At that time, the digging of diamonds and the construction of the dam were not yet done. By then the:

> *Government expenditure was BSP (British sterling pounds) 4 Million, half came from the revenue and the other half came from grants –in aid and grants from the Colonial*

> *Development and Welfare fund. The imports exceeded the exports since Basutolanddepended on the market for labour in South Africa* (Orpen 1979: 62-63).

Beans and asparagus were produced in Lesotho, canned and exported to Britain. Basotho people got fewer benefits from their fields since they shifted from the crops they were used to having, like maize, sorghum, wheat, beans and peas to beans and asparagus (Sebatane 1998).

The colonial government dominated the Basotho people and instructed them on what to do. Basotho people were being exploited by both their chiefs and the colonial government, without much benefit. As such, Basotho people decided they wanted independence and they established political parties and campaigned for independence.

Elections were held in 1965 and the BNP won "31 seats, the BCP 25, and the MFP got only 4 seats"' (Gay, Gill and Hall 1995: 21). People were expecting the BCP to win because it was an old political party compared to the BNP but unfortunately it did not win, which surprised most people. The BNP took Lesotho to independence and governed until 1986 when it was overthrown by the military (Gay et al. 1995: 22).

1.4.3. Post independence/ post-colonial era

The Government of Lesotho established ministries. In the allocation of the budget the Government of Lesotho had been giving the Ministry of Education a larger share because it realised that through education and training socio-economic development could be attained. The National University of Lesotho (NUL) expanded and it was called the University of Botswana, Lesotho and Swaziland because it was serving these three countries. The NUL later expanded through the establishment of the Institute of Extra-Mural Studies (IEMS). Its role was to "carry out the adult education programme". Its activities, amongst others, were cooperative development, the development of a credit union movement for agriculture, and it offered business courses (Moleko 1994: 94-99). Besides the NUL, a number of institutions were established like the Lerotholi Polytechnic, the Lesotho College of Education, and technical and vocational schools like the Thaba-Tseka Technical Institute (Wade 2011). Free primary education was introduced in 2000 in line with the MDG of universal primary education and the education for all policy. This attracted world-wide recognition in 2010 whereby the Lesotho government and the World Bank signed an agreement worth M150 million (Maloti, equivalent to 150 million rand) to assist in basic education. These funds were used for the construction of additional schools and to train teachers.

Lesotho was liberated from colonial rule in 1966. This era brought another change to Lesotho from colonial rule to Lesotho Government rule via the political party that won the elections. Matlosa (1999: 1) said the first phase of independence for Lesotho marked the early evolution of the aid industry. The independence of Lesotho helped it to mobilise external aid in a way that had not occurred during the colonial era. Amongst others, the arrival of South Africans in Lesotho as refugees during the Soweto war between the Boers and Black Africans helped Lesotho to source more funding.

Moreover, there was investment in agriculture, since 70 per cent of the gross domestic product (GDP) was from agriculture, which raised hopes for improved development. The aim of the donor-funded development projects was to alleviate poverty amongst community members (Matlosa 1999). Unfortunately these projects did not impact the lives of poor people in the communities nor the field owners compared to when they were still planting their own crops. The other shortfall was that the Lesotho Government executed the agricultural projects using a top-down approach whereby they were imposed on community members and the community were not part of the planning and implementation process, and instead were used as labour in their own fields (Matlosa 1999). The main projects during the 1980s were the Leribe pilot agricultural scheme, the Khomokhoana rural development project, the Thaba-Bosiu rural development project, the Senqu river agricultural extension project and the Thaba-Tseka mountain development project. Since community members were not part of the design of these projects, the horticultural plants that were planted were unsuccessful, and did not bring profits to the field owners. The situation caused stealing of vegetables and destroying of irrigation pipes in these projects. This contributed to a "decline in agricultural production" and the country became dependent on food from South Africa, and food aid from the World Food Programme (WFP) and the European Union (Matlosa1999: 12). The failure of the projects brought more poverty and hunger to people and subsequently there was a paradigm shift from a top-down to a bottom-up approach whereby needs assessments were introduced before initiating the projects (Matlosa 1999).

Moreover, the internal political conflicts in Lesotho caused some donors to withdraw and reside in South Africa. For instance, the 1998 conflict in Lesotho, which resulted in the burning of business shops, caused a reduction in donor support.

After Lesotho achieved independence, one would think that Lesotho would have reverted back to their cultural way of doing things with intensity, but instead the country depended on

external aid for food. Because the Basotho people were no longer working collectively and intensively in their fields, production continued to decline, with poverty and hunger becoming severe and people suffering. Since this challenge was a global issue, the commonwealth countries agreed on adopting what came to be known as the Smart Partnership Approach, to alleviate poverty and hunger.

1.4.4. Smart partnership approach

The Smart Partnership Approach was a concept that was initiated in 1993 by the President of Malaysia during the annual general meeting where Commonwealth Heads of Government met to discuss the challenges they encountered in relation to the socio-economic status of their countries and to agree on measures to be adopted. This was where the Smart Partnership Concept began. As a strategy to drive the implementation of the Smart Partnership Concept the Commonwealth Heads of Government established an organisation called the Commonwealth Partnership for Technology Management (CPTM). The CPTM was mandated to pursue the establishment of smart partnership offices (hubs) in commonwealth countries. It facilitated holding of alternating international dialogues in these countries while nationally the hubs took responsibility for their own countries (Lesotho Smart Partnership Hub [LSPH] 2007; 2016). Each hub pursued the agenda of its country. For example, the Lesotho Hub focused more on the promotion of the Smart Partnership Concept; which included the organisation of dialogues around the issues of poverty reduction and sustainable livelihoods development. Organisations were encouraged to become smart partners by collectively establishing their own projects. The Lesotho Hub coordinated the smart partners by connecting them to relevant ministries and NGOs for assistance. Regular monitoring for advice, support and assistance to smart partners was organised by the LSPH for the encouragement of sustainability.

The Smart Partnership Concept is about “creating limitless opportunities and wealth that is shared, sustainable and allows the participants to function in the global economy.” It can be expressed as “a process that unites people for prosperity” (CPTM Smart Partnership Movement Tanzania 2013: 11). The concept is concerned with promoting changes in attitude and new ways of looking at things. There are ten core principles in the Smart Partnership Concept philosophy and practice. These are “shared vision, cultural diversity and code of ethics, trust, longevity, networks, transparency, equity, fair play and values”. These factors are considered in the Smart Partnership Movement in order to “strengthen personal relationships and to solve problems which require a shared understanding with others”. In the Smart Partnership Movement dialogue is used as a strategy to bind the smart partners. It is used everyday

"formally and informally, can be brief and prolonged and takes place between strangers and between people intimate with each other in a variety of settings and circumstances" (CPTM Smart Partnership Movement Lesotho 2005: 5).

The smart partnership dialogues are "promoted mainly as approaches to implement national visions in Southern Africa and are shared with other smart partners in the Caribbean, Europe and North America, West Asia and the Mediterranean, Eastern and Western Africa, South East Asia and the Pacific". National visions are executed through "engaging smart partners from the community, district level and as well as the national level" (CPTM Smart Partnership Movement 2010: 4) by means of dialogue networking. In either national or international dialogues, ordinary people have a chance to meet and talk to Heads of State, Ministers and Kings because the prevailing environment in a dialogue space gives everyone freedom to express oneself based on the issue under discussion. For example, during the dialogue held in Langkawi Malaysia in 2007, Lesotho had a chance to network with Mr Limkokwing to bring the University of Limkonkwing to Lesotho (LSPH 2007).

The concept of smart partnership is disseminated by conducting workshops, meetings, public gatherings, radio broadcast and television programmes to local government structures from the district to community councils, chiefs and community members. Regular monitoring of smart partners' activities is undertaken to assess progress and the challenges they face for advice, support and assistance.

The smart partnership concept in Lesotho was launched in 2000 after the concept's 1993 agreement of Commonwealth countries to promote increased socio-economic status in their nations. Traditionally, as previously stated, in Lesotho Basotho people worked collectively to achieve their intended goals. This collective way of doing things is called '*letsema*' in Sesotho. Smart partnership is the western name that has been given to this notion of collective work. To elaborate on this notion in the African context Julius Nyerere, the former president of Tanzania, in 1967 indicated that in Africa collective work was practised, where everyone worked and no one was exploited. He stated that it involved the sharing of available resources as cited in (Smith 1998).

However, although a number of legal frameworks were developed, such as the PRS, and implemented towards addressing poverty, Lesotho is still ranked as one of the least-developed countries. This indicates that even though the smart partnership idea has been promoted since 2000, Lesotho does not appear to be increasing its agricultural productivity. There were

indications from an earlier study (Makhetha 2010) that not all the principles of the concept of smart partnership were mutually respected. The Lesotho Smart Partnership Hub Report (2007) indicated that most of the smart partnerships within communities broke up before they could achieve their goals, which affected the socio-economic status of the families concerned and the community members. In addition the LSPH Report (2012) indicated that some smart partnerships dissolved due to untrustworthiness of the committee members who were using the partnership's resources like funds for their own benefit, without contacting the partnership members. Because of that, it was important to take a closer look at how community smart partnerships and community members were working together in order to address poverty within communities. Moreover it was necessary to identify the educational input that would be required to facilitate the improvement of the Smart Partnership Concept in action. To date, explorations of how the relationships operate have not been examined in-depth.

This study serves to provide insights into how selected smart partnerships are operating; how the smart partnership members relate to each other and the community members; the strategies they use, how they are affected by identified vulnerabilities; and what training needs the partnership members require to improve their livelihoods.

Theoretical framework

This study used the sustainable livelihoods framework as its main theoretical framework, supplemented by the concept of social capital as a core element of the SLF which relates to the smart partnership principles and philosophy. This theoretical framework will be discussed in detail in Chapter Two.

1.5. Definition of terms

The major concepts in this study that are defined are: community development; smart partnership; sustainable livelihoods framework and social capital.

Community development

Community development is a process whereby all community members, experts and local government structures come together to improve the lives of community members from an undesirable stage for the better (Achatz 2010; Amakye 2017). This can be achieved by the provision of basic needs, access to services and participation in the phases of community development (situational analysis, planning, implementation, monitoring and evaluation). Moreover, the success of community development lies mostly in the empowerment of

community members, so that they participate in decision-making and take required action on issues related to them.

Smart partnership concept

The Smart Partnership concept is about collective work to achieve a particular goal based on the principle of common goal, respect, trust, reciprocity, networking, mutual benefit, (win-win situation) and prosper thy neighbour (CPTM Smart Partnership Movement, 2014a; LSPH 2004).

Sustainable livelihoods framework

The sustainable livelihoods framework is an approach that is used to analyse how community assets are used to overcome the vulnerabilities and promote sustainable livelihoods that assist in addressing poverty within communities. It is a people-centred approach that is holistic, dynamic, considers micro and macro opinions for development of policies that support sustainable livelihoods for poverty alleviation (GLOPP 2008; Krantz 2001; Levine 2014).

Social capital theory

Social capital is concerned with networks of relationships that emanate from collective work in order to achieve mutual goals. These relations could function as bonding, bridging and linking networks (Horntvedt 2012; Macke and Dilly 2010; Preece 2009). The extended use of networks contributes towards increased resources, sharing of ideas and information, exchange of skills and new innovations and increased livelihoods outcomes.

5.1.1 Operational definitions

Data collection methods used were qualitative in approach designed to obtain perceptions feelings and understandings of the participants involved. The same research questions were asked to all candidates as identified in the appendices. The methods used were transect walk, observation, interviews, and focus group discussions.

1.6. Delimitations

The focus of the study was two specific partnerships within defined geographical boundaries in Lesotho. The study was undertaken in two locations, one rural and one semi-urban. The Matelile Tajane Community Development Trust (MTCDT) is a community project in the rural areas of Ha Seeiso village within the Ramoetsane community council in the Mafeteng district and Jire Provides cooperative is in the semi-urban area of Maseru district within the Mazenod community council.

1.6.1. Matelile Tajane Community Development Trust

The MatelileTajane Community Development Trust is in the Mafeteng district. The district is in the southern part of Maseru city. It is about 76 kilometres from the city (Wade 2019). Mafeteng district has a population of 178222 (Bureau of Statistics 2018). The study is within the Ramoetsane community council. The population of the council is 19840 (Bureau of Statistics (BoS) 2018).

The Matelile Tajane Community Development Trust (MTCDT) is based in the Mafeteng district within the Ramoetsane community council. It was established in 1995 by the Lesotho Government. It was funded by the Federal Republic of Germany Government via the Deutsche Gesellschaft for Technische Zusammenarbeit (GTZ) and the Government of Lesotho through the Ministry of Agriculture, Marketing and Cooperatives. It was piloted at Ha Qaba Sekiring Matelile to create a fruit and forest trees nursery. In 1997 the project was transferred to Ha Seeiso as a community development project. Two centres were developed: the agricultural and training centres. The community training centre is where training for community members and smart partnerships was conducted, based on their needs. The training centre trained associations, community members and community development workers (CDWs). The other site was the agricultural one where community livestock were reared. The livestock reared were sheep, goats, bulls, dairy cows, piggery, poultry and horses. The agricultural centre was meant for cooperatives, who registered legally with the Department of Cooperatives in the Ministry of Trade and Industry Cooperatives and Marketing, while the associations which were based at the training centre registered with the Ministry of Law and Justice (interview of Conservation Officer Ha Seeiso2017). Officer Ha Seeiso was there when the MTCDT started.

The MTCDT is the umbrella body (board) of +/- 17 associations that were found in two wards of Matelile and Tajane, but when the project started there were 85 associations (Matelile Tajane Community Development Trust 1997). In building the infrastructure (especially the hall) at the centre the community members worked in shifts as they realised they were going to benefit from the project. The community leaders played a leading role to ensure that community members from different villages in the Matelile and Tajane wards participated in the developmental project. (A ward is an area under one principal chief, with a number of chiefs under him).

The two sites had boards to oversee the management of the livelihoods. The project was officially handed over to community members in 2000 as Figure 1.1 shows.

Figure 1.1: Plaque showing hand-over date of the MTCDT in 2000

Figure 1.1 confirms that the representative of the Government of Germany, His Excellency Dr Rolf Radbod Schroder, who was a Counsellor for Development Cooperation, handed over the MTCDT on behalf of the German Government to the Lesotho Government.

MTCDT was the umbrella body formed of representatives from different associations in Matelile and Tajane wards. New associations that wanted to be members of MTCDT first had to register with MTCDT. MTCDT had its own livelihoods but also the associations registered under it managed their own livelihoods. Table 4.2 in chapter 4 describes the participants and their relationship to MTCDT.

The MTCDT had 25 members and elected 12 members to the Board. Three of them (chairperson, secretary and treasurer) were the executive members of the board. The MTCDT board consisted of six elected MTCDT members and community leaders, two community councillors and four representatives of the two Principle Chiefs of Matelile and Tajane communities. The MTCDT was managed by the MTCDT Board. There were 12 Basotho people employed as labour working in the centre and one Peace Corp Volunteer who supported the labour with skills and knowledge for taking care of both broiler and layer chickens. The manager who managed the Trust's activities when the German Government withdrew was still the one managing when the researcher collected data (MTCDT Resource interviewed).

During focus group discussion MTCDT Shepherd 2 while introducing himself explained:

"*I am a Board member. The Board is composed of representatives from our different partnerships. Each partnership sends a chairperson, secretary and a treasurer to represent it. I am a chairperson of a partnership called Khomo Mphelise. In the Board I am a vice chairperson.*"

As such the members of MTCDT were selected from their partnerships especially the leadership of the partnerships.

The agricultural site on livestock-rearing collapsed due to misuse of funds. This study focused on the MTCDT training centre where operations were still ongoing. At the time of the study the MTCDT had rented the agricultural site to dairy farmers. The objectives of the Trust were:

- To enhance the development-related and organisational capacity of community-based groups or sectors.
- To empower the economically marginalised sectors and enhance their access to resources and opportunities.
- To use the facilities and resources of the Trust to impart knowledge and skills that enhance self-sustaining measures and for other activities to improve the economic and social well-being of beneficiaries (MTCDT 1997: 1).

1.6.2. Jire Provides Cooperative Society

The Jire Provides Cooperative Society (JPC) is a partnership that is in the semi-urban area of Maseru city. It is in the Mohlakeng community council in the Maseru district. Maseru is one of the ten administrative districts of Lesotho. It is the only city in Lesotho where most of the services are based. It is in the northwestern part of the country. It occupies one quarter of Lesotho. Its population is 519186 (BoS 2018). It faces the challenge of a large population due to migration from the mountain areas. It is the district with the third highest prevalence of HIV and AIDS, after Leribe and Mafeteng. Within the district there is Maseru city which has growing industries. It has industries for making clothes like jeans, T-shirts and industries for electrical appliances. Several people from rural areas are employed in these industries. As stated earlier the study took place in theMohlakeng community council within Mazenod in Masianokeng village, which is about 13 kilometres from the Maseru city circle. Mazenod is a small town which is named after Eugene de Mazenod, who was "the founder of the Oblate of Mary Immaculate and [it] is a major Catholic centre in Lesotho", (Wade 2014: 8). The Mohlakeng community council is within the Korokoro constituency, with a population of

26380 (BoS 2018). Because of its closeness to Maseru city its population is growing at a high rate. The international airport is within the council. The council has eight high schools. There is also the Itjareng Rehabilitation Centre for disabled people. The students are trained in knitting, sewing and leather works, amongst others. Within the council there is the Mazenod printing works and a conference centre, orphanage home and a centre for the elderly. There is the Basotho cannery where beans and asparagus are canned, and fruit juice is bottled. The council has the Masianokeng Agricultural Resource Centre. The Jire Provides Cooperative Society is one of the partnerships within the community council in Masianokeng village.

The Jire Provide Cooperative (JPC) is a community-based organisation (CBO) that is not yet legally registered. It started with ten members but at the time of data collection there were eight members. Its objective is, "to alleviate poverty and hunger through rearing broiler chickens and agricultural products" (JPC 2014: 1). The group meet once a week. At the time of data collection the JPC was in its fourth year of operation.

1.6.3 Limitations

Since the study was on only two partnerships the findings cannot be generalised. However, insights can be gained that can be applied to similar partnerships within the country.

1.7. Sequence of chapters

Chapter One presented the purpose of the study, motivation of the study, the statement of the problem, rationale of the study and background information on Lesotho. It discusses the poverty trends in Lesotho, the status of poverty in Lesotho and the legal frameworks that support poverty alleviation which are discussed from the perspective of global, continental and national frameworks. The Smart Partnership Concept is discussed in relation to pre-colonial, colonial and post-independence phases. The two smart partnerships under study were presented. The position of the researcher and definition of terms were deliberated.

Chapter Two presents the theory of the sustainable livelihoods framework and the social capital theory. They are discussed looking at their features, advantages and their critiques.

Chapter Three provides a review of relevant literature. The presentation is guided by the research questions. Studies indicating the relations of smart partnerships and community members from other countries have been discussed. The vulnerabilities affecting livelihoods were identified and how they were overcome for the sustenance of livelihoods was discussed. The livelihoods assets were identified and how they were used in other studies was elaborated

upon. The different types of livelihoods that were practised are presented. Studies that used the sustainable livelihoods framework and social capital are also discussed.

Chapter Four, the methodology chapter explains the qualitative, comparative case study design using an interpretative paradigm. The population and its purposive sampling with multiple data collection techniques like a transect walk, a focus group discussion, interviews, observation and documents are explained. An explanation of content analysis is presented using inductive and deductive codes from the sustainable livelihoods framework and social capital concepts.

Chapter Five presents the findings and analysis data based on the the first research question which asks, 'In what ways do partnership members and community members interact for their mutual benefit?'

Chapter Six presents an analysis on the findings on the second research question 'How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?'

Chapter Seven answers the third research question and presents education and training interventions the partnership members need to improve their livelihoods outcomes.

Chapter Eight compares the findings with the literature, draws conclusions and makes recommendations.

1.8. Summary of Chapter One

Lesotho has been identified as one of the world's least developed countries, because of a number of challenges that affect it. Among these challenges is poverty. This challenge affects more than half of the population which is living below the international poverty line of $1.25 a day. As such the Government of Lesotho decided to use the Smart Partnership Approach to reduce the high impact of poverty on the Basotho people. The historical background leading to smart partnership trends was discussed. A number of legal frameworks globally, continentally and nationally have been developed and used in order to rectify this situation. The situation is becoming worse every year. As such, this study on the exploration of the sustainable livelihoods of community partnerships in Lesotho intended to reveal how partnership members and community members interacted for poverty alleviation and the training needs required for

increasing livelihoods outcomes (as discussed in Chapters Five, Six and Seven). The purpose of the study was to explore how the smart partnership members related to each other and networked with community members in an effort to reduce poverty. The research questions to address this were explained.

Two partnerships of the MatelileTajane Community Development Trust and the Jire Provides Cooperatives were presented, describing the location, composition of members and objectives of the smart partnerships. Chapter Two discusses the theories that are used to analyse the collected data, which are the sustainable livelihoods framework and the social capital theory.

CHAPTER TWO: SUSTAINABLE LIVELIHOODS FRAMEWORK

2.1. Introduction

Chapter One presented the background information on Lesotho, particularly looking at the challenge of poverty in Lesotho. The concept of poverty was defined as a state at which people do not have enough income for their basic needsand do not have freedom of choice to use or access available knowledge and skills.Poverty in Lesotho is indicated by low GDP per capita whereby in the country the national poverty line is below the international standard of $1.25 per person per day. In responding to poverty a number of international, continental and national legal frameworks were discussed. These were the United Nations Millennium Declaration and Education for All (EFA) goals, the United Decade of Education for Sustainable Development 2005 – 2014 (UNDESD), the Sustainable Development Goals and Agenda 2030. The continental framework presented was NEPAD. The national frameworks were the Lesotho 2020 Vision; the Poverty Reduction Strategy; the National Development Strategic Plan (NSDP) 2012 / 13 – 2016 / 17; the NSDP II 2018/ 2020 – 2021 / 2023; and the Lesotho Smart Partnership Hub Policy. The concept of smart partnership in Lesotho and its origins were also presented.

The purpose of this study is to explore ways in which two community partnerships in Lesotho sustained themselves for improved livelihoods, using the sustainable livelihoods framework as an analytical lens. The research questions that guided the study are as follows:

- In what ways do partnership members and community members interact for mutual benefit?
    - What strategies are employed by the two partnerships to drive sustainable livelihood projects?
    - In what ways do the two partnerships sustain themselves through improved livelihoods?
    - To what extent do the two partnerships apply smart partnership principles to drive for sustainable livelihood projects?
- How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?
- What education and training interventions do partnership members need in order to improve their livelihoods outcomes?

Chapter Two presents the sustainable livelihoods framework and social capital theory because they are relevant to the smart partnership principles which are: a common goal; trust and reciprocity; transparency; networking; mutual benefits (win-win situation); and prosper thy neighbour (the livelihoods are improved as livelihoods outcomes are shared, thereby assisting and supporting vulnerable people in the community). This chapter presents: the evolution of the sustainable livelihoods framework by the UK Department of International Development (DfID); the sustainable livelihoods framework; the sustainable livelihoods framework process; a critique on the sustainable livelihoods framework; the social capital theory; and a summary.

2.2. Sustainable livelihoods framework

The sustainable livelihoods framework is a framework that is used to alleviate poverty especially among poor people, by engaging in dialogue with relevant stakeholders. Their participation in dialogue enables them to spell out the challenges experienced in achieving improved livelihoods and confronting the structures for assistance (Busingye 2011). The dialogue helps the stakeholders to discuss issues related to poverty and how to overcome it (DfID 2000). It is about the key factors that influence people's livelihoods and their relationship. The framework focuses on how people are developed through both formal and informal dialogues discussing factors that affect their livelihoods (Petersen and Pedersen 2010). It focuses on the importance of working towards improvement of livelihoods and the way in which people can cooperate with each other to this end. Peters (2013: 85) encourages the inclusion of sustainable development in the education curricula so that universities can incorporate the sustainability literacy in all their courses. This can help graduates acquire knowledge and skills that would guide them in changing the situation of the poor for the better (Peters 2013:111). The objectives of the sustainable livelihoods framework are to improve:

- Access to high-quality education, information, technologies and training and better nutrition and health;
- A more supportive and cohesive social environment;
- More secure access to and better management of natural resources;
- Better access to basic and facilitating infrastructure;
- More secure financial resources; and
- A policy and institutional environment that supports multiple livelihoods

strategies and promotes equitable access to competitive markets for all.

(DfID 1999: 1.2).

Even though there are a number of objectives in the use of the framework, not all of them can be used at the same time; as it is dependent on the situation at hand (DfID 1999). In this study the focus was on the middle four objectives but with a view to making recommendations in relation to objective one.

2.2.1. Sustainable livelihoods

A livelihood is explained by the Globalisation and Livelihoods Options of People living in Poverty (GLOPP) (2008, citing DfID 2000) as:

> *A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses, shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base* (GLOPP 2008: 1).

Livelihoods:

- Are resilient in the face of external shocks and stressors;
- Are not dependent upon external support (if they are the support should be economically and institutionally sustainable);
- Maintain the long-term productivity of natural resources; and
- Do not undermine the livelihoods of, or compromise the livelihoods options open to others (DfID 1999: 1.4).

2.3. The evolution of the sustainable livelihoods framework (SLF)

The sustainable livelihoods framework was initiated by Robert Chambers while working in the Institute of Development Studies (IDS) in London. In 1992 Chambers and Conway came up with the definition of the SLF which was more or less similar to the current definition (Solesbury 2003). Chambers and Conway realised that prior studies on community development were not addressing the challenges of rural people but were focusing on industrialisation, which was not addressing the immediate needs of disadvantaged groups, includingthe concepts of capability, equity and sustainability.

In the 1990s most donors began using the SLF as their strategic framework for improving the community. These donors were the UNDP, the Overseas Development Institute (ODI) and the International Institute for Sustainable Development (IISD).

In 1997 the DfID developed a White Paper on sustainable livelihoods for the abolition of poverty in poor countries. In order to implement the policy a number of princples were developed, as summarised below:

- All people have the same basic needs: fresh air to breathe, clean water to drink and uncontaminated food to eat.
- Poor people possess assets in terms of their own skills in their social institutions, and their values and cultures.
- Given the necessary support, poor people can be the means as well as the beneficiaries of sustainable development.

In 1998 a number of research studies were done using the SLF and were presented at the DfID Natural Advisers Conference, whereby the SLF diagram was developed and agreed upon. The SLF drawing is shown in Figure 2.1. below.

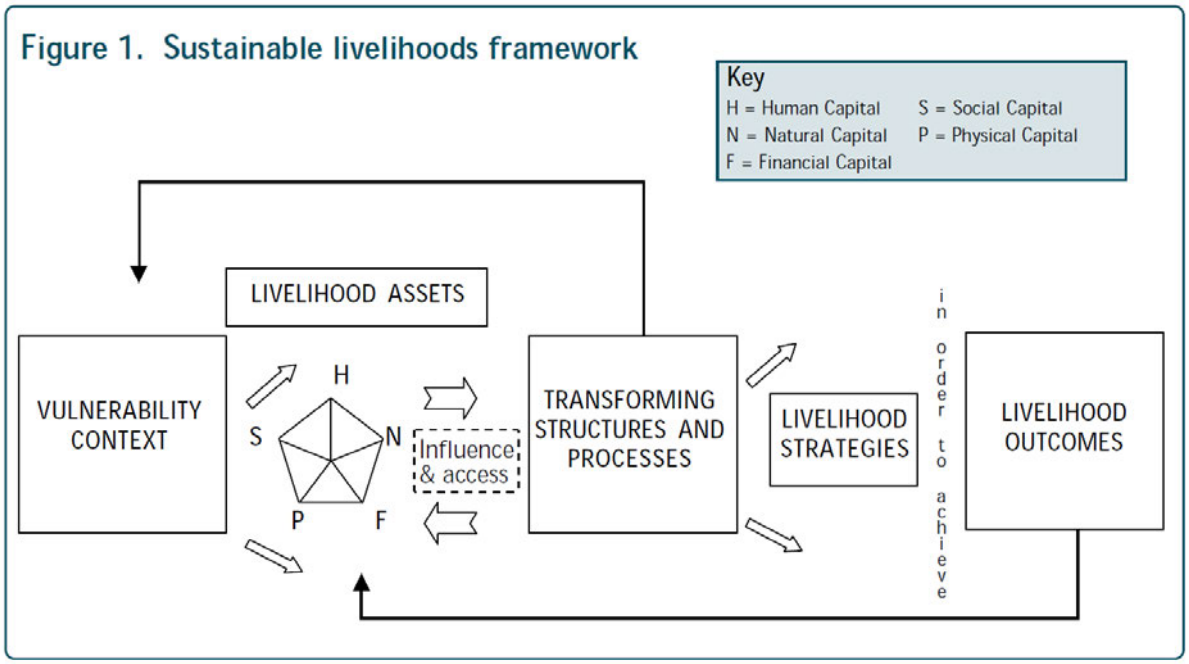

Figure 2.1 - A Diagram of the Sustainable Livelihoods Framework

Source: Sustainable Livelihoods Guidance Sheet 2.1 (DfID 1999: 1).

Figure 2.1 shows the elements of the sustainable livelihoods framework which are the vulnerability context, livelihoods assets, transforming structures and processes, livelihoods strategies and livelihoods outcomes. The arrows depict how the different factors such as vulnerabilities impact on assets and ability to transform structures and processes, which in turn impact on livelihood strategies and outcomes.

2.4. The sustainable livelihoods framework process

The SLF process involves the following concepts: livelihoods assets, vulnerabilities, transforming structures (level of government, private sector) and processes (laws, policies, culture and institutions) livelihoods strategies and livelihoods outcomes.

2.4.1. Vulnerability context

The vulnerability context is about the external environmental hazards through which people live that affect their livelihoods negatively. These are trends, shocks and seasonality. The trends include population behaviours (including conflicts), national/international economic trends, in government (including politics) and technological trends. The environmental shocks involve human health shocks, natural shocks, economic shocks, conflicts, crop and livestock. Seasonal hazards are related to prices, production and health and employment opportunities. Chaudhury (2017) indicates that needy people are the ones most affected by disasters and encourages support for them. Huai (2016) argues that the vulnerability context can be reduced by livelihoods capitals while paucity of capitals can increase it. The example given is of high land degradation which can increase vulnerability.

The Importance of vulnerability context

The vulnerability perspectives are important because they directly affect the assets of people and the alternatives intended to improve livelihoods outcomes. The shocks destroy assets directly and can force people to abandon their homes. These can be floods, civil conflicts and storms. Unpredictable rainfall and ineffective early warning systems are some of the vulnerabilities observed (Sime and Aune 2019: 1). Trends are more predictable than shocks but they may still threaten livelihoods. They have an important impact on economic outcomes of some livelihoods strategies. Seasonal shifts in prices, diminished employment opportunities and food availability are some of the challenges to poor people in developing countries.

Information required in analysing the vulnerability context

The main issue is to identify the trends, shocks and aspects of seasonality that are of importance to livelihoods. The hazards that affect livelihoods adversely need to be identified and addressed to ensure successful livelihoods outcomes. One aspect of this process is to identify assets which can offset vulnerabilities.

2.4.2. Livelihoods assets

Livelihoods assets are resources people have in order to engage in livelihoods. These are natural, physical, financial, human and social capital. Natural capital focuses on the natural resources available that contribute towards the achievement of the livelihoods. Physical

capitals are: affordable transport; shelter and buildings; adequate water supply and sanitation; clean, affordable energy; and access to information (communications). Financial capital denotes the financial resources that people use to achieve their livelihoods objectives. Human capital refers to the knowledge and skills people have in order to be able to start a livelihood. Social capital is about relations and networking of people for mutual benefit in order to achieve the intended goal. Social capital is dealt with in detail later in the chapter as this concept is particularly relevant for relationships among partnerships and community members and reflects some core principles of the Smart Partnership Concept.

The natural capital

The natural assets include land, water, trees and soil (Neumayer 1998). There is a close relationship between natural capital and vulnerability context. A large number of shocks that ruin livelihoods strategies of underprivileged people in communities occur naturally and destroy available natural resources like drought and floods (UNDP 2017).

Importance of natural capital

Through natural capital people are able to survive since they get food and water which are basic for the life of people. A number of activities derive from resource-based activities like farming, fishing and mineral extraction. Through the natural capital people get air for their health which in turn contributes to building other forms of capital.

How to build the natural capital of the poor?

There can be both direct support to assets accumulation and indirect support whereby structures and processes require transformation. This entails the reforming of organisations that supply services to those involved in forests, agriculture, fisheries and environmental activities. There is a need for changes to be made by institutions that manage and govern access to natural resources. There is also a need for transforming environmental legislation and enforcement mechanisms. Moreover, the natural capital requires development of markets, as that will increase the value of forest, agricultural and fishery products (DfID 2001).

Information required for analysis of natural capital

In analysing natural capital, it is necessary to have knowledge on available natural resources in the area, whether they have access to them and show their quality for livelihoods production.

Physical capital

Physical capital comprises the basic infrastructure (refers to physical environment that helps people meet their basic needs and be productive) and produce goods (these are tools and equipment that people use to function more productively). The components of infrastructure

that are vital for sustainable livelihoods are: "affordable transport, secure shelter and buildings, adequate water supply and sanitation, clean, affordable energy and access to information (communication)" (DfID 1999: 2).

Importance of physical capital

Access to services like water and energy keep people's health in good condition. On the other hand transport is necessary to transport livelihoods products to the market.

Building physical capital for the poor

Development of physical capital depends on demand from the intended users. Participatory needs analysis approaches are required in order to establish priorities and needs of users. There is a need to capacitate the community to develop and manage physical structures, although, of course capacity-building may also include how to approach government for some infrastructure.

Financial capital

Financial capital refers to financial resources people have in order to achieve livelihoods goals. There are two key sources of financial capital, which are available stocks and regular inflow of money. Available stocks include savings (which can be cash, livestock and jewellery), which people possess. Some financial resources can again be obtained through soliciting credit. The regular inflow of money may be pensions and other government transfers which are reliable (Jalic 2017).

Importance of financial capital

Financial capital can be converted to other types of capital. For example, it can be exchanged for natural capital (land). It can be used to get direct attainment of livelihoods outcomes like buying of food to reduce food insecurity. It can help people feel free to participate in national politics where policies and legislations are formulated. Access to financial capital helps those who already have knowledge and skills to apply their knowledge for increased production (DfID 1999). However, financial capital is a scarce resource to poor people and as such they must identify other assets as important to them.

How to build financial capital?

Financial capital can be provided by organisational, institutional and legislative/regulatory mechanisms. Organisational refers to organisations that provide financial services to the poor. These organisations can encourage people to save. The institutional arrangement refers to financial institutions facilitating access to financial services where people are supported with funds without the requirement of collateral. The legislative/regulatory mechanism includes

provision of security for poor people (good pensions) and provision of a conducive environment where financial services are conducted.

Human capital

Human capital refers to what people reveal in themselves as individuals, for example people could have knowledge, skills, commitment and competence. This capital can also be represented in the form of people as labour and being in good health so much so that they can contribute to the achievement of livelihoods as workers and supervisors of activities (Tan 2014; UNDP 2017). The importance of human capital is its ability to link with the other four capitals in order to achieve increased livelihoods outcomes.

Building human capital for the poor

Human capital requires both direct and indirect support. Human capital can be developed in people by training sessions, enabling them to attend school and access medical services for good health. Human capital can be enhanced if people are willing to participate. They need to be in a position to recognise their needs so that they are given relevant facilities, services and support to overcome poverty. The indirect support given to human capital can be the reform of health, education and training policies and also the reform of health, education and and training organisations. The success of human capital depends on the need to make changes in the local institutions' culture and norms that may prohibit access to health, education and training. Advances in education and health are seen as important for enabling effective execution of activities for increased livelihoods outcomes (Tartu University 2003). Moreover, promotion on the value of education can help create opportunities for those who have invested in education (DfID 1999: 2.3.1). The DfID and others argue that in order to increase human capital participatory approaches should be used. People can generate knowledge by sharing and that process complements the knowledge people already have.

A core feature of sharing that affects all capitals is the notion of social capital. This will be discussed in detail later.

2.4.3. How can the sustainable livelihoods framework be used?

The sustainable livelihoods framework is used as a development strategy to develop livelihoods. It is used as a technical approach towards developing rural people in order to understand their way of living, how they do things and how best they can be advised for improvement and it can be used to analyse the livelihoods of the poor (Levine 2014). It examines the effectiveness of existing efforts to minimise poverty. It encourages dialoguing

whereby suggestions can be made on how to improve performance in the application towards poverty reduction.

How this study used the sustainable livelihoods framework in its analysis

The focus of this study was to explore community efforts to work together to reduce poverty in Lesotho. Therefore the researcher's analysis was based on interactions that occur between community partnerships and community members for their mutual benefit. This meant identifying livelihoods vulnerabilities within communities, the assets the community partnerships had when they started their partnerships, discussing how the assets were used by the community partnerships in addressing livelihoods vulnerabilities and clarifying the strategies the community partnerships had, whereby they supported community members with profits that had accumulated from livelihoods outcomes. Finally, the education and training needs of the partnership members were identified for recommendations, while still considering the knowledge and skills they had acquired and the experiences they had when they started working together.

2.4.4. Why the sustainable livelihoods framework was used for this study

This study was a sustainable livelihoods analysis of community partnerships in Lesotho. The purpose of the study was to find out how the community partnerships in Lesotho were able to sustain themselves for improved livelihoods. This study tallied well with the aim of the sustainable livelihoods framework which is to address poverty in communities, focusing on poor people. As such, the focus of this study and the SLF are the same, addressing poverty among deprived groups by using livelihoods outcomes.

2.4.5. Implications in using the sustainable livelihoods framework in analysing livelihoods

In using the SLF there is the need for more financial support, time and personal resources which are often lacking while doing practical projects. While using the SLF to analyse projects a lot of information is collected, which causes difficulty for the researcher to cope with the analysis (Kollmair and Gamper 2002; Petersen and Pedersen 2010). As a result there is the need to analyse livelihoods by focusing on specific issues. Moreover, there is a challenge of how to measure social capital and to compare the capital. Furthermore, some people can achieve their needs with low levels of financial capital, while other people can only manage using more financial capital (Kollmair and Gamper 2002). Petersen and Pedersen (2010) argue that the SLF, as good as it is for analysis and development, nevertheless does not have sufficient guidelines for the implementation of activities. In response to these concerns, the the theory of

social capital was included as a complementary theoretical resource to understand social capital use in more detail and the study focused on relationships and interactions in the form of an in-depth qualitative study.

2.4.6. Transforming structures

Transforming structures and processes within the livelihoods framework are the institutional organisations, policies and legislation that shape livelihoods. They determine **access** (to various types of capital, livelihoods strategies and to decision-making bodies and sources of influence); the **terms of exchange** between different types of capital; and **returns** (economic and otherwise) of any given livelihoods strategy. In these projects transforming structures and processes relate to bylaws and other forms of support that help livelihoods partnerships function. In this study it was seen that different structures were actively assisting in the improvement of the partnerships, livelihoods and support of vulnerable groups in the communities.

2.4.7. Principles of the sustainable livelihoods framework

The sustainable livelihoods framework is guided by a number of principles. These are people-centred, holistic, dynamic, focus on building of strengths, macro-micro links and sustainability.

People-centred

The sustainable livelihoods framework identified people as key players in development. The populist modernisation theory of development is also people-centered in theory. It focuses on the empowerment of community members for self-reliance (Smith 1998; Youngman 2000). CARE, an international humanitarian agency, also emphasises the importance of strengthening the ability of poor people so that they initiate and secure their own livelihoods as cited in Kranz (2001). Capacity-building of poor people enables them to take part in the planning and execution process in community development (Bamisaiye 1994; Petersen and Pedersen 2010; Swanepoel and De Beer 2011). Frank and Smith (1999: 34) indicate that planning is an important strategy as it enhances community members' ability to make informed decisions. A plan gives direction on where the people want to reach. It helps guide in the implementation stage on what needs to be done and how (Bamisaiye 1994). The people participate in the development of objectives on how to reduce poverty, and in reforming the economic structures, laws and sustainable development (Busingye 2011). The participation of people in developmental activities leads to increased motivation, commitment and empowerment (Petersen and Pedersen 2010). Drawing on the SLF during the implementation and monitoring process, the people's livelihoods are analysed and also assessed on how they have changed

over time. The process fully involves participating with people (the livelihoods owners) and their views are respected. The framework focuses on the impact of policies and institutions on people and the poverty issue. It emphasises the importance of people's participation in influencing the policies and the institutions so that they support the growth of their livelihoods. Swanepoel and De Beer (2011) encourage people's participation in developmental activities so that they take part in decisions that are reached for the improvement of their community. The sustainable livelihoods framework works to support the people so that they achieve their goal and get increased livelihoods outcomes.

Holistic

The SLF is all-encompassing. It can be applied anywhere as long as it addresses the poverty challenge of people. That is:

- It is non-sectoral and applicable across geographical areas and social groups.
- It recognises multiple influences on people and seeks to understand the relationships between these influences and their joined impact upon livelihoods.
- It recognises multiple actors.
- It acknowledges the multiple livelihoods strategies that people adopt to secure their livelihoods.
- It seeks to achieve multiple livelihoods outcomes, to be determined and negotiated by people themselves (DfID 1999: 1.3.).

Dynamic

The SLF seeks to learn from changes that are happening around livelihoods and find ways of addressing them so that livelihoods are sustainable. The changes that affect livelihoods occur on an ongoing basis, so this means learning from the changes is a process. The key issue for this study is learning from the behavioural changes that occur among partnership members while they are doing their daily duties. The study helped to find how the behaviour of partnership members impacted on livelihoods to get increased outcomes and the hinderances on progress.

Building on strengths

In order for people to engage in sustainable livelihoods the SLF focuses on the strengths people have, so that they can reduce their poverty levels. This involves identifying anything that can be beneficial in alleviating poverty. The people can be involved in social networks, have access to physical resources and infrastructure and have the ability to influence core institutions and

factors that have poverty reduction potential (DfID 1999). Kollmair and Gamper (2002) support the idea that people should be given an opportunity to use their inherited potential for the success of their goals. Swanepoel and De Beer (2011) have the same notion that people should be given freedom to choose (Isbister 1993; Sen 1999) their own livelihoods based on the resources they have.

Macro-micro links

The sustainable livelihoods framework emphasises the importance of developing policies at macro-level where those policies have been informed by information from community areas. This means that policy should address the challenges at community level where poverty is a major problem. That is why Kollmair and Gamper (2002) suggest that there is a need for relations between the two levels, so that at policy level macro-links can develop policies that favour the micro-level, to support the improvement of livelihoods activities.

Sustainability

Livelihoods have to be sustainable so that poverty can be eradicated. Livelihoods are sustainable when they: "are resilient in the face of external shocks and stressors; are not dependent upon external support; maintain the long-term productivity of natural resources; and do not undermine the livelihoods of, or compromise the livelihoods options open to, others*"* (DfID 1999: 1.4).

Sustainability can be conceptualised by looking at the environmental, economic, social and institutional contexts. Environmental sustainability is achieved when natural resources are conserved and improved for use by future generations. Economical sustainability is achieved when the amount of expenditure can be maintained over time. When people are able to achieve above the international poverty line ($1.90) per day (Roser and Ortiz-Ospina, 2019; UN Lesotho and GOL 2013), it means they are economically sustainable. Social sustainability is achieved when people treat each other equally and have equity in sharing resources (Lephoto 1996). Institutional sustainability is when institutional structures and processes are functional for a long time. Institutional sustainability involves "well-defined laws, participatory policy-making processes and effective public and private sector organisations that create a framework within which the livelihoods of the poor can be continuously improved" (DfID 1999: 1.4).

2.5. Social capital theory

Social capital is the key feature of the Smart Partnership Concept; as such this study focused on the social capital of the sustainable livelihoods framework in relation to how partnership

members related to each other and the community as a whole. Moreover, elaborations by other authors on social capital are included.

Social capital is discussed under the following headings: definition of social capital; evolution of social capital; forms of social capital, benefits of social capital; importance of social capital; limitation of social capital and the critiques of social capital.

2.5.1. Defining social capital

Social capital in the sustainable livelihoods framework refers to social resources upon which people draw in pursuit of their livelihoods objectives. These are developed through networking and the connectedness of common interest among people whereby they trust each other and have the ability to work together, relate well and engage in reciprocity. The relationships help people to achieve their goals which they were not able to achieve while on their own (Field 2010). In addition, social capital relationships can enable people to link with institutions such as political or civic bodies (linking networks). Social capital is developed through membership of informal and formalised groups. These groups adhere to "mutually-agreed rules, norms and sanctions" (DfID 1999: 2.3.2) (bonding networks), which control the behaviour of the group members and contribute to their development (Bowen 2009; Coleman 1994; Macke and Dilly 2010). There are also groups which form organically because of relationships of trust, reciprocity and exchanges. This encourages cooperation among people, reduces transaction costs in service delivery and provides informal safety networks among poor people in the community (bridging networks). All these categories explain how people align themselves so that they can achieve their livelihoods. Social capital is considered to be related to transforming structures and processes within communities. Moreover, the structures and processes can themselves be products of social capital (DfID 1999: 2.3.2). The resources that accrue from being a networker through social capital relations constitute social solidarity (Baron, Field and Schuller 2000).

2.5.2. Evolution of social capital

The first proponent of social capital is identified as L. J. Hanifan (Putnam 2000) who emphasised the benefits of high production through social ties in 1916. Hanifan promoted cooperation through networking for the success of individuals and community members at large. The people who benefitted were engaged in business connections and friendships due to networks that were formed (Putnam 2000). Social capital emphasises trustworthiness, mutual obligations to support networks in the growth of community members' projects and the building up of norms in order to control the behaviour of members (Coleman 1994). It is about

relationships whereby people connect with one another (work together) to achieve goals that they were not able to achieve while on their own (Field 2010). These networks should be seen as "binding society together" (Field 2010: 3).

Putnam, Coleman and Bourdieu reflect different schools of social capital theory. In the 1960s and early 1970s Pierre Bourdieu conducted a number of studies whereby he developed a theory on how cultural reproduction fosters the social reproduction of the relations between groups and classes, and as such he promoted social capital focusing on culture (Baron, Field and Schuller 2000), while Robert Putnam is known for popularising the concept of social capital in America around the 1980s and he encouraged its use in politics (Putnam 2000). James Coleman is another social theorist who focused on schools with reference to disciplines such as sociology and economics in North America. He used social capital to understand the relationship between educational achievements and social inequality (Baron, Field and Schuller 2000).

Social capital is a concept created by the combination of strong ties of frequent contacts that create bridges between groups and provide access to sources of new information (Baron et al. 2000; Putnam 2000). It is about the collective work of common interest groups, who share their values, norms and commitment to their work and they network amongst members and other groups for the development of the groups (Bowen 2009; Macke and Dilly 2010). In this respect it also reflects the traditional African values of *ubuntu* (humanness) and *letsema* (working collectively).

Social capital is formed when people become closely related among themselves in order to facilitate change in their lives (Coleman 1994). Coleman indicates that the relationship among people is strengthened by the manifestation of trustworthiness in a group. Trust between members helps them to achieve more than they would have achieved in isolation (Coleman 1994). Social capital is highly valued by Baron et al. (2000) since it encourages social relationships and emphasises that people should have values like trust in order to mould the attitudes and behaviour of people for achievement of mutual goals. The institutionalised relationship of community members regarding mutual goals allows members to be able to access credit. The profits that accrue from being a member in a group result in the solidarity between members (Baron et al. 2000). Rubin and Rubin (1992) explain social networks as organisations in the same geographical area that sharea common philosophy. However, social networks can be in the same community but also link with other social networks in other communities, institutions and organisations outside that community (Horntvedt 2012; Preece

2009). Preece (2009) however, identified that any concept which deals with relationships is also concerned with power relations and the inequalities that derive from that relationship and those power relations need to be managed.

The key roles of social capital are: to build and sustain networks within communities; build and maintain norms among networking members; and build and sustain trust among networkers. The attainment of these three roles promotes achievement of the group's objectives (Baron et al. 2000). Horntvedt (2012) from the University of Minnesota and Preece (2009) identified different forms of social capital as bonding, bridging and linking networks.

2.5.3. Forms of social capital networks

Bonding networks are residents with a common social background who trust each other and engage with each other for the success of their livelihoods and have high participation in their livelihoods in order to achieve their intended goal (Horntvedt 2012; Macke and Dilly 2010; Preece 2009). Bonding networks create smart partners within one community who are closely related (tied) so much so that it is difficult for an outsider to intervene, they are good for "mobilising solidarity and reciprocity" (Bowen 2009: 246; Clark 2010: 206; Horntvedt 2012; Preece 2009; Putnam 2000: 19). Bridging networks are residents with different social backgrounds who trust and engage with each other (Horntvedt 2012; Putnam 2000). Bowen (2009) and Clark (2010) agree with Horntvedt but in addition they say residents also network with outsiders for external assets and resources. This is where Preece (2009: 59) clarifies the notion of bridging networks by adding that network members "move beyond their immediate social ties and build new links across communities". Bowen and Clark do not mention the third type of network while Horntvedt (2012) and Preece (2009) argue that there is a third form of networking called linking which consists of residents who engage with more remote outside organisations and systems. This issue is supported by Putnam (2000) who identified a number of linkages that were made between American government and local groups. This means that heterogeneous community members are able to network with other organisations to learn from each other, share experiences and also to solicit funding from the outside world for the success of their projects. As such, the linking networks have more exposure to information and knowledge and therefore have the potential for enhancing life-long learning (Preece 2009) and societal, socio-economic growth.

Networking of smart partners in community development enhances productive livelihoods since they learn from each other and share experiences and information to assist in solving

problems that the partnerships incur. Networking promotes life-long learning which empowers smart partners and contributes towards increased livelihoods outcomes. The social capital with its concepts of bonding, bridging and linking assists to analyse the study of partnerships in finding how networking concepts are used for the success of their projects and how these networks contribute to asset-building, particularly with regard to community dynamics and how relationships are formed in terms of trust, norms and reciprocity.

2.5.4. Benefits of social capital

Social capital through its features of "social life networks, norms and trust, enable participants to act together more effectively to pursue shared objectives" (Osborne et al. 2007: 78-79) and encourages collective work. This helps members working together to share resources, knowledge and skills for the achievement of their objectives. Through social capital production is increased (Osborne et al. 2007). It improves relations among community members, so that there are good inter-personal relations and good intra-community relations (among communities). It is argued that social capital, through networking, has the potential to change the behaviour of people to act more collectively towards the achievement of a goal (Putnam 2000). In 2015 Preece identified that social capital encourages learning together as stated by De Lors report of 1996 (in Ralitloaneng and Chawawa 2015). In other words, social capital promotes unity, and in the Southern African context '*ubuntu*' (Preece 2015 in Ralitloaneng and Chawawa 2015).

2.5.5. Importance of social capital

Social capital is seen as an important asset which improves effectiveness in economic relations because it contributes to increasing the income of people and their rate of saving. This increase in livelihoods outcomes then relates to financial capital (DfID 1999; Osborne, Sankey and Wilson 2007). Social capital relations can reduce challenges faced with regard to the management of public goods. This includes, for instance, the management of natural resources like land and the maintenance of shared infrastructure like roads and buildings, which are the physical capital. Furthermore, through social networks people learn about innovations, skills, knowledge and share their experiences. Moreover, social capital contributes to "people's sense of well-being (i.e. people's identity, honour and belonging)" (DfID 1999: 2.3.2). This is one of the categories in Maslow's hierarchy of needs, "the need to have affiliations" (Hersey and Blanchard 1982: 28). In the hierarchy of needs, the social needs (need to have connections) dominate other needs because it is believed that it is important for people to have extended

relations. Through these relations (social capital) people acquire more resources to achieve their requirements (Putnam 2000).

2.5.6. Limitations of social capital

Social capital like other concepts is not only valuable but it also has limitations. Some people may not be networkers or can be disqualified from groups, because they cannot meet the desires of being a member in a network. For example, these people may lack assets required by the network like land, but still have some skills (DfID 1999; Putnam 2000). This issue can be overcome by the integration of people with diverse capitals so that they can help each other in achieving their livelihoods outcomes. Including different people with different strengths helps them to complement each other. Other social capital networks may use a hierarchical structure in the partnership, which may limit upward mobility and result in people remaining in poverty. This limitation can be overcome by promotion of equality among positions in the partnership, so that no one has a higher status than others and sharing of resources is practised. The other disadvantage is that members may not get assistance at the time of suffering because of other commitments the experts are engaged in (DfID 1999). As such, to overcome this challenge all the partnership members need to be equipped with the same knowledge and skills so that in times of distress, assistance can be given by anybody in the group.

2.5.7. Critiques of social capital

It has been argued that social capital imposes compliance amongst close-knit networks and potentially brings social division among community members (Putnam 2000). This means that other members of the community who are not networkers may not be taken care of. It is criticised for being useful but not addressing issues related to power and conflicts among community members (Baron et al. 2000). Even though it benefits community members it does not assist in solving the challenges of power and conflicts, and as such, livelihoods outcomes can be negatively affected. Social capital has the weakness of selfishness whereby in bonding social capital the group members only network among themselves, which hinders them in keeping abreast with new information, technology and to attract the market from the outside world (Putnam 2000). In addition, Field (2010) observed that bonding networks can promote an unhealthy environment within the community. For example, some groups in America were seen growing well economically but found to be corrupt internally (having illegal assets). This is often understood as the darker side of social capital. Again, he identified that some associations have high trust among themselves but they have challenges of adjusting with the requirements of the external environment (Field 2010: 99).

Nevertheless, social capital has been found to be advantageous in relation to supporting knowledge acquisition, sharing of ideas and experiences, promotion of trust, norms, networking and unity among people without considering their cultures. This results in increased and sustainable livelihoods production. As such, the theory of social capital suits this study well by supporting the sustainable livelihoods framework in analysing sustainable livelihoods of community partnerships of the Matelile Tajane Community Development Trust and the Jire Provides Cooperative.

In building social capital the focus should be on strengthening local institutions whereby direct capacity building, leadership training or injection of resources can be effected. Indirectly, a conducive, open and democratic environment can be created so that livelihoods can prosper.

2.6. Summary

This chapter discussed the sustainable livelihoods framework in relation to its guiding principles, the different assets that contribute to livelihoods, the ways in which assets can be used to overcome vulnerabilities and livelihoods strategies that can be developed. The social capital theory was presented in terms of its origins, the three forms (bonding, bridging and linking social capital), its importance, benefits and the critiques thereof.

CHAPTER THREE: LITERATURE REVIEW

3.1. Introduction

Chapter Two explained the theoretical framework that was used in this study to guide the analysis of data. The sustainable livelihoods framework and its livelihoods assets were explained. The social capital theory was also discussed since social capital is the main feature of the Smart Partnership Concept as elaborated in Chapter Two. It was also found to be important for enhancing community development, although criticised for not addressing issues on power and conflicts in the community as that could affect livelihoods negatively.

Chapter Three reviews literature based on the studies done by other researchers on how the sustainable livelihoods framework was used to analyse collective work in community development. The literature review is divided into three parts reflecting the three research questions of this study.

The purpose of this study is to analyse how community partnerships in Lesotho address poverty through sustainable livelihoods. The research questions addressed by this study are:

1. In what ways do partnership and community members interact for their mutual benefit?
    a. What strategies are employed by the two partnerships to drive sustainable livelihood projects?
    b. In what ways do the two partnerships sustain themselves through improved livelihoods?
    c. To what extent do the two partnerships apply smart partnership principles to drive for sustainable livelihood projects?

2. How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?

3. What education and training interventions do partnership members need to improve their livelihoods outcomes?

The first sub-heading discusses research Question One - ways in which the literature focused on how partnership members and community members are expected to interact for their mutual benefit.

3.2 Interaction

"Interaction is about two or more independent variables that work together towards impacting on the dependent variable" (Lavrakas 2008: 340). Lavrakas explains interaction as the relationship of people who work together so that they both benefit from the work done. Lavrakas further defines interaction as people sharing ideas, experiences and challenges on similar livelihoods with which they are engaged. For example, Globerman, Bacon and Rourke (2015) studied how Community-Based Organisations (CBOs) and AIDS service organisations, through interaction, were helping HIV-infected people. They realised the need to support disadvantaged groups and suggested that vulnerable groups require support from local community members and external organisations for a more productive life. Interaction in the community can be achieved via the following topics: dialoguing; networking; working together; caring for community members; challenges in collective work.

3.2.1. Community dialoguing

Community dialoguing is defined as a conversation that includes five or more people who can be around a table or in a large community setting (Centre for Community Health and Development 2018). Rule (2015 cited in Preece 2017) adds that dialogue is a reciprocal exchange between two or more people whereby meaning is made. Rule further expressed that dialogue can be taken as a resource for teaching, learning and knowing. Robertson (2010) views dialogue as a people-centred approach towards development since people are given freedom to choose and make their own decisions on their development (Sen 1999). It is a requirement for community development since it allows all concerned to articulate their views (Bamisaiye 1994; Frank and Smith 1999). Lachapelle (2011) explains that through dialogue networking can be enhanced; and concrete decisions can be arrived at by showing transparency and accountability. As such, Damani et al. (2016), in their study conducted in Winnipeg Central also confirm dialogue as a valuable communication strategy, because it was used to polish the development policy, review it, and enable additions and corrections to be done and finally an implementation road map was developed to guide the execution thereof. Therefore, dialogue is an essential feature because without it one is unable to assess the needs and aspirations of one's partner (CPTM 2013; CPTM 2014a). Dialogue can be used by people for planning, analysing and examining the assets they have in order to come up with meaningful livelihoods for increased livelihoods outcomes (Westoby and Dowling 2013 cited in Preece 2017). Fisher, Geenan, Jurcevic, McClintock and Davis (2009) also cited in Preece (2017) indicate that dialogue can be used to promote social capital for increased economic status of the people.

Students at the University of Kwazulu-Natal, during their study, have been described as dialoguing on the importance of reflective practice in community development (Raniga 2012). This literature presents dialogue as a vital tool for social capital to address different issues for sustainable development. Brock (1999) encouraged the use of dialogue for developing policies that support improvement of community members' livelihoods outcomes. However, Vixathep's (2011) study on Khmu women who were poor and uneducated found that women required empowerment, for example, on how to dialogue in order to overcome the barriers that hinder progress on their livelihoods. Finally, dialogue was found to be a vital communication resource that allows for freedom of speech in policy development, planning, implementation, monitoring and evaluation processes as it facilitates progress, improvements and achievements for all. This study sought to explore the extent to which dialoguing enabled the two community partnerships (MTCDT and JPC) to sustain their livelihoods as they planned, implemented and shared ideas on how best to improve and increase it.

Networking is discussed below as an interaction between partnership members and community members.

3.2.2. Networking

Networking is about: "developing lasting relationships for mutual gain and creating a long lasting favourable impression with people so that they may think of you when an opportunity arises" (Rasmussen 2009: 6). Lachapelle (2011: 4) in his study on "the use of social networking in community development" shares the same sentiment with Rasmussen as his study identifies that networking with different community organisations for socio-economic improvement improves the relations. In other words, networking is about collaboration among stakeholders with a common interest. Networking encourages the creation of more heterogeneous relationships that bring a wider cross fertilisation of knowledge, experiences and ideas among networkers (Preece 2009) and injection of resources. Preece (2009) and Horntvedt (2012) elaborated that social networks could be in the same community, but also link with other social networks in other communities, institutions and organisations outside that community. Through networking common-interest groups are able to engage in reciprocity and get positive results by achieving the goals which they were unable to achieve independently (Field 2010). These groups trust each other, share their values, norms, commitment to their work and they network among themselves (Bowen 2009; Johnson 2016; Macke and Dilly 2010). Chapman, Slaymaker and Young (2003), in their study on livelihoods approaches to information and communication in eliminating poverty in rural areas, encourage networking by building

knowledge transfer partnerships like innovative partnerships. These partnerships network in order to come up with innovations. The presence of more innovations in the partnership would motivate improvement of livelihoods and increased livelihoods outcomes. This study sought to find out how the partnership members networked and with what benefit.

Community assessments

There are three assessments that are required in order to attain sustainable development. These are: needs assessment, monitoring and evaluation.

Needs assessment

Community needs assessment is a cooperative process that engages community stakeholders in examining the nature and the extent to which needs and resources are in the community (Chow and Peng 2015). Chow and Peng further explain that the needs assessment reveals the gaps in the existing service delivery system that need to be filled in order to address the challenge. Community needs assessment is a process that is done prior to starting any livelihoods by making an inquiry with community members (Swanepoel and De Beer 2011). Sharma, Lanum and Suarez-Bakazar (2000) reveal that the goal of needs assessment is to find the assets (as well as needs) of a community and determine the potential they have for development. Swanepoel and De Beer (2011) elaborate that needs identification is a necessity in order to develop and execute the required livelihoods for poverty alleviation in communities. The information collected helps the community worker to budget in ways to accomplish the challenge in order for community members' lives to improve. Ejakait (2016), in his study conducted in Kenya Bungoma County, adds that needs assessment is a necessity before doing training or assisting as it determines the gaps that need to be filled by training. In his study, for instance, he found that training was held for employees without conducting needs assessment beforehand, which resulted in inappropriate training being held and loss of funds which could be used for the benefit of the organisation. Krantz (2001) emphasises that people should belong to social networks in the community and also be trained in the knowledge and skills they require in order to make an impact on their lives. This means building on the strengths people have so that they can act towards poverty alleviation. Finally, Swanepoel and De Beer (2011: 217) justified the use of processes in meetings by saying, "every planning meeting should start with an assessment of the activities undertaken since the last meeting and then plan in the light of that evaluation". This is an assessment that is done after implementation in order to determine how much has been achieved and deciding on activities to pursue. This study endeavoured to

assess what kind of needs or assets assessment was done by each partnership prior to their ongoing activities and what training they had access to in order to address these needs.

Monitoring and evaluation assessment

Monitoring is a systematic assessment that is done to determine the progress on the intended goals (Pasteur 2014). Belcher, Bastide, Castella and Boissiere (2013) highlight that at community level there is a need for a livelihoods monitoring tool with indicators which has been pre-tested to ensure the tool's viability. For the success of community development livelihoods Van Den Ban (1994) says monitoring has to be incorporated as an ongoing process in order to assess the implementation of the livelihoods so that plans are made accordingly and resources are used as planned. This helps to keep track of activities and progress under implementation (Benor, Harrison and Baxter 1984). Finally monitoring brings increased livelihoods outcomes and promotes sustainability on livelihoods. In the study on youth livelihoods by Some (2015) monitoring brought increased livelihoods outcomes and promoted sustainable livelihoods. This study attempted to find out what form of monitoring occurred in each partnership project.

Pasteur (2014) explains evaluation as a review that is done on the objectives set in order to evaluate if they were fully met. The evaluation includes identifying the lessons learned for future improvements and decisions for future improvement. Njuki, Kaaria, Chitsike and Sanginga (2006), in their study on participatory monitoring and evaluation while engaging the stakeholders, said the process promotes the culture of reflection and learning regarding the livelihoods. The process helps to examine the effectiveness of the systems in place for implementation and the impact of the livelihoods outcomes on their lives, in order to recommend necessary adjustments. In addition, Noponen (1997) in the study on participatory monitoring and evaluation learned that the process helps participants to learn from experiences and get feedback to improve the performance of the organisation. Moreover, Imanishimwe, Niyonzima and Ntsabimana (2018) realised the importance of monitoring and evaluation on the projects funded. Their study was assessing the impact of revenue-sharing schemes in strengthening community-based conservation projects and integrated conservation and development projects based at Nyungwe National Park. The findings revealed that 50 per cent of the funded projects did not exist. Though monitoring is done at the beginning and during implementation of the project to determine the progress and changes in lives, evaluation is done at the end of the project to assess the impact of the project in the community (Benor et al.1984), but both monitoring and evaluation work hand-in-hand. Although the partnerships in this study

were ongoing, this study acted as a form of evaluation which would assist the partnership hub to identify where support was needed.

3.2.3. Working together

Partnership community support is about helping each other, whereby the partnership helps community members and vice versa. This involves sharing resources whereby the partnerships can work together with community members by farming. In Lesotho share-cropping has been practiced since its founder, Moshoeshoe 1. It is still practiced by Basotho people in Lesotho to increase agricultural production especially in rural areas, where they rely entirely on this practice (Mphale, Rwambali and Makoae 2002). Mphale et al. (2002) explain that people without land share-crop with those that have natural assets in order to have access to agricultural land and production (food). People with financial capital buy farm implements, inputs and share-crop with people who have land.

Collective share-cropping reduced damaging of crops and theft in the communities. This is an interactive process whereby one supports the other in an upward spiral. Matobo, Kholi and Mpemi (2006) in their study on the impact of HIV and AIDS on agriculture and food security in Lesotho indicated that households that lost a member due to sickness adopted share-cropping as a coping strategy, because of lack of finance and human resources. Furthermore, in an interview by Moremoholo (2018) from The Post Newspaper with the Ministry of Agriculture and Food Security, the Principal Crops Officer, Mr Mohapi said the Government of Lesotho share-crops with individual farmers, the farmers pay 50 per cent for ploughing machines and the government pays the remaining 50 per cent. For share-cropping the Government of Lesotho ploughs, plants and harvests the produce and they share the harvest at 60/40 per cent, but after the heavy drought that the country experienced in 2018, they shared equally at 50/50 (Government and farmer sharing respectively).

As a benefit to collective work in one area, Lesotho farmers accessed labour and credit on conservation farming due to the trust and reciprocity among themselves, which reduced the requirement for external support (Food and Agricultural Organisation (FAO) 2010). Clark (2010) in his study supports FAO by indicating that working together helped farmers to access information and technologies on agriculture so that they could improve their farming systems. Pitikoe (2016: 198) adds that working together empowered the partners to network with other external organisations and access more information and resources. To emphasise how the collective work was done in Lesotho, she gave an example of herd boys whereby they shared

food ‘relish or meat’ while herding in the cattle posts in Lesotho (Pitikoe 2016: 223). Matheka (2017), Minister of Small Business Development, Cooperatives and Marketing, was cited in Public Eye Newspaper (2017: 3) while addressing small businesses, as encouraging Basotho people to unite and work collectively since “a group has a louder voice than an individual working alone”. This approach is fundamental in Lesotho for socio-economic improvement (Lesotho Smart Partnership Hub 2004). Working collectively is furthermore a cultural characteristic of Africans in order to increase their livelihoods outcomes (Osborne, Sankey and Wilson 2007). This means that working collectively is not just for Lesotho but the continental, cultural approach for development. In Tanzania Julius Nyerere, the renowned educator and president of Tanzania, believed and encouraged people to work together and share resources without discrimination as cited by (Smith 1998). This study sought to ascertain to what extent such collective work was continued in the partnerships.

3.2.4. Studies that used social capital for community development

Social capital is one of the primary assets identified in the DfID sustainable livelihoods framework and a core feature of the smart partnership goals of the Lesotho Smart Partnership Hub (Office), which emphasises principles of collectivism, common goal, trust, networking, win-win situation (mutual-benefit) and prosper thy neighbour (Getachewet al. 2017; LSPH 2004: 114). There are a number of studies that have been conducted in Lesotho which refer to social capital in community development initiatives. They can be classified under three forms of capital. The most common were bridging and linking. Pitikoe (2016: 83), for instance, in her study on herd boys in Lesotho highlighted that bridging social capital empowers network members to expand their activities beyond the herding community, allowing for broader access to information and resources.

In Lesotho a study by Nyabanyaba (2009) encouraged development of youth clubs in schools so that the youth could share ideas, challenges and come up with alternatives. He encouraged networking of community-based organisations (CBO) with schools in order to support vulnerable children living with HIV and AIDS and school drop-outs. Although he did not talk directly about social capital, these networks could be understood as bridging social capital. Moreover, USAID (2013) supported LENASO in Lesotho with funds and it equipped support groups with leadership, management and governance skills in order for them to take care of orphans, HIV and AIDSand marginalised children in communities. Linking social capital can be associated with external support for a number of community-development initiatives. Johnson (2016) for example, in her study in Lesotho on the Lesotho Highlands Development

Project (LHDA), while investigating foreign-aid funding models and partnerships with civil society organisations indicated that a number of donor agencies have assisted community members and partnerships. Bosele, reporting on a community-based organisation in her study, was supported by the Canadian International Development Agency (CIDA) for livelihood development. Bosele managed a health centre which provided health services to peri-urban and rural areas of Lesotho. It thereby created employment for local vulnerable community members improving their household economy. Mukoswa, Charalambous and Nelson (2017) in their study on disadvantaged groups in South Africa also found that social capital, through cooperation of experts, observed positive results whereby HIV treatment and retention were promoted. Again, Globerman, Bacon and Rourke (2015) in their study realised the importance of working together as Community-Based Organisations (CBOs), AIDS service organisations and community members networked together to help HIV-infected people. The study found that these vulnerable groups require close support by community members and external organisations for them to live a better and more productive life. In Mexico cooperatives have been identified as potential strategies for sustainable livelihoods since they were observed to be achieving the needs of community members (King, Adler and Grieves 2013). In addition, social capital was identified as a resource since there were people-centred collaborative programmes that were established for capacity-building in order to empower communities. Furthermore, Oleas and Sumac (2015), in their study that drew on the sustainable livelihoods framework, found that an NGO working with quinoa production in Ontario confirmed that linking social capital networks with NGOs create opportunities to empower vulnerable groups and to reduce poverty in communities. This raised awareness to other civil societies that they should network with non-governmental organisations in order to access resources (technical and funding) to support underprivileged groups. Community partnerships were found to be resourceful for community development through effecting empowerment and changing the lives of disadvantaged groups for the better, for example the development of community clubs in schools was one outcome.

Some communities in Lesotho have formed crime-prevention committees in order to prevent crimes in communities like stock theft, house-breaking, raping and drunkenness (by controlling the closure of bars in the evening). The study by Makhetha (2010) conducted in the Matsatseng community council in the Quthing district in Lesotho indicated that through linking social capital the Department of Police in Quthing (DoPQ) encouraged community members to establish crime-prevention committees in communities in order to reduce crime. Because of

the police campaigns the Matsatseng villages combined and formed crime-prevention groups which helped reduce stealing of property, livestock and raping of elderly people. The committee members patrol around the communities during the night. For stolen livestock they follow the animals' tracks until they find them. Rafolatsane (2013: 77), in his study in Quthing, added that the "Quthing community adopted the strategy of community policing and were trained on crime prevention" by the police, that was why they were able to reduce cross-border livestock theft in the district. This study looked indepth at the different kinds of social capital that these partnerships were able to draw upon or develop in order to improve their livelihoods.

3.2.6. Challenges in collective work

The literature highlights that power relations and inequalities are a challenge in any community development activity (Preece 2009). In community development where people work together there are clashes that arise, reflecting "emotional conflict between the sender and the receiver"; the message may be unacceptable and "there may be a status clash" (Swanepoel and De Beer, 2011: 89). Swanepoel and De Beer argue that there will always be clashes between partnership members from time to time. However, Steyn and Niekirk (2012: 38) explain that conflict should be seen as "an expression of changing society" that requires being accepted, managed and changed into a force for positive societal change.

Schilling, Opinyo and Scheffran (2012) in their study on how pastoral livelihoods were raided by criminal gangs in Kenya mentioned that the brutal conflict in the region threatened pastoral livelihoods, which was already affected by drought and diseases amongst others. Schilling et al. (2012) further said that the raid caused human deaths, reduction in livelihoods like livestock, inadequate access to water and migration. As such they suggested the need for legal frameworks to protect the pastoral land indicating a need for training on the importance of pastoral land (reserved land) as a community livelihoods. However, such issues could be understood in relation to the broader concept of communication skills so that collective members could talk to each other with respect, thus enabling learning and informed decision-making (Chapman, Slaymaker andYoung 2003). This study assessed how partnership members addressed their challenges and power differentials.

3.3. How partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies

This sub-theme which still answers research Question Two, is addressed under the following headings: livelihoods vulnerabilities; community partnership assets; how assets overcome livelihoods vulnerabilities; community livelihoods strategies.

3.3.1. Livelihoods vulnerabilities

Livelihoods vulnerabilities are the hazards that affect livelihoods directly or indirectly and hinder their growth. Vulnerabilities are a set of existing conditions which harmfully affect the community's ability to prevent, mitigate and prepare for or act in response to a hazard (Wolfe 2016). Different types of vulnerabilities can be: physical, economic, social, attitudinal and emotional. The physical refers to the inability to access resources and facilities like water, hospitals, police station, roads, bridges and means of communication. Economic vulnerability focuses on the lack of income as it hinders production, for example agricultural production. Social vulnerability refers to weak family structures within a community, lack of leadership for decision-making, conflict resolution and unequal participation in decision-making. It also includes lack of information and resources and relies on external support. Attitudinal vulnerability (emotional vulnerability) includes community members who have negative attitudes towards change and do not have the ability to initiate changes, but instead depend on external support (Wolfe 2016).

Jamir, Sengupta, Sharma and Ravindranath (2013), in their study on farmers' vulnerability to climate variability in villages of the Dimapur district in India, found that drought was a major challenge to agricultural farming and for human consumption. While still in India, in the Sundarban region, Majumbar and Banerjee (2014), in their study, found that the climatic hazards caused salinity in the available water, making it difficult for cultivation of crops which contributed to the food crisis. Huai (2016), in his study in Australia, indicated that climatic changes reduced the production of wheat which the country depended on as staple food. The women farmers in Zimbabwe showed that flooding in some parts of Tsholotsho reduced their livelihoods outcomes from crop production, resulting in food insecurity **(**Phiri 2014).

In Lesotho, according to Matarira et al. (2013) in their study on the socio-economic impact of climate change on subsistence communities, the production of crops on the land was observed to be more vulnerable to climatic weather conditions like hail, drought and dry spellswhich reduced crop yields in the fields. In addition, African Technology Policy Studies (ATPS)

(2013), in their study in the Mafeteng district on farmers response and their adaptation strategies to climate change, indicated that the major hazards farmers were complaining about were prolonged drought (scorching sunshine), that delayed farming leading to soil erosion and excessive rainfall. The results indicated that there was a reduction in crop yields. Thobei, Sutarno and Komariah (2014), in their study conducted in ThabaTseka and Mokhotlong on the impact of climate change on crop production (maize, beans and wheat), found that it was not only climate change that impacts negatively on production, there are other factors too. These factors that contributed to low production were soil type, plowing method and the use of unimproved seeds. Most farmers especially in rural areas do not use improved seeds, instead they put aside the seeds from the harvest, and do not use irrigation systems as most farmers use rain-fed irrigation. Climatic changes are worldwide challenges that need to be addressed as they affect agriculture and life adversely. These climatic hazards require people to adapt and change their way of farming, which is entirely dependent on the assets available to support theirlivelihoods.

This study sought to explore which vulnerabilities most affected the MTCDT and JPC livelihoods.

3.3.2. Community partnership assets

The assets are the resources the partnerships have which enable improvement of livelihoods even after being affected by vulnerabilities. According to the University of Memphis (UoM) (2019) there are seven potential assets in the community. These are human, social, political, financial, cultural, built and natural assets.

Human assets

Human assets are skills and abilities each individual within the community has (UoM 2019). Human capital refers to the legacy of knowledge, skills, provision of labour, and the ability to work and have good health in order to achieve the intended goals for developmental purposes (Tan 2014; UNDP 2015). Tartu University (2003) supports the description by Tan and UNDP by emphasising that human capital is the knowledge, skills and experiences people have that make them economically productive. Human capital can be "increased by investing in education, healthcare and job training" (Tartu University 2003:8).

Social assets

Social assets are the networks, organisations, institutions, norms of reciprocity and mutual trust that exist between and within partnerships and communities (UoM 2019). Social assets refer

to collective resources that indicate whether the partnerships follow the collective principles of sharing a common goal, mutual trust, networking, reciprocity, aiming for win-win situations and aspirations to prosper thy neighbour rather than aiming purely for individual gain (CPTM 2014a; 2014b; Ijaiya, Sakariyau, Dauda, Paiko and Zubairu 2012; Lesotho Smart Partnership Hub 2004). Collective assets are related to the social capital since they both follow the same principles towards unity.

Political assets

The political assets refer to the ability of a partnership to influence the distribution of resources, including financial amongst others (UoM 2019).

Financial assets

Financial assets refer to the money or the investments that can be accumulated and used for wealth rather than consumption (UoM 2019). The funds are financial support which can be grants, loans and subsidies that could be sourced internally or internationally (Jalic 2017).

Cultural assets

Cultural assets are the values and approaches to life that have economic and non-economic benefits (UoM 2019). In Sri Lanka, Daskon and McGregor (2012) explored the use of cultural assets in farming in three rural villages. Traditional assets were found to be vital to livelihoods; agricultural production increased and the socio-economic status of rural people improved for the better.

Built assets

Built assets refer to anything physically made by humans, which include housing, factories, schools, roads, community centres, power systems, water and sewerage systems, telecommunications, infrastructure, recreation facilities and transportation systems (UoM 2019).

Natural assets

Natural assets include the landscape, air, water, wind, soil and biodiversity of plants and animals (UoM 2019). These are the natural and manpower resources essential for people to survive; these resources can be stored, exchanged or allowed to generate revenue streams or other benefits (Liu, Chen and Xie 2018: 3). Natural resources as assets or capitals are the environmental stock or resources of the earth that provide goods, cash flows and ecological services required to support life. Examples of natural capitals include minerals, water, land, carbon dioxide absorption (Neumayer 1998). Liu et al. (2018) further explain that in order for

people to succeed in achieving positive increased livelihoods outcomes they need to have a reservoir of assets, as they help in choosing the type of livelihoods to engage in.

This study sought to explore how the different assets ofthe MTCDT and JPC played a role towards overcoming natural vulnerabilities.

3.3.3. Community livelihoods strategies

Community livelihoods strategies are referred to as a "combination of capabilities, resources and activities required in order to sustain a living" (Su, Saikia and Hay 2018: 3). A decision to develop a livelihood is based on what assets are available, that is why Swanepoel and De Beer (2011) state that a project should be developed, based on the resources the community has. There are three livelihoods strategies which were suggested by a number of authors. These strategies are identified as on farm-wage income activities, off-farm wage income activities and non-farm wage income activities (Alemu 2012; Khatiwada et al. 2017; Stull, Bell and Ncwadi 2016).

On farm-wage income activities, according to Alemu (2012), include both crop and livestock production. Lemke, Yousefi, Eisermann and Ballows (2012) in their exploration of smallholding agricultural projects in South Africa found that the projects play an important role in providing food within a household and the community, thereby alleviating poverty.

Off-farm income wage activities, according to Khatiwada et al. (2017), are small businesses that households engage in, which are not agricultural, for example stokvel. Van Wyk (2017) explains stokvel as an urban-rural savings scheme for financial need alleviation. The stokvel enables members to meet their basic needs. The members save money, invest for business and accumulate assets (Matuku and Kaseke 2014). VanWyk explains stokvel as focusing on the financial requirement, while Matuku and Kaseke define stokvel from different angles based on the its role, which can be used to address social as well as financial challenges. The finances are central towards the achievement of agreed-upon goals. The studies justify stokvel as a club, association or society to achieve the intended goal collectively.

McCoy, Ralph, Wilson and Padian (2013) in their study in Tanzania stated that women were engaged in livelihoods strategies such as alcohol production to alleviate poverty. The study argued that women show considerable resourcefulness in coming up with different strategies in order to address poverty and hunger issues in families.

Studies by Telles, Pathak, Singh and Balkrishna (2014), Mahomoodally (2013) and Suswardany, Sibbritt, Supardi, Chang and Adams (2015) from different parts of Africa and Asia Pacific Region confirm the use of traditional medicine for income generation, especially for healing purposes on diseases like leprosy, restlessness and malaria amongst others.

Non-farm wage activities are not primarily agricultural, forestry or fisheries. They include trade or processing of agricultural products and micro processing activities which could take place on the farm. Non-farm activities may:

> *Absorb surplus labour in rural areas; help farm-based households spread risks; offer more by remunerative activities to supplement or replace agricultural income; offer income potential during the agricultural off season; provide means to cope or survive when farming fails* (Jatta 2013: 4).

This study examined on-farm wage income and off-farm wage income strategies in the MTCDT and JPC projects.

3.3.4. How people overcome livelihoods vulnerabilities

The discussion on how people overcome livelihoods vulnerabilities is divided into three parts which are: collective work, use of proper farming technologies and external support. The presentation follows.

Collective work

Ireland and Thomalla (2011), in their study in Nepalgunj in Asia and Krabi province Thailand, found that collective work was strongly emphasised as a response to the development of adaptive climate change strategies. A more detailed example can be seen in the study by Jamir, Sengupa, Sharma and Ravindranath (2012). In their study on farmers' variability to climate in villages of Dimapur district Nagaland in India the authors found that drought was a major challenge to agricultural farming and for human consumption. However, they found that traditional ways of collective farming like wet rice cultivation, home gardens and bamboo drip irrigation were successful in some villages to address the situation of drought. They also encouraged the development of water-harvesting techniques, tapping river water and building small ponds. Chilimo, Ngulubeand Stilwell (2011) investigated the use of information communication and technology (ICT) in the rural areas of Tanzania. The results found that the use of ICT helped farmers to get improved farming technologies and seeds resulting in increased livelihoods outcomes. The use of ICT in badly affected areas by the hazardous climatic conditions could help improve the farming situation.

External support

Hallegatte, Vogt-Schilb, Bangalore and Rozenberg (2017), in their study in Washington D. C. on building the resilience of poor people in natural disasters, encouraged the development of poverty reduction policies that guide implementation of strategies to address the challenge of poverty. For example, the study came up with a financial inclusion strategy whereby poor people can access credit in order to improve theirlivelihoods in times of shocks and hazards. In supporting what Hallegatte et al. (2017) said, Xu et al. (2015) examined livelihoods strategies and agriculture in China whereby governments increased investments in infrastructure and established loan policies that could be accessed by farmers, so that they could improve and increase their own farm livelihoods. Chaudhury (2017), in his study on strategies for reducing vulnerabilities that were presented in New York during an experts meeting, confirmed that poor people were the ones most likely to be affected by natural disasters. As such they need to be given support in ways that compensate for the impact of natural disasters for the continuity of their livelihoods.

3.4. What education and training interventions partnership members need to improve their livelihoods outcomes

Education is defined by UYDEL (2006) and UNESCO (2015) as learning that is provided for acquisition of knowledge and skills for sustainability in community development. It is a key intervention towards the achievement of the recently ratified sustainable development goals, especially Goal 4 (Preece 2017), which aims to "ensure inclusive and equitable quality education and promote life-long learning opportunities for all" (UNDP Lesotho 2015: 7). Education for sustainable development is aligned to the principles of: "respect for life and human dignity; equal rights and social justice; cultural and social diversity; and a sense of human solidarity and shared responsibility for our common future" (UNESCO 2015: 38). As such, Preece (2010) emphasises that educated people are more likely to feel recognised, respected and have self-confidence, dignity and cultural integrity. Lesotho like other global countries is aiming at achieving quality education for all so that people are capacitated for developmental purposes. Education in Lesotho has been adopted as a human right and was free from 6 to 13 years of age from the year 2000 to allow children to be able to write, read and count and was made compulsory from 2010. Its purpose is centred around human development for a meaningful life where people share equally in accordance with Lesotho's focus on mutual care for one another (Ministry of Education and Training 2016). These goals were also emphasised by the President of Tanzania, Julius Nyerere, in his Arusha Declaration in 1967 when he said people should have equal rights, equal opportunities, have respect for each other

and should learn to do things together for self reliance (Smith 1998). He further emphasised that education should be taken as a strategy for self-reliance through universal primary education and mass literacy programmes for all adults. These programmes were intended to equip all people with knowledge and skills so that they could meet their needs. In addition, Julius Nyerere encouraged political commitment at policy level so that policies were put in place to ease implementation (Smith 1998). That is why Matsepe (2002) in Lesotho supported the use of adult education to improve the nation's standard of living among Basotho people especially vulnerable groups. Education therefore is a key resource for development. Education and training are embedded in the concept of life-long learning which includes recognition of formal, non-formal and informal learning (UYDEL 2006). As such the topics presented here in relation to the forms of education are: Livelihoods outcomes through formal learning; livelihoods outcomes through non-formal learning; and livelihoods outcomes through informal learning.

3.4.1. Livelihoods outcomes through formal learning

Formal learning is a systematically structured form of education with a time frame. It has a specified fixed curriculum and offers nationally recognised certification (Dib 1988; Ngaka, Openjuruand Mazur 2012). Peters (2013) showed that formal education and training are essential for sustainable development, while analysing the role of universities towards human capital building. He suggested that universities should play a pivotal role in the implementation of poverty alleviation, peace, equity and democracy. In supporting Peter's study Hamilton-Ekeke and Dorgu (2015), in their study on curriculum and indigenous education, encourage the use of local available indigenous knowledge and skills as they are not difficult to reproduce for the enrichment of livelihoods outcomes and are easily understood by every person in the community. Another study done in Turkey on the effects of formal education and training on farmers' income found that farmers who consulted experts for advice and technical support had increased production and livelihoods outcomes. The farmers were trained on the knowledge and skills they required (for example they learned about different types of fertilizers and how to apply them) and were able to improve their livelihoods and increased their livelihoods outcomes (Serin, Bayyurt and Civan 2009). Moreover, Miller et al.'s (2017) study conducted in Nepal indicates that people who have formal education and higher levels of education seem to have better benefits in terms of wealth, hygiene, child-diet and growth. As much as formal learning is appreciated in relation to the improvement and increase of livelihoods outcomes

however, there are a number of critiques by people who observe it differently. The following are the critiques on formal learning.

3.4.2. Critiques of formal learning

Paulo Freire criticised formal learning by referring to it as a 'banking concept' because learners are receivers and storages of deposited information, which they receive as passive objects. He emphasised that formal education does not consider learners as people with existing knowledge to contribute in the learning process; they are given information as receivers and assumed to be without knowledge. He said the knowledge taught to learners was not addressing their problems, therefore he suggested a change in the way education is offered to learners that would solve their needs (Freire 1972). He emphasised consciousness-raising education that liberated people from their problems. He argued that banking education cannot be used to address the immediate needs of community members like implementing livelihoods to address an immediate challenge. In addition, Zaldivar (2015) explained that Ivan Illitch, in his theory of deschooling, also supports Paulo Freire by criticising formal learning by saying that the formal learning system rejects people who do not fit in or conform to a rigid system of learning and refers to them as drop-outs. This shows that formal learning according to Illitch does not cater for all people. As such, Illitch says it is an unbalanced system that effectively treats learners as prisoners who just accept everything given without questioning it. He argued that formal learning is not designed to cater for every person but for the dominant in society. He believed that poor people were not treated fairly in the formal system since they are already powerless and not included in making decisions. Therefore, Illitch encouraged the dismantling of the formal learning system so that it allows for flexibility and provision for all people. He encouraged learning which could be guided by the needs of deprived groups. In other words, Illitch encourages non-formal learning which is recommended in community development since it caters for all people (Swanepoel and De Beer 2011: 9). The non-formal learning which is recommended by Paulo Freire, Ivan Illitch and Swanepoel and de Beer is discussed below.

3.4.3. Livelihoods outcomes through non- formal learning

Non-formal learning is often related to on-the-job-oriented learning, that is short-term training, which is driven by the demands of people and is specific in addressing the particular needs of community members. It takes place outside of the formal learning system and may offer certificates that are not recognised in the formal system (Hoppers 2006; UNESCO 2012). It is flexible and is centred on the learner as it is organised, based on the needs of the learner and is necessary for day-to-day activities (Kapur 2018). Non-formal learning can be done via:

courses, workshops, on-the-job training (apprenticeship), demonstrations, video shows and study/field tours.

Courses

A course is an intensive education whereby there is less interaction between the educator and the learner. The educator does a lot of talking, which is the technique used mostly when introducing a topic to the learners. Duodu-Antwi (2012) studied the role of non-formal learning courses in reducing poverty and found that poverty was reduced in Ashanti region, Ghana and participants' lives were improved especially by courses on literacy, numeracy, health issues and civic awareness. In Lesotho the non-governmental organisations play a pivotal role in equipping Basotho people through non-formal learning training. For example, for poultry production farmers to acquire knowledge and skills on poultry production and management they attend a course, where they are actually taught how to take care and manage the chickens. The Basotho Poultry Farmers Association (BAPOFA) acts as the legal regulatory body for poultry production involved in commercial and small-scale poultry production. It holds training courses in order to promote an enabling environment in terms of policies for support of the poultry production business. It ensures that local poultry production livelihood is given a priority over imported products and also regulates the price (Wade 2019). Moreover, USAID (2013) supported LENASO in Lesotho with funds, equipping support groups with leadership, management and governance skills in order for them to take care of the orphans, HIV and AIDS and marginalised children in communities. Furthermore Rafolatsane (2013: 77) in his study in Quthing added that the "Quthing community adopted the strategy of community policing and were trained on crime prevention" by the police, that was why they were able to reduce cross-border livestock theft in the district. In addition, community sharing was practiced for mutual benefit.

Budhwani and Mclean (2005), in their study on human development in Islam, indicated that the Aga Khan Rural Support Programme (AKRSP) trained women on their needs, such as broiler production and business management. The women gained self-confidence, learned to work independently and acquired technical and managerial skills. They provided economic support to other women in surrounding villages through employment creation. A study by Research Experiences for Teachers (RET) (2013) in the Czech Republic, which focused on improving young farmers' business skills to create sustainable livelihoods, discovered that the youth appreciated participating in a business management training programme. The

programme helped those who had not started a business to start and those already engaged were able to improve their livelihoods.

Moreover, Hajdu et al's (2011) study revealed that young people in Malawi and Lesotho start their livelihoods with the assistance of either family or community members. The study showed that the youth were required to undergo vocational and business training before they engaged in their livelihoods. The training equipped them with specific skills in developing their livelihoods. Furthermore, Some (2015), in his study on the influence of management practices on the sustainability of youth income-generating projects in Kenya, recommended that youth also be trained on monitoring and evaluation for their livelihoods to be successful and sustainable. This partnership study sought to find out what forms of non-formal education and training had been made available to partnership members. Another technique to acquire knowledge and skills non-formally is a workshop.

Workshop

A workshop is a situation where learning takes place through the interaction of the educator and the learners. The learners share their experiences on the topic taught. In Lesotho Makhetha (2005), in her study on the use of rainwater-harvesting in Lesotho, used a workshop technique to explore the views of the farmers on the benefits they receive and challenges they face in relation to rainwater-harvesting. A workshop was held for farmers who have built stone water tanks near their houses to collect rainwater from iron-roofed houses. The participants shared information among themselves on the benefits they were receiving and the challenges they encountered. It was a participatory workshop where community members from Ha Lesoma and Ha Seeiso Matelile in the Mafeteng district revealed that the water was used for irrigating vegetables in the gardens and people were able to sell products to generate income, wash family clothes, build houses and use the water for livestock drinking. Again, the Lesotho Smart Partnership Hub (2011) also reported on two workshops that had been held for Matsatseng partnerships. The first training was held by the Department of Piggery Production in Quthing district (DoPPQD) for a piggery production partnership on the management of pigs. The second training workshop was held by the DoPQ for two crime prevention groups of Ndozimonande and Masitise in the same community council. The training was facilitated by the Lesotho Smart Partnership Hub due to the recommendations by Makhetha's study of 2010. The other training technique presented below is on-the-job training.

On-the-job training (apprenticeship)

On-the-job training is training that is usually held for newly-employed workers in order for them to learn on-the-job the work that they are going to do. The worker is shown the required sequence of activities and is given a chance to practice. On the other hand, newly-employed workers can learn by themselves about the work they have to do until they become experts in that job. On-the-job training is also done by teachers when they go for internship to practice what they learned in class. Farm machinery students from the Lesotho Agricultural College, before completion of their two year course, are engaged on the farm to practice what they learned like repairing tractors.

A study by Lamb et al. (2017), conducted at a community college on supervisory training of students, revealed that many students lacked formal learning but they acquired supervisory skills on the job through trial and error learning. Moreover, UNESCO, through partnering with the Uganda Youth Development Link (UYDEL) and other partners like the University of Makerere were able to equip vulnerable youth like orphans, street youth, sex workers and domestic workers who were from the marginalised rural and urban communities with knowledge and skills on poverty-alleviation projects. They were trained non-formally through learning by doing, learning by producing, learning by earning on hairdressing, tailoring, motor mechanics, carpentry electronic welding and cooking (UYDEL 2006). UYDEL also empowered them on life skills for health issues like HIV and AIDS, reproductive health, nutrition, child-rearing, peer counselling, drug and alcohol abuse. There was close monitoring of the participants by the social worker who assessed their behavioural changes and provided them with psycho-social counseling, support and guidance. The results indicated that there were behavioural changes, creation of employment and poverty alleviation for them, their families and the surrounding community members.

Mayombe's (2017) study of success stories regarding non-formal adult education and training for self-employment in micro enterprises in South Africa found that learning by doing was effective in helping disadvantaged groups to understand quickly and their learning in turn improved their well-being.

A study done in the rural areas of Kenya by Tsai et al. (2017) involved doing experiments on livelihoods interventions to reduce the stigma of HIV. This was because they found that interventions like psycho-educational strategies provided information, counselling and testing though there was little impact. Therefore, HIV positive people were engaged in on-farm income

generating livelihoods like vegetable production and they generated increased livelihoods outcomes. They supported community members with their livelihoods which helped reduce the stigma against them. The on-farm experiment helped HIV positive people to gain self-esteem; their confidence improved and they were free to discuss their situations with other people without feeling shameful. This study shows that the engagement of vulnerable people in livelihoods programmes changed their lives from discrimination and poverty to wealth. The challenge could be to find support for them in terms of financial and technical support. This community partnership study explored whether on-the-job training was regarded as a useful learning strategy for partnership members.

A demonstration

A demonstration is one training technique which the experts use to impart knowledge and skills to community members for easier understanding.

A demonstration is a show whereby farmers can be shown how to apply organic manure in the field. There are three types of demonstrations which are: method, action and result. An example given is the result demonstration. Two fields were compared on the yield where the same varieties of seeds were used. One field was planted using traditional practices and the other used new practices (modern technology). The yields of the two fields were compared. Explanations were given to the participants on how the planting was done and what yield was gained (Van Den Ban and Hawkins 1994).

Kaziboni (2018), in her study on women farmers in Zimbabwe, defined a demonstration plot as a piece of land where experts show different farming skills. The farmers gather on agreed dates and are shown how the skill is done. Mbure and Sullivan (2017) explained that the Zimbabwe seed companies use the demonstration technique as an advertisement to persuade farmers to adopt the skill and also to promote their products, so that there can be increased livelihoods outcomes. In Lesotho one of the ministries that use a demonstration technique is the Ministry of Agriculture and Food Security. The research station does experiments and shows the results to farmers if it is successful. Extension Officers also do demonstrations for farmers on modern farming techniques. A video is one technique that is discussed below.

Video show

Konevi et al. (2014), in their study on improving the livelihoods of rural people in Uganda, discovered that using a video as a training tool enabled new knowledge and skills to be spread quickly and be shared among communities in other countries. More people accessed new

information and there was an increase in crop (rice) production across Uganda, because the farmers copied the skills and technologies used by other people who had been successful. This is a potential innovation for community development workers (CDWs) in Lesotho to use video shows not only for youths but other members of the community. Watching and listening can motivate them to start their own projects. Study tours are also an option.

Study tours

According to Bwatwa (1990), a study tour is an arranged learning method whereby a group of people visit places of interest where they are going to observe and learn. It is a trip that is pre-arranged with the people concerned. What is to be learned is explained prior to the visit. In Lesotho the Ministry of Forestry Conservation and Range Management does study tours for farmers to share ideas, skills and experiences on conserving soil and water. The technique is used as a weapon to motivate farmers to improve their conservation works on their return from the tour. Bwatwa stated that farmers who were visited felt encouraged and worked harder. It may be that the findings of this partnership study could recommend some or all of these techniques to improve non-formal learning. However, there are also potential opportunities for informal learning.

3.4.4. Livelihoods outcomes through informal learning

Informal learning according to UNESCO (2015) is learning that is not necessarily deliberate or intentional and often happens through socialisation. It is sometimes understood as experiential learning because it centres on the experiences people encounter which they translate into new understanding, knowledge or changed behaviour. Informal learning is about experiential learning whereby knowledge is acquired through practice. Kolb (1984: 38) defines learning in a number of ways, among them he says "learning is the process whereby knowledge is created through the transformation of experience". Kolb (1984: 21) emphasises that personal experience is a key resource for learning as it gives "life, texture and subjective personal meaning to abstract concepts and provides a concrete, publicly shared reference point for testing the implications and validity of ideas created during the learning process". Kolb supports his theory on experiential learning by using three models of learning drawn from Kurt Lewin, John Dewey and Jean Piaget. The three models of learning emphasise that in experiential learning the learner encounters abstract concepts, where the learner gains experience, observes and reflects (internalises) understanding of the abstracts, modifies and comes up with his or her own conclusions on what the abstracts meant to him, then tests them by applying them at ground-level and finally provides feedback based on what has been

learned. This is what is referred to as the dialectic process since there is feedback. Learning has occurred and knowledge is gained by this process. By this learning the learner could have learned to know, to be, to do and to live together (these are dealt with later in this chapter) through the experiential learning gained. The following studies show how people experienced informal learning.

Kaziboni's (2018) study in Zimbabwe indicates that women farmers modified their way of spreading manure in the field. They used to spread it throughout the field but they changed to applying it in the rows, because they experienced weeds growing in the fields that caused them to employ labour to remove them which was costly. Interacting collectively with each other transformed the partnership members as they gained self-confidence to freely share their views with each other. In partnership arrangements members ideally increase in self-esteem and self-confidence (Frank and Smith 1999) by learning from the environment in which they live. This idea is supported by Latchem (2014) in a study on informal education for development whereby he learned that there was a positive impact on individuals and groups in relation to the economy, technology and social change, because of self-directed experiential learning. The experiential learning improved life expectancy, health, self-confidence, well-being and the happiness of learners. The learning occurred in a situation where there was freedom of speech and action, which meant that learners learned freely in their environment. Learning as a continuous process is done for a purpose as Delors (1996) in Preece (2015) explains further.

3.4.5. Pillars of learning

In life-long learning De Lors and his committee identified four pillars of learning which are learning to know, learning to do, learning to be and learning to live together which denote what an individual wants to learn for (Delors et al. 1996 in Preece 2015). These pillars elaborate on why people learn. The explanation on the four pillars of learning follow:

Learning to know

Learning to know is about the ability to reflect on past experiences and use it for a better successful life through creating and managing available opportunities, which help people to adjust and move forward successfully. Learning to know, the Government of Malta (2016) says, refers to the basic education that people need so that they can understand the environment in which they live. It helps people learn how to learn by developing concentration, memory skills and the ability to think. This learning process requires one to put effort into one's own learning in order to effectively acquire the right skills to learn.

Learning to do

The second pillar, learning to do, refers, for example, to being furnished with knowledge and skills to implement livelihoods to address immediate needs like poverty in the community. The learning can be done non-formally by a number of examples as stated earlier. The example to give can be on-the job training (apprenticeship) where a learner acquires knowledge and skills by following an expert. In these types of learning participants learn by doing. This technique is mostly used by Basotho people in order to acquire skills quickly. Omolewa, Adeola, Adekanmbi, Avosen and Braimoh (1998), for instance, emphasise that participation of the learner by doing instills the notion of ownership that facilitates quicker absorption, internalisation of concepts and interpretation toarrive at context-specific understanding. Learning by doing, therefore instills more interest in the learner to learn.

Learning to be

Learning to be is learning that is focused on personal development. It is about developing the character and discipline of an individual (Preece 2015). This concept also falls within the African culture whereby all humans are seen as being interconnected. For instance, the Sesotho proverb says '*mothokemotho ka batho ba bang*' (a person is a person through other people), reflecting that we should respect each other and take responsibility for ourselves and each other. On the other hand, learning to be also refers to the individual goal of self-development and adaptability to contexts. It could include learning for Basotho identity from other cultures and help improve citizenship development.

Learning to live together

The fourth pillar, learning to live together, entails acquiring understanding of how to live with other people, have a sense of togetherness, tolerance of different behaviours and empathisingwith others. This is the belief system that operates in Lesotho. The Government of Lesotho through the Lesotho Smart Partnership Hub emphasises encouraging and coordinating Basotho people to work collectively through the Smart Partnership Concept. This reflects the African concept of *ubuntu* whereby Africans are expected to have a strong sense of their collective responsibility towards each other (Preece 2015). Even today Basotho people practice the concept of *ubuntu*, through the notion that a person alone cannot succeed. This is reflected in a Sesotho proverb that says '*noka e tlatso akelinokana*', a river is filled by small rivers. That is why in a Mosotho family, there are family members and extended family members living together.

3.5. Chapter summary

This literature review chapter was divided into three sections. The first section dealt with ways in which community partnerships and community members interacted for mutual benefit. Dialogue was taken as an important communication technique that catered for all people to participate in developmental activities like planning, execution, monitoring and evaluation. Community partnership networking was seen as enabling the improvement of livelihoods and increase in livelihoods outcomes as well as health improvement, which included providing care and support to vulnerable groups in the community.

The second section dealt with how partnership members identified and utilised their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies. The natural vulnerabilities caused by climatic changes like floods, drought, hail, wind and diseases were identified as the most hazardous for community livelihoods. The community assets identified were: human, social, political, financial, cultural, built and natural assets. The ways in which these vulnerabilities were overcome were discussed under three headings which were as follows: the collective work where people were encouraged to work together in order to achieve their intended goals; the second way to overcome vulnerabilities was through the use of improved techniques like farming techniques, improved seeds, drip irrigation, wet plants cultivation and water-harvesting techniques; and thirdly, farmers required external support which could be provided by bridging and linking social capital networks.

Finally, the livelihoods strategies identified in the literature included farm-wage income activities that entailed agricultural livelihoods. The off-farm wage income activities were non-agricultural activities for generating income, like selling homemade alcohol and selling of healing indigenous medicines.

This study of two partnerships in Lesotho used the SLF and social capital theory to explore to what extent the partnerships identified similar assets and strategies to those identified in the literature to overcome their vulnerabilities, and whether there were context-specific issues that needed to be addressed by education and training. The literature however has not analysed in depth the interactional relationships between partnership members which is a core focus of this study. Furthermore there is limited literature in Lesotho which has explored partnerships through the sustainable livelihoods framework or the concept of social capital.

CHAPTER FOUR: METHODOLOGY

4.1. Introduction

The purpose of the study was to explore the way in which community partnerships in Lesotho sustained themselves for the improvement of livelihoods. Two case studies of the Matelile Tajane Community Development Trust (MTCDT) and the Jire Provides Cooperative (JPC) were studied in relation to how they operated and what recommendations for training were suggested to facilitate achievement of their goals. The study helped to identify the interactions the MTCDT and the JPC had with community members and the external linkages that hindered or assisted in the achievement of their goals. In order to achieve the purpose of the study, the research questions drew on the sustainable livelihoods framework and social capital theories. The overarching research question is: in what ways do the two community partnerships sustain themselves for improved livelihoods?

The research questions that guided the study were:

1. In what ways do partnership members and community members interact for mutual benefit?
    a. What strategies are employed by the two partnerships to drive sustainable livelihood projects?
    b. In what ways do the two partnerships sustain themselves through improved livelihoods?
    c. To what extent do the two partnerships apply smart partnership principles to drive for sustainable livelihood projects?
2. How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?
3. What education and training interventions do partnership members need in order to improve their livelihoods outcomes?

This chapter discusses the research paradigms, its case study design, research approaches, methods of data collection, including triangulation, data analysis procedures and interpretation and conclusion.

4.2. Research paradigm

This chapter briefly discusses three types of paradigms which are positivist and post-positivist, critical and interpretative paradigms.

4.2.1. Positivist paradigm

The positivist paradigm is traced from the 19th and 20th centuries, particularly by Auguste Comte. The paradigm evolved as an attempt to apply the methods of the natural sciences to social phenomena (Pham 2018; Vine 2009). The aim of the positivist paradigm is to give information that controls and predicts the future. It has been the leading mode of knowing the social world (Blaxter, Hughes and Tight 2010; Mackenzie and Knipe 2006). The paradigm believes that both the natural and physical laws should determine human behaviour and other occurrences (Pham 2018). The rationale of the positivist paradigm is the ability to be objective (Blaxter et al. 2010; John 2009). Through the use of experiments and questionnaires the researcher is able to record and report on the studied reality (Blaxter et al. 2010). However, the positivist tradition has evolved into post-positivism.

4.2.2. Post-positivist paradigm

The positivist paradigm was replaced by post-positivism after World War II (Mackenzie and Knipe 2006: 231). It was formed in response to criticisms of the positivist paradigm. Post-positivism is viewed scientifically the same way as positivist paradigm. Post-positivist paradigm accepts the value of using qualitative techniques while still checking the validity of the collected findings in a scientific way (Blaxter, Hughes and Tight 2010). These paradigms assume there is a universal truth to be obtained and such paradigms do not align with investigations of human experience and individual perceptions about their lived experiences. A very different paradigm that is used in research of human interactions is the critical paradigm.

4.2.3. Critical paradigm

The critical paradigm is sometimes called critical theory paradigm (John 2009) or critical educational research (Vine 2009). Its origins are attributed to Goerg Hegel in the 18thcentury, Karl Marx in the 19th century and Paulo Freire who focused on critical pedagogy in the 20th century (Vine 2009). It is a critical social paradigm that criticises both positivism and the interpretive (see below) as a way of understanding the social world. It does not just do research that seeks to understand, but also challenges the causes of conflicts and oppression in order to bring about change (Blaxter et al. 2010). The critical paradigm specifically aims at eliminating injustice in society as a way of transforming society to address inequality in relation to ethnicity, gender, sexual orientation, disability and other disadvantaged groups (Vine 2009). However, it shares "some epistemological and methodological" (John 2009: 91) ethical values and goals with the interpretive paradigm in order to construct meaningful knowledge from the

collected data. The most common paradigm for qualitative researchers is the interpretive paradigm which is the one that has been used for this study.

4.2.4. The interpretive paradigm

The interpretive paradigm (a hermeneutic approach) was influenced by Wilhelm Dilthey in the mid-twentieth century (Vine 2009). It aims at constructing meaning out of the participants' experiences and views through interacting with them and listening carefully to what they say. It uses qualitative research techniques to collect and analyse data (Seal, Gobo, Gubriumand Silverman 2007). Porta and Keating (2008) observed that the interpretive paradigm works on two levels. The first level is that the world is understood based on how people within society view it. This means that meaning is constructed out of individual and collective perceptions (McMillan and Schumacher 2006). The social scientist interprets data according to their own understanding of a society's point of view. The second level is that social scientists give feedback to society based on their own interpretation of the views of society members through literature, media and conferences.

The purpose of the interpretive paradigm

The purpose of interpretive paradigm in this study was to understand people's experiences and bring understanding of phenomena by discovering the "meanings human beings attribute to their behaviour and the external world" (Porta and Keating 2008: 26). It focused on understanding human nature, societies and their cultures, especially understanding the motive behind human behaviour. The interpretive paradigm believes that "knowledge is subjective" (Porta and Keating 2008: 26) since it is constructed socially and depends on how the mind uses it. It believes that truth comes from human experience. The interpretive researcher considers that research should "produce individualised conceptions of social phenomena and personal assertions rather than generalisations and verifications" (Chilisa and Preece 2005: 28). This research was done in the natural setting in communities where participants live. The interpretive paradigm uses an inductive approach whereby grounded theory has also evolved (Porta and Keating 2008) although it does not necessarily require a grounded theory approach.

In this study the researcher interpreted the participants' experiences and views based on how she understood them. The participants from the MTCDT and the JPC expressed how they used the human capital (knowledge and skills) they had, and any bridging and linking networking to improve their livelihoods. Through the notion of reciprocity and trust the participants were given the opportunity to show how the partnerships and community members derived mutual benefits. The partnerships identified the training gaps and revealed the training they required

to improve their livelihoods in order to increase their livelihoods outcomes. After interpretation of the data the researcher verified the required training with the participants to ensure that this was the training they required, such as conflict management and communication skills. This was to avoid recommending training which the participants might not require.

Why the interpretive paradigm is suitable for analysing the partnerships

Interpretive research believes that the study should be undertaken in the natural setting where community members live in order to get a more realistic picture of the findings (Chilisa and Preece 2005). The partnership members of the MTCDT and the JPC were studied in their natural setting during their meetings; the community members and the community development workers were interviewed in their homes while relaxing. This influenced them to openly express their feelings and the way they view the partnerships. The researcher listened carefully to what they were saying, recording them, also looking at how they spoke to each other, whether they respected each other or not and the behaviour they manifested. Learning from the experiences, views and behaviours of the partnerships and community members helped to provide information that could be used by the Lesotho Smart Partnership Hub, amongst others, to change the status of other partnerships for the better. The interactions with the partnership members helped the researcher to acquire knowledge on how the partnerships were started, and the way the partnerships networked with community members for supporting and assisting vulnerable people. Interacting with the partnership members helped gain insight into how the partnerships operated in relation to the assets they had, how they were able to get support by networking and how they overcame the livelihoods vulnerabilities, especially the hazards from climatic changes. The interaction between the researcher and the different participants helped the researcher to understand the experiences the partnership members brought to the partnerships and the experiences they had, while implementing the livelihoods activities. It revealed the training the partnership members and community members acquired and training gaps identified to improve their livelihoods for increased livelihoods outcomes. Finally, the partnerships revealed the challenges of working together. The two partnerships were based in fixed locations and as such they were compared and analysed as case studies.

4.3. Case study

A case study is an intensive study of a phenomenon whereby an accurate description is provided from a variety of angles (Bryman 2004). It uses a thick description and other qualitative techniques to provide a holistic picture of a phenomenon (Kohlbacher 2006; Ruane 2006). Ruane (2006) explains that thick description provides an explanation of the behaviours

that have been observed together with a theoretical analysis of the behaviours. It helps to identify general patterns of social life. A case study brings about emerging new ideas from "a careful and detailed observation" (Blanche, Durrheim and Painter 2006: 260). It is used to promote critical explication of existing theories (Blanche et al. 2006). An intensive study of the MTCDT and the JPC was done whereby an accurate description of data collected by using different techniques was analysed and provided.

The purposes of the case study are to:

- Generate an understanding of and insight into a particular instance by providing a thick, rich description of the case and illuminating its relations to its broader context.
- Explore a general problem or issue within a limited and focused setting.
- Generate theoretical insights, either in the form of grounded theory ... or in developing and testing existing theory with reference to the case.
- Shed light on other, similar cases, thus providing a level of generalisation or transferability.
- Case study can be used for teaching purposes to illuminate broader theoretical and/or contextual points (Rule and John 2011: 7).

Suhonen (2009) identified the objective of case study research as to collect as much information as possible on the phenomenon under study. Indeed, extensive information was collected on the two partnerships, the way they were formed, how they operated, the challenges they faced and the training needs they required.

The units of analysis for a case study can be examined in relation to people, families and communities amongst others (Blanche et al. 2006; Flick, Kardoff and Sterke 2007; Rule and John 2011). In this study the units of analysis were the partnership members, the community members, the community leaders, the school teachers and the community workers based in the villages. The case itself was the way in which the partnership members interacted to sustain their livelihoods.

As a means to investigate the case studies the 'how' and 'why' questions were answered (Yin 1994; 1999). The case study research focuses on one, two or three phenomena whereby descriptions on common issues and differences between the phenomena are examined (Blaxter

et al. 2010). The analysis of case studies focused on two partnerships whereby descriptions on common issues and differences between them were identified and compared.

The collection of data in the case study is guided by three principles, which are the principles of using multiple sources of data collection (Maree 2007), creating a database of the different sources and maintaining a record of evidence in the sequence in which it is collected (Yin1994). A number of data collection sources were used to collect as much data as possible like transect walk, focus group discussion, interview, participant observation and documents. The tape recorder was also used as a support to note-taking. The database of the different sources and the record of data collected as evidence in the sequence in which it was collected is available in a secure location.

A case study brings about emerging new ideas from "a careful and detailed observation" (Blanche et al. 2006: 460). It was used to promote critical insights drawing on existing theories (Blanche et al. 2006).

On the basis of these notions, the MTCDT and JPC were studied intensively using multiple sources of data collection in order to find how the partnerships and community members interacted with each other, and how they used their assets to overcome their vulnerabilities. The intention was to find the training needs of the partnerships so that they could improve their livelihoods outcomes in order to alleviate poverty. A case study is divided into a number of types.

Types of case studies

Case studies have been described as: single or comparative (multiple) case studies, exploratory, descriptive and explanatory (Blaxter et al. 2010). This study is an exploratory, comparative study. The way the partnerships operated and how they interacted with the community members were examined and compared. According to Rule and John (2011) there are two main types of case study approaches which are intrinsic and instrumental. Intrinsic case study focuses on the phenomenon as it occurs, while instrumental case study investigates the case through assessing the insights into the phenomenon (Rule and John 2011). In this case study, the instrumental case study was used because the researcher needed to have a deeper understanding of the partnerships.

Why a case study was used for this study

This study was framed within an interpretive paradigm, drawing on the sustainable livelihoods theoretical framework in order to clarify and analyse the Matelile Tajane Community

Development Trust and the Jire Provides Cooperative. The theory of social capital was also used as it helped to evaluate the extent to which networking between community partnerships, community members and the external organisations contributed towards the improvement of livelihoods. Case study research allowed the researcher to do an in-depth study of each of the partnerships, their relationship with the chiefs, community councillors and community members. It gave the researcher insight into how the partnerships operated. Case study design was used because the researcher wanted to unearth substantial in-depth information which would not be accessible through the use of other approaches (McMillan and Schumacher 2006). The use of case study research therefore was advantageous for this study.

Advantages of using case study research

In a case study the reality of a phenomenon is drawn from people's experiences and practices. The real situation on how the partnership members and community members interacted with each other was revealed. The people as living entities existing in their social settings gain experience through their interaction with the environment within which they live (Lephoto 1996). Through the pragmatic experiences, the people observe, discover and reach their own conclusions (Blaxter et al. 2010). The use of a case study allowed for a better understanding of the two partnerships and how they operated. The information unearthed in the case case studies will be used to inform policy developers to make informed decisions (McMillan & Schumacher 2006), about the Lesotho Smart Partnership Hub so that it can coordinate with relevant organisations for action. This approach provided a chance for intensive analysis of many specific details which are often unobserved by other methods (Kumar 1999). In analysing the case studies the researcher was able to show the complication of social life within communities and arrive at constructive interpretations (Blaxter et al. 2010: 184; Jackson 2008; Patton 2002). The case studies also provided information on the techniques to use in studying the research focus (Jackson 2008).

Even though a case study is preferred by a number of researchers because of its advantages, it also has disadvantages.

Disadvantages of using case study design

Though a case study is trusted by social scientists, it also has some disadvantages. The researcher can be biased in interpreting collected data by concentrating on data that supports his/her theory and ignore data that presents challenges (Jackson 2008; Suhonen 2009). The complexity of the case studied caused the researcher to sometimes feel overwhelmed with the amount of information to organise and understand. These concerns are reflected in the literature

(Blaxter, Hughes & Tight 2010). Blanche, Durrheim and Painter (2006) observe that a case study may be inappropriately used for generalising information when analysing data, even when the study is done on only one phenomenon. However it was not the intention of this study to generalise information rather to seek insights that could be applied in similar contexts.

Though a case study is very helpful in recognising insights into the partnerships, it is criticised by other researchers claiming that the information collected might be invalid. The notion behind this view is that the respondents may give false information (Blanche et al. 2006). However, a case study was found appropriate for this study. The data collected from the partnership members was triangulated with data from the interviews with community members and community development workers (teachers and conservation officer) in order to mitigate against potential bias. The two partnerships were compared, looking at the similarities and the differences, and that gave the researcher an opportunity for suggesting the transferability of the findings to other partnerships. In this study, a qualitative approach was used for collecting and analysing data.

4.4. Research approaches

In research there are two approaches which are quantitative and qualitative. The quantitative research approach involves the use of numerical data while qualitative research focuses on gathering verbal data on a phenomenon and interpreting it (Blaxter, Hughes and Tight 2010). Qualitative research is important for theory generation, policy development, improvement of educational practice, illumination of social issues and action stimulation (Creswell 2013; McMillan and Schumacher 2006).

This study used the qualitative approach because the researcher wanted to explore how community partnerships and community members interacted for their mutual benefit and how they felt they worked collectively towards alleviating poverty. The qualitative approach allowed the researcher to describe and interpret the phenomenon according to the description by the respondents (Creswell 2013; McMillan and Schumacher 2006). The views and experiences of the participants were described and interpreted by the researcher in relation to how they networked through bridging and linking social capital for increased livelihoods outcomes.

Qualitative research uses inductive analysis (Creswell 2013). This is often referred to as iterative (Ruane 2006). Analysis is iterative because there is recurring interaction between the collection and analysis of data. While it may enable new theory to emerge, it also draws on

existing theory as a lens to explain what is happening (John 2009). The sustainable livelihoods framework and social capital theory were used as a lens to interpret the collected data on the partnerships. Inductive analysis was initially used to identify emerging themes that answered the research questions. These themes then provided a further level of interpretation through the theoretical lenses. Data was collected through a process which is explained below.

4.5. Methodological process of the study

Methodology involves: population and sample, data collection methods, analysis and interpretation of data, ethical clearance and completion of consent forms.

4.5.1. Population and sample

The population refers to activities, objects, organisations and people from whom the researcher draws conclusions. The population reflects the total number of people that exist within the research parameters (Brynard and Hanekom 2006). The population included the community project members, villager community members, chiefs, community councillors and community development workers within the areas. This amounted to approximately 100 people.

The chosen sample for this study included members of the MTCDT, employees, members of the JPC, community members (4 per village) whose families were closer to the case studies than others, chiefs (the chiefs of Matelile, Tajane and Masianokeng villages), the area community councillors and community development workers. Tables 4.1 and 4.2 provide a detailed summary of the sample and why selected.

4.5.2. Sample and sampling methods

An exploratory comparative case study approach was applied in this study. The sampling method used was purposive sampling, since the purpose of the study was to explore the way in which community partnerships in Lesotho sustain themselves for improvement of their livelihoods. McMillan and Schumacher (2006) emphasise that the samples chosen through the purposive sampling technique should be knowledgeable about the phenomenon the researcher is studying. As such, the researcher selected the samples that satisfied the needs of the study. An exploratory comparative case study does not require many participants as it is a “self-contained study” (McMillan and Schumacher 2010: 321) although through observation the number of participants is indefinite. McMillan and Schumacher (ibid) say that the case study mostly has fewer participants than studies which rely purely on interviews. In qualitative research a researcher may focus on a small sample but frequently returns to the participants for confirmation of certain points.

Purposive sampling types

The types of purposive sampling are site selection, comprehensive, maximum variation, networking and sampling by case type (McMillan and Schumacher 2006). Site selection sampling is where the researcher selects and locates the area which will provide rich information based on the topic of study. Comprehensive sampling means that the researcher chooses an entire phenomenon by criteria, based on requirements of the study. Maximum variation sampling focuses on the selection of a sample where the researcher obtains maximum different perceptions about the topic under study. Networking sample is chosen due to referrals that are done by other prior participants. Finally, the sample by case type is a sample chosen due to its uniqueness.

This study used a mixture of purposive sampling of site selection and maximum variation sampling. The researcher purposively selected the partnerships which were located, one in the rural and the other in the semi-urban areas of Lesotho. Therefore, the Matelile Tajane Community Development Trust and the Jire Provides Cooperative were chosen respectively. These two partnerships were selected because they were deemed likely to provide rich information. The researcher decided to choose these groups because the participants were believed to have experience and had been operational for more than three years. The maximum variety of perceptions were collected through open-ended questions from the partnership's committee/board members, the chiefs, the community councillors and community development workers (CDW), as they are the leaders in the community and the community members were selected due to their close location to the partnership areas (Creswell 2013). However, since all participants had to participate voluntarily an element of opportunity sampling was inevitable. Not all the potential population participated or were available. Nevertheless, a total sample of 45 people participated, which constituted a substantial portion of the partnership members. In addition a larger number of people were observed in meetings organised by the MTCDT. The samples are shown in Table 4.1 below.

Table 4.1- Data collection samples for the MTCDT and the JPC

Partnership	Transect walk	Focus group discussion	Interview	Observed	Total
MTCDT	7	12	10	5 employees working (also observed MTCDT and community leaders relations during transect walk, 25 members during annual general meeting, 12 members during quarterly meeting), activities and assets	29
JPC	4	6	6	6 members during meetings, assets	16 members
Grand total					45

Table 4.1 shows the number of participants per partnership, and data collection methods. The MTCDT had 7 participants who participated in the transect walk who were the community leaders and MTCDT members. For the focus group discussion there were 12 participants who were purposively selected from the MTCDT members, as they had more experience than other members for working in the partnership. 10 (4 community members living close to the MTCDT, 2 community leaders, 3 CDWs, 1 worker) people who knew the MTCDT well were interviewed at ha Seeiso. Observation involved observing the MTCDT members during their meetings, the transect walk, and the employees were observed while doing their work. In the JPC 4 members participated in the transect walk who were the community leaders and JPC members. Seven JPC members participated in the focus group discussion and 6 (4 community members and 2 community leaders) were interviewed at Masianokeng.

Table 4.2 shows participants as labelled in the thesis, with a description explaining who they were and why they were selected to participate in the study and their relationship to MTCDT and JPC. Table 4.2 identifies who were males and females. In MTCDT there were in total 6 males and 6 female members while those interviewed were 5 males and 3 females. JPC had a total of 3 males and 5 female members. Those interviewed were females (5) as they said their husbands had gone to work.

One teacher was a High school teacher while the other was a primary school teacher. Those who were observed participated in the FGD, however during the annual general meeting the researcher also observed how the partnership members interacted among themselves, meaning that a total of 28 were part of the observations in all (other members were from their original partnerships).

Table 4.2. Profile of participants

Partipants as labeled in the thesis	**Description of who they are and why selected to participate in the study**	**Relationship to organization under study**
MTCDT, community members and community development workers at Ha Seeiso village		
MTCDT Shepherd 1	He was a chairperson of Matelile Tajane Community Development Trust. He was a chairperson of Matelile Traders' Association. He was a farmer of field crops, rearing dairy cows, broiler and piggery production. He owns a shop. The chairperson had more knowledge and experience working with MTCDT that benefited the study.	He was a chairperson of Matelile Tajane Community Development Trust. He represented his association in MTCDT.
MTCDT Shepherd 2	He was a chairperson of Dairy Farmers Association at Tajane. He was rearing dairy cows, broiler chicken and piggery. He was also a farmer of field crops. He was representing his association at MTCDT. He was a retired civil servant working as a field worker. He had more knowledge and experience working with different people and partnerships. Again as MTCDT leader his experiences working with MTCDT were required towards contributing to the success of the study.	He is a vice chairperson at MTCDT. He represented Dairy Farmers association in MTCDT.

MTCDT Pointer	She was employed by MTCDT as a Manager. She was selected to participate in the study because she had more knowledge and experience working with MTCDT. She was the implementer of the plans of the Trust. She was in charge of all the operations of the Trust. Again when the Board members changed after 3 years, she remained in office and guided the new members.	She was an employee of MTCDT.
Community Leader 1	He was the chief of Ha Seeiso village. He participated in the study because he was an overseer of all the community developments at Ha Seeiso village. As such he was required to participate in the study.	As a local chief he cared for and protected the developments in Ha Seeiso village, as such MTCDT was one of the community projects under his protection.
Community Leader 2	He was a Community Councillor. He was a field crop farmer and owned cattle. His experiences in community development allowed him to participate in the study.	He was elected in Ha Moetsane community council to represent it in MTCDT. As a community leader he was entrusted to support in the development of MTCDT.
Community Leader 3	Tajane ward Principal chief Advisor. Farmer of field crops. Engaged in piggery production. As a community leader he had more knowledge and experience in community development as such he was relevant to be selected to participate in the study.	He was selected by Tajane Principal Chief to represent him and to contribute towards the success of MTCDT.
MTCDT Resource	She was a Secretary of Matelile Traders Association. She was a farmer of field crops and reared broiler chicken for income generation. She owns a spaza shop at Ha Sekhaupane. She had been working	She was the Secretary General of MTCDT. She represented Matelile Traders Association in MTCDT.

	with MTCDT from 1998. Her knowledge and experience working with MTCDT facilitated for her selection to participate in the study.	
MTCDT member 1	She was a secretary at Mosoeu Primary School. Her experience working in MTCDT from a school caused her to be selected to participate in the study.	She was a member of MTCDT. Her school was elected by other schools within Matelile to represent them at MTCDT as such she represented schools within Matelile.
MTCDT committee member 1	Public Relations Officer Mathula Support group. She took care of the vulnerable groups (HIV/AIDs, elderly & orphans). Her experience working with the vulnerable groups in her partnership contributed much in MTCDT as such she was selected to participate in the study.	She was a member of MTCDT. She represented Mathula support group in MTCDT.
MTCDT member 2	Public Relations Officer of Khomo Mphelise association. She was a farmer engaged in field crop farming. She reared broiler, piggery and dairy cows. Her knowledge and experience caused her to be selected to participate in the study.	She was a member of MTCDT. She represented Khomo Mphelise Association in MTCDT.
MTCDT member 3	He was Khomo Mphelise association chairperson. He reared dairy cows and was field crops farmer. He was the chief's advisor. He was selected to participate in the study because he was experienced working with MTCDT.	He was a member of MTCDT. He represented Khomo Mphelise association in MTCDT.
MTCDT member 4	She was a Treasurer of Mobu ke Letlotlo Famers' association. She was a field crops farmer. She produced vegetables for commercial purposes.	She was a member of MTCDT representing Mobu ke Letlotlo Farmers' association as a Treasurer.

Community members and community development workers at Ha Seeiso		
Maneo	She was a neighbour of MTCDT who lived in Ha Seeiso. The closeness of her family to the MTCDT meant she had knowledge and experience about MTCDT. She even knew how community members talked about it. Her experience from when the trust started until when data was collected gave a picture of MTCDT.	She was a neighbour of MTCDT living very closeby. She used to participate in trainings held by MTCDT on piggery production.
Thetso	He was a neighbour of MTCDT. His knowledge and experience about the relationship of MTCDT and the community helped.	He was a neighbour living close to the Trust.
Tumo	He was a community member living close to MTCDT. He participated in the study because his family was close to MTCDT and that gave him an opportunity to have knowledge and experience on MTCDT (its operations and its products among others).	He was a neighbour of MTCDT. As a community member MTCDT used to conduct trainings for people from different villages, my mother was trained on poultry (laying and broiler chicken) and piggery production. His mother was still rearing them.
Malineo	She was a community member living close to MTCDT. She participated in the study because of her family closeness to MTCDT giving her an opportunity to know more about MTCDT. Her experience as an ex –chairperson shared light on how MTCDT operated and its relations with the community members.	She was a neighbour of MTCDT and she was an ex chairperson.
Mateboho	She was a Soil and Water Conservation Officer at Matelile. She used to attend	She was a community development worker

	MTCDT meetings. She was selected to participate in the study because she had knowledge and experience about MTCDT. She was placed in Ha Seeiso before the establishment of MTCDT from 1989.	(CDW) within Ha Seeiso. She gave MTCDT services on water conservation. She used to advice MTCDT members during their meeting when invited. She used to hire MTCDT hall for training of farmers.
Khang	He was a high school teacher at Ha Seeiso high school He lived in Ha Seeiso and knew MTCDT. He had experience on MTCDT. As a teacher his opinions and views about MTCDT were required.	He was a teacher (CDW) within ha Seeiso. Besides informally relating to MTCDT, schools were part of MTCDT so their representative reported back to them about the operations and requirements of MTCDT.
Taelo	He was a primary school teacher at Ha Sekhaupane, a nearby village to Ha Seeiso. He lived at Ha Seeiso. He commuted to school. He knew MTCDT and how it benefitted the vulnerable people (orphans in schools including his school). He participated in the study because of the experience he had on MTCDT.	He lived in the same village with MTCDT. He bought vegetables, eggs and broiler chicken from MTCDT. His school was a member of MTCDT.
Ts'epo	MTCDT worker working in the garden. He lived at Ha Seeiso. He knew about the benefits MTCDT was giving to community members.	He was MTCDT worker
JPC members and Community leaders at Masianokeng		
JPC Shepherd	He was a chairperson of JPC He assisted wife in catering. He was a Paster. He was engaged in vegetable production. He participated in the study as	He was a chairperson of JPC.

	the leader of JPC who was experienced in its operations.	
Community Leader 1	He was a chief of Masianokeng who was a Permanent Government employee. Produced vegetables.	The Chief was an overseer of developments in Masianokeng village as such JPC was one of them.
Community Leader 2	She was a Community Councilor. She was employed by Lesotho Government. She was engaged in encouraging community development within Masianokeng village. She was engaged in vegetable production. She sold Tupperware. She participated in the study as a leader of community developments in Masianokeng. She had knowledge and experience in developments done within Masianokeng.	She was a community councillor of Masianokeng village. JPC was one of the developments she supported.
JPC committee member 1	She was a committee member of JPC. She produced vegetables for consumption and was a hawker. She participated in the study because she had knowledge and experience working with JPC which was under study.	She was a committee member of JPC.
JPC committee member 2	He was engaged in vegetable production. He participated in the study because he had knowledge and experience working with JPC.	He was a committee member of JPC.
JPC Resource	She was a Secretary of JPC. She reared broiler chicken. She produced vegetables. She was engaged in taxi business. The experience she had working with JPC facilitated for her participation in the study.	She was JPC Secretary.
JPC member 4	She was a member of JPC. She was engaged in school feeding, piggery and vegetable production. She had knowledge and experience working with JPC as a	She was a member of JPC.

	member that was why she participated in the study.	
JPC member 6	She was a member of JPC. She was engaged in piggery, broiler and vegetable production.	She was a member of JPC.
Community members at Masianokeng village		
Mantoa	She was a neighbour of JPC. She was engaged in gardening in her family. She was chosen to participate in the study because of the closeness to where JPC operated.	She was a neighbor of JPC. Her family was close to where JPC operated.
Tina	She was a neighbour of JPC. She was engaged in vegetable and herbal plants production. Because of her family closeness to JPC she had knowledge and experience on JPC.	She was a neighbour and a customer of JPC.
Mathabo	She was a neighbour of JPC. She was engaged in vegetable and broiler production. She participated in the study because she knew about JPC and its members.	She was a neighbour of JPC
Malintle	Malintle's family was close to the place where JPC operated. She was a house wife. She participated in the study because of her proximity to the project and she had knowledge about JPC.	Malintle was a neighbour and a customer of JPC.
Matlotliso	She lived near the place where JPC operated. She was not working. She had planted few vegetables in her garden. Her family nearness to JPC facilitated to her selection to participate in the study.	She was lived near JPC and they were neighbours.
Matota	She was a neighbour of JPC. She bought chicken from it. She knew about JPC its operations and its members that was why she was selected to participate in the study	She was a customer of broiler chicken sold at JPC and took chicken manure from it.

	on JPC. She took chicken manure from JPC to improve the soil in her garden.	

The MTCDT partnership members were all field crops (maize, sorghum, wheat, beans and peas) farmers and were engaged in agricultural projects like dairy cows, broiler and piggery production. However MTCDT Shepherd 1 had a shop, MTCDT Resource had a spaza shop and 2 MTCDT members were also local chiefs' advisors. JPC members differed as they did not discuss field crops farming. They were all engaged in horticultural planting. In addition some other activities were livestock projects like broiler and piggery that were done by 3 members. However some activities differed as the JPC Shephered was a Pastor also doing catering, JPC Reource was a taxi owner, one JPC member was engaged in school feeding while the other member was a hawker. Generally MTCDT and JPC members, besides being partnership members, were engaged with some income generating activities to support their families.

4.5.3. Recruitment of participants

Recruitment of participants was done by conducting meetings with the chiefs and the community councillors of Matelile Ha Seeiso and Masianokeng. The researcher met with the MTCDT partnership members and JPC members. She explained the study to them, its purpose and the different methods that were being used, what to discuss and then invited them to participate in the study as leaders in the communities. For the second meeting where the researcher met the partnership's members, she requested them to participate in the study for the transect walk, focus group discussions and asked permission to observe the partnership's assets and their activities. The researcher told them that their participation in the study was voluntary and they were free to either participate or not to participate. For interviews the opportunity sampling was used where door-to-door visits were done for chiefs, community councillors and community members. The community members were approached in their houses on the basis of their proximity to the partnerships' sites. The researcher introduced herself and explained the study and invited them to participate in the study. Fortunately, the first four people agreed in both Ha Seeiso and Masianokeng and they were interviewed. For the CDWs at Ha Seeiso, since the work of the MTCDT entailed agriculture the researcher approached the conservation officer. During the focus group discussion at the MTCDT the members mentioned they worked with the schools, so the researcher approached schools close

by, one at Ha Seeiso and the other at Ha Sekhaupane (which is close to Ha Seeiso village). Since the selection of research participants is purposive, the researcher requested participation of the teachers who were residents of Ha Seeiso and who knew about the MTCDT.

4.5.4. Ethical clearance and filling of consent forms

Before collecting data,the researcher requested permission to access the case studies from the community authorities and the primary respondents who were the chiefs, community councillors, the MTCDT and JPC respectively. Permission was granted by the community authorities, after which they completed the consent forms, which were authenticated by the chief's stamp and were attached to the ethical clearance form. The form was attached to the proposal for assessment and approval by the Durban University of Technology Ethical Clearance Committee. The proposal was approved and the researcher was allowed to pursue her study. The researcher made appointments with the community leaders of Matelile and Masianokeng and the chairpersons of the partnerships to inform them of the approval of her proposal and they allowed her to continue with her study. She then requested appointments to start collecting data.

In preparation to start collecting data the researcher introduced herself to the participants and informed them of the study and the purpose of the study (to find how the partnerships address poverty). The background history was given whereby in the time of Moshoeshoe I, the First King of Basotho, people worked together and there was wealth. As such the researcher explained she wanted to learn from them so that at the end she could make recommendations for improvement. The researcher gave them a chance to ask questions for clarification. The participants were then given full information on the data collection process so that they could make informed decisions on whether to participate or not. The participants were given the liberty to either agree or disagree to participate in the study (Ruane 2006). They were assured anonymity and confidentiality of the information given (McMillan and Schumacher 2006). The information helped the respondents to voluntarily complete the consent forms to show that they fully agreed to participate in the study. Ruane (2006) indicates that the consent form is given to participants by competent researchers who are able to explain the requirements of completing the form. The researcher explained to them why they had to complete the consent forms but gave them room to withdraw from the study if and when they chose to. Fortunately, all who were selected did not hesitate to participate and as such the researcher asked them to sign the consent forms. The researcher told them that even during data collection, if they wished

to not continue, they were free to do so without repercussions. The researcher assured them of their confidentiality in all discussions, enabling them to speak freely during discussions.

4.6. Methods of data collection

In case study research the number of days taken to collect data has to be reported. In this study the researcher collected data from June 2016 to July 2017 for both Matelile and Masianokeng. Data collection for the MTCDT members was done only when they were at the training centre for meetings, since the MTCDT chairperson had mentioned that the members of the MTCDT stayed in scattered areas. The study also took into account the availability of participants, in some instances they were rare and at times difficult to locate, while at other times participants were easy to get hold of (McMillan and Schumacher 2006). This was also a challenge. For instance, the MTCDT is a heterogeneous group (refer to Chapter One) and its members were from different villages in the two broad wards of Matelile and Tajane. As such, the researcher met them when they were at the centre for their meetings, while at Masianokeng the JPC members and community members were in one village.

Kohlbacher (2006) and Kumar (1999) encourage the use of multiple sources of data collection such as interviews, focus group discussions, participant observation, archival records, documentation, physical artefacts and tape recorders in order to collect comprehensive evidence of respondents' experiences, feelings and behaviour. This study used various sources of data collection such as the transect walk, focus group discussion, participant observation, interviews, meeting minutes and documents for this purpose (see Appendices 5a to 5d for copies of data collection tools). A digital recorder was used for the transect walk and focus group discussions. Interviews were held with community members, community leaders, community development workers (teachers and the conservation officer) based at Ha Seeiso to validate the collected data. The researcher started collecting data with the transect walk, in order to be abreast of the areas under study.

4.6.1. Transect walks

Transect walk is an observational walk with the people, interacting with them while at the same time observing the activities, assets, vulnerabilities, the status of people and the environmental features (Barton, Borrini, de Sherbinin and Warren 1997). The purpose of transect walk is to focus on both social and land-use issues. The walk involves observing and discussing housing types, infrastructure and facilities, religious and cultural features and behaviours, economic activities, skills, assets and occupation in terms of land-use. Barton et al. (1997) further explain

that in transect walk the participants focus on environmental and agricultural features. The latter includes cultivated land, forests, rangeland, barren land, erosion problems, streams, types of soil and crops.

The transect walk in this study was done in order to observe and have an overview of what was in the villages of Ha Seeiso and Masianokeng. The researcher wanted to learn about the resources, types of buildings, how the fields were used and the conflicts that might be there and how they were addressed. The main worry of the researcher was why poverty was not getting reduced and as such she wanted to overview the villages under study.

Transect walk steps

In order to find information from the community leaders and the MTCDT members open-ended questions were prepared to guide discussions while walking around Ha Seeiso and Masianokeng villages.

In organizing transect walks 2 meetings were held at Ha Seeiso and Masianokeng with the village leaders and the partnerships' management. These were the chiefs, community councillors, chairpersons, Resource persons and committee members and MTCDT Pointer in the case of MTCDT. The researcher explained what the study was all about including the transect walks. She explained that she wanted to study the resources available, how the fields were used, how people lived, whether they encountered conflicts and how they solved them. She explained that she wanted to walk with knowledgeable people who had the background of the village under study. They agreed on the route and the dates to tour.

On the days of the study tours agreed upon the researcher briefed all those who were present about the tour. At Ha Seeiso the participants were the local chief, community councillor, MTCDT chairperson, MTCDT Secretary, MTCDT Manager, 2 MTCDT members.

The researcher gave them a general brief on the purpose of the study and what she was wanting to find out as the walk continued. She explained that they were going to discuss community assets and their accessibility, the conflicts among community members and how they were solved, the hazards that affected the people and their livelihoods and how they were overcome, and the sustainability of collective work. The researcher explained that they were going to discuss the types of buildings, the services they received and their sources of funds. The researcher asked if she could record the discussions and take some notes. She also requested

that at the end of the tour she could ask one of them in agreement to draw the tour that had been taken and the features that had been seen.

Transect tours

The study tour at Ha Seeiso took 2 hours and 35 minutes. The tour started at the centre using the gravel route and passed through the village, and through the service provision buildings to the tarred road. There were houses and shops on the sites. The group moved out to the mud track going to the chief's office, then went up to a spot where allcould see the village well. As they walked they discussed the buildings, the natural resources in the area (thatch grass, trees, sand stones, land and mountains), community conflicts, challenges and how they were solved, the hazards that affected the community livelihoods and how they were addressed. The group passed near the village water tank and the chairperson showed the researchertwo pipes outside the tank; one transferred water to the village and the other to the MTCDT. The group then continued down to the centre. When the group arrived the community councillor at Ha Seeiso and the researcher drew a sketch of the tour on apiece of paper, showing the features they had passed. The group was in the MTCDT Manager's office. The chief left as he had a phone call while the chairperson who was already old was tired and sat outside. The other members contributed during the transect walk. The route taken was chosen because it took the participants through the village and they were able to observe resources available and their uses in the village.

From the study tour at Ha Seeiso a number of things were learned like the infrastructure, natural resources like trees, indigenous plants, the fields and their use, the conflicts the community members encountered and how they solved them. The availability of the local chief, the Principal Chief, the police station and the local court gave them an opportunity to solve the conflicts easily without encountering travel costs. Finally the researcher learned about the available services that they accessed.

At Masianokeng the participants that were present for the transect walk were the JPC chairperson, community councillor, JPC committee member and the local chief of Masianokeng. The transect walk took 1 hour 20 minutes. It started from the partnership chairperson's place around the village up to the chief's office. In the same way as for the MTCDT, a briefing session was held about the purpose of the walk and what was going to be discussed. The discussions started as the participants walked from the chairperson's place passing by the houses; at the end of the houses the group turned to the left, passed near the

Lesotho Evangelical Church, then at the corner went down to the chief's place. This was when the researcher realised that the chief's house had been burnt down. The participants identified the assets, the vulnerabilities and the way the community members lived. The types of services provided in the village were identified, and the houses the community members had reflected their economic status, the infrastructure and the peopleliving in the communities. The agricultural land use and the environmental status of the areas were learned. At the end of the discussions the group left the chief and went back to the chairperson's house. The participants drew the map showing the path that had been taken and the features they had passed. Appendices 10 and 11 show the MTCDT and JPC transect walks respectively.

At Masianokeng the researcher learned about the infrastructure, the natural resources like trees and their use, the conflicts in the village and how the chief assisted in solving them and the services the community members got especially the disadvantaged groups like the elders. The researcher learned that allocation of natural resources like land at Masianokeng had been changed from being done by the community councillor and the chief to being done by the Maseru City Council in the city of Maseru. Both transect walks enlightened the researcher on the types of resources available and how they were used and the interactions among the community members.

Strengths of transect walks

Transect walks are participatory and people talk in a relaxed mode. The transect walk helped the researcher to acquire more knowledge about the communities, the life of the people, their assets, their livelihoods and their vulnerabilities. Information was collected on the life of the people, environment and hazards in Ha Seeiso and Masianokeng villages.

Weaknesses of transect walks

The transect walks can be time-consuming, since the walk involves interactions and discussions with people in the community. Moreover, the drawing of diagrams requires skilled personnel and the researcher may not have such skills (Barton et al. 1997). Though not skilled in drawings the researcher managed, with the participants' help, to draw and show the features passed while touring. The method of data collection that followed was the focus group discussion.

4.6.2. Focus group discussion

The focus groups discussions were conducted withthe MTCDT and JPC members. MTCDT used 1 hour 40 minutes and JPC was 1 hour 30 minutes on average for discussions. The focus group discussions were used in order to probe for more information and clarification in order

to have an understanding on how the partnership members operated and learn about the efforts they made to reduce poverty. In this case the researcher was a moderator and she probed for more information using open-ended questions in order to unearth the insights into how they interacted with each other in executing their livelihoods. Focus group discussion encourages the respondents to "air, reflect and reason their views" (Ruane 2006: 159). In this technique of data collection participants interact with each other differently to a one-on-one data collection technique (Ruane, 2006). Focus group interaction allows for an insight into a real-life situation, enabling the researcher to record the reality as elaborated by the respondents (Twumasi 2001).

The focus group discussion was used because it allowed face-to-face interaction whereby the partnership's members expressed their views freely, which reflected the validity of the information. The researcher had a chance to interact and learn more from the participants' views, feelings, the relationships between the partnership members and the strategies they used to implement their goals.

The criticism of focus group discussion is that the researcher may have a poor memory and forget to record the information as accurately as it was said (Yin 1994). In order to address any potential loss of memory the researcher used a tape recorder to record what was said during the focus group discussions to support the field notes.

Ruane (2006) observed that focus group discussion happens only if participants are willing to talk. The researcher visited the partnerships prior to data collection to build a rapport with the partnership members, to ease freedom of expression.

The role of the researcher as moderator in the focus group discussion

In the focus group discussion the moderator facilitates the discussion without giving too much direction, introduces the topics and facilitates group discussion (Kvale 2010). Again, the moderator is involved only when seeking answers for specific questions, otherwise the moderator'sinvolvement is low-key (Ruane 2006). Two roles that the moderator plays, according to Ruane, are expressive and instrumental. In the expressive role the moderator treats the participants equally with humanity. The moderator makes sure that all that is required to be discussed is covered, and he/she attends to the socio-emotional expressions of the group members. During the instrumental role the moderator makes sure that the ground rules are known and participants honour them.

As a moderator the researcher also recorded the main points; she had a tape recorder and two assistants to assist in recording the proceedings, one for each partnership. These assistants were trained on how to record the proceedings and also to respect confidentiality. The researcher observed the expressive and instrumental roles during discussions.

4.6.3. Interview

For triangulation the interviews were conducted. The community leaders like the chiefs, the community councillors and community development workers (conservation officer and teachers) were interviewed in order to use their information for validation. An in-depth interview method was used as an opportunity for the researcher to gain understanding of individual experiences. The interview took 30 to 35 minutes per person as it varied based on an individual. This approach allowed the researcher to listen attentively and probe for more information and clarification. She was able to unearth more information as the individual partnership members expressed their views and feelings in relation to their way of interaction with the community members and external organisations in reducing poverty. The interview method is mostly preferred in qualitative research (Blaxter, Hughes & Tight 2010; McMillan and Schumacher 2006; Yin 1994). In order to get the high participation of respondents the researcher should build a good rapport with the participants, so that they can freely express their views and experiences (Ruane 2006). An interview guide was used in order to have an understanding of how the partnerships related to the community members and how the partnerships operated in alleviating poverty and assisting vulnerable people. The semi-structured interviewing schedule was used whereby a list of topics prepared was covered (McMillan and Schumacher 2006; Ruane 2006). The information collected from the latter interviews of community leaders, community members and community service providers by using an interview guide was used for triangulation of the primary data collected through the transect walk, focus group discussion, observation and the use of documents.

4.6.4. Observation

In order to verify some information heard the researcher also had to observe the livelihoods, the assets of the partnerships and the behaviour of the partnership members at work.

Bless Higson-Smith and Kagee (2006) raise awareness of three observation rules that researchers have to follow in order to make a constructive observation. They explain that an observation has to be scientifically planned, specifying what should be observed and how it should be observed. This means a checklist is required in order to enable the researcher to focus on what behaviours need to be observed (Jackson 2008). Bless et al. (2006) mention that the

phenomena under observation should be recorded in a systematic and objective, standardised way. Furthermore, they caution that the different recordings should observe the "same phenomena in the same way with the same results" (Bless et al. 2006: 115). The researcher had a list of questions/items to observe which guided the observation process. The different assets, livelihoods and behaviour of the partnership members were observed during the meetings of the MTCDT and JPC.

There are four types of observations, which are: complete observer, observer as participant, participant as an observer and complete participant (Maree 2007; Ruane 2006). As a complete observer the researcher observes the phenomenon under investigation without interfering with it. The researcher remains as detached as possible from the activities being observed. This method is criticised for obtaining limited information, since it does not allow the researcher to have an in-depth insight into the phenomenon. With the observer as a participant, the researcher gets involved to a limited degree. This strategy, Ruane (2006) says, is however more ethically suspicious than the complete observer and it has a weakness. The limited involvement and field interaction in the phenomenon cannot allow the researcher to have an understanding of the subject; as such, incomplete information could be collected. The participant as an observer is the state at which the researcher is fully involved with the phenomenon under study and is open to the group about his or her own research agenda. In this situation the phenomenon becomes more participative since the group is aware of the researcher's agenda (Ruane 2006). The concern is that this type of observation encourages a reactive effect. The last type of observation is as a complete participant. Researchers acting as complete participants are involved in covert research but this is now regarded as unethical. However, the observation method of data collection has been critiqued for its potential to influence group interactions. Therefore multiple observations are recommended.

In this study the researcher was a participant observer because she had to follow ethical rules in order to participate in the partnerships' activities freely as Ruane (2006) says the group under study has to know the researcher's agenda. The researcher informed the MTCDT and JPC members about her study and the tools she was going to use to collect data. She planned with MTCDT and JPC about when to observe and what she was going to observe and how she intended it should be done (Bless Higson-Smith and Kagee 2006). The researcher observed two times at MTCDT and at JPC so that she could learn if there were any changes in the partnerships. She had questions to guide her observations which she kept referring to as her check list as encouraged by Jackson (2008). She observed during the transect walks, focus

group discussions and during their quarterly and annual meetings. During the tours and meetings the researcher observed how the partnership members interacted among themselves. She observed how partnership members were able to make decisions. She observed how power manifested itself among the partnership members. The researcher learned how they talked about the community members as that could indicate if there were any relationships among them. The participants showed respect to each other; as they were discussing in the meetings the chairperson was controlling discussions at MTCDT. A person who wanted to talk was able to communicate through raising a hand and the chairperson pointed to him when it was his/her turn to talk. They discussed in this controlled manner until they arrived at conclusions. There was a time when the MTCDT Sheperd 1 was not agreeing to the MTCDT Pointer and other MTCDT members about continuing to register with Bokaota Farmers Association (BOFA), he just went outside without an excuse. Immediately the MTCDT Shepherd 2 chaired the meeting and continued controlling the meeting.

The researcher observed the assets of the partnerships assessing the human, physical, natural and the financial assets. She learned that MTCDT had members and employees who were physically fit and were doing their work for economical production (Tan 2014; UNDP 2015). As she was going around the centre she observed that there was a building with three offices for the MTCDT Pointer and two others. There was a big building; on the other side was the kitchen door; near it was a water system toilet, on the otherside of the building was the door for the hall. Inside was a big space for meetings with chairs, tables, and a board for writing, two water system toilets for meetings' participants. There was a stove to keep the room warm. The building had required facilities inside. The researcher went into two lodging and boarding houses for participants (for Men and women) who came for trainings. The rooms inside were shared with 4 beds each (2 double deckers). As the researcher was going around in the center, she was permitted to look around by the MTCDT Shepherd 1 and MTCDT Pointer. The researcher was shown a broken under ground water pump by the MTCDT Pointer which was a little bit up from the kitchen house. It was not possible to identify it as it was covered by a lot of grass around it. As the researcher went down to observe the garden there were two workers working. There were 5 green houses with different vegetables inside, one had tomatoes, the other peppers and others had leafy vegetables. The cabbages that were planted outside the green houses were not good as they were dry due to hot weather conditions then. As she entered the green houses there were drip irrigation pipes on the ground. Outside the green houses she went further down to the big iron built chickens structure where she met a woman who was feeding

the chickens inside. The chickens were layers in cages and there were eggs below them and packed trays of eggs on the side. The layers were 400 as said by the worker. While the researcher was still there two trays of eggs were sold to a woman who came in. From this place opposite the green houses she went to observe the farming implements. There were farm implements like scotch cart, tractor ploughs, cultivator, planter, disc harrow and the trailer. The implements were rusty as they seemed to have been in that place for years without being used. Near them was a half truck written Matelile Tajane Community Development Trust outside the driver's door. As the researcher moved behind the implements below the offices there was a store house where she found a mill. She was told the mill was hired to farmers to mill crops' stalks (maize and sorghum) for livestock. In general the assets, activities, the vulnerabilities that affected the livelihoods and how they were overcome were learned from the observations and meetings of the partnerships. The researcher observed in the two quarterly and one annual meeting of partnerships to gather as much information as possible.

The same way as MTCDT JPC was also observed. JPC was observed for 30 minutes per meeting as their meetings were not taking a long time. At the end of the meeting the researcher observed their physical asset which was a chicken structure. The meetings were chaired by their chairperson. Among the deliberations the JPC Resource reported on people who paid chickens that were bought on debts and complained about how people were refusing to pay. In the meetings there were members that complained of some members who delayed paying their partnership contributions. Generally they listened to each other though there were times when there were misunderstandings. At the time of data collection the JPC had no livelihood activities and as such the researcher was unable to observe them while at work, but the partnership assets were observed.

4.6.5. Documents

The available documents were viewed as identified here. In this study the partnership minutes were used as the main documents. The documents were written in English. Documents are recorded materials like reports, books, minutes and diaries. Documents are printed materials that can be published or unpublished. These documents can be found in libraries, archives, museums and institutional holdings (Briggs and Coleman 2009; Gilbert 2008). These are secondary sources of data collection. The primary sources of data collection on documents are the minutes of meetings, the records kept, pamphlets, newspapers and photographs. The

documents are assessed based on four criteria which are authenticity, credibility, representativeness and meaning (Briggs and Coleman 2009; Gilbert 2008).

For authenticity, the researcher should use the documents that are original and have the author verify them. The content should have consistency. The credibility refers to the accuracy of the documents based on the researcher's assessment. The documents in this study were checked for errors and distortion. Representativeness refers to the sample of documents chosen to give information. In terms of meaning the researcher establishes the meaning of documents. To this end the researcher familiarised herself with the language used in the documents. In documents there may be bias in recording and some words may be omitted.

The minutes of the meetings, policy documents and government reports of the MTCDT were used as sources of information. For the JPC the minutes of the meetings and the policy document through which the JPC was established, were read. The bias in the documents, especially the meeting minutes was verified by asking the partnership members to confirm if what was written in the documents was what they had said. The authenticity, credibility and meaning of the partnership's documents (especially minutes) were verified.

4.7. Triangulation

Triangulation is used in qualitative research for finding the truth of data collected by using other sources of information other than the primary source (Henning 2009: 144). This study used data from the interviews to validate the data from the primary sources. At Matelile the chief, community councillor, four community members living closer to the MTCDT and the three CDWs were interviewed as they had more information on when the MTCDT was established, namely during the presence of the donor and after the donor had left.The data collected from interviewing the Masianokeng chief, community councillor and the four community members was used to validate the other sources of data. After data collection, data analysis, procedures and interpretation were done.

4.8. Data analysis procedures and interpretation

4.8.1. Introduction

Data analysis procedures and interpretation is presented focusing on content analysis, strategies of qualitative data analysis, position of the researcher, reflexivity and the trustworthiness of the study. Flick, Kardoff and Steinke (2007) explain that the data collection process and analysis should occur almost simultaneously since analysis starts during the collection of data. The researcher started the analysis of data during collection where she filtered the information as a

way of sorting through the required data. Qualitative data is analysed using a number of strategies, such as discourse, critical event or narrative analysis but this study used the content approach (Maree, 2007) because the study was seeking to identify themes in relation to the theoretical framework. After the collection data was transcribed from the language of Sesotho, which is the mother tongue of the participants, and interpreted as it was collected. The transcriptions ensured accuracy of data collected and enabled a more accurate analysis process because transcripts can be read multiple times to identify patterns that emerge. Sosotho was the preferred language of data collection because this was the language participants felt most comfortable with, thus ensuring richness of data. Translation into English was necessary to enable the findings to be presented and discussed as a public document. The translation took time since the researcher had to make sure that the translation interpreted exactly what was said and effective meaning was developed. Accuracy of the translations was ensured by conducting multiple checks to ensure appropriate words reflected the Sesotho meaning. Data was coded by inductively categorising it into themes (Kumar 1999). The qualitative research approach allowed the researcher to analyse data using her own themes that derived from the data. This is believed to be a bottom-up approach because of the themes that emanated from reading and re-reading the field notes and the collected data (Yin 2011). This was not an easy task, as it took time to identify the themes from the data. The researcher had to read and re-read until she was able to formulate meanings and construct themes. Finally, the researcher managed to formulate themes and was able to select quotes that related to the themes. In addition, the concepts in the sustainable livelihoods framework and social capital theory were used as deductive codes (Yin 2011) to further analyse data (refer to Chapter Six).

4.8.2. Content analysis

The two case studies of the MTCDT and JPC data were analysed using qualitative instrumental content analysis through the interpretive paradigm. Stemler (2001: 1) explains content analysis as a technique whereby a large volume of data is sifted into smaller, systematically arranged data that gives meaning to the reader. Stemler observes that content analysis is useful for assessing trends and patterns in documents. It provides a pragmatic basis for monitoring shifts in public opinion.

In qualitative study, content analysis is used in case study research (Kohlbacher 2006) through the interpretive method. Kohlbacher observed that content analysis, as an interpretive method in case study research, has “openness and the ability to deal with complex issues because data is analysed using a step-by-step process which helps the researcher to be able to interpret”

(Kohlbacher 2006: 18). Comparative case analysis is not easy because cases are by definition distinctive phenomena. Richards (2005: 176) argues that comparative designs require organisation and clear record keeping. She emphasises the need to look for patterns of reponses across the data and cases. While it is difficult to generalise from case comparison she states that "comparison may give a multi-layered picture of the whole".

The analysis was based on the ways in which partnerships and community members interacted for mutual benefit, how assets overcame vulnerabilities, the livelihoods the partnerships were able to establish and the training gaps that were identified for the improvement of livelihoods. The sustainable livelihoods framework (SLF) and relevant social capital concepts were used to elaborate on social asset concepts in the SLF as a means of explaining the case studies. An in-depth study of the content helped the researcher to develop an understanding of how the partnerships operated and why the specific observed behaviours took place. Through the use of case studies, the researcher was able to unearth the underlying information which could not be found when using other methods. While analysing the researcher compared the two case studies by looking at the similarities and differences, strengths and weaknesses of the partnerships and the livelihoods strategies they used (refer to Chapters Five, Six and Seven). There are strategies of qualitative data analysis that need to be followed that reflect the positionality of the researcher, the researcher's reflexivity and the trustworthiness of the study.

4.8.3. Position of the researcher

The researcher worked in the Lesotho Smart Partnership Hub (LSPH), as stated earlier in Chapter One. The organisation's role, amongst others, is to coordinate activities of smart partnerships, but because of limited resources within the organisation, the researcher had not been in contact with the selected partnershipsin any way. This meant that the information collected from the respondents could inform the LSPH policy, so that proper assistance could be given to them in order to improve their livelihoods and reduce the prevailing poverty in their communities**.** The researcher had to however avoid biasness in interpreting data in order to provide concrete information.

4.8.3.1. Reflexivity

Reflexivity is a strategy that minimises data bias. It ensures that the researcher is totally open about how she influenced the data collection exercise, both positively or negatively (McMillan and Schumacher 2006). It is a concept that includes rigorous examination of the researcher's personal and theoretical commitments to see how they serve as resources for selecting a qualitative approach. Through qualitative approach the researcher frames the research problem,

generates data by relating with participants and interprets all the data. The interpreted data is then processed and reconstructed forming a report (McMillan and Schumacher 2006). In addition, Bryman (2004) says reflexivity is a reflection about the implications of the knowledge collected from the participants that social researchers generate through the methods, values, decisions and their presence in the investigation process.

As the researcher was a Mosotho lady who was born and bred in Lesotho, she spoke the same language as the respondents, therefore the respondents could interact using their mother tongue. This was advantageous because both the researcher and the respondents did not require an interpreter. Being a Mosotho was advantageous because the researcher understood, observed the culture of the Basotho people and dressed appropriately while in the communities, which helped her be well accepted and listened to. The villagers respected her and saw her employment status as an advantage since there was hope that the findings would result in supportive action at a later stage. As such the respondents expressed themselves freely. This implies that the researcher's work position did not affect them negatively; instead the respondents took it as an advantage for the Government of Lesotho to assist them in the future. The other advantage was that the researcher had been working with similar communities since 1983, which meant that she had a lot of experience in relation to approaching community members. The researcher therefore knew how to show respect for both young and old people. Her own advanced age enabled her to draw attention and respect from the participants. As such, both the collection and interpretation of data was not a problem, since as she collected data she was able to draw upon her experience to filter the required information from the unrequired information.

A digital recorder was used to record the discussions in order to avoid bias through unconscious selective hearing. The recorder was played several times so that the researcher could accurately interpret what was said. Furthermore, in case her position as a government employee may have influenced her interpretations, she drew on the expertise of her supervisor who had lived and worked in Lesotho, but was not a Mosotho, so she was able to offer further insights or commentary on the researcher's interpretations.

4.8.4. Trustworthiness of the study

Qualitative research prefers to talk about validity and reliability in terms of trustworthiness. Briggs and Coleman (2009) argue that the use of several sources for data collection contribute to data reliability. Trustworthiness refers to whether the methods of data collection can be

trusted to have done the job they were intended to do. Rolfe (2006) indicates that trustworthiness is divided into four types which are credibility, dependability, transferability and confirmability. Credibility, according to Chilisa and Preece (2005), is the assurance that the results are believable and reliable from the participants' perception. Data credibility was validated through re-checking with the participants on what the researcher had summarised in order to find the accuracy of the data. The use of triangulation also ensured that findings were similar from different sources, thus ensuring the statements were believable and reliable. Dependability focuses on the quality assurance of the methods of data collection used. The multiple data collection methods that were used assured dependability. The triangulation method that was used also helped to test its dependability. Transferability refers to the extent to which the findings could be useful to other partnerships. The MTCDT and JPC were purposively selected because of the experience they had, which would help other partnerships who were still at the beginning stages. The fact that they were different in size meant that findings that appeared in both case studies could be transferred to similar partnerships elsewhere in the country. Confirmability refers to the degree to which the findings and data collected are related and accurate. In this study the summarised data was verified with the participants (McMillan and Schumacher, 2006). Moreover all data collected was recorded, thus ensuring that an appropriate audit trail of what occurred and what was said could be verified against the data that was referred to in this study. Triangulation helped to avoid biasness of the findings from the data collected.

The consistent confirmations of the findings with theparticipants during the interpretation resultedin credible, dependable, confirmable and transferable findings (Bashir, Tanveer and Azeem 2008).

4.9. Conclusion

The purpose of this study was to explore the ways in which community partnerships in Lesotho sustained themselves for improved livelihoods. The positivist, post-positivist, critical and interpretive paradigms were discussed and the latter was used in this study. Case study design was elaborated on in detail, reflecting on its advantages and disadvantages. This study used an instrumental case study approach whereby the two cases of the MTCDT and JPC were compared. The methodology included descriptions of the population and sampling procedures and purposive sampling was the main method of selecting respondents. Research ethical issues were observed. Data was collected from the chiefs, community councillors, community members, partnership members and community development workers. The sources of data

collection methods used were: transect walks, focus group discussions, interviews, observations and documents. The inductive and deductive methods of coding were explained and used in this study. The content analysis and ways of interpretation were also covered. Triangulation was achieved by using multiple data collection methods. Strategies to ensure the research trustworthiness were outlined.

CHAPTER FIVE – FINDINGS: RESEARCH QUESTION ONE

In what ways do partnership members and community members interact for mutual benefit?

5.1. Introduction

The purpose of this study was to explore the way in which community partnerships in Lesotho sustain themselves for improvement of livelihoods.The two community partnerships of the Matelile Tajane Community Development Trust and the Jire Provides Cooperative were studied looking at the way they operate with a view to making recommendations for training to facilitate achievement of their goals. The research questions that guided the study were:

1. In what ways do partnership members and community members interact for mutual benefit?
    a. What strategies are employed by the two partnerships to drive sustainable livelihood projects?
    b. In what ways do the two partnerships sustain themselves through improved livelihoods?
    c. To what extent do the two partnerships apply smart partnership principles to drive for sustainable livelihood projects?
2. How do partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?
    a. What assets do the two projects have to sustain the partnership improve likelihood?
3. What education and training interventions do partnership members need in order to improve their livelihoods outcomes?

Chapter Five focuses on findings that address the first research question. The findings that are presented in Chapter Five are from the two partnerships. One partnership is the Matelile Tajane Community development trust (MTCDT) which is based at Ha Seeiso village in the foothills of the Mafeteng district. The second, the Jire Provides Cooperative (JPC) is at Masianokeng in the semi-urban area of Maseru city in the Maseru district. The MTCDT is a registered association (partnership) with the Ministry of Law and Constitutional Affairs while the JPC is in the process of registering. They both have their own bylaws that guide them in the management of partnerships. The MTCDT is an umbrella body of +/-17 partnerships that are registered as an association. These partnerships are within the Matelile and Tajane wards (a

ward is an area with a number of villages. It is an area under the Principal Chief; under him/her are a number of cassette Chiefs and below them there are the local chiefs, each overseeing one or two villages - interview of the MTCDT Pointer).

Chapter Five focuses on findings related to the first research question. The themes identified in this chapter are: purposes of the partnerships, social capital, interaction of partnership members, sharing for mutual benefit, trust and reciprocity, service provision, impact of social capital on partnership members, interaction of partnership members and relationship challenges.

The purpose of each partnership was firstly explained by members.

5.1.1. Partnership purposes

People come together to work for different purposes. During the transect walk the Matelile Community Leader 2 explained the intention of the MTCDT as:

> *Matelile Tajane Project is a partnership that is meant to promote self-reliance for the Matelile and Tajane communities. It is a partnership that assists all the partnerships below it. It is the mother body of a number of partnerships.*

The MTCDT is an umbrella body which was intended to assist the partnerships within the Matelile and Tajane communities to prosper, enabling the communities to feed themselves.

The explanation that follows was by the MTCDT Resource 1 during the transect walk:

> *Matelile Tajane is the Umbrella body of all the partnerships within the Matelile and Tajane wards. Its major role is to make sure that the partnerships are sustainable. At times these partnerships do not have funds to start their projects so the MTCDT lends to them. After HIV and AIDS was discovered, it established the Matelile Tajane Support group. Its work is to coordinate all the support groups and to make sure that HIV and AIDS patients drink the tablets (medication) and attend check-ups at the clinics. We encourage them (people) to join partnerships so that we can help them because we work with groups of people, we do not assist individuals.*

This is an explanation of what the MTCDT is, its role, how it supported the community members and how it encouraged people to join and partner so that it could assist them.

During the focus group discussion (FGD) JPC member 4 of the JPC explained how their partnership was started.

> *Through our poverty alleviation partnership, we (partnership members) started visiting the shows (organised by the government) where we were shown fertiliers and "mokeli-keli", organic manure. We (community members) were told (by Cooperative Officer) to arrange to go to training. We went and were encouraged to partner and we partnered. We started collecting money and we agreed to buy chickens. We reared them with one member's family who had loaned us a house.*

This shed light on how the government had been guiding Masianokeng community members until some members agreed to work together and partnered.

The purpose of the JPC was explained by JPC Resource during the FGD as follows:

> *We came together because we realised we were suffering, so, we decided to start a project in order to alleviate poverty, our families are hungry…*

This was confirmed by JPC Member 1 during the FGD who explained that:

> *Unemployment, hunger and poverty forced us to come together and think of what project to start.*

The explanation indicated the reasons for working together and the way they raised the financial capital since they already had the infrastructure (physical assets) to use for their livelihoods. The JPC Committee Member 2 explained some of the assets of the partnership during the FGD.

> *It is a partnership of people with common ideas and different projects. It is a partnership of broiler chicken, layers, piggery and fish production. It has 10 members, 8 women and 2 men. We started by the end of 2013.*

Though the partnership was currently engaged in rearing of chickens the JPC intentions were to engage in different livelihoods.

This study used the sustainable livelihoods framework as an analytical guide for interpreting the responses, and as such it is useful to provide a short reminder of its key features.

5.1.2. Sustainable livelihoods framework

A sustainable livelihood is explained by Glopp (2008: 1, citing DfID) as:

> *A livelihood comprises the capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stressors, shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.*

The framework is guided by a number of principles ensuring that the livelihoods approach should be: people-centred; holistic; dynamic; built on strengths; encourage macro-micro links and aim for sustainability.

The people-centred approach (Robertson 2010: 14) emphasises that people are given freedom to choose and make their own decisions on their development (Sen 1999). The framework emphasises that the people should participate in decision-making, the planning and execution of community livelihoods (Swanepoel and De Beer 2011). The SLF is holistic in that it is all-encompassing. For instance:

> *It recognises multiple influences on people and seeks to understand the relationships between these influences and their joined impact upon livelihoods* (DFID 1999: 1.3).

The SLF however also recognises that livelihoods are dynamic. The key issue for this study was how people learned from the changes that were happening among the partnership members and how they found ways of addressing the changes to ensure the livelihoods were sustainable.

This means building on the strengths people have so that they can work towards poverty alleviation. It is emphasised that people should belong to social networks, and also be trained on the knowledge and skills they require (Krantz 2001). To ensure this occurs people need to connect to national policies and ensure the livelihoods are resilient enough to withstand shocks and stressors (DFID 1999), in other words, they must be sustainable. Sustainability can be conceptualised environmentally, economically, socially and institutionally. Environmental sustainability indicates when natural resources are conserved and improved for future use. When people are able to achieve above the international poverty line of $1.25 per day (Roserand Ortiz-Ospina 2019) it means they are economically sustainable and are wealthy. Social sustainability is achieved when people treat each other equally and have equity in sharing resources (Lephoto 1996). Institutional sustainability is when institutional structures and processes have long-term functioning (DFID 1999: 1.4).

The sustainable livelihoods framework can be used as a development tool and for analysing the livelihoods. In this study the framework was used to analyse the two partnerships of the Matelile Tajane Community Development Trust and Jire Provides. In this chapter however the focus was on social capital as it is a recommended feature of the Smart Partnership Concept. Although it is highlighted in the SLF as an important asset, it has been necessary to look beyond the SLF framework in order to obtain a deeper understanding of the different ways in which social capital plays a pivotal role in partnership interactions and relationships.

5.1.3. Social capital

Social capital is one of the primary assets identified in the DFID sustainable livelihoods framework and a core feature of the smart partnership goals of the Lesotho Smart Partnership Hub (Office), which emphasises the principles of collectivism, common goals, trust, networking, and mutual benefit. These principles share similarities with the concepts associated with social capital.

While the DFID identifies social capital as one of the desired assets, the social capital literature divides this asset into three types which are commonly referred to as bonding, bridging and linking networks (Horntvedt 2012; Preece 2009). Bonding social capital is seen in the form of mutual ties agreed upon by residents with a common social background, who trust each other and have high participation in their livelihoods in order to achieve their intended goal (Horntvedt 2012; Macke and Dilly 2010; Preece 2009). These are usually close-knit ties amongst relatives or close friends. Bridging social capitals can be identified when residents with different social backgrounds trust and engage with each other (Horntvedt 2012). Such social capital resources are then shared among a wider range of people than those immediately connected to individuals. Linking social capital refers to residents who network with a wider range of outsiders in order to access external resources (Bowen 2009; Clark 2010; Horntvedt 2012; Preece 2009).

This chapter outlines the ways in which the Matelile Tajane Community Development Trust (MTCDT) and Jire Provides Cooperative (JPC) interacted with the community members for their mutual benefit. The findings from the study are interpreted by exploring the insights into how partnership members relate with each other, the community and how it operates (Rule and John 2011). The findings interpret the participants' experiences and their conclusions (Blaxter, Hughes and Tight 2010). The analysis explores the relationships with partnership members, community members and external linkages.

Interactions in the community are divided into three sub-headings which are: interaction of partnership members and community members, partnership members and external linkages, and partnership members' interaction.

5.2. Interaction of partnership members and community members

In the community the evidence of social capital was examined in terms of: networking, sharing for mutual benefit, trust and reciprocity, service provision, interaction of partnership members and relationship challenges. The table below shows bridging and linking social capital as identified across the partneships.

Table 5.2 bridging and linking social capital uses across the partnerships

Partnered organizations	**Relevant social capital form**	**How was it used**	**Beneficiaries**
		Networking	
MTCDT and community members	Bridging social capital	Needs assessment	Community members
MTCDT and community members	Bridging social capital	Support for vulnerable groups	Orphans and HIV and AIDs people
MTCDT and NGOs -LENASO	Linking social capital	Support to vulnerable groups	Orphans and HIVand AIDs people
LENEPWA	Linking social capital	Support to vulnerable groups	HIV and AIDs people
MTCDT, community members and Ministry of Police	Linking social capital	Care for community members	MTCDT, community members
		Sharing for mutual benefit	
MTCDT and community farmers	Bridging social capital	Share cropping	MTCDT and community farmers
MTCDT and community members	Bridging social capital	Sharing water	MTCDT and community members
		Trust and reciprocity	
MTCDT and community members	Bridging social capital	Trust and reciprocity with community members	MTCDT and community members
MTCDT and community leaders	Bridging social capital	Trust and reciprocity with community members	MTCDT and community leaders
JPC and community members	Bridging social capital	Trust and reciprocity with community members	JPC and community members
MTCDT and Police	Linking social capital	Trust and reciprocity with external organizations	MTCDT and Police

		Service provision	
MTCDT and Ministry of Health	Linking social capital	Health services	MTCDT and community members
JPC and Ministry of Health	Linking social capital	Health services	Disadvantaged groups
MTCDT and Ministry of Agriculture	Linking social capital	Agricultural information	MTCDT and community members
JPC and Ministry of Home Affairs	Linking social capital	Home Affairs services	Disadvantaged groups
MTCDT and NGOs – Fire Light Foundation	Linking social capital	Funding services	Disadvantaged groups

Table 5.2 above shows the organizations whereby networking was done through bridging and linking social capital within chapter five where social capital theory was used. It can be seen that MTCDT made greater use of bridging and particularly linking social capital compared with JPC.

5.2.1. Networking

Networking is a feature of social capital whereby through it resources are obtained. Networking is about: "developing lasting relationships for mutual gain and creating a long-lasting favourable impression with people so that they may think of you when an opportunity arises" (Rasmussen 2009: 6). Both the MTCDT and JPC networked with the community members by undertaking a needs assessment.

Needs assessment

Needs assessment is an inquiry process that is done prior to starting any livelihoods by engaging with the community members (Swanepoel and De Beer 2011). Through this process the unknown was revealed, community needs and challenges became known which helped partnerships to come up with relevant livelihoods strategies. The MTCDT Pointer explained as follows during the focus group discussion (FGD):

> *In reality the villagers do not bring issues to the project but we (MTCDT board) decided to approach the support groups, schools and the chiefs to find the problems in the villages .... We were able to know (learn) that there are a number of orphans within the Matelile and Tajane wards by the visits to the mentioned categories of people.*

Inquiries into community needs revealed the presence of vulnerable groups within their communities. Swanepoel and De Beer (2011) indicate that needs identification is a requirement

in order to develop and execute the required livelihoods for poverty alleviation in the communities. Ejakait (2016) in his study conducted in Kenya Bungoma County argues that needs assessment is a necessity before undergoing training or assisting. In his study, for instance, he found that training was held for employees without conducting needs assessment beforehand which resulted in inappropriate training. The community needs inquiry revealed the vulnerable groups that are discussed below.

Support for vulnerable groups by MTCDT

As a result of their needs assessment the MTCDT supported the vulnerable children from the accrued funds of their livelihoods outcomes. During the interview the MTCDT Resource, during the FGD, further expressed the benefits the disadvantaged groups obtained through their support.

> *120 orphans were given school uniforms, shoes, mealiemeal, paid for school fees and rent for high school orphans who were renting rooms in both the Tajane and Matelile communities. Moreover, the orphans were supported during the Christmas and Easter holidays with groceries.*

This revealed that the disadvantaged groups in the communities of Matelile and Tajane were assisted from the accrued financial capital of the MTCDT livelihoods outcomes which occurred by bridging their social capital networks.

Through social capital, financial capital was obtained from livelihoods outcomes and was used to support the vulnerable groups in the communities. This showed that the different MTCDT assets supported each other; social capital was aided by other assets to support the vulnerable groups in the community.

The need for different forms of social capital is evident in other studies. For example, Globerman, Bacon & Rourke (2015) studied how community-based organisations (CBOs) and community members interact. They disclosed that vulnerable groups required support internally and externally in order for them to live and establish their own livelihoods. Nyabanyaba (2009) encouraged the development of youth clubs in schools so that the youth could share ideas, challenges and formulate alternatives. He encouraged networking of community-based organisations (CBO) with schools in order to support the vulnerable children living with HIV and AIDS and the school drop-outs in Lesotho.

Due to an increasing number of orphans in the communities because of HIV and AIDS, the MTCDT established the Matelile Tajane Support Group (MTSG) so that it could focus on assisting the HIV and AIDS patients within the Matelile and Tajane communities. The MTCDT Resource elaborated during the FGD:

> *After HIV and AIDS was discovered, the MTCDT established the Matelile Tajane Support Group (MTSG). Its work was to coordinate all the support groups within the Matelile and Tajane wards (communities). So far there are 25 support groups below it. It helped the support groups in the villages to get their needs like gloves and condoms amongst others. It supported the support groups with vegetable seeds like carrots, beet root, cabbage and rape to plant and when ready for harvest, the village support group would pick and give to the HIV and AIDS patients when they had visited them. At times the village support group would sell the vegetables and buy soap, vaseline and other requirements the patients required.*

The community-based organisation (MTCDT) established the MTSG in order to support the vulnerable groups. It focused on the well-being of the HIV and AIDS patients. The MTSG coordinated the support groups in the communities with relevant organisations for assistance.

Support for vulnerable groups by NGOs

The MTCDT used linking social capital to network with Non-Governmental Organisations like the Lesotho Network of AIDS Services Organisation (LENASO), the Lesotho Network of People living with HIV and AIDS (LENEPWA) and the Bokaota Farmers Association (BOFA) in order to support the community members. The vulnerable groups (orphans and HIV and AIDS affected people) were assisted and supported in a number of ways.

Lesotho Network of AIDS Services Organisation

The Lesotho Network of AIDS Services Organisation (LENASO) is one of the civil society organisations that received funding from USAID in order to provide HIV and AIDS services to infected and affected people. It was funded under the Building Local Capacity Project (BLCP) for the delivery of HIV and AIDS services in the Southern African Project. LENASO provides psycho-social support and skills development to orphans and vulnerable children and their caregivers (USAID 2013a). The MTCDT Resource explained as follows during the focus group discussion:

We (MTSG) also work with LENASO (Lesotho Network of AIDS Services Organisation) which is a baby of NAC (National AIDS Commission). We work with it at community level where we together visit the HIV/AIDS patients. We together take care of HIV AIDS patients by providing them with their requirements like washing soap and groceries.

The MTCDT Resource added during the focus group discussion that financial and human capitals were sourced through linkages.

Yes, LENASO helped us (MTCDT) to buy 35 pairs of school shoes for orphans attending school here.

Linking of community-based organisations with NGOs supported the vulnerable groups with their needs. Social capital was used to support the destitute in the communities. These findings are supported in other literature; for instance, USAID (2013a) confirmed that drawing on social capital links for financial support results in changing the situation of vulnerable people.

Lesotho Network of People living with HIV and AIDS

The MTCDT had also networked with Lesotho Network of People living with HIV and AIDS (LENEPWA). The MTCDT Resource expanded how the Matelile Tajane Support Group was assisted during the focus group discussion.

We have also partnered with LENEPWA (Lesotho Network of People living with HIV and AIDS). It gives us (MTCDT) vegetable seeds like rape, spinach and cabbage to plant and give to orphans in our two wards.

These explanations showed that civil society and the NGOs had ties with each other and collectively they supported vulnerable people. Oleas and Sumac (2015) who analysed a study on sustainable livelihoods of an NGO working with quinoa production in Ontario, confirmed that drawing on their linking social capital networks of NGOs would create opportunities to empower vulnerable groups and reduce poverty through partnership with external agencies.

Care for community members

The Matelile community had a sub-station of Mafeteng (town) Police Station where the police had posted some of its human resources to support the communities around this area. The Community Leader 2 of Matelile Ha Seeiso explained during the transect walk:

Yes, the police guard us during the night. Their presence in the village reduced the stealing of animals, property and conflicts among people.

It was evident therefore that through bridging social capital the MTCDT collaborated with crime prevention committees and linked with the office of the police through linking social social capital to ensure that they felt secure.

The presence of human capital through linking social capital networks in the communities of Matelile and Tajane reduced vulnerabilities affecting Matelile and Tajane community members. The study by Makhetha (2010) conducted in the Matsatseng community council in the Quthing district in Lesotho indicated that the establishment of crime prevention committees helped to reduce stealing of property, livestock and raping of elderly people. Rafolatsane (2013: 77) in his study in Quthing added that "Quthing community adopted the strategy of community policing and were trained on crime prevention" by the police, which was why they were able to reduce cross-border livestock theft in the district. In addition, community sharing was practiced for mutual benefit.

5.2.2. Sharing for mutual benefit

Sharing for mutual benefit is discussed under two headings, namely share-cropping and sharing water.

Share-cropping

The type of farming practiced in Lesotho since Basotho founder Moshoeshoe 1 was known as share-cropping. Mphale Rwambali and Makoae (2002) explain that people without land plant (share-crop) with those that have natural assets in order to have access to agricultural land and production (food). In addition, people with financial capital buy physical capital (for example ploughs) and share-crop with people who have natural capital (land). Share-cropping is practiced on fallow lands for the improvement of agricultural production. This strategy benefits the households in the mountains of Lesotho, as they are able to access agricultural crops. Share-cropping is still practiced by Basotho people in Lesotho to increase agricultural production especially in rural areas where they entirely rely on this practice (Mphale et al. 2002).

The MTCDT encouraged farmers to work collectively by share-cropping so that most farmers could plant. The farmers paid the MTCDT in advance for fertilizers and field crop seeds. As a way of supporting farmers the MTCDT bought fertilizers and field crop seeds from Ha Foso in the Maseru district and brought them to the community for community members to purchase

them closer to home. The MTCDT Resource explained the benefits of share-cropping during the transect walk.

> *During planting time we (MTCDT board) make sure that all the fields are planted, for people who cannot afford we encouraged them to do share-cropping so that all the fields are planted. Since then the destroying of crops by animals and stealing have reduced.*

The finding showed the mediating role that was played by the MTCDT in the community in order to encourage more farmers to engage in share-cropping.

Collective share-cropping reduced damaging of crops and theft in the communities. Bridging social capital was used to strengthen the livelihoods which in turn further strengthened community social capital relationships. This is an interactive process whereby one supports the other in an upward spiral. Matobo, Kholi and Mpemi (2006) in their study on the impact of HIV and AIDS on agriculture and food security in Lesotho, indicated that households that lost a member due to sickness adopted share-cropping as a coping strategy because of lack of financial and human resources. Furthermore, in an interview by the Post Newspaper agent Moremoholo (2018) with the Ministry of Agriculture and Food Security, the Principal Crops Officer Mr Mohapi said the Government of Lesotho share-crop with individual farmers, where the farmers pay 50 per cent for ploughing machines and the government pays the remaining 50 per cent. For share-cropping the Government of Lesotho ploughs, plants and harvests the produce and they share the produce at 60/40 per cent, but after a heavy drought that the country experienced they shared equally at 50/50 (government and farmer sharing respectively). Clark (2010) in his study indicated that this kind of working together with farmers encouraged them to access information and technologies on agriculture that improved social capital and financial assets. Pitikoe (2016:83) confirms that bridging social capital empowers network members to expand their network to heterogeneous groups enabling wider access to information and resources. The MTCDT thus acted as a bridge between the Ha-Foso Agricultural store and the Matelile Tajane communities in order to increase agricultural production in the field. However, the data did not show how the JPC share-cropped with the community and its members.

Figure 5.1: The MTCDT Offices

This figure shows an observed part of the MTCDT offices, where the open door was the MTCDT Manager's office. On either side of the manager's office door were two piles of fertilizers covered with tents. The fertilizers had been brought from the Ha Foso Agricultural store for community members to take for planting in the fields.

Sharing water

Sharing of resources is a cultural practice among African nations and Basotho people are accustomed to the culture of sharing among community members. As mentioned in the literature review (Chapter Three) Julius Nyerere, the renowned educator and president of Tanzania, argued that people should share resources without discrimination (Smith 1998). The MTCDT and community members followed this philosophy and shared the available natural resources for the benefit of all in the community. The MTCDT Pointer elaborated during the transect walk:

> *The community members need us to reduce the amount of water we (Matelile Tajane Community Development Trust) use during drought, then we go down to the streams to draw water because the water we (in the village) have is not enough to supply the community.*

Cooperation between the MTCDT and the community members caused the MTCDT to reduce the use of natural assets and opt for alternatives. The MTCDT empathised with community

members by opting for stream water during drought periods. The damage on community water pipes was repaired by experts, as MTCDT Shepherd 1 explained during the transect walk:

> *The community has shortage of water so we (MTCDT) usually pay for the people who go to the Village Water Supply Offices to request assistance and repairing of pipes.*

This showed that there was collaboration between the community members and MTCDT board as they helped each other to achieve the community challenges of repairing the water pipes in the village. Cooperation results in reciprocity and trust between those involved; and as such, the discussion that follows is on reciprocity.

5.2.3. Trust and reciprocity with the community members

Mutual trust and reciprocity reduce the costs in working together and impact on other kinds of capital (DfID 1999). The MTCDT and the communities of Matelile and Tajane helped each other whereby the MTCDT provided facilities freely to the community members. The MTCDT Committee Member 1 elaborated during the focus group discussion:

> *If there is any organisation that needs to hold training for community members they use our hall here but that organisation pays something. The community members hold wedding feasts here and they request us to cater for the feast.*

The revelation was that the MTCDT was renting its physical assets to organisations that required them while community members used these assets for free during their events. During these events the MTCDT provided some services. This meant that the MTCDT accrued financial capital by its physical and human capital, while community members used the MTCDT physical assets freely as part of their social capital relationship.

During the Matelile and Tajane community events the MTCDT and the community leaders supported each other. The MTCDT Resource explained during the FGD:

> *Since the chief is a member of MTCDT Board, so when there is an event in the village the chief reports and the Trust support him with tents and chairs for free.*

This showed that Trust members benefitted from mutual support to each other. The chief supported the MTCDT with human capital (his knowledge and skills by being a member of the board), while the MTCDT supported the chief with physical assets. These behaviours enhanced trust and mutual support between the MTCDT board and the community leaders. Mutual trust and reciprocity were therefore evidenced between community members and the MTCDT. Field

(2006) affirms that reciprocity not only relates to physical assets, but it also involves human capital amongst the partners. These different forms of cooperation and trust result in reduced transaction costs for service provision (DfID 2000). Mukoswa, Charalambous and Nelson (2017) in their study on vulnerable groups in South Africa also found that social capital through cooperation was important for promoting HIV treatment and retention.

Similarly, the JPC networked with its villagers, who helped the JPC with resources. During the FGD, the JPC Resource said:

> *The community members buy chicken and eat meat. They get chicken manure for free. Some of the villagers assist us by bringing chicken feed to us and we pay.*

This revealed that villagers were clients of the JPC and the JPC was also a client to the villagers. The JPC and the villagers at Masianokeng therefore supported each other with chicken manure and physical assets respectively.

Trust and reciprocity were revealed between the MTCDT, community members and traditional leaders, and, between the JPC and community members. FAO's (2010) study in Lesotho on conservation farming also revealed that trust and reciprocity helped farmers to access labour and credit, reducing the need for external support. This suggests that the use of social capital is a common feature of Basotho culture.

There is evidence that bridging and linking social capital was used more often with the MTCDT than with JPC. The JPC, the smaller organisation, showed more reliance on bonding social capital. The MTCDT interacted with Matelile and Tajane community members while the JPC interacted with the Masianokeng villagers. The MTCDT illustrated its use of bridging social capital through its needs assessment of community members. In this needs assessment the support groups, schools and chiefs revealed the presence of orphans in the two communities of Matelile and Tajane, resulting in these vulnerable groups being supported with school uniforms, fees and rent. Indeed, the MTCDT's establishment of the Matelile Tajane Support Group ensured support, assistance and facilitation of services to local support groups by linking social capital networks. Share-cropping was practiced to increase agricultural production in the fields and the MTCDT supported farmers by providing agricultural input from the agricultural store in Ha Foso Maseru, closer to the centre where it was easily accessed. Water was shared between the MTCDT and the community; the MTCDT opted for stream water to water the agricultural livelihoods.

Reciprocity was also evident. The MTCDT rented its physical assets to government ministries and companies while community members used them freely, and the MTCDT provided catering services for community weddings. The MTCDT supported traditional leaders by lending them its physical assets (chairs and tents) for free during community events. The JPC also provided reciprocity. It supported community members with natural assets (chicken manure) and community members supported the JPC with financial assets by buying the JPC's livelihoods products (broiler chickens). The extent to which trust and reciprocity with external organisations functioned is discussed below.

Trust and reciprocity with external organisations

The MTCDT owned physical assets like a half truck and Isuzu van, which were used for transporting materials for the centre and for assisting community members. The MTCDT generated financial income by renting. These vehicles were kept at the local police station. During the FGD the MTCDT Resource said it was evident that wider social capital networks, known as linking social capital, also worked together for mutual benefit:

> *We (MTCDT board) work together with the police station, we invite them during our quarterly meetings but they usually come during the annual general meeting. Our vehicles are guarded by them. We also help them by giving their visitors accommodation to sleep.*

This indicated there was mutual trust and reciprocity between the two organisations.

Moreover, because of the linking of ties between the MTCDT board and the police, one partnership group of the MTCDT helped the police by installing electricity in their office as they were using a paraffin lamp. The MTCDT Resource elaborated during the FGD:

> *We (Matelile Traders Association) realised that the police station was dark at night, when you arrive at the police station you will find that they have light with a paraffin lamp, as such during our meeting we discussed the issue and agreed to help the police by installing electricity in their office. We solicited the quotation from the electricity cooperation in Mafeteng and we paid the amount that was required and they came to install and light.*

The range of partnerships within the MTCDT meant that they had connections with service providers and community members which they used to establish trust and reciprocity. This was evident locally in the community of Matelile where the police station was based and also further

afield. The Lesotho Government Ministries also networked with these partnerships to provide services in the Matelile, Tajane and Masianokeng communities.

5.2.4. Service provision

The partnerships (MTCDT and JPC) liaised with the following Government Ministries: the Ministry of Health, Ministry of Home Affairs, Ministry of Agriculture and Ministry of Law and non-governmental organisations.

Governmental organisations

Ministry of Health

The MTCDT and JPC harmonised the community members' needs with the Ministry of Health. In Matelile and Tajane the community members received health services locally in the community. Pregnant women delivered locally in the clinic and HIV and AIDS infected people received treatment and check-ups in the community. The MTCDT Committee Member 1 elaborated during the transect walk:

> *Again, mme, this new clinic is very useful. Our pregnant women used to go to Mafeteng hospital to deliver but currently they deliver right in the village, which has reduced the cost of staying in Mafeteng where the person who is going to give birth has to be near the hospital, and as such her parents will have to accompany her until she delivers. The other thing is we get services 24 hours, even at night the hospital is open.*

During the focus group discussion the JPC Committee Member 2 stressed how the JPC assisted the disadvantaged by linking the elderly people with the Ministry of Health (MoH) to attend health checks locally in the village of Masianokeng:

> *…we ask them about what they need and we help them. For example, each year we call the Ministry of Health to come and check the health of the elderly.*

This showed how the community partnerships linked with the Government Ministry for health services. Moreover, USAID (2013) supported LENASO with funds and it equipped support groups with leadership, management and governance skills in order for them to take care of orphans and marginalised children in the communities. There is evidence that the community members of Matelile and Tajane were supported by NGOs in a form of linking social capital.

It was evident therefore that linking social capital was an asset for both the MTCDT and JPC whereby MoH provided services to community members. Preece (2009; 2010) emphasises that

linking social capital consists of networks with organisations or individuals enabling wider exposure to information, life-long learning and resources. There are further examples of how these linking networks were used to assist community members.

Ministry of Agriculture

The MTCDT expanded its network by linking with the Ministry of Agriculture, whereby the locally based agricultural officer informed community members about inputs available at the agricultural store. The ministry gave direction on the management of crops and horticulture. The MTCDT Resource explained as follows during the FGD:

> *She tells us about the types of seeds to buy for planting in the fields like maize, wheat, beans and peas that are available at the agricultural store in Ha Foso Maseru and their prices. The officer tells us when they are available in-store, as the store is unreliable; the seeds are sold quickly and take time to be stocked again.*

In addition, the MTCDT Pointer said during the FGD:

> *The Ministry of Agriculture gives us information when the fertilizers and field crop seeds are available in-store. The ministry helps us on the type of medicine to buy when our plants have diseases. At times the vegetable leaves dry before they are ready for harvest and some leaves have rust. The agricultural officer writes the name of the medicine on paper so that we take the paper when we are going to buy.*

This showed that the locally based agricultural officer was a resource to the MTCDT and the community members. The agricultural officer acted as a human asset for the community members and the MTCDT.

Ministry of Home Affairs

The Jire Provides Cooperative (JPC) also used linking social capital by working with other partnerships and government ministries to coordinate support for disadvantaged groups.

The JPC, together with the elderly and orphan partnership, invited service providers to service disadvantaged groups in the village. The Ministry of Home Affairs visited the village to assist vulnerable groups who gathered at the chief's place in Masianokeng village. The JPC committee member 2 said during the FGD:

> *…our partnership together with the partnership of the elderly and orphans help elderly people by bringing services to them (elderly people, orphans and disabled people) and*

to find out how they are coping and to help them. They were given their IDs (identification cards) while at home.

This cooperation of partnerships helped to support disadvantaged groups by linking social capital. The partnerships, the Government of Lesotho Ministries and community members interacted for service provision in the local areas of Matelile, Tajane and Masianokeng. Moreover, there was also evidence of financial support that could be solicited by the use of linking social capital networks.

Non-governmental organisations funding of partnerships

The partnerships solicited funding from donor agencies so that they could support disadvantaged groups. The MTCDT Manager and MTCDT Resource elaborated during the FGD:

Fire Light Foundation gave us (MTCDT) M100 000 for buying school uniforms for the orphans and packages of groceries were given toHIV and AIDS people. The support groups were given things like gloves, soap and dettol antiseptic so that they use them while cleaning infected people. We also gave them vegetable seeds to plant so that when they visit sick people they carry vegetables to give or cook for them.

By linking social capital networks vulnerable children were assisted by donors. This kind of support for Lesotho organisations is confirmed in the literature. For instance, Johnson (2016) in her study in Lesotho on the Lesotho Highlands Development Project (LHDA), while investigating foreign aid funding models and partnerships with civil society organisations, indicated that a number of donor agencies had assisted community members and partnerships. Bosele, a community-based organisation in Johnson's study, was supported by the Canadian International Development Agency (CIDA) for livelihoods development. Bosele managed a health centre which provided health services to peri-urban and rural areas of Lesotho. It thereby created mployment for local community members.

There is evidence that community members at Matelile, Tajane and Masianokeng were supported by NGOs in a form of linking social capital whereby vulnerable groups (orphans and HIV and AIDS people) were assisted with their needs (groceries, school uniforms, vegetable seeds). Other services were provided by Lesotho Government Ministries to community members and vulnerable groups. Reciprocity and trust were evident whereby the MTCDT assets were guarded (vehicles) and accommodation offered to police visitors. Training was

facilitated and provided to vulnerable groups on carpentry and sewing. Stealing of animals and property was reduced, funding from donors was solicited and vulnerable groups were supported with their requirements.

5.2.5. Interaction of partnership members

The MTCDT and JPC partnership members interacted amongst themselves in different ways for their mutual benefit. **"**Interaction is about two or more independent variables that work together towards impacting on the dependent variable" (Lavrakas 2008: 340).

This definition indicates that people work together in order to benefit the people who, in this case, are the dependant variables. The MTCDT cooperated with the Matelile and Tajane community leaders, the community councillors, chiefs and the representatives of schools to form the MTCDT board. Together they planned on how to benefit community members. Community leaders brought information from community members to the board and back to the community and schools. Some information was to inform while other information was used by the board to take action.

In the case of the JPC this was a single organisation which relied mostly on communication by the chief, although they also received information from the community councillor and agricultural officers around the Masianokeng village. Communication with other leaders was not as frequent as with the MTCDT, although the JPC still met on a weekly basis. As community members they met the chief during community gatherings.

Dialoguing between partnership members

Dialogue is the key strategy used in smart partnership interactions as it enables the smart partners to know each others' needs and aspirations and "its means towards achieving them" (CPTM Smart Partnership Movement 2011: 3).

Dialogue was a tool used to get information, share ideas and experiences between the MTCDT and community leaders within the Matelile and Tajane communities. The MTCDT Resource who is also resourceful within Matelile Traders Association (a partnership registered under the MTCDT which was at Ha Sekhaupane), further said:

> *The community council has a representative on the board to report to the board what the council is doing and report back to the council what has been discussed during board meetings. The same way the Principal Chiefs of Matelille and Tajane have representatives on the board, they bring the needs of the community*

> *members to the project (MTCDT) and also explain to community members the discussions during board meetings. We are with the chiefs, community councillor and representatives of schools on the board, which means they are there during every board meeting.*

This showed that the MTCDT used traditional protocols to ensure that news could be transmitted widely. The MTCDT transmitted information to and from community members via community leaders. This process enabled the MTCDT to be aware of news in the community, the community members' needs, challenges and also the information from the central government about improvements and changes in policies. The community and the MTCDT issues were easily discussed and interventions arrived at by this heterogeneous structure.

Pitikoe (2016) in her study of herders in Lesotho explained that bridging social capital empowers network members, so that they create wider networks with other external heterogeneous groups in order to access information and resources. As such the MTCDT way of communication described above is another example of bridging social capital, evident in the way the MTCDT communicated through community leaders. During the FGD the MTCDT Pointer explained as follows:

> *The Matelile Tajane Community Project is successful because we plan together as a committee and every month we meet to report to each other on progress made.*

Cooperation of MTCDT members with community leaders meant there was close collaboration among them which enhanced identification and planning of their livelihoods development together. This indicated there was maintenance of structures and processes within the MTCDT. Swanepoel and De Beer (2011: 217) justified the use of processes in a meeting by saying, "every planning meeting should start with an assessment of the activities undertaken since the last meeting and then plan in the light of that evaluation*"*.

JPC committee 1 also elaborated on what was happening while dialoguing:

> *We motivate each other, advise and hold meetings regularly so that members should not forget their responsibilities.*

This description explained the importance of meetings to the partnership members as they empower each other by the meeting interactions. The social capital relations when enacted out

as a planning process or in motivational and advisory capacities benefitted the partnership members. Lachapelle (2011) explains that through dialogue networking can be enhanced; concrete decisions can be arrived at through demonstration of transparency and accountability. Dialogue is an "essential feature because without it one is unable to assess the needs and aspirations of one's partner" (CPTM Smart Partnership Movement 2013: 6). Rule (2015) (in Preece 2017) explains that dialogue is a reciprocal exchange between two or more people whereby meaning is made. As such he identifies it as a resource for teaching, learning and knowing. It is an important strategy for addressing misunderstandings. During the FGD the MTCDT Sheperd 2 said:

> *The main challenge we have is of misunderstandings between the members, so we dialogue until those who do not understand, feel comfortable.*

This indicated that dialogue as promoted in the smart partnership movement and in the sustainable livelihoods framework was also practiced to iron out issues among the partnership members.

The way in which partnership members interacted amongst themselves, however, reflecting on how they maximised their social capital relationships was of particular interest in this study.

5.2.6. Impact of social capital on partnership members

The impact of social capital on partnership members was illustrated by the bridging (MTCDT) and bonding social capital (JPC) partnerships in a number of ways. These included: self-determination, freedom of access and extension of bonding social capital.

Self-determination

Self-determination is about commitment, being time-bound, willingness to work hard and be focused. It is one concept that seemed to be important for the success of livelihoods. This concept did not appear to be discussed in the studies which referred to the sustainable livelihoods framework. However, the MTCDT Pointer argued that without self-determination, improvement, success and sustainability cannot be attained. The MTCDT provided a strong example of self-determination. They decided to take over the agricultural sector where cooperatives were rearing and improving their livestock like dairy cows, sheep, goats, piggery and chickens. The sector had collapsed due to mismanagement of funds by the agricultural board. The MTCDT Pointer commented as follows during the transect walk:

We (MTCDT) have recently decided to take over and control theagricultural site and we have just started afresh, with strict conditions. We have rented the area to the dairy farmers and they also sell animal feed.

This indicated the determination of the MTCDT to increase its livelihoods. Moreover, during needs assessment the MTCDT found that community members were complaining about high prices of livelihoods outcomes and as such the MTCDT had to act on this issue. During the FGD the MTCDT Pointer explained what the Trust did. She said:

We were selling the chickens at M40.00 and the villagers were saying that the chickens were expensive, so we heard and we decided to reduce the price to M35.00. In reality the villagers did not raise issues about the project but we decided to approach support groups, schools and the chiefs to pinpoint the problems in the villages.... We were notified about a number of orphans within the Matelile and Tajane wards by visiting to the mentioned categories of people.

This illustrated the level of responsiveness the MTCDT offered community members, so that livelihoods outcomes could be accessed by community members locally within their reach. Similarly, though the MTCDT had stopped supporting its partnerships, it appeared as if it was still considering ways of assisting them. The MTCDT Shepherd 1 said during the transect walk:

We have decided to start afresh, we are still collecting interests from our livelihoods outcomes and we are intending to start the revolving fund again. When we feel we have collected enough, we will start lending to the partnerships, but with strict conditions this time.

This revealed the good intention of the MTCDT to improve the livelihoods of its partnerships by supporting them with financial assets. Self determination, therefore, seemed to be an essential motivational quality that acted as a glue to ensure that all available capitals, as outlined by the SLF, were used to their full capacity. Without application of self determination, the partnerships could not have sustained themselves to the extent that they did, irrespective of their resources.

In later sections it will be revealed that in spite of all the above-mentioned positive elements of relationships there were also examples of distrust among partnership members particularly in relation to returning the funds loaned. The MTCDT therefore decided to lend only to those who would agree to the set terms and conditions. The revival of the MTCDT revolving fund

could help the local community partnerships to access funding locally. Moreover, the MTCDT had planned to increase its livelihoods; and as a result it had a future implementation plan. The MTCDT Pointer elaborated. She said:

> *The MTCDT had planned to buy and place the hatching machine at the centre (MTCDT) because it is spacious, so that production would be high to supply the laying chicks to both its partnerships and community members.*

The next discussion is on freedom of access.

Freedom of access

Freedom of access refers to the community members' ability to access their requirements locally in the community. Community members were able to access facilities and resources, fertilizer and service providers locally.

Access to facilities and resources

The community members at Matelile and Tajane were able to access facilities like the MTCDT hall for holding community events without incurring any costs and they were given resources like tables, chairs and tents when necessary. In addition, they were assisted with transport to carry the fertilizers from the Ministry of Agriculture's store in the Maseru district to the nearby centre where they obtained them. Moreover, the service providers, as the local human capital, were freely invited to participate in the MTCDT annual general meetings for them to learn from the achievements and challenges that the MTCDT and its partnerships encountered, in order to advise and support them. Similarly, the JPC provided community members with organic manure from chicken faeces as a resource to use for livelihoods production in their gardens. Again the JPC networked by bridging and linking social capital for the provision of services to disadvantaged groups in the Masianokeng village. Getachew, Kibwika, Hassan and Obaa (2017) also embraced the notion of mutual support by showing in their study that by networking, the coping resilience of households against shocks was achieved.

Nevertheless, there were a number of relationship challenges which indicated that dialoguing was either insufficient or perhaps did not happen as frequently as required.

5.2.7. Relationship challenges

Relationship challenges are presented by the following sub-headings: corruption, conflicts among partnership members and distrust.

Corruption in networks

One example of corruption as highlighted by the MCDT is described here. The MTCDT also networked with non-governmental organisations like the Bokaota Farmers Association (BOFA). BOFA is a district farmers association based in Mafeteng town. It is an umbrella body of farmers in Mafeteng town. It registers both individuals and farmers' associations. The MTCDT had registered as a member of BOFA in order to assist farmers within the Matelile and Tajane communities. The MTCDT had been a member of BOFA for two years. The MTCDT Board members wanted to continue subscribing to BOFA even though the MTCDT chairperson was reluctant. The MTCDT Shepherd 1 said during the FGD:

> *BOFA does not work well; right now the books have disappeared. There is a lot of confusion among its members, the chairperson solicited money from the donors for himself. BOFA is now divided into two parts; there are those (members) who are on the side of the chairperson and those who are against. We will lose money when registering with BOFA.*

This was an indication of segregation amongst partnership members because of misunderstanding. Conflicts emerged because of mistrust by ordinary members towards the leaders of the association. The leaders appeared to have become focused on their own selfish ambitions to benefit from the association's financial assets, ignoring the needs of their members. The Development Co-operation Report (2010) indicates that the development assistance committees have networked on governance in fighting against corruption. The report further showed that the United Nations (UN) convention against corruption supports activities towards fighting corruption.

The MTCDT Resource was representing the MTCDT in BOFA's meetings. She said during the FGD:

> *BOFA works badly. There is a lot of corruption, and the funders only help committee members. We (MTCDT board members) went to LENAFU (Lesotho National Farmers' Union) to report BOFA hoping that it (LENAFU) would intervene as we wanted to leave BOFA and register with LENAFU but it did not help us.*

It is evident that when BOFA got funding from donors the committee members diverted the funds for their own benefit without using the money for what it was requested. Members of BOFA were dissatisfied by the way the BOFA committee was operating. As such they appealed

to LENAFU (the umbrella body of BOFA) to mediate. The corrupt BOFA management caused conflicts in the partnership. This shows that the MTCDT did not benefit from linking with BOFA. BOFA management used their position of power to use the associations' funds for their own benefit. It misused the organisational authority it had (Hersey and Blanchard 1982) for dishonest purposes. Preece (2009) in her book on 'Lifelong learning and development' observed that any concept that deals with relationships is concerned with power relations and the inequalities that develop. As such the section that follows discusses misunderstanding in partnerships.

Dependency

The MTCDT relied on employees for advice and decision-making, which was quite surprising. This practice gave these employees freedom to misuse MTCDT funds. They were also allowed to withdraw any amount up to M20, 000 as stated by MTCDT Resource:

> *Oho mme the MTCDT came late from the bank that day. It was after working hours. It had withdrawn M20, 000.00 so the committee went straight to the MTCDT accountant's home and they gave her the money.*

This was the reason they were able to use the funds as they liked, as they were not held accountable. Petersen and Pedersen (2010) suggest that to avoid dependency there is a need for participation by all members in order to increase motivation, commitment and empowerment of participants.

Distrust

Even though the MTCDT was donor funded from its inception and was able to attract donors for assistance and support to increase its livelihoods, it also experienced challenges. The MTCDT Pointer explained the challenge the umbrella body had regarding other partnerships and their failure to pay subscriptions:

> *On the issue of partnerships that do not pay or delay payment of subscription we talk to them and remind them. We still hope that they will abide by next year.*

This suggests that dialogue alone was not always effective in resolving issues of distrust. Distrust extended into financial discrepancies when paying workers. The MTCDT Worker elaborated while taking the researcher to the chief's place:

I work very hard every day and I see people coming to buy vegetables and eggs but the way we are paid is not good. The money we get is little and at times I am not paid for two months and the manager says there is no money.

However, when financial discrepancies occurred within the partnership there were indications that members had found strategies to address some issues. In discussing one example, the MTCDT Resource said during an FGD:

> *Oho mme the MTCDT came late from the bank that day. It was after working hours. It had withdrawn M20, 000.00 so the committee went straight to the MTCDT accountant's home and they gave her the money. Unfortunately, the following morning she said the money was missing. She reported to the MTCDT Manager and the board knew about it. She went to the police to report the case. Because we are people we did not take her to the police, but we (the MTCDT Board) decided to let her pay the money back. Since we did not pay her much, we deduct a small amount from her salary on a monthly basis. If we had money we would expel her and pay her benefits, so we are hoping to work hard when we get the machine the SADP has promised us. I think by August the machine will be here.*

This explanation revealed how failure to account for funds resulted in irregular monthly payment of employees and missing financial assets because of petty stealing by some employees. This meant that it was not possible to accumulate financial capital or financial assets effectively. Johnson (2016) emphasises the need for well-managed resources in such organisations.

Conflicts among partnership members

Misunderstandings were realised within both the MTCDT and JPC but these misunderstandings did not stop the partnerships from working. Steyn and Niekirk (2012: 38) mention that conflict should be seen as "an expression of changing society" that requires being accepted, managed and changed into a force for positive societal change. While dialogue could manage some conflicts there were nevertheless examples of favouritism or lack of consultation which left some disagreements unresolved.

In community development where people work together there are clashes that arise, reflecting "emotional conflict between the sender and the receiver"; the message may be unacceptable and "there may be a status clash", (Swanepoel and De Beer 2011: 89). Swanepoel and De Beer

argue that there will always be clashes between partnership members from time to time. This was made evident by the JPC Committee member 2 who commented as follows during an interview:

> *At times we do not understand each other, for example in times of sittings we used to sit on Wednesday so, one woman said it is a busy day for her so we met on Monday, and they seemed to listen to her. They listen to whatever she says. She has money so people are scared of her.*

This indicated that there was discrimination and power tensions among partnership members which was exposed during meetings. The following was an example of decisions made without the participation of all members. The JPC Resource explained during the FGD:

> *Misunderstandings among members delay decisions being made. Some members make decisions without involving other members. They have built mocucu for keeping chickens. The committee did not collect sufficient money first, but they started building and the money ran out to such an extent, that the committee had to loan money with interest. This caused confusion among committee members because others wanted to build a mocucu with available money yet there was no incoming money.*

This illustrated that there was also favouritism among partnership members and there was non-consultative decision-making that led to misunderstanding among partnership members. This caused more confusion among partnership members and as a result distrust arose.

Leniency of partnership members

There was misuse of MTCDT incoming money by the accountant who failed to report it, until the MTCDC discovered the missing money, while checking the account books. In addition, the MTCDT was too lenient towards the accountant who decided to use the MTCDT funds (20,000) for her own benefit after the MTCDT board had given her the money the previous evening, so that she could bring it to the centre the following day, but the money had disappeared in her hands. Similarly, the MTCDT did not open a case regarding these issues against her, but the money was deducted from her salary. This was an extraordinary finding. The same accountant was still working there during data collection. On the other hand, the JPC was also reluctant to open a case against people who owed them chickens. The committee members kept saying, "*we are thinking of taking the people who owe chickens to the chief"* but they never did. This lack of action could perhaps reflect the darker side of social capital

whereby the bonding social capital relationship deterred members from acting against those who were clearly abusing their trust.

5.3. Discussion

This discussion compares the two partnerships of the Matelile Tajane Community Trust (MTCDT) and Jire Provides Cooperative (JPC) regarding the ways in which they were able to interact with community members. However, these partnerships also linked with organisations outside the communities for assistance and support. The main purpose of these interactions in the two partnerships was to alleviate poverty and hunger among members and community members around the areas of Matelile, Tajane and Masianokeng.

The discussion is organised under two main headings. The heading organisational relations addresses networking, sharing for mutual benefit, trust and reciprocity, service provision, funding of partnerships and interaction of partnership members. The second heading focuses on relationship challenges.

5.3.1. Organisational relationships

In this study organisational relationship refers to the use of bridging social capital whereby there was interaction of partnership members with community members; linking social capital by interaction of partnership members, community members and external sectors; and bonding social capital where partnership members interacted amongst themselves.

Networking was practiced between partnership members and community members where, in order for the MTCDT to address poverty in the communities, they had to assess the needs of community members to formulate programmess and projects that could assist. Swanepoel and De Beer (2011) support this action as a requirement prior to implementing programmes and projects in communities. The MTCDT identified a number of vulnerable people (orphans, HIV and AIDS infected and affected people) who required immediate assistance. Orphans were supported by bridging social capital and linking social capital through accrued interests from MTCDT livelihoods. With donor support they were assisted with school uniforms, school fees, rent for high schools and were given groceries. Ejakait (2016) in his study from Kenya Bungoma County found that needs assessment was not conducted with employees resulting in them being trained for what they did not require. This was not the case with the Matelile and Tajane community members as they were supported by their requirements. The sustainable livelihoods framework emphasises that focus should be on the assistance of vulnerable people

in communities and encourages the needs assessment process so that they can be helped by addressing their most important needs (DFID 2000).

Bridging and linking social capital were also important assets that the JPC and other community partnerships used to coordinate the needs of vulnerable groups (such as the elderly and orphans), ensuring they received medical check-ups and were issued with IDs by linking them with relevant authorities.

This form of networking is supported in the literature as an important resource. Globerman, Bacon and Rourk (2015) in their study in Ontario found that bridging and linking social capital interaction among vulnerable groups enabled them to live and establish their own livelihoods. Realising the importance of networking, Nyabanyaba (2009) in Lesotho similarly encouraged the formation of social capital networks among youth clubs in schools and CBOs to share ideas, challenges and identify solutions to support HIV and AIDS victims and school drop-outs. In this study vulnerable groups were also maintained in a number of ways by the MTCDT and JPC through bridging and linking social capital, so that they gained strength and were able to engage in their own livelihoods. The JPC however used linking social capital to a lesser extent. The sustainable livelihoods framework is therefore a potentially useful model to show how organisations within their communities can use different forms of social capital to assist vulnerable people to live and move away from poverty by the development of sustainable livelihoods (DfID 2001).

Matelile, Tajane and Masianokeng community members were cared for through both bridging and linking social capital networks whereby crime, theft (animal and property) and conflicts were reduced. The studies in the Quthing district in Lesotho by Makhetha (2010) and Rafolatsane (2013) also found that care of community members was supported by community policing networks with crime prevention committees resulting in the reduction of crime, animal and property theft and raping of the elderly. However, at Matelile and Tajane the police were stationed locally which strengthened crime-prevention committees since they were able to report any crime above their control immediately. Police and crime-prevention committees were therefore potential contributory assets for the development and sustenance of livelihoods.

The SLF argues that assets or capital can manifest in a wide range of forms, including natural, physical, human and financial (DfID 2000). The community members of Matelile and Tajane used their social capital as a collective resource for their mutual benefit by also using natural assets in order to attain agricultural products and shared water. They were also involved in

share-cropping. Mphale, Rwambali and Makoae (2002) confirmed that share-cropping is highly practiced in the rural areas of Lesotho.

Because of the trust having been built in long-term relationships between the MTCDT and community members, reciprocity was evident by the use of bridging and linking social capital. The MTCDT, community members and the police benefitted from one other in this respect. For instance, the MTCDT lent community members their physical assets to use without payment, while the MTCDT provided catering for payment and police visitors were accommodated at no charge. In turn the police guarded the physical assets (vehicles) of the Trust. This indicated good working relationships where each social group trusted each other. Field (2006) highlights that in social capital relationships mutual trust and reciprocity do not only focus on physical assets, but human assets are also incorporated. The examples of benefits from such arrangements include reduced transaction of costs for service provision, with farmers accessing labour and credit (DfID 2000; FAO 2010).

Dialoguing is identified in the literature as an important feature of all partnerships (CPTM Smart Partnership Movement 2013; Frank and Smith 1999; Hajdu et al. 2011; Lachapelle 2011; Raniga 2012). Dialoguing between both the heterogeneous and homogeneous structures of the MTCDT and JPC partnership members was a core process that allowed for sharing of ideas, knowledge, experiences and learning. The MTCDT structure allowed for easy and quick flow of information from the MTCDT to community members and back while the JPC interactions relied on dialogue between members. However, although there was evidence of dialogue and social capital it was inevitable that not all interactions operated effectively, suggesting that these resources needed fine-tuning.

5.3.2. Effects of working collectively

Working collectively caused the MTCDT partnership members to develop self-determination to work harder to improve their livelihoods. This is an important concept to include in the sustainable livelihoods framework as it encourages improvement of livelihoods, increase of livelihoods outcomes and sustainability of livelihoods. Collective work allowed community members to freely access MTCDT facilities and resources, organic fertilizers and service providers. The JPC's bonding social capital was extended by bridging and linking social capital. Working together in these partnerships however sometimes meant that members were more lenient than necessary, resulting in financial and relationship damage. This could have been exacerbated by too much dependency of the MTCDT on their labour.

5.3.3. Relationship challenges

The literature highlights that power relations and inequalities are a challenge in any community development activity (Preece 2009). Corruption among BOFA committee members caused the MTCDT to debate on the value of continuing its registration with BOFA, as the MTCDT's farmers had not benefitted from their membership since joining two years previously. This indicated that there were power relations and inequalities between committee members.

There was distrust among members within both the MTCDT and JPC partnerships. For instance, some members delayed paying their monthly contributions in the partnership. The MTCDT employees consequently received a delay in their monthly salaries because of irregular, incoming cash flows.

Both the MTCDT and JPC members provided evidence of misunderstanding. Some JPC committee members made decisions without participation from other members and some members were heard and others not.

5.4. Conclusion

The MTCDT utilised bridging and linking social capital to conduct a needs assessment so that vulnerable groups (orphans, HIV and AIDS people) were assisted and supported. The MTCDT used bridging and linking social capital for sharing of natural resources (land and water). Bridging and linking social capital networks provided care to community members of Matelile and Tajane resulting in reduced crime, animal and property theft, and conflicts.

The JPC also networked by bridging and linking social capital contacts to ensure the elderly and orphans had access to medical check-ups and were issued with their IDs, but as a smaller organisation it relied more heavily on bonding social capital. By means of the JPC's bonding social capital, physical assets were accessed, for example a house for rearing chickens was accessed.

Trust and reciprocity within relationships was also evidence of strong bridging and linking social capital assets whereby community members benefitted from the MTCDT and the Department of Police. For instance, the MTCDT and the Department of Police behaved reciprocally to each other. There was however distrust among the partnership members and some networkers like BOFA.

Distrust was observed among the partnership members as they delayed payment of partnership contributions and as a result the MTCDT delayed paying employees' salaries. This delay may

have contributed to the stealing of partnership livelihoods outcomes and some funds from livelihoods outcomes.

Misunderstanding occurred among the MTCDT partnership members and the JPC partnership members, which caused dissatisfaction and anger among some members.

The two case studies demonstrated two very different kinds of partnerships. The MTCDT was an umbrella body composed of more than one partnership beneath it while the JPC was a partnership with a few members**.** Nevertheless, there were similarities in terms of how each partnership used their assets to support community members and there were also similarities of challenges in terms of communication and lack of trust. This indicates that both partnerships would benefit from further training on how to manage relationships and also how to manage conflicts or procedures.

CHAPTER SIX – FINDINGS: RESEARCH QUESTION TWO

How do partnership members identify and utilise their assets to overcome vulnerabilities in the community and develop livelihoods strategies?

6.1 Introduction

Chapter Five responded to the research question that asked: ***In what ways do partnership members and community members interact for mutual benefit?*** It discussed how the MTCDT utilised bridging and linking social capital to conduct a needs assessment and support vulnerable groups (orphans, HIV and AIDS people). The JPC also networked, to a lesser extent, by bridging and linking social capital for elderly and orphans to receive medical check-ups and be issued with IDs.

Chapter Six discusses the research question: ***How do partnership members identify and utilise their assets to overcome vulnerabilities in the community and develop livelihoods strategies?*** The sustainable livelihoods framework focuses on the improvement of people's lives from poverty to more sustainable lifestyles by engaging in livelihoods activities. As such, for livelihoods to be sustainable the SLF has identified that a combination of assets (human, social, natural, physical and the financial assets) have to be strong in order to overcome vulnerabilities around livelihoods. The SLF identifies natural vulnerabilities as the most harmful towards sustaining livelihoods.

This chapter specifically looks at how a range of assets were used to address livelihoods vulnerabilities. Chapter Six is discussed under the following sub-themes: livelihoods vulnerabilities, resources partnerships used to start livelihoods, how assets overcome livelihoods vulnerabilities, and partnerships' livelihoods strategies. This is followed by a discussion and conclusion.

6.2. Livelihoods vulnerabilities

Livelihoods vulnerabilities that are discussed are direct and indirect livelihoods vulnerabilities.

6.2.1. Direct livelihoods vulnerabilities

Direct livelihoods vulnerabilities are hazards that impact directly on livelihoods causing damage. These are natural vulnerabilities.

Natural vulnerabilities

The main vulnerabilities that affected livelihoods were natural hazards that were mostly identified as being caused by climatic changes. The MTCDT Pointer was concerned about poverty and hunger in communities. During the transect walk she said:

> *Again, because of the climate change issue, crops in the fields are not successful as sometimes we lack rain for a long period, so much so that the crops do not bear fruit on time and are affected by frost.*

The climate change also affected the lives of community members as they suffered low harvest from the fields. This impact of climate change on livelihoods, especially drought, was also expressed by community leaders, community members and the MTCDT leadership as it affected livelihoods negatively, producing low livelihoods outcomes. This in turn affected the national economy of Lesotho. This is a common problem for agricultural livelihoods. For instance, Jamir, Sengupta, Sharma and Ravindranath (2013) in their study on farmers' vulnerability to climate variability in villages in the Dimapur district in India, found that drought was a major challenge to agricultural farming and for human consumption. Thobei, Sutarno and Komariah (2014) in their study conducted in Thaba Tseka and Mokhotlong on the impact of climate change on crop production (maize, beans and wheat) found that in addition to climatic impact on production, there are other contributing factors like poor soil types, poor ploughing methods and farmers do not use improved seeds and rely on rain-fed irrigation.

Climate change manifested itself in a number of different ways. One example was changing rainfall patterns. Community leader 1 was very pleased to take part in this study as he had wanted to be part of the MTCDT in order to find out what was happening in the trust. He too discussed the impact of climate change and commented during the transect walk:

> *The main issue mme is that we are currently experiencing climate changes like other countries. For example, nowadays rain does not fall at the right time we require it, it falls when we are not expecting it. And when it rains it causes floods that destroy crops badly causing hunger.*

These comments illustrated how climatic changes impacted on planting times because inconsistent and intermittent heavy rainfalls destroyed livelihoods like field crops, horticultural plants and livestock contributing to household hunger. Such findings are supported by other studies. Phiri's (2014) study on the effects of climate change for women farmers in Zimbabwe

demonstrated how flooding in some parts of Tsholotsho reduced livelihoods outcomes like crop production which resulted in food insecurity. Another study by Majumbar and Banerjee (2014) conducted in the Sundarban region in India found that climatic hazards caused salinity in the available water, making it difficult for cultivation and contributing to the food crisis.

There were other hazards which exacerbated climate change vulnerabilities. For instance, during the FGD the MTCDT Shepherd 1 said:

> *Like this year mme we faced a challenge of cold temperatures that retard growth on our vegetables. It is really colder than other years.*

During the FGD Community Leader 2 of Matelile confirmed this point:

> *In winter the vegetables are affected by frost*.

It was evident, therefore, that natural disasters damaged livelihoods activities, causing a decrease in livelihoods outcomes.

Furthermore, the MTCDT experienced a pest challenge in relation to the vegetables. During an FGD the MTCDT pointer explained that:

> *In summer, we have a challenge of worms. We kill them by using insecticides but at times we do not succeed in killing them and they cause damage to the crops. In 2012 the crops were affected by black worms which were new to us. They ate the leaves of maize stalks.*

The experience of new pests indicated that there was a need for environmental education to facilitate a better understanding of how to manage their potential to destroy crops. These natural vulnerabilities reduced livelihoods outcomes from the field crops. The MTCDT Resource during the transect walk added that:

> *The other challenge that we also face are strong winds that blow away houses.*

Extreme temperatures were also experienced. During an interview the MTCDT Resource explained the impact of climate change on facilities at the centre. The MTCDT Shepherd 1 commented during the FGD:

> *In winter it is cold and the gas stove that we use does not work well. It does not produce enough heat.*

The cold weather conditions also impacted negatively on the cooking facilities at the centre resulting in delays affecting the training for partnership members, community members and government employees. This meant that generating of income by hiring out the hall was also on hold due to unfavourable climatic conditions.

At Masianokeng village the natural disasters affected the JPC livelihoods equally negatively. JPC committee Member 1 explained that:

> *In winter chickens do not grow well; they die, even when you make a fire for them they still die but there are still some that are left. Pigs become lean because of the cold and they do not grow well.*

JPC Committee Member 2 during the FGD added that:

> *In winter we are unable to rear well because it is cold and it snows and we use a lot of electricity.*

The freezing climatic conditions in winter discouraged the JPC from rearing its livelihoods since most chickens died.

All these stories reveal the effects of climatic changes on livelihoods reducing livelihoods outcomes.

6.2.2. Indirect livelihoods vulnerabilities

Indirect livelihoods vulnerabilities do not directly affect livelihoods but affect human capital thereby hindering the production of livelihoods.

Economic vulnerability

Economic vulnerability refers to lack of financial capital causing the family to be disadvantaged. Community Leader 2 explained during the transect walk. He said:

> *The other challenge we realised is hunger. Our fathers are retrenched from the mines of South Africa; as such the economy of the country is going down and our families suffer.*

The retrenchment of Basotho men from the mines in the Republic of South Africa had contributed towards the decreased economy of families and the country as a whole, causing families to suffer. This indicated the vulnerability of unemployment that affected human capital. The report by Mensah (2012) indicated that a huge number of Basotho mineworkers

were reduced by retrenchment from around 126 000 in 1990 to 41 000 in 2010. Morojele and Maphosa (2013) in their study also highlighted the impact the retrenchments brought to Basotho men. They were psychologically affected as they were unprepared. Some started small businesses (spaza shops and taxi dealers), which were unsuccessful because they did not have entrepreneurial skills. Some researched re-employment in other mines in South Africa and employment in Lesotho which was unsuccessful. Those who did not go searching for jobs engaged in subsistence farming which was unsuccessful due to climatic changes. All these challenges brought reduced household economies resulting in poverty of families.

6.3 Resources the partnerships had to start the livelihoods

The resources that the partnerships had prior to the partnerships reflect their initial livelihoods assets. These are the natural and manpower resources essential for people to survive; these resources can be stored, exchanged or allowed to generate revenue streams or other benefits (Liu, Chen and Xie 2018: 3). Liu et al. (2018) further explain that in order for people to succeed in achieving positive increased livelihoods outcomes they need to have a reservoir of assets. The MTCDT and JPC identified and explained how they brought together and used their own assets to develop livelihoods. These assets were: human, collective, natural, physical and financial and are discussed below.

MTCDT Assets at the beginning of the project can be explained diagrammatically in Figure 6.1

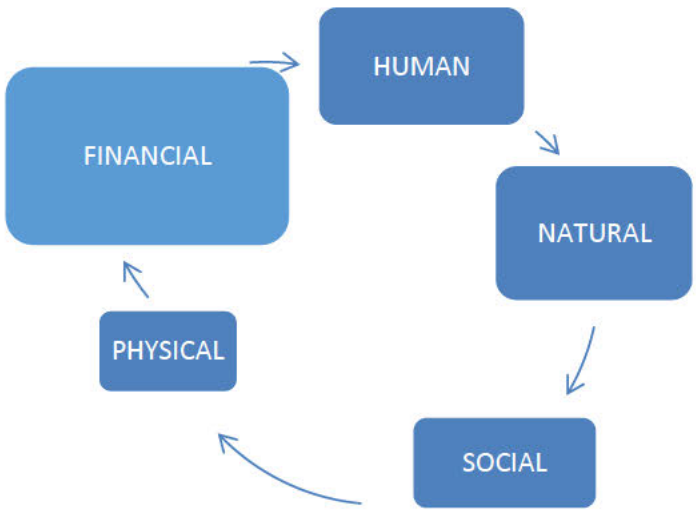

Figure 6.1: Assets which were identified by the MTCDT at the start of the project

The arrows in the diagram reflect the interdependency of each set of assets. The MTCDT had strong financial capital through donor support although the exact amount was not stipulated. Human assets were strong since the heterogenous structure had healthy, experienced labour with knowledge and skills. The group had access to natural resources since they had strong support of community leadership. Natural resources were land, water, forest trees and indigenous trees like cheche and also stones which were later used for building foundations of buildings at the center. The MTCDT had limited trust among each other since members were drawn from different partnerships and different locations and they did not know each other. The Trust had weak physical assets when they started their project because they had no buildings.

JPC Assets at the beginning of the project can be explained diagrammatically in Figure 6.2

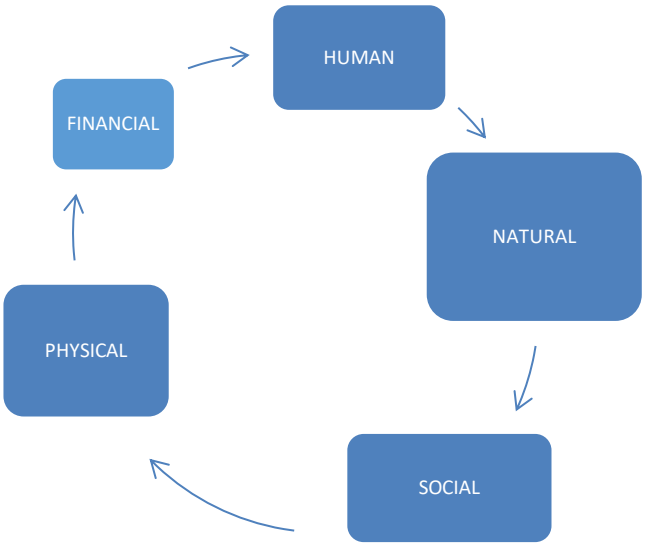

Figure 6.2: Assets which were identified by the JPC at the start of their project

The JPC had strong natural resources required to start a project. They had access to land, water, grass and trees. The JPC had physical assets required, namely a structure for rearing chickens. The group had human resources in the form of healthy labour but with little knowledge and skills required for rearing chickens. The bonding social capital was strong, as members had mutual trust in each other and were closely associated, but the JPC had weak financial assets since they were self-sponsored.

Key to both figures:

Human Assets = Labour, health, skills and knowledgeable experience

Natural Assets = Land, water, sand stones indigenoustrees

Social Assets =Working together (heterogeneous group*)* networking, trust, reciprocity

Finance = financial resources, savings, stockvels, donor funds

Physical Assets = infrastructure, buildings, roads, electricity, pipes for water supply, greenhouses

6.3.1. Human capital

Human capital refers to the legacy of knowledge, skills, provision of labour, and the ability to work and have good health in order to achieve the intended goals for developmental purposes (Tan 2014; Tartu University 2003; UNDP 2015). Tan and UNDP emphasise that human capital refers to knowledge, skills and experiences people have that make them economically productive. Human capital can be "increased by investing in education, healthcare and job training" (Tartu University 2003: 8). Both Matelile Tajane Community Development Trust (MTCDT) and Jire Provides Cooperatives (JPC) members possessed some knowledge, skills, and experiences, were healthy, and were available as labour.

Human capital is a central asset for building sustainable livelihoods since it is a means that uses other assets in order to achieve livelihoods outcomes (DfID 1999) in relation to human capital and training. Elaboration on training in relation to life-long learning is discussed in Chapter Seven. The MTCDT used a variety of assets for creation of employment. It employed workers who worked in the centre as kitchen labour, gardeners, a driver, accountant and the MTCDT Manager. These people provided financial support to their families as a result of their jobs at the centre. The MTCDT established the coordinating structure (MatelileTajane Support Group) that focused on the care of vulnerable people (orphans, HIV and AIDS). It solicited funding in order to support vulnerable people. The next section discusses what is meant by collective resources.

6.3.2. Collective resources

Collective resources refer to the assets that indicate whether the partnerships follow the collective principles of sharing a common goal, mutual trust, networking, reciprocity, aiming for win-winsituations and aspirations to 'prosper thy neighbour' rather than aiming purely for individual gain (CPTM Smart Partnership Movement 2014a; Ijaiya, Sakariyau, Dauda, Paiko and Zubairu 2012; Lesotho Smart Partnership Hub 2004). Collective assets are related to social

capital since they both follow the same principles towards unity. These aspects of social capital will now be discussed. The following are examples of how the partnerships contributed their collective resources to livelihoods projects. Meetings were held regularly by the partnership members to assess progress of the partnerships and contribution to developing livelihoods. During the FGD the MTCDT Shepherd 1 said:

> *…For example, the board makes the plan for the coming year in December during the Annual General Meeting (AGM). When we prioritise we look at the money we have then we agree on the activities to do ... Normally this board meets quarterly and that means they meet four times a year.*

In this meeting the MTCDT livelihoods were discussed and planned. During the AGM an annual plan of the trust was developed based on the assets available. The ministries represented at Matelile Ha Seeiso were invited to the AGM so that they could identify their role in the partnership. The assessment of the livelihoods at the centre was done on a quarterly basis, focusing on progress and which challenges to address. The completed annual plan was implemented by the MTCDT employees.

Both the partnership members continued meeting to assess their livelihoods. During the FGD JPC Committee member 1 said: "*We motivate, advise each other; hold meetings regularly so that members do not forget their responsibilities"*. This showed that JPC members continued to work collectively to assess progress and share any new knowledge each member may have collected. After planning they implemented and feeding, cleaning and caring of broiler chickens were done by the members (see Chapter Five on how they worked collectively).

In addition to collective resources, it is also necessary to have access to natural resources in order to build the physical assets needed for implementation of these livelihoods.

6.3.3. Natural resources

Natural resources as assets or capitals are the environmental stock or resources of the earth that provide goods, cash flows and ecological services required to support life. Examples of natural capitals include minerals, water, land, carbon dioxide absorption (Neumayer 1998: 3). The MTCDT and JPC had access to a variety of natural resources before they could start their livelihoods. At Matelile the District Administrator requested land from the Principal Chief of Matelile where the MTCDT activities were being facilitated by the German Government at the start of the project. MTCDT Shepherd 1 explained during the FGD:

We have a lot of land and we have used it to build the two centres. The first centre is the training centre, we have built a hall adjacent to a kitchen, two houses for accommodation, and a big structure where we rear chicken (layers), 4 offices, toilets and we are planting vegetables. We do have enough land. On the second land we have built kraals for keeping livestock and a big storage facility for keeping field crops, seeds and fertilizers.

It was evident therefore that the MTCDT had land. It had two sites which it used for its livelihoods. Natural capital was used for constructing physical assets like buildings and other livelihoods development. In addition, during the transect walk the MTCDT Pointer clarified that:

We have this small mountain above our project area (MatelileTajane Community Project). The water we use in our project comes from it …. We use this water to irrigate the plants through drip irrigation. On the mountain as you can see there are cheche trees (indigenous trees) that we use for firewood.

He thus explained that the MTCDT drew on their natural resources (such as water) in order to manage livelihoods. The natural asset was managed by using the physical capital of irrigation resources for production of the livelihoods. The landscape within which the MTCDT was based (Ha Seeiso village) provided space to grow indigenous natural resources (trees) that were used for provision of energy for cooking and warming in winter for the partnership and the community members within Matelile. The natural capital (mountain) also provided a platform for nurturing indigenous human capital, namely boys from the communities of Matelile and Tajane in the form of traditional initiation schools.

Moreover, MTCDT member 1 explained during the FGD that: *"There are also stones in this area. We use them to build livestock kraals, pig stalls and vegetable plots. We have grass, mme (madam)".* This natural capital was used to build physical assets for keeping and rearing livestock. Livestock production was a livelihoods outcome. Livelihoods products included outcomes like milk, meat and manure for gardening.

During the FGD the JPC committee member 1 also elaborated on the natural resources their partnership had: *"We have land in our gardens where each one of us is going to build a shack for the chickens".* In other words, the JPC members had agreed to use their family areas for

their livelihoods. Their intention was for each member to have a chicken-house inhis own yard. JPC member 6 said during the FGD:

> *We have water which we give to the chickens to drink and we use it when cleaning in the chicken-room and we use the grass. We cover the floor with this grass so that the chickens get warm. We have trees like peaches.*

Therefore, the JPC had clean water for domestic purposes, for the management of the chickens and the chicken-house. The natural capital of indigenous grass was used to cover the floor to warm the chickens. In their family land they planted fruit trees. The peaches were used for family consumption and some were preserved in bottles for family use later. The availability of the natural resources (grass) allowed the livelihoods to be sustained despite the cold weather conditions.

6.3.4. Infrastructure

Infrastructure in this study refers to buildings, piping, farm implements (water tanks included), communication systems, solar systems and roads. When the MTCDT and JPC projects started they explained the infrastructure that was available. They had access to forest trees and they cut poles for free for building the physical assets (chicken-house). When the JPC started their project they had a house to start their livelihoods. One example of shared infrastructure that was facilitated by the bonding social capital relationships was revealed by JPC committee member 1 who talked about using a chicken-house to start the chicken livelihoods project. He elaborated on the story: *"We (JPC members) reared them at one member's family who loaned us a house…. Those that were alive were put in another member's family and they survived"*. The JPC implemented its livelihoods project through the use of a loaned infrastructure, the chicken-house. Through neighbourhood social capital contacts the vulnerable chicks whose lives were threatened by natural hazards were provided with a house. The hazard of excessive wind, however, forced the JPC members to sell the remaining chickens in order to build their own chicken structure even though they were not yet ready to be sold. Thus the members drew on social and financial resources to build infrastructure and reinstate the livelihoods project. The use of social capital became a vital resource to enable the partnership members to overcome their initial setbacks. This is a common feature of livelihoods projects. For instance, the study by Gray and Montgomery (2013) conducted in Afganistan showed that through social capital women were able to benefit from each other while sharing ideas, information and skills. However, it also revealed that funding is an essential additional resource that is needed to kick-

start projects. Sufficient funding may not be available from within the partnership itself and this is when external support is required. IFAD (2014) supported some of the rural people in the mountain areas of Lesotho with funds to establish their required livelihoods on egg production and horticultural production in order to address poverty in their households.

6.3.5. Funding

Funds are the financial support which can be grants, loans and subsidies that could be sourced internally or internationally (Jalic 2017). The Matelile Tajane Community Development Trust was started by the assistance of donor funds. Neither the community members nor the MTCDT contributed money to start the partnership. Community Leader 2 who had lived in the village of Ha Seeiso for 30 years elaborated during the FGD. He said: *"This partnership was started by the Germans. When the Germans left, they left the partnership with Basotho. I do not know why it started here"*. This suggests that the MTCDT location might have been initiated by the Government of Lesotho, since the partnership was a mother body of other partnerships. The project was designed in order to bring facilities closer to the communities and improve poverty in the two wards. The village of Ha Seeiso where the MTCDT was based was well equipped in terms of human capital. There were experts from different Ministries like the Ministry of Agriculture and Food Security, Ministry of Forestry and Land Reclamation and facilities like the health clinic, the police station and the local court.

The project was established by linking social capital resources of a donor agency whereby a donor provided initial financial capital. However, the JPC started differently and JPC Resource related the story as follows: *"I can say yes mme because we started collecting monthly contributions of R20 and a registration of R400, and after a year we reared chickens."* The JPC members agreed amongst themselves to build their own financial capital in order to start engaging in livelihoods development. This indicated the self determination and commitment the partnership members had towards the project. In spite of their family situations they had the enthusiasm to achieve their goal. The MTCDT and JPC were engaged in different livelihoods as a result of using their available assets.

The MTCDT partnership similarly contributed human, social and natural capital in the form of assets. The financial assets were provided by an external donor. Its on-farm livelihoods were vegetables and layer chickens. The JPC identified its own human, social, natural and physical assets from inception. They started their operation by collecting and accumulating their own

financial assets that would enable them to procure the livelihoods. Its livelihood was broiler chickens.

The notion that the identification of assets is a fundamental starting process in enabling livelihoods to develop is supported in the literature. Nel (2017), in her study comparing the asset and needs-based community development of a project in Johannesburg, argued that for successful livelihoods outcomes an asset-based community development strategy helped community members to freely participate in activities that influenced their mind-set to change their situations for the better. An asset-based community development strategy is one which entails community members identifying for themselves what strengths or assets they have in order to chart a way forward, rather than simply identifying needs which need resourcing (Nel 2017). Some of the livelihoods engaged in Nel's study for income-generating activities were vegetables, nursery plants, brick-making, building of education centres and HIV and AIDS counselling. The assets the partnerships had helped them with to start the livelihoods strategies they wanted.

6.4. Partnership livelihoods strategies

Partnership livelihoods strategies are referred to as a "combination of capabilities, resources and activities required in order to sustain a living" (Su, Saikia and Hay 2018:3). A decision to develop a livelihood is based on what assets are available, which is why Swanepoel and De Beer (2011) emphasise that a project should be developed around a community's existing resources. There are three livelihoods strategies which were suggested by a number of authors. The strategies are farm-wage income activities, non-farm wage income activities and off-farm wage income activities (Alemu 2012; Khatiwada et al. 2017; Stull, Bell and Ncwadi 2016). Both the MTCDT and JPC partnerships were engaged in farm income and off-farm income strategies. For this study these strategies are referred to as farm-wage income activities and off-farm wage activities.

6.4.1. Farm-wage income activities

Farm-wage income activities, according to Alemu (2012), include both crop and livestock production. In the case of the MTCDT and JPC these activities involved the horticultural and livestock production which these partnerships were engaged in.

Vegetable production was one activity undertaken by the MTCDT within the training centre. Although the participants did not specifically mention the fruit trees, it was evident from observation around the centrethat there were a number of fruit trees, especially peach trees.

Two employees worked in the garden for production and cleaning of the garden. The MTCDT Pointer gave a general explanation about the livelihoods produced at the centre during the FGD: *"The community members buy vegetables, eggs, sometimes broiler chickens and also chicken layers at the end of their laying period"*. This highlighted the main livelihoods outcomes at the MTCDT. These involved the horticultural and livestock products. The livelihoods outcomes below in Figure 6.3 are eggs that were sold and Figure 6.4 below shows the livelihoods outcomes of chickens that had finished laying eggs and were being sold at the MTCDT.

Figure 6.3 shows eggs produced for commercial purposes at the MTCDT

Figure 6.3: MTCDT assets identified during data collection

Source: Ts'olo Makhetha

Figure 6.3 shows eggs that have been collected and the laying chickens. These were sold in the centre to community members and shop-owners within and outside the Matelile andTajane communities. The MTCDT Pointer indicated that they reared 500 chickens that were kept for 1 to 2 years laying eggs. She explained that the chickens produced 15 to 18 trays of eggs a day.

In addition, MTCDT Resource elaborated during the transect walk:

> ***….*** *As you can see, we have planted a lot of vegetables which we sell all year round. Again, if you look down there near the schools are our fields where we grow crops like maize, sorghum, beans, peas and fodder for our animals.*

This meant that the production of horticultural plants continued throughout the year at the MTCDT and there were community fields were crops were planted for subsistence farming of the people and livestock. The livelihoods outcomes for human capital and physical assets

(livestock is for both assets as it supports human capital when slaughtered for health purposes and is used as a physical asset for farming) were observed.

In the case of the JPC during the researcher's observation the partnership had finished the chicken-house but there were no chickens. The partnership members were producing vegetables in their family yards, especially cabbage, even though it was badly scorched by the sun. During the FGD JPC Member 6 elaborated on the livelihoods they were engaged in: *"Our goal is to address poverty and hunger by rearing chickens, vegetables and pigs"*. The member highlighted the livelihoods that the JPC was engaged in and those it intended to engage in in the future when the project grew. The goal of the JPC was to expand livelihoods although it did not have enough financial assets.

Lemke, Yousefi, Eisermann and Ballows (2012) in their exploration of smallholding agricultural projects in South Africa found that the projects play an important role in providing food within a household and the community. The MTCDT, JPC and community members around the projects' vicinities benefitted from the livelihoods outcomes from the partnerships. The MTCDT and JPC were also both engaged in off-farm income wage activities in addition to farm-income wage activities.

6.4.2. Off-farm wage income activities

Off-farm income wage activities, according to Khatiwada et al. (2017), are small businesses that households engage in which are not agricultural in nature. In this case the activities refer to the businesses the MTCDT and JPC were involved with in addition to farm-income wage activities. The MTCDT was renting facilities at the training and agricultural centres. The MTCDT Pointer explained that: *"If there is any organsation that needs to hold training for community members they use our hall here but that organisation pays something"*. In addition, during the FGD, the MTCDT Pointer said:

> *We have a number of things mme that we hire out to people, for example we have a milling machine down there near the toilets. It is locked in a store, and we (MTCDT) hire it to farmers. They mill the maize and sorghum stalks for making animal feed. We hire a van and a truck to them (people within Matelile and Tajane wards) when they want to transport their things. Also mme we hire tents, chairs and tables to people who need them.*

The MTCDT generated income from its physical assets in order to support the requirements of the livelihoods. The MTCDT used bridging social capital networks to hire out its items of equipment to the community members in order to increase its livelihoods outcomes. The JPC's off-farm livelihoods follow:

Stokvel

The *stokvel* is a traditional money-saving strategy that is conducted in the communities. Van Wyk (2017) explains *stokvel* as an urban rural savings scheme for financial need alleviation. The *stokvel* enables members to meet their basic needs. The members save money, invest for business and accumulate assets (Matuku and Kaseke 2014). Van Wyk explains *stokvel* as focusing on the financial requirement, while Matuku and Kaseke define *stokvel* from different angles. Depending on the role for which it is formed, it can address social and financial challenges. The finances are central towards the achievement of agreed goals. The studies justify a *stokvel* as a club, association or society to achieve the intended goal collectively. The JPC Resource elaborated on how they were engaged in a stokvel during the FGD. She said: *"We invite other partnerships when we have done a stokvel to increase our money"*. In this way the partnership interacted with other partnerships and community members for soliciting financial capital. The JPC was therefore engaged in bridging social capital strategies for financial capital collection. JPC committee member 1 explained as follows during the FGD:

> *We met the chief when we were going to request him to sell to us his iron sheets to build a chicken-house. When we are doing a stokvel (a collectively organised and held traditional feast for income generation, food and drinks are sold and there is music played for people to dance) we tell the chief and the community councillor so that they protect us. We have reported our partnership to the chief.*

This means the village leaders acted as security guards of villagers during partnership events as they sent their representatives to the *stokvel* to be there throughout the night to see that the event was successful. Networking was used by the partnership for the generation of financial capital. Oleas and Sumac (2015) in their study confirm that by networking such resources are accessed and vulnerable groups are thus empowered. By bridging social capital the community leaders' safety and security were secured while participating in the traditional events for financial capital generation.

Loaning Money

The JPC was engaged in a number of activities so that it could generate more money for the partnership. JPC Committee Member 2 elaborated on why the partnership was engaged in money-lending during the FGD**:**

> *Because of poverty that affects the members in the partnership, we realised that we should loan money to people with interest so that there is incoming money. This will help the members to pay smaller amounts (this means the accrued interest will help the partnership members to pay smaller contributions).*

This statement revealed that the villagers of Masianokeng accessed financial assets within their village with low interest. The interest accrued from loaned funds were hoped to be saved for future use. Morse and McNamara (2013) confirm this process in their study on sustainable livelihoods in New York. They found that the partnership was saving money, the members had a fixed amount which they were paying in and they were then loaning the money to other partnerships that required financial support. This is one way of assisting the financially needy partnerships in order to improve their livelihoods.

Paraffin Selling

The JPC had seasonal livelihoods, some occurred in winter while others were undertaken in summer. JPC Member 6 during the FGD stated as follows: *"….and now we are selling paraffin just because it is winter and cold for rearing chickens. After this winter we are going back to chickens"*. This indicated ways in which the JPC started collecting money from members in order to rear broiler chickens. The elaboration further indicated how the partnership opted for the selling of paraffin in order to increase livelihoods outcomes. McCoy, Ralph, Wilson and Padian (2013) in their study in Tanzania stated that women were engaged in similar livelihoods strategies such as alcohol production to alleviate poverty. The study argued that women show considerable resourcefulness in devising different strategies in order to address poverty and hunger issues in their families. This was also evident in the JPC project.

6.5. Assets which helped overcome the livelihoods vulnerabilities

The discussion below is about how partnership assets overcame some livelihoods vulnerabilities. The headings under this sub-theme are: human assets overcoming livelihoods vulnerabilities, the collective assets overcoming livelihoods vulnerabilities, natural assets overcoming livelihoods vulnerabilities, physical assets overcoming livelihoods vulnerabilities,

financial assets overcoming livelihoods vulnerabilities and finally, the livelihoods vulnerabilities that were not overcome by the assets.

6.5.1. Human assets overcoming livelihoods vulnerabilities

Human assets in this study included modern systems and traditional resources. Lack of regular financial support was a vulnerability caused by untrustworthiness of some members. Some partnership members had a tendency of misusing partnership funds without reference to other members. During the FGD MTCDT Shepherd 1 explained that: *"The challenges that we could not resolve are those when some partnership members misused the partnership money without reporting to the board on how they used it".* During the FGD MTCDT Resource added her observation in relation to the way the employees were behaving. She said that:

> *When we started our books had good money but we see that the workers especially the manager, they do not work well because they have been given freedom to withdraw money as long as it is below R20 000 so they keep on withdrawing now and then without accountability and transparency. They do not show receipts and provide change after buying the requirements. We used to audit our books but since this manager we do not audit because we do not have enough money. It is true we have a fixed deposit of R30 000, but it is not enough.*

This showed a systemic vulnerability of collective work in relation to finances. The MTCDT had to take some members to court as a modern system for action to be taken, while for the employees the MTCDT deducted monthly from their salaries.

The MTCDT Pointer, during the transect walk, further elaborated on how traditional resources were used to overcome some of the harmful natural disasters:

> *Hei mme! Hail is one of the problems; it destroys our crops in the fields. We used to have a traditional doctor who used to stop it but he left this village because people did not want to pay him.*

This comment demonstrates how the traditional doctors continued to be regarded as spiritual resources in overcoming natural hazards. The traditional doctor would be expected to use muthi (medicine derived from bones, herbs etc.) as a form of African indigenous knowledge to divert the hail to other villages for protection of the livelihoods**.** This African indigenous knowledge practice was used to expel natural disasters and prevent them from destroying agricultural

crops. Studies by Telles, Pathak, Singh and Balkrishna (2014), Mahomoodally (2013) and Suswardany, Sibbritt, Supardi, Chang and Adams (2015) from different parts of Africa and the Asia Pacific Region confirm the use of traditional medicine for healing purposes for diseases like leprosy, restlessness and malaria amongst others. The studies did not reveal any use of traditional medication to divert hail to other places in order to protect livelihoods from being destroyed by the intensity of the hail.

6.5.2. The collective assets overcoming livelihoods vulnerabilities

This section discusses how human vulnerabilities within the communities were defeated by the collective efforts of the livelihoods project members. MTCDT Shepherd 1 elaborated on how collectively the MTCDT supported the deprived people. He said:

> *After HIV and AIDS was discovered, the MTCDT established the Matelile Tajane Support group. Its work is to coordinate all the support groups and to make sure that HIV and AIDS patients drink the tablets (medication) and attend check-ups at the clinics*.

This revealed that collectively a structure was developed to care for vulnerable people (human vulnerability). The MTSG encouraged and supported the disadvantaged groups and their health was improved. Ireland and Thomalla (2011), in their study in Nepalgunj in Asia and Krabi province in Thailand, found that collective work was strongly emphasised as a response to the development of adaptive climate change strategies. The Lesotho smart partnership projects confirmed that climate change affected their livelihoods and they responded collectively, although mixed results were obtained.

Ireland and Thomalla (2011), for instance, in their study in Nepalgunj in Asia and Krabi province in Thailand found that collective work was a highly effective response to the development of adaptive climate change strategies. Since working collectively was also identified as an asset to overcome vulnerabilities by the MTCDT and JPC partnerships, this suggests that the partnerships might benefit from devising additional collective approaches to use their existing assets to overcome natural hazards. Chaudhury (2017) in his study on strategies for reducing vulnerabilities that was presented in New York during an experts meeting indicated that poor people were the ones most likely to be affected by natural disasters. This suggests that poor people need to be given support in ways that compensate for the impact of natural disasters. Hallegatte, Vogt-Schilb, Bangalore and Rozenberg (2017) in their study on resilience building for 117 countries, Lesotho included, found that although poor people can access credit, at times it is not enough to recover livelihoods affected by large disasters. Some

governments provide disaster-risk financing whereby they draw funds from their reserves to support affected people.

6.5.3. Natural assets overcoming livelihoods climatic vulnerabilities

In using natural assets to overcome climatic vulnerabilities towards livelihoods the MTCDT did not show how it used natural assets to overcome climatic vulnerabilities of livelihoods. However, the JPC used natural assets to address climatic hazards. This is explained by JPC Member 6 during the FGD. She said: *"In winter chickens do not grow well, they die and we make fire for them"*. In other words, the JPC used natural resources like wood to make fire for warming the livelihoods to overcome winter's natural vulnerabilities of frost, snow and cold.

A major vulnerability, however, was the combined challenge of low economic resources and the effects of climate change on agricultural output. These are discussed below in terms of how physical assets were used to overcome these vulnerabilities.

6.5.4. Physical assets overcoming the livelihoods vulnerabilities

Physical assets refer to infrastructure which helps people to attain their livelihoods (DFID, 1999). The partnerships revealed how physical assets were constructed to overcome natural vulnerabilities that affected the progress of livelihoods, which in turn helped to overcome economic vulnerabilities.The MTCDT did not use indigenous farming systems like the use of kraal manure to retain moisture in the soil for plant absorption, instead it used five greenhouses, a chicken-house, drip irrigation, plastic tanks to retain water and roof-water harvesting tanks. The greenhouses were used to protect the plants from being destroyed by natural vulnerabilities. Figure 6.4 below shows a greenhouse with peppers inside.

Figure 6.4: JPC assets identified during data collection

Source: Ts'oloMakhetha

Figure 6.4 shows green, yellow and red peppers that were protected against climatic vulnerabilities. Natural hazards (like drought, cold, hail, frost amongst others) affecting

livelihoods were overcome by the installation of physical assets. To elaborate more on the physical assets used to overcome drought, MTCDT member 1 said during the transect walk:

> **….** *here at the project (Matelile Tajane Community Development Trust) we use piping to irrigate our vegetables so we do not have a problem with drought. This allows us to produce throughout the year but in the fields when it is dry we have to wait for the rain so that we can start to plough.*

This comment demonstrated that natural livelihoods vulnerabilities were sometimes overcome by the use of physical assets so that livelihoods production in the centre continued throughout the year. Community members were thus able to access vegetables locally. The pipes were installed from the spring into the tanks and to the plots by drip irrigation with the assistance of the Ministry of Agriculture of the Lesotho Government. The system showed efficiency in preventing water spillage and wastage.

Jamir et al. (2012), in their study on farmers' vulnerability to climate variability in villages in the Dimapur district Nagaland in India, found that traditional ways of farming like wet rice cultivation, home gardens and bamboo-drip irrigation were successful in some villages to address the situation of drought. They also encouraged the development of water harvesting techniques, tapping river water and building small ponds. Such efforts that were undertaken to address natural hazards are potential learning resources for Lesotho to adapt for their own use.

Furthermore, The MTCDT had another challenge in relation to the livestock. MTCDT Shepherd 2 who was engaged in dairy farming in his original partnership at Tajane was worried and he said at the FGD: *"… Unfortunately the dairy cows lose weight and they do not produce much milk. We are planning to install stalls so that they sleep under cover".* This revealed that it was important to construct physical assets to overcome the vulnerabilities of cold weather conditions that affected livelihoods. The impact of natural hazards on livelihoods encouraged the installation of animal stalls.

Summer climate changes also created new vulnerabilities. During an interview the MTCDT Pointer explained about black worms that were damaging crops. She explained that the Ministry of Agriculture assisted them by applying insecticides on the crops. Although they were badly affected the physical assets helped reduce the damage.

During the transect walk MTCDT Resource added that the practice of working collectively continued to support physical assets used to overcome vulnerabilities, particularly in the face of bureaucracy delays:

> *For blown away houses in the village, we help each other with tents to cover the house roof. We invite the DMA (Disaster Management Authority) to intervene, even though it helps to roof only houses where there is no one working. Even though the DMA assist, a long and time-consuming cycle of events is involved for the officers to come to our village, because we report to the community councillor who takes the matter to the council. The matter is discussed during the council meeting. If the council finds it necessary to invite the DMA they send the invitation to them. Unfortunately, the officers only arrive after a long time.*

This was once more evidence of interventions the community members made in assisting each other during heavy winds. Physical assets like tents were used for protection of human capital. Moreover, the local government structures were a resource whereby they linked social capital with the Lesotho Government Authorities in charge of disaster management to support the affected families. Using physical assets the Disaster Management Authority (DMA) eventually roofed the blown away houses especially for vulnerable people although the service was provided after a long delay. The local processes were extended to the central government for assistance. In raising awareness MTCDT Community Leader 2 explained how the Lesotho Government guided them for the roofing of houses to avoid damages. He said: "The *DMA, through the media, encouraged roofing houses like schools as the flat roofing is easily blown away by wind".*

At Masianokeng village there were natural disasters which affected JPC livelihoods negatively. JPC Committee Member 4 during the FGD added that: *"In winter we are unable to rear well because it is cold and snows and we use a lot of electricity".* The JPC was engaged in using more energy to warm their livelihoods especially in winter when the weather was freezing. Physical assets at the JPC were able to overcome the vulnerability of coldness. JPC member 6 explained the situation during the FGD. She said: "*When we stopped rearing in this house after it was blown away we had to build our own chicken shack (house)".*

This indicated how physical assets could be used to overcome natural vulnerabilities. The partnership leadership realised the importance of having their own shelter for rearing their

livelihoods. The shelter was built from accumulated funds from the sales of livelihoods outcomes and partnership members' contributions.

6.5.5. How financial assets overcome livelihoods vulnerabilities

Financial assets were one of the most fragile resources within the partnerships. Nevertheless, there were examples of financial resources being used to support the most needy community members by the MTCDT. It helped vulnerable community members (orphans) to create employment and start up some livelihoods. While elaborating on assistance the MTCDT provided to partnerships beneath it, the MTCDT Shepherd 2 during the FGD said:

> *Its major role is to make sure that the partnerships are sustainable. At times these partnerships do not have funds to start their projects; as such the Matelile Tajane training Centre (MTCDT) lends them (funds).*

This revealed that the umbrella body supported the newly established partnerships registered under them with funding.

6.5.6. The livelihoods vulnerabilities that were not overcome by the assets

Although the above examples show many instances whereby the partnerships adhered to the principles of working collectively, sharing a common goal and reciprocal arrangements, there were also instances where the partnerships failed to overcome the challenges they faced. They are discussed below under the headings of poor project management and broader community vulnerabilities.

Poor project management and insufficient business planning.

Poor project management and insufficient business planning impacts negatively on the partnership. The MTCDT Pointer said during the FGD with sadness:

> *We (MTCDT) planted a lot of cucumber but most of them were rotten because there was no market. They lost. Moreover, for the selling of chickens some people take them with a promise that they will pay at the end of the month but they never pay. Some have died without paying.*

This comment suggested that the MTCDT did not plant what was required by the community members, as it failed to conduct aneeds assessment in relation to plants. However, cucumber is eaten in towns, and the MTCDT could have taken and sold the cucumbers in neighbouring towns since it had transport. Furthermore, if the MTCDT had utilised its linking social capital networks with the Ministry of Agriculture Information Division, then it would have been

possible to market their product because the ministry advertises for free for farmers. However, the MTCDT did not indicate how they could overcome this vulnerability. This suggests there is a need for training in market research and marketing that would have assisted in overcoming the vulnerability of rotting livelihoods. There were other community vulnerabilities, which are discussed below:

Broader community vulnerabilities

Community livelihoods were also affected by other vulnerabilities. Unemployment and pandemic diseases were observed in the communities of Matelile and Tajane. Community Leader 2 at Ha Seeiso explained during the transect walk: *"Heiii, mme in this village most youth are not working; as a result they become drunkards. They need to be assisted to get out of this situation"*. Community members had hoped the MTCDT would create more employment for them but that was not happening. The MTCDT Pointer stated that the Trust was intending to incorporate the youth in the trust itself because of the advanced skills they had and the fact that the MTCDT members were growing old, but this was not necessarily going to result in salaried employment.

MTCDT Resource from the FGD also realised that**:** *"One other issue mme is that there are many orphans in this area because of HIV and AIDS"*. These multiple challenges demonstrated that financial support alone was not enough. There were emotional and psychological needs that also needed to be addressed. The multiple challenges meant that human capital was reduced because people were not healthy due to the health pandemics that affected them and made them unfit for labour.

6.6. Discussion

The discussion is going to present the strengths and weaknesses of the assets which were now evident for overcoming the vulnerabilities.

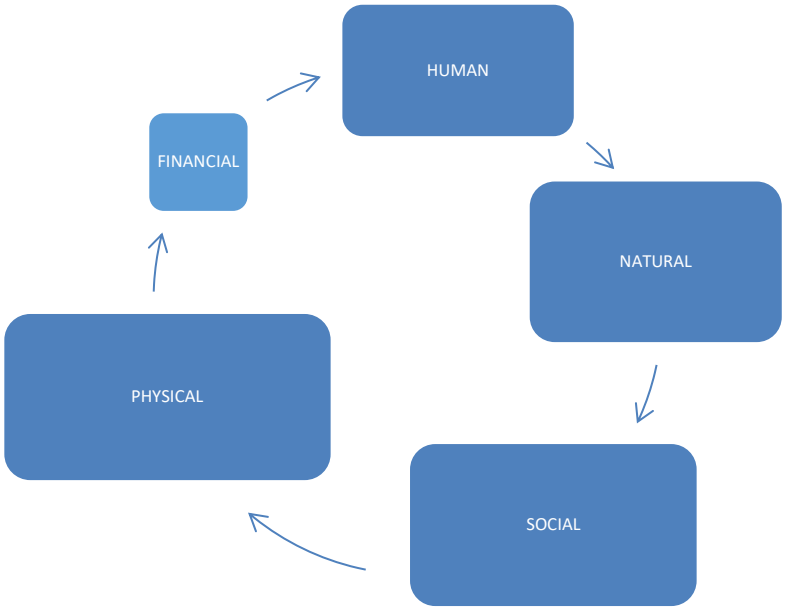

Figure 6.5: MTCDT distribution of assets as identified during data collection

During data collection it was seen that the MTCDT now had strong physical assets such as buildings, hall, chicken structure, farm implements, stone and plastic built tanks, water pipes for supplying the centre with water and irrigation water pipes. This is because the Trust was donor-funded and as a result it was easy to have developed infrastructure. The heterogeneous structure of the project also facilitated strong networkingby bridging and linking social capital. The structure of the MTCDT facilitated access to the natural resources with ease. The human assets were also strong because the MTCDT members were experienced leaders in their original partnerships with knowledge acquired non-formally. They were healthy and still strong. Besides it had employed labour for implementation.

During data collection it was observed that the number of assets at the MTCDT had increased. At the beginning there was no infrastructure but during data collection it was observed that offices had been built and the hall included a kitchen with three water-system toilets. Two houses accommodated people who came for training, a trailer, farm implements, vehicles (truck and van), iron sheets built and roofed structure, animal feeds miller, greenhouses, water tanks and drip irrigation pipes.

Training was held for the partnership members, partnerships under the MTCDT and the community's vulnerable people. Social assets increased, with enhanced external networks and more bridging networks, some of which were created by the Matelile Tajane Support Group. The natural assets had not changed. Although there were many farm implements they were

rusting in the sun, appearing to have been unused for a long period of time. The rate at which the hall was used when the donor (German Government) was still there had declined after the donor left. The finances had been reduced but the MTCDT had been lucky to find donors, as it had support from NGOs to support disadvantaged groups. During data collection it was learned that the MTCDT was in the process of obtaining another sponsorship to buy hatching machines for broiler and laying chickens. Although the MTCDT had a number of assets, by observation it seemed that they had deteriorated. For example, the organisation was unable to pay labour for physical monitoring and evaluation of the partnerships under its jurisdiction which meant that some partnerships failed to refund loans.

The MTCDT had weaknesses, however, in handling the bank accounts, books and sales of livelihoods outcomes and as a result it now had little funds available. The assets had therefore changed compared to when the project commenced. For example, the MTCDT did not have the physical assets when it started while all other assets were available. There was now the expansion of physical and social assets, because of networking and the availability of natural assets, and because the Trust extended to the agricultural side. The departure of the donor caused weaknesses in the handling of finances.

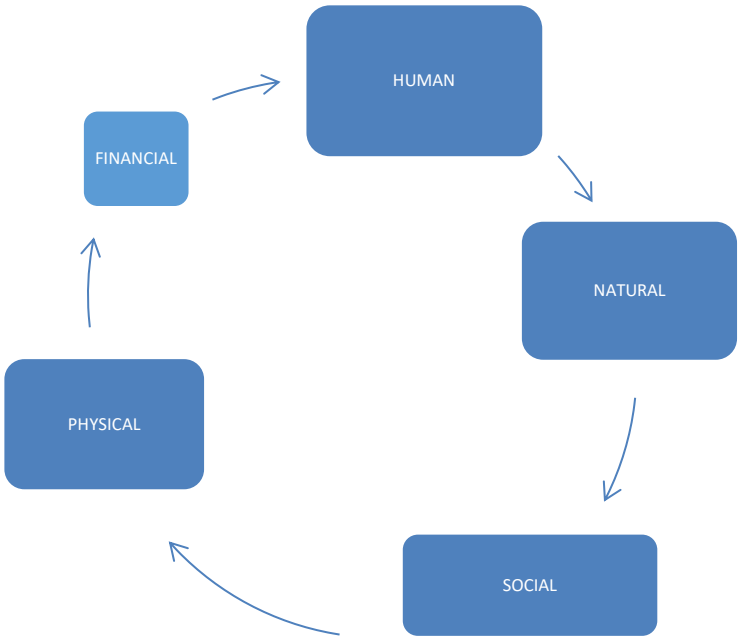

Figure 6.6: JPC distribution of assets as identified during data collection

It was evident during data collection period that some JPC assets had changed since the inception of the partnership. The social capital which started as strong bonding social capital expanded into bridging and linking social capital for the benefit of disadvantaged groups, although there were weaknesses in the leadership regarding decision-making. The human assets had improved as participants learnt through apprenticeships. Members gained experience that helped them care for and manage their livelihoods. The physical assets were strong as the JPC had built its own structure for chicken-rearing; it only had a borrowed house when it started. The natural assets did not change; they had land, water, grass and trees while building the chicken structure. The financial assets remained weak, because the livelihoods outcomes were sold to pay off debts and debtors were reluctant to pay.

When the JPC started it did not have financial assets, and the members contributed individually in order to start operations. During data collection, it was observed that there were no livelihoods functioning and the group was collecting money from people who had been given chickens without payment. This resulted in them not having sufficient money to buy chicks and their feeds. The human assets had not improved, people had not received specific training, but by learning on-the-job the members learned about chicken management. There was still a strong sense of bonding social capital which extended to family members. Nevertheless, distrust was observed within the leadership, with minimum networking which extended to supporting vulnerable groups. The natural assets had not changed. They had land, water, sand, grass and trees. They had their own chicken structure in terms of the physical structure. When they started working together they had borrowed a house. Based on the above assets, there were strengths and weaknesses in terms of the assets the partnership had in order to overcome livelihoods vulnerabilities.

Liu et al.'s (2018) study on the influence of farmers' livelihoods strategies conducted in the rural areas of China indicate that the assets the partnership has play an important role in the choice of livelihoods to pursue. They explain that ownership of a variety of different assets helps in achieving increased livelihoods outcomes. This is supported by the DfID (1999: 88) which states that a variety of different assets assists in deciding which livelihoods strategies to engage in. In addition, Swanepoel and De Beer (2011) indicate that in the past people had established their livelihoods based on the problems they had, but currently they emphasise the development of livelihoods based on the assets the communities have. Both partnerships had strengths as they provided evidence of a variety of assets ranging from human, social, natural and financial assets in the case of the MTCDT, while the JPC had human, social, natural and

physical assets to establish their livelihoods. The remaining discussion regarding the extent to which vulnerabilities were overcome is divided into sub-headings which are: dialogue, trust, networking, improvement of livelihoods and gaps.

Dialogue

Dialogue was used by both the MTCDT and JPC as a platform for communication. Through the strength of their social capital, dialoguing was evidenced as an effective platform for planning and prioritising of livelihoods to engage in by the MTCDT and JPC. However, the weakness for the MTCDT was that dialogues were held quarterly which created long periods of time before meeting, while the JPC met weekly which was within a reasonable time to discuss progress and the challenges arising during implementation. Westoby and Dowling (2013 in Preece 2017) verify that dialogue and discussion are key concepts in planning, analysing and examining what assets are needed for partnership members to implement. The sustainable livelihoods framework encourages the use of dialogue in sharing information, addressing policy issues and as a tool to disseminate information (DfID 2000; Neumann 2005). The literature also supports the use of dialogue. Brock (1999) for example encouraged the use of dialogue for developing policies that support the improvement of community members' livelihoods outcomes. In addition, Raniga (2012) highlights how students at the University of Kwazulu-Natal dialogued on the importance of reflective practice in community development. This literature presents dialogue as a vital tool for social capital to address different issues for sustainable development. Both partnerships used dialogue especially in meetings. It was also used in solving conflicts.

However, in both partnerships the characteristics of misunderstandings meant that some aspects of their social capital were fragile. In the JPC decisions were made without participation of other members. However, the MTCDT together with the local structures (chiefs and the local courts) used dialogue to solve conflicts. This encouraged the empowerment of partnership members on conflict management and communication skills.

Vixathep's (2011) study found that to overcome misunderstanding, it was better to empower the women especially Khmu women who were poor and uneducated so that they could overcome their barriers and fully participate in developmental projects. The sustainable livelihoods framework (SLF) encourages community structures and people involved in conflicts to formulate strategies to solve the conflicts they have (DfID 1999). The involvement of all stakeholders might cause good working relations in future. This is supported by

Swanepoel and De Beer (2011) when suggesting that participation of all stakeholders is necessary in decision-making, which helps avoid unnecessary conflicts.

Trust

Social capital was strong in terms of working together to help community members and disadvantaged groups in times of need. However, in the MTCDT and JPC the aspect of trust in social capital when it comes to finances was very weak indeed. Financial weaknesses in the MTCDT caused irregularities in paying employees salaries and prevented loaning to newly-formed partnerships. In the JPC the implementation of farm livelihoods came to a halt until payment of livelihoods outcomes (debts) had been completed. This revealed the need for training on smart partnership principles for members to abide by the ethics of smart partnering to avoid corruption.

Although the partnerships had strong social capital the MTCDT was not using its human assets capabilities intensively and relied on employees to do the work members should have done voluntarily. This is evidenced as a human capital limitation in relation to the MTCDT. In the JPC the aspect of broiler production in human capital was weak in relation to the knowledge and skills the members had to manage broiler production. As such, apprenticeship as a training intervention was used to enhance the management of on-farm livelihoods.

Networking

Furthermore, in the MTCDT the feature of networking in social capital was very strong regarding donations which were evidenced as physical, human and financial assets (refer to Chapters Five and Seven). However, in the JPC the feature of networking in social capital was weak in attracting resources. This indicated that the JPC required training on business proposal writing in order to increase networking and promote the acquisition of more resources for expansion. Nevertheless, in the JPC the aspect of social capital was extended to family members whereby they helped each other by giving each other food, conducting feasts and preparing for funerals (Chapter 5). Chapman, Slaymaker and Young (2003) in their study on livelihoods approaches to information and communication in eliminating poverty in rural areas, encourage networking by building knowledge transfer partnerships like innovative partnerships. These partnerships network in order to formulate innovations. The presence of more innovation in partnership would motivate the JPC to improve on available livelihoods. The DfID (1999) supports networking using linking social capital for the reduction of poverty in communities. By networking unachievable tasks are attained (Field 2010) because people are able to cooperate with each other, share knowledge, skills and innovations (Macke and

Dilly 2010). The MTCDT networked externally and was able to access resources while the JPC required training on ways that facilitated networking.

The aspect of livelihoods outcomes in the MTCDT and JPC is evidenced by the availability of human assets like labourers who were fit and healthy for implementing the livelihoods. However, in the MTCDT ignorance of monitoring and evaluation (M & E) of the employees work and the community partnerships which were under the MTCDT was revealed, since M & E was one of the key objectives of the MTCDT as an umbrella body. This reflected the weakness of the human capital assets (also identifiable as learning to know). M & E would enhance the effectiveness in implementation thus promoting increased livelihoods outcomes. This was a training gap for the MTCDT and JPC. According to Benor, Harrison and Baxter (1984) monitoring helps to keep track of the activities and progress under implementation. Moreover Benor et al. (1984) indicate that evaluation helps to assess the impact of the project in the community. As such monitoring and evaluation are necessary for every project, to determine progress and the changes on the lives of community members due to livelihoods outcomes from the projects.

Natural vulnerabilities like drought, cold weather conditions and frost and black worms were overcome by the MTCDT by networking with both the Lesotho Government (LG) and the Lesotho Non-Governmental Organisations (LNGOs). Both the LG and LNGO provided the MTCDT with physical assets like greenhouses, drip irrigation facilities and insecticides to overcome natural vulnerabilities. Moreover, some MTCDT members identified rainwater harvesting techniques to compliment the available systems. The JPC used physical assets such as an electric heater to warm the chickens against the weather hazards and the members built a chicken shelter although it was not yet used. Moreover, the JPC opted for seasonal rearing to ensure year-round livelihoods production.

To address the natural vulnerabilities Jamir et al. (2013) noted in their study on farmers' vulnerabilities to drought that traditional methods like bamboo drip irrigation and water harvesting were used. The MTCDT used modern techniques like greenhouses and drip irrigation for the protection of livelihoods against natural hazards. However, the study showed the need for more external support by networking with the Lesotho Government for support on the construction of wells. Therefore, in reflecting on the study by Jamir et al. (2013), both the MTCDT and JPC might benefit from adapting to the use of traditional methods in catering for

improved livelihoods outcomes and network with the Lesotho Government for the construction of wells and ponds.

These findings have implications for the MTCDT and JPC to adapt their livelihoods by growing drought-resistant crops and vegetable varieties. The Government of Lesotho is engaged in assisting Basotho (throughout the country) with the construction of water-harvesting techniques through the Ministry of Forestry, Range and Soil Conservation (MoFRC) (Conservation Officer interviewed 2018). The MTCDT required coordination with the MoFRC in order to maximise its livelihoods production especially in horticulture. In addition, Mapfumo et al. (2014) in their study on climate change adaptation done in Lesotho, Malawi and Swaziland found that the use of chemical fertilizer proved to be an efficient adaptation to climate change by households. Although chemical fertilizer was found efficient for production the Lesotho partnerships could also adapt to organic manure that some farmers were using as mentioned earlier by the JPC.

However, some natural vulnerability, for example hail, was still addressed by using natural assets like traditional medicine with variable outcomes. In Sri Lanka Daskon and McGregor (2012) explored the use of cultural assets in farming in the three rural villages. Traditional assets were found to be vital to livelihoods. As a result, agricultural production increased and the socio-economic status of rural people improved for the better. Traditional assets specified in the MTCDT and the study by Daskon and McGregor (2012) are highly supported by the DfID (2000) for sustainable livelihoods.

Improvement of livelihoods

In the MTCDT and JPC the aspect of the improvement of livelihoods outcomes was evidenced in the strong natural assets. However, the MTCDT's failure to repair the water pump in their yard revealed the weakness of human assets as they did not have the skills to fix the pump. A functional pump would increase the water in the centre and avoid sharing with community members. In both partnerships the positive feature of increased livelihoods outcomes was evidenced in the form of strong physical assets by having infrastructure in place for the livelihoods. In the MTCDT the physical assets were weak at commencement but became strong during execution to overcome climatic change vulnerabilities. They allowed for expansion into a variety of livelihoods in order to address poverty within the communities. However, the weakness of human assets on finances was reflected during implementation. In the JPC the

physical assets were strong for improved livelihoods outcomes and there was a plan for expansion.

The physical vulnerability of unautomated power was overcome by installing physical assets like electricity at the centre. Availability of power would enable improvement of livelihoods. The study by Chilimo et al. (2011) investigated the use of information communication and technology (ICT) in the rural areas of Tanzania. The results found that the use of ICT helped farmers to improve farming technologies and seeds which increased livelihoods outcomes. As such the MTCDT Pointer suggested that installing electricity would facilitate the use of internet to access more information to improve the livelihoods, aiming for increased livelihoods outcomes to support disadvantaged groups like orphans and sick people. However, the JPC did not mention any ICT requirement, suggesting there is a need to raise awareness so that they can take action to access global information on the improvement of livelihoods outcomes.

Both partnerships were engaged in commercial farming on livestock and horticulture, even though the JPC had vegetables in individual yards for individual family benefits. In both the MTCDT and JPC the aspect of livelihoods outcomes was in the form of farm and off-farm income wage activities. These livelihoods, on-farm and off-farm activities, are common features of sustainable livelihoods as reflected in the literature (Alemu 2012; Khatiwada et al. 2017; Stull et al. 2016). In the MTCDT on-farm livelihoods outcomes were eggs, chicken and vegetables while in the JPC they were broiler chickens. In the MTCDT the off-farm livelihoods were hiring of the truck, van, farm implements, animal feed miller and renting of the offices, the hall, chairs and tables, catering, boarding and lodging. While in the JPC off-farm livelihoods were stokvel, loaning money and selling paraffin. These were done seasonally in winter when chicken-rearing slowed down in the JPC partnership.

The DfID (1999) encourages the development of diverse livelihoods so that there can be increased livelihoods outcomes to support poor people and for the improvement of their lives. Although the MTCDT was still surviving it was observed to have depreciated compared to when it commenced and when the donor was still there, and as such it looked as though it required a number of additional years to improve, so that it could create employment and support vulnerable people in the communities of Matelile and Tajane as intended. The JPC was waiting for payment of livelihoods outcomes that had been bought on loan in order to continue with its livelihoods strategies.

Gaps

Although there was evidence that both partnerships worked collectively to address community problems and vulnerabilities, and were resourceful in trying to address climate changes, there were gaps such as:

1) How people managed their finances. There was a lack of trust which impacted on financial assets that could have been used productively to assist the community and partnership members. This suggested that there was a need to revisit the length of time the present employees were employed especially the financial officer and the Manager of the Trust. There was a gap in terms of the training of the MTCDT.

2) There was a lack of field visits to partnerships under the MTCDT to monitor progress on the livelihoods. This revealed the need for human capital in relation to doing follow-ups on the livelihoods. However, the JPC had not had the advantage of study tours to learn about other partnerships and as such it required learning from other groups in order to improve their performance.

3) The MTCDT met quarterly which did not allow for the opportunity to address ongoing challengeswith the project. However the JPC which met weekly enabled regular dialoguing amongst partnership members and the employee in order to foresee things that needed to be addressed in advance.

4) Lack of awareness in both partnerships of how to sell excess or unwanted produce and how to do packaging, indicated the need for more human capital investment in terms of skills training on marketing, drying and packaging of livelihoods outcomes.

5) The MTCDT was not able to create employment in the communities of Matelile and Tajane as planned and this was identified in terms of unemployed youth being drunkards. This was an additional weakness that needed to be addressed in terms of lifelong learning.

6.7. Conclusion

This chapter has addressed research Question Two which asked: ***how do partnership members identify and utilise their assets to overcome vulnerabilities in the community and develop livelihoods strategies?*** It identified a number of themes which were: partnership resources, assets overcoming livelihoods vulnerabilities and partnership livelihoods strategies. The findings indicated that although much work had been done, there were areas of vulnerability

where the partnerships were not achieving as much as they could in terms of generating income or learning new information for addressing climate change issues. The chapter that follows is Chapter Seven which presents the education and training the partnerships required as interventions for improved livelihoods outcomes.

CHAPTER SEVEN – FINDINGS: RESEARCH QUESTION THREE

What education and training interventions do partnership members need in order to improve their livelihoods outcomes?

7.1. Introduction

Chapter Six addressed the question, ***how do partnership members identify and utilise their assets to overcome vulnerabilities in the community and develop livelihoods strategies?*** The sub-themes that answered the question can be summarised as follows: livelihoods vulnerabilities, resource partnerships initially used to start, partnership livelihoods strategies and assets the partnerships drew on to overcome livelihoods vulnerabilities. Both partnerships had human, social and natural assets, but there were a number of gaps that were highlighted, including the need for further education and training. Chapter Seven discusses the question: ***what education and training interventions do community members need in order to improve their livelihoods outcomes?*** The sustainable livelihoods framework argues that human capital is a means towards achieving livelihoods outcomes because through it other assets can be used. The framework highlights that the willingness of people to attend school and training sessions helps them to acquire more human assets. It further indicates that incorporation of all forms of education including the relevant important local existing knowledge is necessary (DFID 1999: 2:3:1). This knowledge should be shared among people and used to improve livelihoods and increase livelihoods outcomes.

The education and training needs of community members identified for the improvement of their livelihoods are divided in this chapter into four pillars as identified by Delors et al. (1996) and outlined in Chapter Two. These pillars are: learning to know, learning to do, learning to be and learning to live together. Learning to know involves being capacitated with information in order to have knowledge. The second pillar, learning to do, refers to being furnished with skills to implement an activity. The third pillar, learning to be, is for personal development. The fourth pillar, learning to live together, entails acquiring knowledge and skills to live with other people, having a sense of togetherness and empathy with each other. Preece (2017) refers to learning to live together as reflecting collective work symbolising the African culture of *ubuntu* which is also practiced by Basotho people in Lesotho. This study covers all four pillars because it deals with the acquisition of knowledge and skills to move out of poverty and it is also about working together and the pillars will be referred to in the discussion of findings. Initially this chapter addresses the following sub-headings to reflect what the partnerships knew initially

and what they learned and needed to learn as a result of their livelihoods activites: education and training the partnership members already possessed at project implementation, education and training of partnership members for improvement of livelihoods outcomes and training needs of partnerships for improvement of livelihoods outcomes. This is followed by a discussion and conclusion.

7.2 Education and training the partnership members already possessed at project implementation

The education and training partnership members had when they joined the partnerships were divided into: formal education, non-formal education and informal education.

7.2.1. Formal education achieved by partnership members before joining the partnership

The MTCDT and JPC members were literate. Figure7.1 shows the level of education for the MTCDT and JPC members.

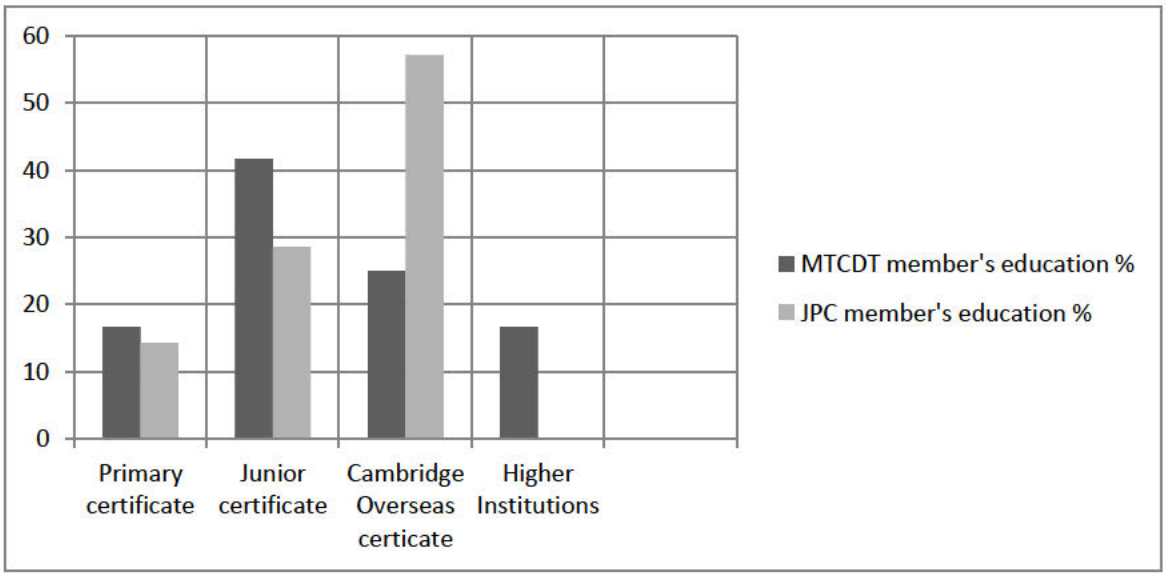

Figure 7.1 The education status in both the MTCDT and the JPC

The bar graph in Figure 7.1 shows the level of education of the participants of both the MTCDT and JPC. A majority of partnership members (41.7 per cent) at the MTCDT were educated as far as the Junior Certificate, followed by 25 per cent of partnership members who completed the Cambridge Overseas Certificate. A few MTCDT members (16.7 per cent) had received tertiary education, indicating a wider spread of qualifications for the MTCDT than for the JPC. However more JPC members (57.14 per cent) overall managed to do the Cambridge Overseas Certificate, followed by 28.57 per cent of partnership members who only went as far as the

Junior Certificate. A few partnership members (14.29 per cent) had only obtained the Primary Certificate.

The results indicate that 83.4 per cent of the MTCDT partnership members and 85.7 per cent of JPC members were educated above primary education, indicating that most had received a basic education, while some in the MTCDT had achieved education up to tertiary level.

According to the study of livelihoods outcomes by Tran, Tran, Tran and Nguyen (2018) in Vietnam educational background helps in choosing better livelihoods, increases household income for poverty reduction and for controlling other factors that affect livelihoods.

The level of education that the partnership members possessed seemed to have played an important role in conducting meetings. During the MTCDT annual general meeting where the board members discussed which livelihoods to implement, the chairperson who had received tertiary education ordered and controlled the proceedings during the meeting. However, there still seemed to be a gap in terms of knowing how to monitor and evaluate the sales and livelihoods outcomes as data indicated losses incurred at the centre.

It was evident that the educational level of JPC members contributed to their choice of livelihoods and their decisions on how much to contribute in order to have financial capital to start their livelihoods. Their education helped JPC members to conduct regular dialogues amongst themselves for the smooth running of the partnership. However, there seemed to be an educational gap in terms of understanding how to solicit the market in order to broaden the scope for potential buyers.

Furthermore, in Lesotho boys and girls at maturity go through the formal cultural initiation schools to prepare them for adulthood. Boys are educated by men while girls are educated by women. This education is still practiced in the rural areas of Lesotho, though not as rigorously as it was centuries ago. Nevertheless, the MTCDT Pointer during the transect walk explained the importance of a mountain in Lesotho. She said:

> *... on top of the mountain is where our boys are traditionally educated about life.*

Therefore, although, formal schooling is now very much a part of Basotho lives, there is still an element of indigenous lifelong learning being practiced within the Matelile and Tajane communities in order to pass the culture from the elderly to the youth. This involves good conduct and the practices a mature boy has to know and practice. Among the cultural practices

that were relevant to the operations of the partnership were respect for other people especially the elders and working hard in '*Matsema*' (singular – *letsema*) for production.

Hamilton-Ekeke and Dorgu (2015) in their study on curriculum and indigenous education encourage the use of local indigenous knowledge and skills as they are not difficult to reproduce for the enhancement of livelihoods outcomes instead of using external knowledge. The extent to which this kind of knowledge contributed to livelihoods in this partnership study is unclear, but it could have had an underlying influence on how people behaved towards each other in terms of the cultural focus on working together collectively.

Serin, Bayyurt and Civan (2009), in their study on the effects of formal education and training on farmers' income, indicated that farmers who obtained expertise and technical support on farming and inputs generally achieved higher livelihoods outcomes than farmers who did not have this training. According to the study by Miller et al. (2017) in Nepal, people with higher levels of education were shown to have improved benefits in terms of wealth, hygiene, child diet and growth. These outcomes in turn contribute to healthy human capital for the improvement of livelihoods. The education of the partnership members (MTCDT and JPC) contributed to their better understanding of the livelihoods they were engaged in and the ability to choose which experts to network with using their linking social capital resources. The DfID (1999) indicates, however, that formal education is not the only source that provides partnerships with knowledge and skills. It was evident in this study that the partnership members acquired knowledge and skills through non–formal education; therefore, much focus in this study is on non-formal and informal education.

7.2.2. Non-formal education

Non-formal education is discussed under two headings which are: non-formal education partnership members possessed before joining the partnership, non-formal education partnership members acquired during implementation and non-formal education the community members acquired during the implementation of the partnership.

Knowledge and skills partnership members possessed before joining the partnership

Non-formal education was provided for the MTCDT and JPC by linking social capital whereby the MTCDT members in their original partnerships in their villages and as individuals were trained based on their requirements. The JPC members also before partnering together were trained by the Community Development Worker. Non-formal education was used to acquire

knowledge and skills on the livelihoods the partnership members were engaged in and on how collective work should be managed.

During the FGD the MTCDT Shepherd 1 elaborated on the training he had participated in before joining the MTCDT:

> *As a person before I joined the MatelileTajane Project I acquired knowledge on the management of partnerships, land survey, financial management, book-keeping among the many I forget.*

People in the MTCDT leadership had participated in non-formal education on business management and environmental surveying while working in the South African mines. Some of these skills were used for checking the partnership accounts books.

In addition, the MoAFS through the Community Development Worker (CDW) trained the JPC members before working together. She trained them on management of partnering, the use of greenhouses and its importance. She also encouraged them to work collectively. During the FGD JPC Shepherd explained how this happened. She said:

> *……. we started visiting the shows where we were shown fertilizers and 'mokelikeli' organic manure. We (JPC members) were told by the Agricultural Officer (AO) to arrange to go to training. We (JPC members) went, we were told (by AO) to partner and we partnered.*

This revealed how the CDW was encouraging community development in the communities. She introduced community members to agricultural shows that were held annually in each district so that they could learn about different types of agricultural livelihoods. The partnership members learned about indigenous organic manure (*mokelikeli*) and how to use it for increased agricultural production.

The JPC members explained that they were trained on management of partnerships before working together non-formally.

Knowledge and skills partnership members acquired during implementation

Other skills were learned as a result of the introduction of the partnership itself. During the FGD MTCDT community Leader 2 mentioned that:

In the project the partnership members learned about rearing modern pigs and broiler chickens. They also learned about vegetable production from the Ministry of Agriculture and Food Security (MoFS).

This meant that the MTCDT project exposed the board members to non-formal education regarding the various livelihoods that the project engaged in so that the members could guide and assist community members on their livelihoods. The MTCDT Resource added during the FGD:

I used to write the minutes with a layman's knowledge but through the courses I acquired the knowledge and skills on how to write the minutes in a proper way during the implementation of the partnership.

It was evident that the leadership was equipped with knowledge and skills during the inception of the project so that they could perform their duties effectively. This was because Lesotho had a non-governmental organisation that specifically provided start-up training for projects for free. During an interview the MTCDT Pointer elaborated on how the non-governmental organisations (NGOs) assisted in the community. During the transect walk the MTCDT Pointer explained that:

Let me intervene mme, the Matelile Tajane project is a member of (Lesotho Council of Non-Governmental Organisations) LCN. For being a member we were trained on the management of partnerships, bookkeeping and on how to write proposals. The trainers were officers brought by the LCN.

This showed that there was a functioning network of stakeholders committed to community development in Lesotho. The NGOs supported the Government of Lesotho to implement the policy on education for all by educating civil societies in the communities on how to manage their partnerships, their livelihoods and overcome health pandemics such as HIV/AIDS. For instance, during the FGD the MTCDT Resource said:

... At other times we are invited by LENASO and they train us on how to take care of HIV and AIDS patients and how the patients should take care of themselves to live longer. For example, the HIV/AIDS patients are encouraged to use condoms and to go to clinics early if they are pregnant so that the child can be protected… We visit each other, share ideas, knowledge and skills.

The MTCDT and community members learned through courses that were conducted by government ministries and non-governmental organisations. The participants learned how to cook nutritious food, manage partnerships, write bylaws, take care of HIV and AIDS affected people, bookkeeping and proposal writing. Tsai et al. (2017), in their study in the rural areas in Kenya on livelihoods interventions to reduce the stigma of HIV, found that non-formal education empowered infected people to stand up against discriminatory behaviour towards them.

Tsai et al. (2017) found that the HIV-infected were also engaged in on-farm livelihoods which helped to reduce stigma especially when HIV-infected people supported the community members with livelihoods like vegetables and generated increased livelihoods outcomes. The human, social and financial capital of HIV/AIDs infected people improved.

These findings demonstrate the value of ongoing educational opportunities. During the FGD the JPC Resource elaborated that although she already had driving skills, she gained specific skills relevant to livelihoods development. She said: *"We went to training on bee-keeping, forestry trees and fruit trees, management of the partnership and it helped us to be able to develop laws and bylaws".* Therefore, the JPC members acquired knowledge and skills non-formally from the Community Development Worker (CDW) before working collectively. Through linking social capital with various agencies, the JPC members were engaged in human capital building training. They were capacitated regarding development of rules and regulations for their partnership so that they could work effectively for the improvement and achievement of livelihoods outcomes.

Some members already had skills which they shared with other partnership members, through non-formal apprenticeship learning. This is Basotho traditional, lifelong learning whereby an individual learns from an expert by following what an expert does. This allowed learners to acquire knowledge and skills by doing. Although it was clear that more training was needed, during the FGD JPC member 6 said:

> *We do not have challenges because in rearing chickens, I joined the partnership already having knowledge on how to rear chickens, so I am helping them, they learn from me. I have been trained on chicken-rearing we need support on chicken training for all of us.*

This meant that through traditional non-formal education Basotho people learned by following the expert. The knowledgeable and skilled partnership member taught others by demonstrating how the livelihoods should be managed. Kaziboni's (2018) study in Zimbabwe found that among the techniques the Agricultural Extension Officers used to educate the farmers was the demonstration method. In this technique farmers observed and implemented what they had learned from the Extension Officer. Apprenticeship is a form of demonstration that benefitted the JPC members who were not knowledgeable on broiler production and how to take care of the chickens. A study of success stories regarding non-formal adult education and training for self-employment in micro enterprises by Mayombe (2017) in South Africa found that learning by doing was effective in helping disadvantaged groups to understand quickly and their learning in turn improved their well-being. Similarly, Duodu-Antwi's (2012) study in the Ashanti region of Ghana found that poverty was reduced and there were improvements in participants' lives in relation to literacy and numeracy, health issues and civic awareness through non-formal education, even though there were challenges of infrastructure and funding to manage the programme. These studies indicate once more that ongoing training serves a wider purpose than simply income generation.

Finally, the JPC members acquired knowledge and skills on a variety of livelihoods. During the FGD JPC member committee 1 said: *"I went for training on dairy goats, home gardening and bee-keeping"*. This showed the legacy of knowledge and skills the partnership members acquired. Community members were also equipped with the knowledge and skills they required. The training was held locally in the village of Masianokeng at the chief's place. It was conducted by the Agricultural officer (from the Ministry of Agriculture) based in the village.

For training acquired by the MTCDT members, it was not mentioned how the knowledge and skills they acquired helped in the improvement of livelihoods outcomes, since they had employed the workers who were implementing the projects. There was no mention of how the members who had acquired the knowledge and skills on poultry production assisted the workers in training for livelihoods improvements. This is a big gap that needs to be followed up as a separate research project.

Knowledge and skills community members acquired during partnership implementation

The MTCDT facilitated development of human capital to marginalised groups and paid the Ministry of Labour and Employment through the Ntlafatso Training Institute located in the

Mohale'sHoek district for the training of nine orphans in carpentry and sewing, four boys and five girls respectively.

The partnership members also joined the partnership with an existing legacy of knowledge and skills learned informally by interaction with their environment. The explanations on the experiences of the partnership members follow. The MTCDT Resource indicated how the NGOs assisted the MTCDT with funds to support vulnerable groups. She said:

> *…. It helped 35 partnerships to write their bylaws and register their partnerships in the Ministry of Justice and law.*

Linking of community-based organisations with NGOs supported vulnerable groups with their needs. Social capital was used for human capital development. The partnerships were trained on the development of the bylaws. These findings are supported in other literature. For instance, USAID (2013a) confirmed that drawing on social capital links for skills training and financial support resulted in improvement in terms of self-esteem for the HIV and AIDS group in the Quthing district Lesotho. Moreover, USAID (2013) supported LENASO in Lesotho with funds and it equipped support groups with leadership, management and governance skills in order for them to take care of orphans, HIV and AIDS and marginalised children in the communities.

7.2.3. Informal learning for the partnership members

The partnership members gained knowledge and experience while interacting with the environment before joining the partnership and while working collectively in the partnership.

Knowledge and skills acquired before joining a partnership

Informal learning involves learning through experience. It is acquired anywhere while interacting with the environment. The MTCDT partnership members joined together having gained experience from their original partnerships, as leaders of their partnerships and in the management of their different livelihoods. Moreover, the JPC members also possessed experiential knowledge before joining the partnership which was imparted to the members during implementation. Kolb's (1984) explanation of experiential learning was evident in the implementation process of the MTCDT and JPC, since members had experience and knowledge which they used and shared among themselves for the success of the livelihoods.

Both the MTCDT and JPC had encountered a number of practices in life which helped them manage their livelihoods. During the FGD at Ha Seeiso the Community Leader 2 explained their skills as follows: "*When I joined the Matelile Tajane Project I already had experience on*

poultry, piggery and dairy cows' production, as such that knowledge I brought to my partnership."

The study revealed that some partnership members were already knowledgeable and had experience in livestock production. Human capital through its social capital relationships within the partnership thereby benefitted other partnership members. The MTCDT Shepherd 2 elaborated on the knowledge and skills he had before joining the MTCDT:

> *When I first came to the partnership I was already rearing dairy cows and I had a lot of experience with them, so I was able to assist the dairy farmers. For example when a female cow needs a male cow I am able to see. Even when a cow is sick I see it quickly. I am also a crop production farmer.*

This revealed the knowledge and skills the partnership leadership had which he used to support other farmers' livelihoods. The human capital skills were employed as assets which were used to transform and support the livelihoods among wider partnership members who were engaged in livestock farming.

Informal learning was a major human capital resource that was referred to several times. Community Leader 3 said during the FGD:

> *Actually we are all farmers who grow field crops besides other things that we do. As such we had more knowledge before engaging in partnership. We learned about crop production since we were children because we get our staple food from the fields. For instance, my experience in piggery helped me to produce more pigs.*

Community Leader 2 confirmed this experiential knowledge in the form of practical skills was a shared resource among the MTCDT members:

> *The partnership members are farmers. They grow crops in the fields like maize and sorghum. They have knowledge on vegetable production. They have knowledge in rearing traditional chickens.*

The experiential knowledge and skills already gained then influenced the nature of livelihoods projects so that most were related to agricultural farming in the fields and in the gardens, horticultural production and rearing of indigenous livestock. Furthermore, during the FGD MTCDT Shepherd 2 explained that:

> *When I first came to the Board I had knowledge and skills on the rearing of dairy cows. I am also a farmer of field crops like maize, sorghum and beans. I rear broiler chickens and piggery. I am also a retired person from the civil service. I was working in the Department of Conservation as a Field worker in Mohale's Hoek.*

This statement reiterated that the MTCDT members had a legacy of knowledge, skills and experience as senior citizens. These members were now engaged in leadership roles as a result of their partnerships. They were community guiders and developers. This is human capital in practice which contributed to enhancing social capital in terms of reciprocity and sharing of skills. The JPC members had also been engaged in informal learning which could be shared to benefit the partnership. JPC member 6 explained: *"Ohho, I came to the partnership already knowing how to rear chickens. I had been rearing them for some years before joining the partnership."*

Informal learning by partnership members during implementation

Informally the partnership members learned from each other and became aware of things they were unaware of, gained self-confidence, shared knowledge and skills and learned to interact. MTCDT Shepherd 1 expressed his views during the transect walk by indicating that*:*

> *I learned that trust among the partnership members is very important. As committee members we meet at the end of every month to assess on what transpired during that month based on the plan we agreed upon. That helps us to assist each other where there is need. I also realised that record-keeping is very important because it informs us of what was happening during the month. For example we will know the amount of money collected when selling vegetables and how much was used.*

The partnership members were able to respect each other's work so that they could solve the challenges the employees came across on time. Their retrospection on the work done after a month helped the partnership members to observe the progress on the implementation of their plans and improve where necessary for the success of livelihoods outcomes. The meetings were a platform for corrections, amendments, revisions and maintenance of the Trust's activities.

The explanation of MTCDT Shepherd 1 revealed that trust in terms of regular participation of partnership members enabled them to monitor their work at the centre through monthly plans and record-keeping. But the monitoring that the MTCDT used to undertake for the partnerships under it as an umbrella body had now ceased. Nevertheless, informally during the discussions

in meetings partnership members learned from each other and realised the importance of keeping records.

The MTCDT board members felt that as a result of participating in the project they had learned to interact more confidently with each other, a situation which they felt was previously impossible. For example, during the FGD MTCDT Resource explained:

> *I learned to freely express myself when I was with the partnership members and with other partnerships. I can stand up for myself when presenting in front of many people. This is because I am a Resource of the MTCDT so during every meeting I report, that causes me to be able to talk with different people. I now know how the bank works when you want to open an account, deposit and withdraw money. I can establish a partnership and I know what qualities to look for when electing a chairperson.*

Such comments indicated that being a partnership member helped individuals to acquire some practical and social skills that influenced their ability to interact so that partnership members developed a sense of freedom to present and report in meetings. This increased partnership members' self-esteem and self-confidence. Working collectively changed the attitudes of some partnership members. The leadership roles of the MTCDT board members helped them to engage experientially. This showed the personal development of members by interaction.

Interacting collectively with each other transformed the partnership members as they gained self-confidence to freely share their views with each other. In partnership arrangements members ideally increase in self-esteem and self-confidence as a byproduct of achieving the intended need (Cast and Burke 2002). The JPC committee members were also able to learn from each other in a number of ways. The JPC Resource during the FGD expressed what they had learned. She said:

> *We have learned that there is development in partnerships; we share knowledge and skills on chickens. We started not knowing anything about how to take care of the chickens but now we have knowledge which we are able to use*.

The partnership members learned through sharing their experiential learning that was often gained by trial and error. A study by Lamb et al. (2017) conducted at a community college on the supervisory training of students revealed that many students lacked formal training, but they acquired supervisory skills on the job through trial and error learning. This revealed that in order to succeed in every project, the members involved worked through their failures and

found alternatives for successful livelihoods outcomes. Kaziboni's (2018) study conducted in Zimbabwe showed that women farmers modified their experience of spreading manure throughout the field to applying manure on the rows where plants would be planted. These studies reflected how the JPC members learned. They learned from a knowledgeable member on how to take care of chickens, reflected on how they were shown and applied by doing what they learned.

Some partnership members who joined the partnership did not have knowledge and skills on livelihoods but due to collective work they managed to go through experiential on-the-job learning where they learned from each other. During the FGD JPC Shepherd said: "*I now know how to rear chickens, how to manage them*." The knowledge gained in this way was confirmed by other partnership members.

Some partnership members came to the partnership with some knowledge but they gained new knowledge during the implementation of the partnerships. During the FGD JPC member 4 explained that: *"I know about rearing pigs, reading and writing, sewing and vegetable production."* This showed that the partnership members came to the partnership with a legacy of information although they learned more about the relevant knowledge and skills through interaction while already being engaged in a partnership.

Latchem (2014) in his study on informal education for development realised that self-directed informal learning had a positive impact on individuals and groups in relation to economic, technological and social change. This experiential learning improved life expectancy, health, self-confidence, well-being and happiness of the learners. The learning occurred in a situation where there was freedom of speech and action, which meant that the learners interacted freely in their environment. Informally the MTCDT members learned how to manage on-farm livelihoods like sheep, goats, poultry and dairy cows, and how to care for disadvantaged groups before joining the MTCDT. The experience they had and the situation at Matelile and Tajane forced them to implement caring for vulnerable groups and it established the MatelileTajane Support Group to focus on the care of vulnerable people like orphans and people living with HIV and AIDS.

Table 7.1 shows the MTCDT and JPC training which was acquired non-formally and informally. Frequency refers to the number of participants for example in the case of MTCDT two participants acquired non-formal education on livelihoods management.

Table 7.1 – MTCDT and JPC Training Experiences

Item	MTCDT frequency in #	MTCDT response in %	JPC frequency in #	JPC response in %
Non-formal education on livelihoods management	2	17	1	17
Non-formal education on partnership management	3	25	1	17
Informal education on livelihoods management	4	33	4	66
Informal education on partnership management	2	17	-	-
Informal education on social responsibility	1	8	-	-
Total	**12**	**100**	**6**	**100**

Figure 7.2 below Figure7.2 compares both non-formal and informal learning by the two partnerships. It summarises the MTCDT and JPC non-formal and informal/experiential training

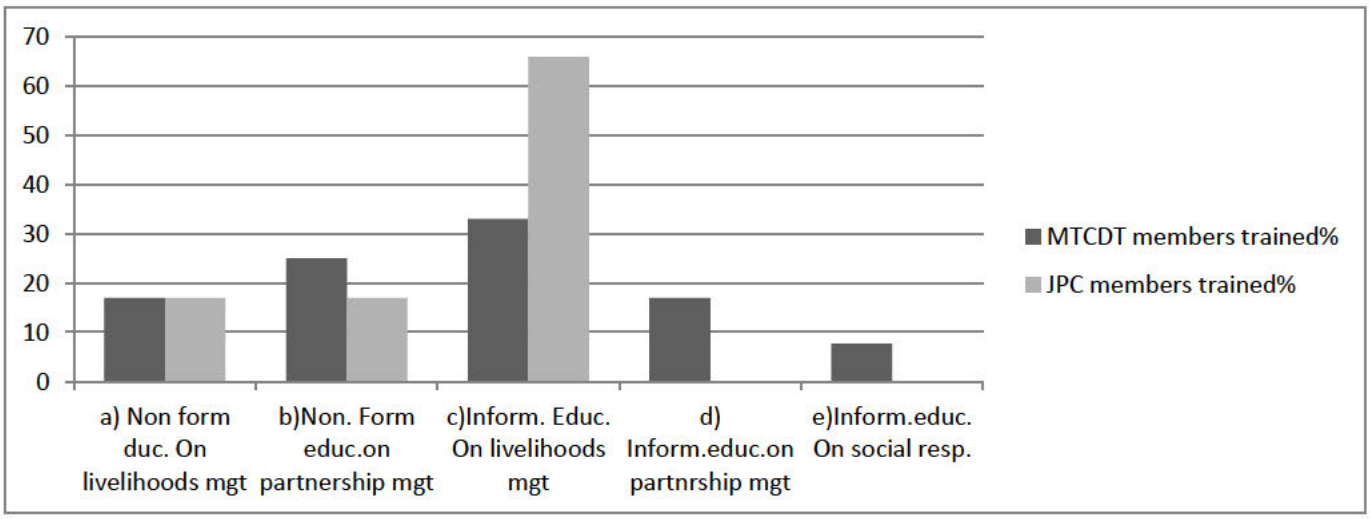

Figure 7.2: Summary of MTCDT and JPC non-formal and informal experiential training

Key:

a) Non-formal education on livelihoods management
b) Non-formal education on partnership management
c) Informal education on livelihoods management
d) Informal education on partnership management
e) Informal education on social responsibility (taking care of vulnerable groups)

Figure 7.2 compares the MTCDT and JPC members on the training they received prior and during the implementation of their projects in order to improve their livelihoods. 17 per cent of the MTCDT partnership members participated in non-formal education on livelihoods management and 17 per cent of JPC members participated. 25 per cent of MTCDT participants participated in non-formal education on management of partnerships while the JPC had 17 per cent who participated. 33 per cent of the MTCDT members learned by interacting with each other on livelihoods management, while 66 per cent of the JPC also learned informally. 17 per cent of the MTCDT members learned informally on management of partnerships and 8 per cent of the MTCDT members learned informally about social responsibility (caring for vulnerable people).

The MTCDT and JPC learned more by experience on the management of livelihoods at 33 per cent and 66 per cent respectively. These results show that both the MTCDT and JPC partnership members acquired knowledge and skills informally by interacting with each other in managing their livelihoods.

7.3. Training needs for improvement of livelihoods outcomes

Needs of the partnerships refer to the training requirements of the MTCDT and JPC members for the improvement of their livelihoods outcomes. These are the training gaps which the partnership members realised as their requirements for improving livelihoods and increasing livelihoods outcomes. In identifying these needs the partnership and community members revealed them at different stages during the transect walk, focus group discussion and observations and interviews. The De Lors (1996) pillars cited in Preece (2017) divided learning needs into: learning to live together, learning to know, learning to do, and learning to be. In this study the categories of needs that appeared were: learning to live together, learning to know, and learning to do.

7.3.1. Learning to live together

Learning to live together emphasises the African philosophy which says a person is a person, because of other people which is explained by the Southern African concept of *ubuntu*. A common Sesotho proverb is "*Motho ke motho ka batho ba bang"*. Roughly translated this means: people are who they are because of other people (Preece 2015). That is why in a Mosotho family, there are family members and extended family members who all contribute to each other's upbringing and welfare. This philosophy was disturbed by colonisation with their philosophy of individualisation, but in most rural areas and some parts of Lesotho this philosophy still stands. That is why in this study during data collection when an individual answered instead of referring to 'I', the person would usually refer to themselves as 'we'.

In modern society people who have been working as individuals have to re-learn to work together, so that they can interact well with each other. The MTCDT did not articulate their training needs in this respect although the JPC did.

Partnership members working together

While the JPC members interacted with each other by bonding social capital they realised the training they needed to increase the livelihoods outcomes. JPC member 2 observed that as JPC members they were required to know more about collective work and as such during the FGD she said:

> *We need to be trained on what a partnership is, how it works and for the committee to be trained in its roles.*

She acknowledged that knowledge and skills are necessary for collective work where people interact with each other to achieve specific objectives. People are unique; each has his own characteristics, and as such when they need to work together they require skills in understanding how to approach each other with respect and care. During the FGD JPC member 1 mentioned their requirements as:

> *…. effective partnership management, and commitment.*

This revealed partnership management skills were seen as a crucial requirement for the partnership to work effectively for the improvement of its livelihoods. This is confirmed by the comment from the JPC Resource during the FGD who said:

We were trained on the management of partnerships before working together, but we feel we need training again since there are challenges of not being together in making decisions.

The partnership members needed to be equipped with knowledge and skills on the smart partnership concept so that they knew how to cooperate with each other in decision-making and operation of their livelihoods. This also included skills training. During the FGD JPC Resource said:

Misunderstanding among members delays decisions being made. Some members make decisions without involving other members. Right now, you chairperson decided to loan money without telling us, I do not know how you decided to loan money without telling us or calling a meeting so that we could discuss it and agree. While I was still surprised you slaughtered chickens and sold them without telling us, I do not know what you are doing. This is not required but for the chickens we had elected them to make decisions related to chickens only.

This revealed the conflict between the partnership members due to negligence of the leadership of the partnership who made decisions without the involvement of all the partnership members causing confusion between the partnership members. This revealed the need for training on leadership skills in relation to working together. The JPC Committee Member 1 said during the FGD:

At times we do not understand each other for example in times of sittings we used to sit on Wednesday so, one woman said it is a busy day for her so we ended up meeting on Monday, and she seems to be listened to whatever she says is listened to. She has money, people are scared of her.

This revealed the need for equality so that partnership members do not discriminate against each other. This showed the need to be trained on smart partnership principles, so that there could be respect for one's views, collective decision-making, and trust among the partnership members. The JPC Resource elaborated during the FGD:

The committee did not collect sufficient money first, but they started building and the money got finished so much so that the committee had to loan money with interest. This caused confusion among committee members because others wanted to build a mocucu

with the available money yet there was no incoming money. Again we had a challenge of people who bought chickens on loan without paying. We are feeling sad and we have decided to take them to the chief so that he can intervene.

It can be seen therefore that there is a need for the partnership members to dialogue together before arriving at any decisions, so that each member is able to give their own views, discuss and agree on what to do. Perhaps a particular aspect of conflict management would include concepts of dialoguing so that all the stakeholders were present for discussions to commence. Such issues could be understood in relation to the broader concept of communication skills so that collective members talk to each other respectfully, providing learning and informed decision-making (Chapman, Slaymaker and Young 2003). The JPC partnership member 1 confirmed during the FGD:

A person does not talk to members well. For example when you are 5 minutes late and you apologise this person gets angry with you.

This comment also showed that time management is another issue in the management of the partnership. The partnership members were not able to manage their time well so that they missed much of the discussions and on the other hand, their lateness caused disruption to partnership members so that at times decisions could not be arrived at collectively. Moreover, the MTCDT Shepherd elaborated on the challenges the partnership had that retarded progress in the partnership. The MTCDT Shepherd 1 was supported by other partnership members and the community leaders during the FGD when he said:

The main challenge we have is of misunderstanding between the members.

He revealed that disagreements between the partnership members contributed to poor interpersonal relations that caused delays in making decisions related to the progress and the expansion of livelihoods. It was evident that the partnership members would benefit from training in conflict management for improved relations between the partnership members. In addition to hearing how the partnerships worked together, the researcher also made her own analysis of the training needs the communities of Matelile and Tajane required. These are now discussed.

Assessed community training needs

The assessed training needs are needs which the researcher perceived to be required for the improvement of community members' livelihoods outcomes. This could be social, economic

and environmental training. During the transect walk Community Leader 2 at Ha Seeiso commented on the situations within the communities. He said:

> *Ntate, in addition to what you said, other conflicts arise where the owner of the animals caught on the reserved areas refuses to pay for the animals, opens the chief's kraal and takes out his animals.*

This showed a lack of obedience and respect for the community leaders resulting in conflict. The community members required better coordination and dialogue with relevant organisations by linking social capital, so that they could learn to respect community laws, community leaders and cooperate with each other for improvement of the livelihoods being the reserved areas. Schilling, Opiyo and Scheffran (2012) in their study on how pastoral livelihoods were raided by criminal gangs in Kenya mentioned that the brutal conflict in the region threatened pastoral livelihoods, which was already affected by drought and diseases amongst others. Schilling et al. (2012) further said the raid caused human deaths, reduction in livelihoods like livestock, inadequate access to water and migration. They suggested there was a need for legal frameworks to protect the pastoral land indicating a need for training on the importance of the pastoral land (reserved land) as a community livelihood. Similar conflicts around the Matelile and Tajane communities suggest the need for conflict management training for the community leaders and community members.

7.3.2. Learning to know

The formal education which the partnership members acquired helped them to identify the types of livelihoods to engage in and to plan the implementation thereof. The knowledge and skills helped the leadership of partnerships to control, lead, guide and advise other members in the running of the partnership. The results indicate that 83.4 per cent of the MTCDT partnership members and 85.7 per cent of the JPC members were educated above primary educational level, indicating that most had received a basic education, while some in the MTCDT had achieved up to tertiary level. The knowledge and skills learned helped the members to work towards the improvement of livelihoods outcomes.

In order for JPC members to reduce the expense on animal feed they wanted to be trained on the production of livestock feed, so that they could produce their own and sell the excess for income generation. During the FGD JPC member 4 and committee member 2 both showed concern regarding several issues. For instance, JPC committee member 2 said: *"We need training on the management of chickens, book keeping and communication skills because other*

people do not speak well with others. A person who is able to pay contributions quicker, this person scolds us". This revealed a number of training needs the partnership members identified in order to have good management of livelihoods and to manage the business engaged in effectively. The training would help to identify profits and losses from livelihoods outcomes.

New needs were shown where the partnership members explicitly indicated their requirements in order to improve their livelihoods and achieve increased livelihoods outcomes. During the FGD JPC Resource elaborated their requirement as follows: *"Training on chicken-rearing with less costs and how to reach a selling price, to produce chicken feed… We need to be assisted on how to find the market".* The JPC partnership members felt they needed to have a clear understanding of how to sell their livelihoods so that livelihoods outcomes could help to increase livelihoods in quantity and in a variety. In other words it was important that they did not duplicate each other's livelihoods but provided complementary products. The acquired knowledge could assist in the pricing, marketing and appropriate market research before starting livelihoods projects; this might also help to avoid livelihoods being bought by loans. In order for the partnership members to produce quality livelihoods, they required specific training such as skills on broiler production. This knowledge includes understanding which types of feeds to use for feeding chickens which could also be classified as a learning need under the pillar 'learning to know'.

During the FGD JPC committee member 1 said: *"We need to learn from other partnerships that are working well and we need training which will help us to have knowledge before we start".* These comments showed that the partnership members were keen to improve and develop and they were willing to learn from others. Members needed to be exposed to study touring to farmers undertaking similar livelihoods so that they could learn more and gain new experiences by interactive learning on, for example, broiler production. The idea of learning from others' experience motivates the partnership members since they can observe and hear from other partnerships. However, this is a two-way process as Bwatwa (1990) highlights, because he stated that the people who are visited also become encouraged and work harder.

Employment creation was particularly necessary for the youth. Poverty made people resort to anti-social activities particularly the youth around the Matelile and Tajane communities. The youth in the communities were discovered to be drunkards of both traditional and modern beer. They were observed being idle in the communities, without any work to do. During the transect walk Community Leader 2 was concerned about them and suggested that they required

assistance to move out of their situation. MTCDT member 2 elaborated that: *"Mme I think they need to be helped to start their own business, that way they will not be found in shebeens".* Leader 2 wanted the youths within Matelile and Tajane to be educated on how to start and engage in business. Using linking social capital, the Community Development Worker (CDW) could mobilise the youth to encourage them to start a business and help them assess the types of business they might be able to engage in based on the assets they had. Therefore, needs assessment and asset-based surveys needed to be conducted in order to guide the development of income-generating activities. Moreover, business management training could be held for youth in Matelile and Tajane so that they become conversant on how to run small businesses. This is also an aspect of learning to know.

Matsepe (2002) in his study conducted in Lesotho encouraged and supported the use of adult education to improve the standard of living of Basotho people especially vulnerable groups, which was used by the MTCDT and JPC. In addition, Peters (2013) in his study on the role of universities towards human capital building suggested that formal education and training are necessary for communities and should incorporate sustainable development concepts like poverty alleviation, peace, equity and democracy. The MTCDT and JPC members had gone through formal education; however there was no evidence that Lesotho's universities provided support to these organisations. This indicates a potential gap in learning resources that the MTCDT and JPC may have benefitted from.

7.3.3. Learning to do

The community members felt they needed to implement their livelihoods so that they could get increased livelihoods outcomes to address poverty within the communities and create employment. Community leaders identified the resources they had in their communities which could change the lives of community members for the better. During the transect walk Community Leader 3 said:

> *Mme we have a lot of sand stone which we use for building our houses, as you can see and we need to do sand stone mining just like at Lekokoaneng so that we can sell, create employment for people within the two wards (Matelile and Tajane).*

The Community Leader realised the need for training of community members not only on business management but also practical skills like stone mining as it entails using big machinery. Engagement in such a project would reduce the unemployment levels within the

communities and generate income for the people. Community leaders requested training on how to mine the natural resources for employment creation.

A study by Research Experiences for Teachers (RET) (2013) in the Czech Republic which focused on improving young farmers' business skills to create sustainable livelihoods discovered that the youth appreciated participating in a business management training programme. The programme helped those who had not started doing business to start and those already engaged were able to improve their livelihoods. In addition, Konevi et al. (2014) in their study on improving livelihoods of rural people in Uganda discovered that a training strategy using a video enabled new knowledge and skills to be spread quickly and be shared among communities in other countries. More people accessed new information and there was an increase in crop (rice) production across Uganda because the farmers copied the skills and technologies used by other people who had been successful. This is a potential innovation for CDWs in Lesotho to use video shows not only for the youth but for other members of the community. Watching and listening could motivate them to start their own projects. In addition, Hajdu et al.'s (2011) study revealed that young people in Malawi and Lesotho started their livelihoods by the assistance of either family or community members. The study showed that the youth required vocational and business training before they engaged in their projects. The training would equip them with specific skills towards developing their livelihoods. Moreover, Some (2015) in his study on the influence of management practices on the sustainability of youth income-generating projects in Kenya recommended that the youth also be trained in the monitoring and evaluation of their projects to be successful and sustainable. This training specified was all potentially useful for the Matelile and Tajane youth and could be extended to the Masianokeng youth.

As further indication of the need for skills training MTCDT member 1 was concerned about the efficiency of using natural resources. During the transect walk she said: *"There is a lot of water in this area but we are unable to pipe the water to where we need it in the village. As such we are unable to produce vegetables as we wish"*.

This revealed the need for community leaders to be trained in guiding other community members on how best they could transfer the water to where they require it for the improvement of their livelihoods. By linking their social capital networks the human assets could be enhanced by being educated on surveying skills and fitting of pipes so that production could be increased.

Furthermore, there was a concern for community women to be engaged in the good management of the family's nutritional needs. During an FGD MTCDT Resource explained that: *"The Board once invited the nutritionist within Ha Seeiso to teach women in the community of MatelileTajane on how to cook well. Currently we do not have a nutritionist anymore"*. This revealed the need for better coordination of community women by linking social capital. Community members also wanted to be equipped by means of various training. During an interview the first interviewee at Ha Seeiso revealed her concerns in relation to the training they required as community members. She said:

> *We are not hired and as people in the village we hear that there is poultry production training and we see people from Thaba Ts'oeu passing here saying they are going to attend training at the centre and we who were assisting in building the hall do not know about the training.*

This affirms that training was held for community members although not all of them were able to participate. This was also an indication of the darker side of social capital whereby perhaps close, bonded networks might fail to engage outsiders in potential training benefits (Field 2010).

Nevertheless, although there were many instances of working collectively and the creation of physical assets to overcome climatic conditions and other natural disasters, it was clear that more information and knowledge dissemination would assist the partnerships to adapt and learn about new techniques for addressing some of these challenges.

The source of such information also needed to be addressed. During the focus group discussion the MTCDT Pointer was concerned about the accessibility of global information in order to compare and adapt the methods of improving livelihoods. She said:

> *We do not get as much information as we require, because we do not have internet. The centre uses solar energy for its operations like lighting, flushing water system toilets, so the energy is not strong enough for the internet. We are still in the process of installing electricity from the Lesotho Electricity Cooperation.*

It was evident that information is required from all sources for the improvement of livelihoods. The physical asset of electricity was eventually installed and services were improved at the centre. Moreover, the MTCDT still lacked facilities like the internet to access

the global information required to increase its livelihoods outcomes. This was a gap that needed to be addressed.

7.4 Discussion

The discussion compares the MTCDT and JPC looking at the knowledge and skills the partnership members had before joining the partnerships and during implementation comparing them with the training needs they now required. This information helped the researcher to identify the knowledge and skills that helped the partnerships to develop and to identify the gaps that affected their potential to develop further. The presentation is based on two headings which are: training required for improved partnership work and training required for production and management of livelihoods.

7.4.1. Training required for improved partnership work

The MTCDT management members were already engaged in partnerships before joining to work together as the MTCDT. They already held leadership roles as chairpersons, secretaries and public relations officers, and as such they were experienced in management roles. The MTCDT members learned about partnership management, book keeping, proposal writing, taking of minutes and the care of HIV and AIDS-infected people. Although they had received this training the management of the MTCDT was somehow not performing some of its roles like monitoring and evaluation of the partnerships beneath it. This contributed to a reduction in the number of partnerships. Monitoring at the centre only happened through dialogues during quarterly meetings, but the time lapse in between meetings allowed for the mismanagement of funds. There was no mention of when the MTCDT ever monitored specifically thelivelihoods implemented at the centre. This failure to monitor appears to have contributed to the mismanagement of funds even at the centre. This suggests that training on monitoring and evaluation was required for the MTCDT members as a whole. It was different with the JPC because members were able to meet weekly where they monitored their work within a short period of time and as implementers they assessed their livelihoods easily.

Njuki, Chitsike and Sanginga (2006) in their study on participatory monitoring and evaluation, argue that the process promotes a culture of reflection and learning about the livelihoods. The process helps to examine the effectiveness of the systems in place for implementation and the impact of the livelihoods outcomes on people's lives, in order to recommend necessary adjustments. In addition, Noponen (1997) in a study on participatory monitoring and evaluation learned that the process helps participants to learn from experiences and get feedback that

improves the performance of the organisation. The MTCDT as an umbrella body of a number of partnerships seemed to be not monitoring the partnerships beneath it even though it provided funds for them to start their livelihoods and some were improving the livelihoods they had. Monitoring was conducted in the early stages of the project but this process ceased to operate without any apparent valid reasons. This suggests that there should be a revitalisation of training regarding the role and purpose of monitoring and evaluation so that those partnerships could be made accountable for the resources they benefit from. The JPC did not mention anything related to the monitoring and evaluation except that they met on a weekly basis to discuss issues related to their livelihoods and on how best they could engage in other strategies for income-generation. Nevertheless, it may also be useful to provide them with an enhanced understanding of the benefits of more in-depth monitoring and evaluation.

Both partnerships received training on partnership management but they still incurred misunderstanding and talking to each other in a disrespectful manner, which suggests they would also benefit from training on dialoguing, whereby conflicts and communication skills would be some of the concepts learned. Frank and Smith (1999) and Bamisaiye (1994) emphasise that dialogue is a requirement for community development since it allows all concerned to articulate their views. Damani et al. (2016) also confirm the value of dialogue as a means to develop policy guidelines.

The Smart Partnership Programme focuses on behaviour and inter-personal relationships that are required features of collective work and the principles of smart partnerships. These principles include amongst others, developing a common goal, trust (which also reflects transparency), networking, win-win situation and prosper thy neighbour where all benefit from the livelihoods outcomes. A more deliberate adoption of these principles would help the partnerships improve their way of interaction and avoid unnecessary conflicts. However, there was evidence that they had benefitted from initial training on partnership management, because they were able to run the partnerships and the JPC in particular was able to draw up its own laws and bylaws. Nevertheless, both partnerships would benefit from learning from other partnerships on how they best manage their livelihoods. Listening to their peers could raise awareness on ways to avoid conflicts and how to solve them when they arise.

The researcher assessed that the partnerships needed additional knowledge and skills in leadership so that the leaders could better understand their roles, so that they would avoid deciding independently for other partnership members without their participation. Such

training would help them to avoid dominating the partnership members; instead leaders would be encouraged to listen to members' views in line with the smart partnership focus on equality.

Furthermore, there was evidence that the partnerships required training in business management so that proper records of cash flow, livelihoods engaged in and the estimated outcome would be maintained. The concepts of pricing and marketing are also entailed in business management because these are key for the development of the projects. Without market research it is difficult to sell the livelihoods outcomes. For instance, in the case of the MTCDT the cucumber decayed because of insufficient buyers in the communities. Again pricing is pivotal as high prices make the products unattractive to buyers. However, low prices could cause the partnership to run at a loss, so it was important for the partnerships to acquire appropriate marketing and pricing skills. It must be noted however that in these contexts, such as in low income rural communities, partnerships needed to consider that vulnerable groups in the communities should be able to purchase the products at prices that are affordable for them. There was evidence that both partnerships endeavoured to price their goods so that all community members, including the disadvantaged, were able to buy food at an affordable rate.

Other studies show the benefits of business management training. For instance, Budhwani and Mclean (2005) in their study on human development in Islam indicated that the Aga Khan Rural Support Programme (AKRSP) trained women on their needs, such as broiler production and business management. As a result the women gained self-confidence, worked independently, and used technical and managerial skills. They then provided economic support to other women in the surrounding villages. Training like this was requested by the MTCDT and JPC to improve the knowledge and skills they already had.

7.4.2. Training required for production and management of livelihoods

Non-formally the MTCDT members had acquired knowledge and skills regarding piggery, broiler chicken production and vegetable production. Having knowledge and skills on horticultural and livestock livelihoods helped the partnership members to improve their production and how to manage them. However, there was no mention by the MTCDT of whether they helped their employees to maximise the livelihoods outcomes by sharing the knowledge and skills the MTCDT leadership already had. The MTCDT did however request that youth be trained on starting a business in order to raise awareness about the potential for self-employment as a means of survival. This is in line with the Lesotho smart partnership report on creating an entrepreneurial culture among the youth in Lesotho (LSPH 2016).

It seemed therefore, that there was a need for the employees to be trained on production and management of horticultural crops and layer chickens. The MTCDT leadership could be further trained on the production of different livelihoods so that the partnerships could diversify.

The MTCDT identified an opportunity for employment creation within Matelile and Tajane through the mining of sand stone. As a result they realised a need for training in mining so that they could mine sand stone and sell it locally in Lesotho and to neighbouring countries.

The JPC required training on broiler chicken production and management in order to complement the experiences they had. They also wanted training on the production of chicken feed. Producing their own feed would reduce the price of buying and at the same time they would sell to other farmers increasing their livelihoods outcomes. In addition, for the JPC members to improve their livelihoods outcomes they wanted to make study tours to similar projects and learn how they could manage their livelihoods and their partnerships. This idea is supported in the literature. Newton and Franklin (2011), for instance, in their study on the role of eco-tourism in China showed that study tours improved economic growth and living conditions of rural people.

There was further evidence of the benefits of training. For instance, Serin, Bayyurt and Civan (2009) showed that farmers who consulted experts for technical support and training increased their production and livelihoods outcomes (income). This indicated that the MTCDT and JPC should also rely on the technical knowledge of experts for further support and training. This is supported by the sustainable livelihoods framework which encourages people to acquire training related to their livelihoods and accepts the guidance of service providers for the improvement of livelihoods outcomes (DfID 1999).

Konevi et al. (2014) identified training videos as an effective medium which can reach a large number of people in one session. From the literature Nyabanyaba (2009) encourages the formation of youth clubs for school drop-outs, and HIV and AIDS orphans in order to share ideas on how best to improve their lives. The same idea could be introduced to the youth so that in Matelile, Tajane and Masianokeng, the youth could share ideas and formulate new strategies for sustaining themselves. Education and training are vital parts of human capital for improved livelihoods outcomes which are highly supported by the sustainable livelihoods framework to improve the lives of poor people (DfID 2001).

7.5. Conclusion

The training needs the MTCDT and JPC required for improving their livelihoods outcomes were falling under: learning to live together whereby partnerships could be trained on smart partnering, dialoguing (which includes conflict management and communication skills), business management (includes marketing, pricing and bookkeeping), monitoring and evaluations; and other training which falls under 'learning to do'. This included training partnerships on specific livelihoods engaged in. For example, the MTCDT required training on sand stone mining in the community to address employment creation in the communities of Matelile and Tajane and the JPC required training on broiler production and management for the improvement of their livelihoods outcomes. Furthermore, the JPC required learning from other smart partnerships with similar livelihoods to increase their morale.

CHAPTER EIGHT - SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

8.1. Introduction

Chapter Eight summarises the findings on a sustainable livelihoods analysis of community partnerships in Lesotho. Chapter One discussed the status that led to the study looking at the historical background of poverty, and the smart partnership concept; Chapter Two presented the sustainable livelihoods framework and social capital theory; Chapter Three discussed the literature review; Chapter Four outlined the research design and methodology. Chapters Five, Six and Seven covered the findings. Chapter Eight covers the following headings: summary of the findings, suitability of the sustainable livelihoods framework to the study, significance of the study, conclusion of the study, how the community partnerships were able to follow the Smart Partnership principles and recommendations.

8.2. Summary of the findings

This section summarises the research findings and the relationship challenges in partnerships.

Chapters Five, Six and Seven presented the findings of the study. These chapters were thematically presented drawing on inductive and deductive coding analysis (Blanche et al. 2006; Flick et al. 2007; Rule and John 2011).

Chapter Five focused on research question one which examined the interactions of community partnerships and community members. The MTCDT networked by bridging and linking social capital while the JPC focused more on bonding social capital. Through networking between the MTCDT and community members vulnerable people and their developmental needs were identified (Ejakait 2016; Swanepoel and De Beer 2011). Vulnerable people were taken care of by the promotion of HIV treatment and retention, psycho-social support and skills development and these findings were also reflected in the literature (Mukoswa et al. 2017; Oleas and Sumac 2015; USAID 2013). Working together helped farmers to access information and technology on agriculture that improved social capital and financial assets, again in line with literature findings (Clark 2010; Matobo et al. 2006; Preece 2009; 2010). Trust and reciprocity were revealed between the partnership members and community members, partnership members and external organisations and between partnership members whereby facilities were accessed, service provision on health issues and funding for the MTCDT. Such findings were evident in the literature (Johnson 2016; Getachew et al. 2017) although the extent to which the different

forms of capital facilitated such benefits was not always apparent in the literature. This study identified which forms of capital seemed to provide the most benefits. Although the JPC emnphasised bonding social capital it also networked by bridging and linking social capital and accessed services regarding health issues and issuing of citizenship documents for community members. It was evident, however, that linking social capital provided the most opportunities for livelihoods development.

A significant finding was that the MTCDT members showed self-determination to work hard, improve their livelihoods, and provide funding to small partnerships beneath it to either start or improve their livelihoods outcomes and to price livelihoods outcomes at an affordable price for community members (especially vulnerable people). Self-determination was not a contributing feature that could be identified in the reviewed literature.

Both partnerships used dialogue as a communication strategy among the partnership members and the organsations they were networking with. In spite of this a number of relationship challenges were identified such as distrust, misunderstanding, non-consultative decision-making and corruption in relation to finances.

Chapter Six discussed the research question: 'how do the partnership members identify and utilise their livelihoods assets to overcome vulnerabilities in the community and develop livelihoods strategies?' Livelihoods vulnerabilities were discussed based on direct and indirect impact on the livelihoods. Natural vulnerabilities were the most common hazards that affected the livelihoods and this was also supported in the literature. In terms of assets that were used to address vulnerabilities the MTCDT had strong natural and, initially, financial assets. It had social capital assets in terms of networking, but there was evidence that trust in each other was limited in relation to financial matters. The MTCDT had weak infrastructure (physical assets) but used its natural assets and initial financial capital to build up some physical assets. The JPC had strong natural, physical and bonding social capital assets. It also had human capital with some knowledge and skills to manage a limited range of livelihoods. The JPC had weak financial assets but drew on their bonding social capital relations to find ways to overcome this.

The findings indicated that there was an increase in some of the assets during implementation largely because of bridging and linking social capital relations with community members, Lesotho Government Ministries, non-governmental organisations and donors especially for the MTCDT. Both partnerships were able to overcome natural livelihoods vulnerabilities using their physical assets. The MTCDT also used its collective human and financial assets to

overcome these vulnerabilities. In addition, the JPC also used its natural assets to overcome natural hazards.

In order to diversify their income resource base both partnerships were engaged in farm-income wage activities supplemented by off-farm income wage activities. This strategy is highly recommended in the literature (Alemu 2012; Khatiwada et al. 2017; Stull et al. 2016). The MTCDT was egaged in horticultural production and egg production, supplemented by hiring out of resources, while the JPC was engaged in broiler production, supplemented by a *stockvel*.

Chapter Seven identified the education and training the partnership members already possessed before joining the partnerships and those acquired during implementation. This addressed research question three. The participants also identified further training needs for improvement of their livelihoods and the participants' comments themselves enabled the analysis of additional training to help overcome some of the identified relationship challenges.The training required by both partnerships were classified according to the De Lors (1996) learning pillars which are still referred to in recent literature, Preece (2017), for example. The MTCDT and JPC required training on matters that could be categorised under the pillar 'learning to live together', which included issues related to the management of partnerships, conflict management and communication skills (Chapman et al. 2003). Under the pillar 'learning to do', the JPC required training on the production and management of broilers, business management and bookkeeping. Under the pillar 'learning to know' the MTCDT required access to information especially the internet. This latter concern was highly supported by the literature (Chilimo et al. 2011; DfID 2000).

8.2.2. Challenges in partnerships

There were a number of challenges that needed to be addressed regarding training. Some of these were relationship challenges, while others were skills related. In terms of relationships the MTCDT was a member of the Bokaota Farmers Association (BOFA) where its chairperson was involved in corruption by soliciting funds for his benefit using the association's name. Conflicts were also observed among the partnership members. This suggests there was a need for training on the Smart Partnership Concept for BOFA. There was distrust among the MTCDT partnership members in the form of not paying subscriptions timeously. The employees working in the garden were also dissatisfied with their monthly payments, which were irregular. The money often disappeared in the hands of the MTCDT employees.

The JPC had also exhibited challenges. The evidence was shown when the partnership members were unable to pay the agreed initial amount to start their livelihoods and the monthly premiums for the partnership to open a bank account in order to buy more broiler chicks to rear. The other challenge that the JPC experienced was money owed from the sale of broiler chickens bought on credit but never paid for. This challenge caused the JPC to have insufficient funds to continue rearing chickens. The JPC faced a further challenge where the chairperson and some partnership members made decisions without the participation of other partnership members. This was evidenced when the chairperson and some partnership members agreed and slaughtered reared chickens without consulting all the members. Members started building the chicken shelter, but when the materials and funds became depleted, they borrowed money which required interest without informing the other members or allowing them to participate in the decision. This showed segregation among the partnership members by the entrusted leadership of the partnership. The literature emphasises the need for participation of all stakeholders in developmental activities to avoid misunderstanding (Swanepoel and De Beer 2011). Again the literature encourages the empowerment of the partnership members, so that they are all emboldened to make decisions where management is not doing as required (Vixathep 2011).

8.3. Lessons learned from the findings

The lessons learned are presented thematically in relation to the three research questions which are explained above in 8.2.

Dialogue as a means of improving livelihoods

Both the MTCDT and JPC members used the dialogue mode of communication for interacting with each other. The MTCDT members who were heterogeneous (community leaders, chiefs, community councils, school representatives and the MTCDT members) dialogued among themselves to find the best ways to address the community needs. They dialogued during their meetings which were held quarterly for reporting and discussing challenges and progress in implementation. The JPC members also dialogued during their weekly meetings reflecting on the progress of the partnership. The evidence was that both partnerships' members were able to exchange ideas and come up with meaningful recommendations for community development. The literature supported and showed the importance of dialogue in livelihoods improvement and increased production (Brock 1999; CPTM Smart Partnership Movement 2013; Damani et al. 2016; Frank and Raniga 2012; Rule (2015) in Preece 2017; Westoby and

Dowling 2013). Dialogue was a clear mode of communication between the partnership members.

Self-determination as a strategy for sustainability and improved livelihoods

The MTCDT argued the need for self-determination to work hard by engaging in several livelihoods in order to accumulate more funds that could allow for assisting its partnerships. Self-determination helps to improve the livelihoods because without determination improvement, success and sustainability cannot be attained; and as a result it can be argued that it is a required asset for the sustainable livelihoods framework: *It is now that we [MTCDT] have taken over that side and we have just started afresh. We have engaged the dairy farmers to use the area; they are even selling animal feeds*. Evidence showed that due to self-determination to improve the Trust, they extended their site to the Masakaneng area where they engaged dairy farmers who paid monthly rent. Moreover, they had planned to install a chicks hatching machine in the store, which during data collection the MTCDT was in the process of buying. The MTCDT had planned to work hard to increase the livelihoods outcomes, so that with the profits it could support the partnerships beneath it to improve their livelihoods and also to support the newly established partnerships. This was not an aspect that was highlighted in the literature. However, it is arguably a connecting glue between all the assets and could be an additional feature of the SLF framework.

Though JPC had incurred a number of debts from the chickens they were not discouraged, they continued to implement some strategies like selling of paraffin and loaning of money for generating income. Again the partnership members continued meeting and they pushed hard to have their own physical assets. As such JPC Committee member 1 said: *We at times loan money on interest and people pay back, even though not well.* This indicated that JPC members did not want to rely only on chickens' income. In addition the partnership continued meeting to keep members aggravated. JPC Committee member 2 elaborated that: *'We motivate each other, advise, hold meetings regularly so that members should not forget their responsibilities*. Finally JPC committee member 2 added that: *'We have been struggling to get a shack (chickens house) but we got it through difficulties*. These activities indicated that JPC had been engaged in self determination because the partnership was pushing hard to generate income in order to continue its operations especially rearing of chicken which was its major goal for partnering.

The value of cooperation with community members and networking

Although both organisations demonstrated strong network links and also positive support strategies through their social capital networks (Chapman et al. 2003; Field 2010; Macke and Dilly 2010) not all aspects of social capital were equally strong. Nevertheless, it was clear that reciprocity was practised in relation to sharing physical assets. Community members in the Matelile and Tajane communities had free access to facilities and resources of the Trust while at Masianokeng the community members accessed organic manure from the JPC without payment. In addition, during annual general meetings the MTCDT accessed service providers' participation whereby they were able to learn, advise and support.

There was evidence that employees had been working in the centre for several years and as such the board believed in them. However, the number of partnerships that were registered under the MTCDT had been reduced by 80 per cent over time. MTCDT partnerships reduced by 80% because they were not followed up to observe if funds given to either start or improve the livelihoods were used according to the plan. The partnerships were not monitored to learn on the challenges they had that might affect their operations. The other challenge was that MTCDT was not able to support the partnerships that required funding to start their operations. Because of these reasons 80% of the partnerships were reduced from being members of MTCDT.

In spite of this, the MTCDT remained concerned about the lives of the community members and established the MTSG to take care of vulnerable people. There were physical assets in the centre, such as houses, offices, a hall, kitchen, solar panels, Lesotho electricity, iron-built and roofed structures for rearing chickens, greenhouses, drip irrigation pipes, plastic tanks and farm implements which were rusting, half a truck and a Toyota Hilux van.

In addition to the partnerships' own resources there were incidents when they were assisted by the government of Lesotho. For instance, during heavy winds the community members of Matelile and Tajane helped each other with tents for protection of family members when their houses were blown away.

JPC did not have enough financial assets to start their activities. The researcher learned that the partnership members were struggling to pay the partnership contributions and as such JPC required more networks through bridging and linking social capital in order to improve their livelihoods.

The Government of Lesotho through the Disaster Management Authority (DMA) intervened by building houses for disadvantaged groups only; and as such the JPC hoped they would be included in the provision of roofing for the first house they used to rear chickens. However, the researcher observed that it was still not roofed during data collection. It emerged that this was because the Lesotho Government only helped vulnerable families, and in this family the two parents were still there so the family was not categorised as vulnerable.

The MTCDT, as the bigger partnership, initially supported the newly established and existing partnerships with funds to start, improve and increase livelihoods outcomes. At the time of data collection, the chairperson of the MTCDT mentioned that they were working hard to resuscitate this form of assistance to new and existing partnerships whenever profits had accrued.

Need for robust communication strategies for sustainability and improved livelihoods

There was evidence of distrust in relation to finances. Literature shows that trust is a core element of social capital and smart partnership (Horntvedt, 2012; Macke & Dilly, 2010; Preece, 2009; Putnam, 2000) which was compromised in both partnerships. Strategies for dealing with financial discrepancies tended to err on the side of leniency. The MTCDT depended on its labour for the implementation of livelihoods, which caused the employees to take advantage and misuse MTCDT funds. Nevertheless, both the MTCDT and JPC indicated reluctance to formally open cases against people who owed money in relation to livelihoods outcomes. The MTCDT was also reluctant to open cases for employees who could not account for livelihoods outcomes cash from sales and for a lump some of money which disappeared while in possession of some employees. MTCDT delayed paying the employees, stopped conducting courses and workshops for its members and was unable to support its partnerships with funds to improve livelihoods. JPC was not able to continue rearing chickens because of insufficient income.

These behaviours are in direct opposition to recommendations in the literature concerning financial accountability (DfID, 2000). However this possibly indicated that MTCDT were naive about financial management, rather than responding to the darker side of social capital, but which placed the success of the partnership in jeopardy.

Both the MTCDT and JPC were affected by direct and indirect livelihoods vulnerabilities. The direct livelihoods vulnerabilities were mostly natural vulnerabilities like climatic changes, drought, frost, floods, cold temperatures, hail, strong winds, snow and worms. This was a common feature in the studies (Jamir et al. 2013; Majumbar and Banerjee 2014; Phiri 2014).

The indirect livelihoods vulnerabilities were the human financial capital which hindered the improvement of livelihoods and support against the natural hazards. This was not a common feature with all the studies but here in Lesotho, specifically Mensah's (2012) study revealed that retrenchment affected the economic status of most rural people. Moreover Morojele and Maphosa (2013) indicated that retrenchments caused ill health for Basotho people and unsuccessful businesses due to lack of knowledge and skills.

Strategies for overcoming barriers to achieving sustainability and improved livelihoods

When the MTCDT started it had the following assets: human, social, natural and financial assets but it did not have much in the way of physical assets. During data collection there were indications that over time it had experienced reduced human assets (labour working in the centre), reduced social assets (partnership members lack of trust), increased natural assets and reduced funds and increased physical assets. This means that the reduction in human capital affected the MTCDT negatively because the annual contributions (in amounts) were reduced. The reduced funds affected operations because the Trust was not able to support the newly established and existing partnerships. Fortunately, the MTCDT Manager was knowledgeable and skilled in writing and submitting proposals to donors and other organisations for support resulting in positive responses. In terms of labour and physical support in the centre, the board members relied on the employees for implementation. However, Liu et al., (2018) argue that a variety of assets are important for the ability to choose which livelihoods to engage in.

The most common livelihoods vulnerabilities that affected the livelihoods were climatic changes. These were overcome mostly by physical assets, although natural assets were also used. For instance, the MTCDT used greenhouses to protect livelihoods against climatic hazards like drought, heavy winds, cold weather conditions and frost. The drip irrigation system managed the use of water in irrigating the plants and overcoming drought. The MTCDT used natural traditional methods against hail in protecting the crops, vegetables and livestock. The JPC used physical assets like electricity and natural assets like firewood to keep the chickens warm, protecting them from cold weather conditions. Although there were chickens that died there were some that survived. The other physical asset the JPC applied was to build a chicken-house for rearing broiler chickens, although ever since it had been built it had not reared chickens because of the challenges of funds.

Monitoring as a strategy to ensure sustainability and improve livelihoods

As a follow-up process to supporting projects with funds, the original donor agency from Germany had emphasised the need for monitoring. However, the MTCDT was no longer

monitoring progress like it did when the Germans were still managing the project. The evidence was seen in the reduction of the number of partnerships under the MTCDT. Partnerships require motivation to continue. If the representatives of the umbrella body visit beneficiaries they are motivated to continue with their partnerships (Makhetha 2005). It was clear that monitoring was not being done in order to follow up on the funds given and to assess whether the money was used for what it was intended. The literature encourages regular monitoring of both the partnership management and the livelihoods in order to assess the use of resources and to enhance production (Benor, Harrison and Baxter 1984).

Diversification of income resources means for sustainability and improve livelihoods

The MTCDT and JPC had agricultural on-farm income and off-farm livelihoods. The MTCDT was engaged in these livelihoods so that it could support community members around the Matelile, Tajane and also Mafeteng districts with livelihoods outcomes. Its intention was also to accumulate funds from livelihoods outcomes so that it could support all the partnerships under its jurisdiction. The on-farm wage income activity the JPC was engaged in was the broiler chicken livelihood although at the time of data collection there were no chickens. The JPC members were still collecting funds from community members who bought the chickens on credit and had built up debts. However, the farm-wage income activities were commonly identified in the literature for wealth creation (Alemu 2012; Khatiwada et al. 2017; Stull et al. 2016).

The off-farm wage income activities for the MTCDT were: renting of the hall and offices, hiring of animal feed milling machine, hiring of tents, chairs and tables, hiring of a truck and a van, (although during data collection the van was not working due to worn out tyres), and the hiring of a trailer. The JPC was also engaged in off-farm wage income livelihoods like conducting stokvel, loaning money and selling paraffin. These activities were done at a micro level as members were still unable to buy broiler chicks for rearing. Nevertheless, these off-farm wage income activities were also common in the literature (McCoy et al. 2013; Van Wyk 2017). Therefore, these activities (farm and off-farm wage income activities) reflected a common feature of sustainable livelihoods and served to offset vulnerabilities that might occur from non-diversified incomes.

Learning and access to information as pillars of sustainability and improved livelihoods

The three categories of lifelong learning are formal, non-formal and informal learning. These learning and educational methods were used to discuss knowledge and skills the partnership members had before working together and during implementation. For formal education the

results indicated that 83.4 per cent of the MTCDT partnership members and 85.7 per cent of the JPC members were educated above primary educational level, indicating that most had received a basic education, while some in the MTCDT had achieved up to tertiary level. Formal education develops the mental ability to think critically helping participants to choose appropriate livelihoods outcomes generating more income for the family (Tran et al. 2018). There were examples however of ongoing education through lifelong learning. 15.38 per cent of the MTCDT partnership members participated in non-formal education in livelihoods management while 17 per cent of the JPC members also participated. 23.08 per cent of the MTCDT participants participated in non-formal education on the management of partnerships while the JPC had 17 per cent who participated. Informally the MTCDT and JPC learned more by experiencing the management of livelihoods, recorded at 30.77 per cent and 66 per cent respectively. These results show that both the MTCDT and JPC partnership members acquired knowledge and skills informally before and during implementation by interacting with each other in managing their livelihoods. Although the MTCDT and JPC had experience through formal, non–formal and informal learning, the researcher learnt that they still required more learning regarding collective work. Furthermore, learning about livelihoods is a continuous process which is acquired in a variety of ways. This is supported by the literature by indicating that educated people usually derive better benefits in terms of wealth (Miller, et al. 2017; Serin et al. 2009). In addition, Peters (2013) argues that universities should play a pivotal role in the education of people through lifelong learning to change their situations for the better.

Training and educational needs for sustainability and improved livelihoods

Lifelong learning (education and training) interventions the partnership members require in order to improve their livelihoods were categorised according to the De Lors (1996) pillars as cited in Preece (2017). These learning needs were: learning to live together, learning to know, learning to do, and learning to be. In this study the categories of needs that appeared could be identified as: learning to live together, learning to know, and learning to do.

Learning to live together

In terms of learning to live together the MTCDT members loved working together and wanted to acquire more knowledge and skills on working together for the sustainability of the partnership. However, there were relationship challenges in partnerships which hindered the enhancement of livelihoods outcomes. This was also evidenced when JPC member 2 expressed her feelings as follows: "*We need to be trained on what a partnership is, how it works and trained on the committee's roles"*. This confirms the need of the partnership members. The

love of working together was shown when the JPC members extended their working together to their family members. They assisted each other even during feasts. Further training would help them to improve their behaviour towards each other and their way of interaction could improve and avoid unnecessary conflicts. The JPC required knowledge and skills on leadership so that the leaders could fulfill their roles and responsibilities well.

Learning to know

Both the MTCDT and its employees, as well as the youth within Matelile and Tajane and the JPC members required training on business management. The impact of training on business management was evidenced by Budhwani and Mclean's study (2005) when they showed that participants gained self-confidence, worked independently, and benefitted from technical and managerial skills.

The researcher learnt that the MTCDT was not monitoring the livelihoods of the partnerships anymore. This indicated that training in monitoring and evaluation was required for the MTCDT. The JPC meetings were held regularly and as such they were able to assess the situation of the livelihoods on a weekly basis. However, they still required training on monitoring and evaluation so that they could enhance their knowledge and skills on how to undertake more formal monitoring. This notion is a common feature in the literature for enhancing production (Some 2015; Van Den Ban & Hawkins1994).

Learning to do

In relation to the pillar 'learning to do' both partnerships wanted non-formal training on production and management of the farm-wage income livelihoods they were engaged in. Non-formal training for on-farm wage income activities was a common feature in the literature (Budhwani and Mclean 2005; Wade 2019). However, the literature also discussed training for off-farm wage income activities (UYDEL 2006).

In addition, the JPC requested the opportunity to learn from other partnership members by study tours. Learning from each other by study tours is a common feature in the literature as both parties benefit from each other (Bwatwa 1990; Newton and Franklin 2011). This training was explicitly identified by the participants while some were identified by the researcher.

8.4. How the community partnerships were able to follow the smart partnership principles

The MTCDT and JPC had common goals to achieve which was a smart partnership principle. Their main goal was to address poverty among members and their communities at large.

However, another principle encourages the participation of all members in decision-making. There were people in the JPC management who decided on the use of available funds and slaughtering of the chickens without the participation of all the members. Another principle was trust. Members from both partnerships were not trustworthy regarding paying their agreed contributions. In the case of the MTCDT there was distrust regarding the payment of annual subscriptions while the JPC members were not trustworthy in paying their monthly contributions. Therefore, some aspects of the smart partnership principles were not being followed.

The smart partnership concept encourages networking for the improvement of livelihoods, which reflects the SLF and social capital theory. The MTCDT structure was formed by the networking of partnership members and community leaders. The JPC was a homogeneous partnership formed by members from the same locality and did not network for the improvement of its livelihoods, although it networked for the provision of assistance to vulnerable people in the village.

The MTCDT was able to benefit from the livelihoods outcomes and it also catered for the neighbours who included the community members of Matelile and Tajane disadvantaged groups. The JPC had benefitted from its livelihoods by building their own chicken structure although the available funds were supported by a loan to complete the structure, and it had not reached the stage of sharing its profits with community members. Sharing the benefits from the livelihoods is what is encouraged in smart partnership. In conclusion the gaps of distrust, limited networking and poor leadership should be dealt with by the recommended training.

8.5. Suitability of the theoretical framework to the study

This study examined ways in which community partnerships operated for the sustainability of livelihoods, with a view to addressing poverty which prevails in Lesotho. That is, if community partnership livelihoods are improved they will contribute to increased livelihoods outcomes. The study reflected the aim of the Department of International Development in using the SLF, because it aimed at addressing poverty in communities. The SLF provides the opportunity to explore which assets exist in partnerships that can help to overcome vulnerabilities and identify gaps in resources which need to be addressed. Since the Smart Partnership concept places strong emphasis on the role of relationships in fostering good partnerships the study looked in-depth at the role of social capital as a primary asset. This enabled an exploration of which forms of social capital, and which aspects of social capital were most effective in sustaining

livelihoods. As a result, it became possible to identify partnership strengths and training gaps that can be addressed to improve livelihoods sustainability.

Both MTCDT and JPC cared about and supported the disadvantaged groups. MTCDT supported the orphans and HIV and AIDs people with their requirements (like groceries, school uniforms, and vegetable seeds, gloves, taking medication) through bridging and linking social capital while JPC helped the elderly and other disadvantaged groups through some linking social capital networks whereby they enlisted health services and were offered their citizenship documents locally in Masianokeng village. Both partnerships were engaged in collective work in order to alleviate poverty. This directly links to the sustainable livelihood framework which encourages that the disadvantaged groups should be helped socially and economically in order to improve their status and their livelihoods.

MTCDT was networking through bridging and linking social capital and had mutual relationships with the community members and some Lesotho Government Ministries / Departments that was enhanced by the trust the partners had. The sustainable livelihood framework encourages multiple interactions for life changes. JPC was primarily a bonding social capital network which had little interaction with the community members; their main emphasis was that the community members were their customers. Because of that limited bridging social capital connection JPC was not able to produce what was needed by the community members. As such JPC ran at a loss by selling its chickens through debts which were paid reluctantly, thus affecting their production cycle.

Diversification of different partnership members helped in sharing of knowledge and experiences that contributed towards improving the livelihoods of MTCD. The composition of JPC made it difficult to have a broad base of knowledge and experience from people with diverse backgrounds.

8.6. Significance of the study

This is the first study in Lesotho which examines the extent to which community partnerships reflect the nation's smart partnership principles, in particular the principles of prosper thy neighbour, trust and reciprocity, networking, and sharing a common goal. These principles resonate strongly with the concept of social capital which is a feature of the DfID's sustainable livelihoods framework. This study therefore provided a unique opportunity to examine the smart partnership principles in action within an analytical framework of sustainable livelihoods and social capital. The in-depth focus on social capital revealed that the partnerships utilised

three different kinds of social capital with different impacts on their livelihoods outcomes. So, for example the smaller partnership relied more heavily on bonding social capital, while the larger partnership was able to make better use of linking social capital. The findings highlighted that when partnerships utilised linking social capital they were better able to diversify and sustain livelihoods than when they relied on bonding social capital networks. The sustainable livelihoods literature did not appear to examine these different forms of social capital in this way or link it significantly to lifelong learning. One recommendation therefore was that smart partnerships should focus on nurturing a broader and more diversified range of social capital networks.

The findings revealed the inadequate use of monitoring and evaluation resulting in misuse of starting funds and collapse of the partnerships under MTCDT. This raised awareness to incorporate these aspects in the principles of the smart partnership concept so that each partnership take them into consideration for effectiveness.

An important finding across both partnerships was that the element of trust and reciprocity, which is a strong feature of the smart partnership principles and social capital, proved inadequate in both case studies. While the foundations for social capital were evident, therefore, these were not fully utilised because of inadequate levels of trustworthiness in relation to financial interactions. A significant feature of the findings therefore is that considerable education and training work needs to be done to improve the understanding of how financial trust must form the basis for reciprocity. This finding also reinforced recognition of the need for a robust communication strategy. While the literature recognised that financial accountability could be a defining failure for community partnerships there was less evidence on how this could be addressed. This study focused on identifying training needs which enables the research to reveal a number of lifelong learning pillars for learning about cooperation networking and monitoring strategies to address the shortcomings.

Furthermore, an aspect which was not evident in the literature, was the identification of self-determination as a collective response to overcome vulnerabilities and work towards sustainable livelihoods. This, in itself, could be categorised as an additional feature of social or human capital as a human asset and is a contribution to the existing literature on sustainable livelihoods.

8.7. Recommendations

A number of gaps for training needs were identified by the partnership members and the researcher also recognised some during data collection and analysis. The recommendations for both the MTCDT and JPC can be summarised under four headings based on the training needs requirements. The headings are: management, relationships, production and general recommendations.

8.7.1. Management

Both the MTCDT and JPC required training on management of partnerships because of the misunderstanding among members. There was also disrespectful communication between members. They therefore both required training on the concept of smart partnering as this concept entails the management of partnerships, dialoguing and communication skills. They needed training in conflict management so that they could resolve the misunderstandings between them. The concepts of dialoguing and communication are embedded in the smart partnership principles. It is therefore recommended that the Lesotho Smart Partnership Hub should train the two partnerships on the smart partnership concept for good management of partnerships, so that the partnership members can behave and communicate in a respectful manner as outlined by Chapman, Slaymaker and Young (2003). The Ministry of Communication Science and Technology in the Maseru district could be approached to also train the partnerships on communication skills so that they become well-equipped and avoid conflicts. The LSPH should coordinate the MTCDT and JPC with the Transformation Resource Centre (TRC) so that it can train the partnership members on conflict management.

Both partnerships required training on leadership skills so that together they could decide on issues pertaining to the partnerships and avoid making decisions without consultation. The training would assist the committee members to understand their roles and realise that all members of the partnership should own and have a say in decisions related to the partnership. The LSPH could link the partnerships with the Department of Small Business, Department of Cooperatives and Department of Marketing in the Mafeteng district for training on leadership skills, roles and responsibilities of the committee.

The MTCDT, its employees and the JPC needed to be trained on business management so that they could keep proper records of cash flows, livelihoods engaged in and livelihoods outcomes. The training should encompass the marketing, pricing and proposal writing skills which are required for the smart partnerships to manage their projects well. The MTCDT vegetables were

rotten because they did not solicit a market for livelihoods outcomes. The JPC sold chickens at a loss because they did not partake in market research prior to rearing. The business management training was also required for the youth in the community in order for them to start their own businesses and avoid being community drunkards especially in the Matelile and Tajane communities. The training could help them learn how to write proposals, solicit support and assistance to start their livelihoods. Youth unemployment is a national issue in Lesotho, so much so that the Lesotho Smart Partnership Hub held a dialogue on 'employment creation for the youth' (Lesotho Smart Partnership Hub 2016: 44). As such, there is the need to train the national youth on business management especially on ways to start small businesses.The LSPH could coordinate the MTCDT, the MTCDT employees, Matelile and Tajane youth and the JPC with the Ministry of Small Business Development, Cooperatives and Marketing and Basotho Enterprises Development Corporation (BEDCO) to train them on business management.

8.7.2. Relationships

A core feature of business management training in particular for the JPC should also include the concept of social capital as a way of networking, communication and building trust. By networking the JPC could improve its relations with community members so that they can share ideas and experiences in relation to rearing livelihoods and can help each other during livelihoods hazards. This should include developing an understanding of the role of linking social capital as a resource for marketing and selling products for example. It also includes abiding by partnership bylaws including financial commitments and decision-making processes. Again the training on smart partnership concepts can help improve relations between the JPC members so that they relate well with each other, community members and external organisations.

The MTCDT required training on monitoring and evaluation, as it was one of its objectives to monitor the partnerships beneath it so that it could also identify the training needs of the partnerships and facilitate their training. The monitoring and evaluation process should be done together with the relevant expert. However, although the JPC had their weekly monitoring and evaluation, they required the theory behind monitoring and evaluation so that they could approach the process with more understanding. The LSPH can coordinate the partnerships with the Department of Development Planning in the Mafeteng district for training on monitoring and evaluation which would include monitoring tools.

8.7.3. Production and diversification of wage incomes

Production entails the training needs of partnership members and community members in relation to production of livelihoods. There was the need for the MTCDT to be trained in different farm livelihoods so that the organisation could assist and support its partnerships in relation to the livelihoods they have. The knowledge and skills acquired would help in monitoring the livelihoods in order to maximise production. In the same manner the JPC members, although experienced in broiler production, nevertheless required more knowledge and skills on broiler production for improved and increased livelihoods outcomes. The LSPH should coordinate the MTCDT with the Lesotho Ministry of Agriculture and Food Security in Mafeteng district with all its Departments (Department of Livestock, Department of Horticulture, Department of Crops, Department of Nutrition and the Department of Extension) to train the MTCDT on its offers. However, the MTCDT had a special request for training in home economics, so that they could train community members on good nutrition and how to cook well. The Department of Nutrition in the Ministry of Agriculture in the Mafeteng district should be contacted for the training of the MTCDT and community members. Again the Department of Livestock, Poultry Production Section in Maseru district could be approached to train the JPC on poultry production especially broiler production.

Because of the availability of sand stone in the areas of Matelile and Tajane, the MTCDT required training of community members on sand stone mining in order to create more employment in the communities to address poverty which affects community members. The training would help to reduce the high unemployment rate recorded at 27.25 per cent in 2017 in Lesotho (Trading Economics 2019). The LSPH could coordinate the MTCDT with the Lesotho Ministry of Mining and Natural Resources to support, with guidance and training, on where and how to mine.

The LSPH should facilitate study tours for the JPC and MTCDT to learn from other similar partnerships on how they mange their livelihoods and share ideas and experiences.

The LSPH should coordinate the MTCDT with the Department of Water Affairs for the repair of the water pump in the centre. This would very much help the MTCDT to have adequate water during drought periods.

8.7.4. General recommendations

The Ministry of Local Government and the Lesotho Smart Partnership Hub should conduct baseline surveys on the smart partnerships in each community council in the country in order to assist them accordingly.

The LSPH should link the smart partnerships in the community councils with relevant Lesotho Government Ministries and other organisations for improvement of their livelihoods outcomes in order for the partnership members to benefit from their collective work and create employment.

The LSPH should facilitate the implementation of the recommendations in this report.

8.7.5. Recommendation for further research

The community members of Matelile and Tajane should be studied more in-depth regarding the benefits they get from the MTCDT and to recommend improvements that need to be made to the partnership.

It would be useful to study vulnerable groups assisted by the MTCDT, to find if their lives had changed since the arrival of the partnership and what could be done to help them improve more.

8.8. Conclusion

Chapter Eight summarised all the chapters under this study, discussed the suitability of the SLF and social capital theories for this study, the significance of this study, the lessons learned from the findings in relation to the three research questions and ways in which the two community partnerships were able to follow the smart partnership principles. The recommendations were dealt with, identifying training needs and specific organisations to assist. The training required was classified under management, relations and production and there were other general recommendations. Finally, recommendations for further studies were suggested.

In summary, the findings indicate that the partnerships had sustained their livelihoods in the face of financial and climatic challenges by emphasising self-determination and networking as a key motivational aid and strategy to overcome barriers to sustainability and improve livelihoods. But it was evident that there was a need to adopt robust communication strategies, understand the value of financial cooperation, learn how to diversify income resources, acquire more information and skills on business management, enhance the capacity for dialogue and

monitoring and make greater use of linking social capital networks as further strategies to ensure sustainability and poverty reduction.

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APPENDICES

APPENDIX 1 - ETHICAL CLEARANCE- IREC 020/17

DUT
DURBAN UNIVERSITY OF TECHNOLOGY

Institutional Research Ethics Committee
Research and Postgraduate Support Directorate
2nd Floor, Berwyn Court
Gate 1, Steve Biko Campus
Durban University of Technology

P O Box 1334, Durban, South Africa, 4001

Tel: 031 373 2375
Email: lavishad@dut.ac.za
http://www.dut.ac.za/research/institutional_research_ethics

www.dut.ac.za

14 March 2017

IREC Reference Number: **REC 19/17**

Mrs M V Makhetha
P O Box 14194
Maseru
100
Lesotho

Dear Mrs Makhetha

A sustainable livelihoods analysis of community partnerships in Lesotho

I am pleased to inform you that Full Approval has been granted to your proposal REC 19/17.

The Proposal has been allocated the following Ethical Clearance number **IREC 020/17**. Please use this number in all communication with this office.

Approval has been granted for a period of two years, before the expiry of which you are required to apply for safety monitoring and annual recertification. Please use the Safety Monitoring and Annual Recertification Report form which can be found in the Standard Operating Procedures [SOP's] of the IREC. This form must be submitted to the IREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the IREC according to the IREC SOP's.

Please note that any deviations from the approved proposal require the approval of the IREC as outlined in the IREC SOP's.

Yours Sincerely

Professor J K Adam
Chairperson: IREC

DUT DURBAN UNIVERSITY OF TECHNOLOGY
2017 -03- 14
INSITUTUTIONAL RESEARCH ETHICS COMMITTEE
P O BOX 1334 DURBAN 4000 SOUTH AFRICA

APPENDIX 2 – INFORMATION LETTER FOR COMMUNITY LEADERS

LETTER OF INFORMATION: Chief, Community Councillor, Chairperson (of MatelileTajane Community Development Trust/Jire Provides Cooperative) at Ha SeeisoMatelile/Masianokeng.

Title of the Research Study: A sustainable livelihoods analysis of community partnerships in Lesotho

Principal Investigator/ Researcher: MankopaneMakhetha: Student number Cell – 50867952, email: mankopanemakhetha@yahoo.com.

Supervisors: Prof Julia Preece, Dr Tabitha Mukeredzi

Brief Introduction and Purpose of the Study: I am a student at Durban University of Technology doing adult education. In order to fulfil my study I have to do a research, as a result I have chosen to learn about MatelileTaJane project at Ha Seeiso and Jire Provides association at Masianokeng villages. As such, I invite members of MatelileTajane project / Jire Provides association to take part in this educational study. Please read and discuss the following information with the project / association committee if you wish. If there is anything that is not clear or if you would like more information for clarification please ask me. Take your time to decide whether you need to take part or you do not wish to take part.

The purpose of this study is to explore and compare how the two partnerships in Lesotho operate with a view to make recommendations for training which will facilitate achievement of their goals. MatelileTajane project / Jire Provides association has been chosen because it is well established and has experienced participants who could help to inform this study. Data collection will be done between January and June 2017.Verifications on data collected will be done when necessary to the concerned partnership/community member.

What will happen to the results of the research study: The final research report will be made available at Durban University of Technology.

The results of this study may also be presented at a conference and published in a journal. No real name or address will be used in any report or book, unless specifically requested by individuals.

Who is organising and funding the research? Durban University of Technology.

Who is reviewing the study? The Durban University of Technology Research Ethics Committee.

Persons to contact in the Event of Any Problems or Queries: If you have any concern regarding the conduct of this research project contact: Professor Julia Preece: Professor of Adult Education at the Centre for Adult Education, Durban University of Technology, Pietermaritzburg, email: juliap@dut.ac.za Telephone +27734657609 or the Institutional Research Ethics Administrator on Telephone + 0313732382900. Complaints can be reported to the DVC: TIP, Prof. F. Otienoon on Telephone 0313732382 or dvctip@dut.ac.za.

Thank you,

MankopaneMakhetha.

I ……. Consent to the involvement of …….. in relation to the research project **(ethical clearance reference number will be obtained).**

I understand that;

1. The information that participants give will be audio recorded and used as part of the data needed for Ms MankopaneMakhetha's doctoral thesis
2. The data will be kept with the highest degree of confidentiality and that the right to remain anonymous in the course of reporting the findings of the study will be observed.
3. Staff and student participation in the study is voluntary.
4. Participants have the right to withdraw from the study at any time of their choice.
5. Participants are entitled to question anything that is not clear to them in the course of the interviews, discussions or any other form of participation
6. Participants will be given time to understand and where necessary consult other people about certain points expressed in this document
7. Participants will be given chance to cross-check the resultant information before the final report on findings is written; and
8. Participants will be provided with feedback from this research, should they request such; and
9. In the event of wanting more clarification concerning their participation in this study, they can refer to the supervisor of the research project or the research office stated in the information letter.

I/We understand that no real name will be used in any public report, unless authorized by the owner of the name and participants are free to withdraw from the study at any time, without any consequences by Durban University of Technology.

Signature and status **date**

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APPENDIX 3 – INFORMATION LETTER FOR PARTICIPANTS

LETTER OF INFORMATION: Committee Members of MatelileTajane Community Development Trust/Jire Provides Cooperative and Villagers/ Community Members,

Title of the Research Study: A sustainable livelihoods analysis of community partnerships in Lesotho

Principal Investigator/ Researcher: MankopaneMakhetha: Cell – 50867952, email: mankopanemakhetha@yahoo.com.

Supervisors: Prof Julia Preece, Dr Tabitha Mukeredzi

Brief Introduction and Purpose of the Study: I am a student at Durban University of Technology doing adult education. In order to fulfil my study I have to do a research, as a result I have chosen to learn about MatelileTaJane project at Ha Seeiso and Jire Provides association at Masianokeng villages. As such, I invite members of MatelileTajane project / Jire Provides association to take part in this educational study. Please read and discuss the following information with the project / association committee if you wish. If there is anything that is not clear or if you would like more information for clarification please ask me. Take your time to decide whether you need to take part or you do not wish to take part.

The purpose of this study is to explore and compare how the two partnerships in Lesotho operate with a view to make recommendations for training which will facilitate achievement of their goals. MatelileTajane project / Jire Provides association has been chosen because it is well established and has experienced participants who could help to inform this study.

The data collection will take place between January and June 2017.

Outline of the Procedures: I will ask you to reply to a number of questions related to my study focus. The meetings with you will last approximately one hour. I will tape record the discussions with your permission and will also jot down some notes and take some photos. I will also visit the project and may take some photos.

Risks or Discomforts to the Participant: You will not experience any risk or distress as a result of your participation in this study. I will only be asking you questions about the partnership and how it operates.

Benefits: The findings will help me to make recommendations for improved training to assist the partnership. The final research report will be made available at the Durban University of

Technology. The results of this study may also be presented at a conference and published in a journal. No real name or address will be used in any report or book, unless it is specially requested by the individuals involved.

Reason /s why the Participant may be Withdrawn from the study: You may withdraw from the study at any time with no consequences to yourself at all.

Remuneration: You will be refunded for any travel costs and refreshments will be provided.

Costs of the Study: You will not be required to pay any costs towards my study.

Confidentiality: No real names will be used in the report unless it is out of your permission. All information provided to me will only be used for the study and no information will be associated with your name.

Research- related Injury: There will be no research related injury to you as a result of this study.

Persons to contact in the Event of Any Problems or Queries:

If you have any concern regarding the conduct of this research project contact: Professor Julia Preece: Professor of Adult Education at the Centre for Adult Education, Durban University of Technology, Pietermaritzburg, email: juliap@dut.ac.za Telephone +27734657609 or the Institutional Research Ethics Administrator on Telephone + 0313732382900. Complaints can be reported to the DVC: TIP, Prof. F. Otienoon on Telephone 0313732382 or dvctip@dut.ac.za.

Thank you.

MankopaneMakhetha

APPENDIX 4- CONSENT FORM

Principal Researcher: MankopaneMakhetha

Durban University of Technology

Statement of Agreement to Participate in the Research Study

I hereby confirm that I have been informed by the researcher, MankopaneMakhetha, about the nature, conduct, benefit and risks of the study – (Research ethics clearance number 020 / 17)

I have also received, read and understood the above written information (Participant letter of information) regarding the study.

I am aware that the results of the study, including personal details regarding my sex and approximate age will be anonymously processed into a study report.

In view of the requirements of the research, I agree that the data collected during this study can be processed in a computerised system by the researcher.

I may at any stage without prejudice, withdraw my consent and participation in the study.

I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.

I understand that significant new findings developed during the course of this research, which may relate to my participation, will be made available to me.

Full Name of Participant Date Time Signature/right-thumb print

…… …….. …….

I,……. (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full name researcher	Date	Signature
……		……..

Full Name of Witness (If applicable)	Date	Signature
(For thumbprints only)		
……	……	…….

APPENDIX 5 – DATA COLLECTION TOOLS (5(A) TRANSECT WALK)

Questions to guide on transect walk (included will be the partnership committee members (8), the Chief and Community Councillor)

1. Describe to me about what buildings exist in this place like schools, clinics, shops, tourist attractions, community halls, houses etc.
2. Show me the natural resources in this area that you find useful in your partnership activities. Explain how you use these resources and give examples.
3. Is there any evidence of conflict over accessing or using resources? Elaborate by giving examples.
4. Show me and describe some of the hazards that hinder you from using the natural resources (like drought, floods, lightening, soil erosion, storage, theft, money to buy materials etc).
5. How do you deal with these hazards? Give examples.
6. What other challenges in this vicinity do you experience? (For example, illness, drunkenness, violence, theft, lack of cooperation among neighbours, partnership members) give examples and explain how you deal with these challenges on a daily basis.
7. How do people obtain land for the purposes of the partnership?
8. How do you access water and electricity? Give examples of any challenges in this respect.
9. How do you work with other partnerships in the area? Give examples of key people or networks.
10. Can you show me the financial organisations in this community and describe how they work and what benefit you get from them? Give examples.
11. What kind of risks do you think you have to take in order to make the partnership to progress? Give examples by relating the stories.

12. What have been some of the most interesting or exciting ways in which you have worked together to make the partnership a success? Please explain.
13. What have been the most challenging or frustrating issues over the past year that have affected your ability to make the partnership achieve its goals? Explain.
14. Describe some of the changes in the landscape that have taken place in the last few years that have affected your partnership goals.

Appendix 5 (b) – focus group discussion schedule

Focus group discussion schedule of questions for the partnership members (two meetings were held to cover the questions).

1. Describe your partnership and its goals.
2. What role does each of you play in the partnership?

Human capital

1. Who are the members of the partnership and what skills or knowledge does each of you bring to the partnership? For example knowing how to read and write, farming knowledge, driving skills, information on policies or financial resources.
2. How has the membership changed over time and how this affected the partnership in relation to the knowledge and skills people brought to the partnership?
3. What challenges do you have with planning and prioritizing what to do? Give examples.
4. What challenges do you have in getting information that you need regarding Government policies or regulations.

Physical capital

1. What resources do you need to make the partnership work well? For example water supply, roads, electricity, buildings etc.
2. What challenges have you faced regarding these resource needs and what did you do about them? Give some examples.

Financial capital

1. What challenges have you faced in regard to the partnership moneys? Give examples.

2. Give examples of ways in which you have addressed those challenges. For example managing price fluctuation, getting credit, having savings etc.

Natural capital

1. What kind of natural resources for example water, land, trees, manure are available here and how do you use them to support your projects in the partnership?
2. What challenges did you experience in trying to access those natural resources? Explain what happened and what did you do.

Vulnerabilities

1. What are the most challenging times in each season? Give examples and explain what you do about it.
2. Give some examples of personal challenges that have affected your ability to play your role in the partnership? How did partnership members respond to this matter?
3. Provide some examples of challenges that you could not resolve and why?

Second meeting

Social capital

1. How do you benefit from partnering with other partnerships and people outside the partnership in order to achieve your partnership goals? Give examples.
2. Give an example of a particular challenge that required you to work together to solve it? What went wrong and why? How did you help each other? Who participated and who did not participate?
3. What are the other challenges of working together? For example while sharing skills, resources, trusting each other to do something etc. Give examples.
4. How do ordinary villagers make their problems known to the partnership and what usually happens as a result?
5. Give some examples of conflicts that arose in the partnership. Explain what happened and how you dealt with the conflict.
6. How do you interact with the community leaders for example the chief, community councillor, teachers, and agricultural officers? Provide an example of a good experience and a bad experience.

Training needs

1. How could the community members benefit more from your partnership? Give examples.
2. What additional support do you need to make your partnership more effective? Give examples of trainings that you think you require.

General

1. How have your partnership and its activities changed over time?
2. What has been the biggest influence for your partnership to achieve its goals or not to achieve its goals?
3. If you had to start all over again, what would you do differently?
4. What has been the most positive experience about the partnership?

APPENDIX 5 (C) – INTERVIEW SCHEDULE

Interview schedule for individual villagers, chief and community councillor

1. How long have you lived here?
2. What do you think are the main development needs of this area and why?
3. Tell me about what you know about the MatelileTajane project/Jire Provides association and what its aim is.
4. How did the MatelileTajane project/Jire Provides association start in this area? What exactly encouraged it to start and how did it get set up? For example, were the community members consulted or involved?
5. How do the association/partnership members and community members/leaders interact with each other? Give an example of when there was a need to talk to each other and what the outcomes were.
6. Give examples of some conflicts that arise among the association members and the community members? Again, explain how they are addressed.
7. How do ordinary villagers make their problems known to association members and what happens as a result?
8. In what ways do ordinary community members benefit from the project/association and its activities? Explain and give examples.
9. In what ways have the community been frustrated by the project/association. Please give examples.
10. How could the partnership contribute to the community needs? Again, how could the project/association improve its relations with the community as a whole?
11. Looking at the MatelileTajane project/Jire Provides association from when it started, how do you think it has progressed? Give examples.
12. What do you think are the main training needs or other needs of the projects/association to help it improve?

APPENDIX 5 - (D) –PERSONAL OBSERVATION TOOL

Schedule of personal questions for observation of MatelileTajane project/Jire Provides association

1. What assets do the partnership members have? (Financial, physical, physical, human, social). How do they talk about them informally?
2. What partnership activities are being done?
3. How do partnership members participate in the implementation of activities? Who is taking part?
4. What coping mechanisms seem to be in place to deal with challenges? For example when water runs out, when someone falls ill, when something does not arrive on time.
5. What vulnerabilities are there? For example cold weather conditions, drought, heat, pests.
6. How are the livelihoods vulnerabilities overcome? For example the use of insecticides, water supplements.
7. How do partnership members interact with each other and the community members? For example what indications of trust are shown, sharing, respect, anger, and frustration?
8. How does power manifest itself among partnership members? For example who has authority to speak and make decisions and who is left out.
9. How are decisions arrived at by partnership members? Are there meetings, do things get written down and do people agree by voting or discussion?
10. How do partnership members talk about the community members around the partnership area?
11. How are social networks used by the partnership members?

APPENDIX 6 – SESOTHO TRANSLATIONS (INFORMATION LETTER TO COMMUNITY LEADERS)

Tokomane: LENGOLO LA KOPO EA LIPATLISISO LA MORENA, MOCASLARA le Molula-SetulooaMatelileTajane project/Jire Provides association Ha SeeisoMatelile/ Masianokeng.

Lekalana: ThutoBoholo

SehlohosaBoithuto: Hlahloboeamesebetsieabaikopanyimekhoengeaboiphelisometsengea Lesotho.

Mothoeaetsanglipatlisiso: MankopaneMakhetha: nomoroeamorutoana ...fono-50867952

Motataisi: Moporofesa Julia Preece

Memo

U kopuoa ho lumellamokhatlooaJire Provides/ MatelileTajane ho nkakaroloboithutong bona. Pele u etsaqeto u lokela u utloisisehorenaboithutoboetsetsoaeng ‘me bohlokaeng.Balalitabatsena ka hloko ‘me u li qoqisane le lithotsamokhatlo ha u hlokajoalo. Haeba ho ena le moo u sautloisiseng u mpotse. Nkanakoeahao ho thuisalitabatsenapele u nkaqetoea ho nkakarolo kapa hose nkekarolo.

Sepheosaboithutoboekesefe?

Sepheosaboithuto bona ke ho ithuta ka mekhatlo e ‘melieabathobaikopantseng Lesotho mona ho fumanahorenabasebetsajoang ka sepheosa ho etsalikhothalletsotsalithupelobakengsakatlehoeamereroeamokhatlo.

Ketlankalitabatsalona ho tloha ka PherekhonghoisaPhuptjane 2017.

Ho tlaetsahalaeng ka sephethosaboithuto?

Tlalehoeaboithuto e tlabolokoasekolong se seholosaMahlalesaNatala(Durban University of Technology). Tlalehoeaboithuto e tlafanoa ‘mokeng/ conferensenghape e tlakenyeletsoalingoliloengtsekare ho libukatsetlabaloakelichaba. Ha kena ho ngolalebitso la hao le atereseeahaolibukeng life kapa life. Qetellongeaboithutoketlafana ka tlalehoeaboithutothupelong e tlabatengmotsengoalona.

Ke mang ealokisetsangboithuto le ho bona horeboeaetsahala?

Kesekolo se seholosaMahlalesaNatala(Durban University of Technology)

Ke mang eahlahlobilengboithutoboe?

Kesekolo se seholosaMahlalesaNatala(Durban University of Technology) ka KomitieaLipatlisiso, Lihlapiso le Boits'oaro.

Boitsebisobakengsalitabatse ka hlokahalang

Haeba u na le tabatabeloea ho tsebahaholo ka lipatlisisotsenabatla:

Motataiseoalipatlisisotsena e lengMoporofesa Julia Preece oaSekolo se SeholosaMahlalesaNatala(Durban University of Technology), Pietermaritzburg, email: juliap@dut.ac.zafonofong 0027 73465 7609 kapa MohlahlobioaLipatlisiso(Institutional Research Ethics Administrator)fonofono 0313732900. Litletlebo li ka tlalehoa ho DVC: TIP, Moporofesa F. Otienoonfonofono 0313732382 kapa dvctip@dut.ac.za.

Kea leboha

MankopaneMakhetha

Ngolalebitso la hao mona ha u lumelahore u tlankakaroloboithutong bona

'Na
……kelumelahorelithotsamokhatlooaMatelileTajane/Jire Provides li tlankakaroloboithutongbaMankopaneMakhetha e le moithutioasekolo se seholosaMahlalesaNatala(Durban University of Technology)holima: Hlahloboeamesebetsieaboiphelisoeabaikopanyimetsengea Lesotho.

Kea utloisisahore:

1. Lintlhatseolitho li tla li fanalitlatlatsetsa ho tsehlokahalangbakengsalengolo la bongaka la MankopaneMakhetha.
2. Lintlhatseolitho li tla li buoalitlabolokoa e le lekunutu le tlaleho ha ena ho hlahisamabitso a bona hohang.

3. Litho li tlankakaroloboithutong bona ka boithaopo.

4. Litho li na le tokeloea ho se be karoloeaboithuto ha li sabatle.

5. Litho li na le tokeloea ho botsa moo li sautloisisengeng kapa eng.

6. Litho li tlafuoanakoea ho utloisisa le ho botsabathoba bang moo li sautloisisengtokomanengena.

7. Litho li tlafuoanakoea ho hlahlobalintlhatseoba li builengpeletlaleho e ngoloa.

8. Litho li tlatlaleheloatsefihletsoengkelipatlisisotsenahaeba li hloka.

9. Moo ho hlokahalangtlhakisomalebana le boithuto bona, LitholitlabotsamotataiseoalipatlisisotsenaeengMoporofesa Julia Preece oaSekolo se SeholosaMahlalesaNatala(Durban Univesrity of Technology)fonong 0027 73465 7609 kapa MohlahlobioaLipatlisiso(Institutional Researh Ethics Administrator)fonofono 0313732900. Litletlebo li ka tlalehoa ho DVC: TIP, Moporofesa F. Otienoonfonofono 0313732382 kapa dvctip@dut.ac.za.

Litho li tlankakarolo / ha lina ho nkakarolo ha ho sebelisoatheipe e nkangmantsoe le lits'oants'o

Litho li tlankakarolo / ha lina ho nkakarolo ha ho nkuoalifoto

Litho li tlankakarolo / ha lina ho nkakarolo ho shejoa le ho mameloakemoithuti

Litho li ipapisitse le lintlhatse ka holimo li khetha ho nkakaroloboithutong bona

Lebitso ka botlalo …….

Tekeno:……Letsatsi:……

APPENDIX 7 – INFORMATION LETTER TO ALL THE PARTICIPANTS

Translations in Sesotho

MankopaneMakhetha

Lengolo la Lipatlisiso la LithotsaKomitieaMatelileTajane project/Jire Provides association le Batho baMotseba Ha SeeisoMatelile/Masianokeng

SehlohosaBoithuto: Hlahloboeamesebetsieabaikopanyimekhoengeaboiphelisometsengea Lesotho.

Mothoeaetsanglipatlisiso: MankopaneMakhetha: nomoroeamorutoana ... fono-50867952 email:mankopanemakhetha@yahoo.com

Motataisi: Moporofesa Julia Preecele Dr Tabitha Mukeredzi

Ketella-pele le sepheosaboithuto

Kemoithutisekolong se SeholosaMahlalesaNatalakeetsaThutoBoholo. E le ho fihlelaboithutobakakelokela ho etsalipatlisiso, ka lebakaleokekhethile ho ithuta ka mokhatlooaMatelileTajane/Jire Provides e le ho phethahatsathutoeaka. Kekopa u bale lintlhatselatelang u bo li qoqisane le lithotse ling tsamokhatlo ha u hlokajoalo. Ha ho ena le ntho e sahlakangkekopa u mpotse. Nkanakoea ha oho etsaqetohorena u nkakarolokapa ha u nkekaroloboithutong bona.

Sepheosaboithuto bona ke ho ithuta ka botlalo/botebo ka mokhatlo le ho bapisamekhatlo e ‘melieaboikopanyoea Lesotho horena e sebetsajoang e le horeqetellongkekhothalletselithupelotseoba ka li etsetsoang e le horebafihlelemereroea bona. MokhatlooaMatelileTajane/Jire Provides o khethiloehobane o na le nako o sebetsa o na le lithotsenang le litsebotsengata ka mokhatlo/boikopanyotse ka nthusang ka lintlhabakengsaboithuto bona.

Boithuto bona botlotsoelapele ho tloha ka PherekhonghoisaPhuptjane 2017.

Hotlaetsahalaeng: Ketla u kopa ho araba lipotsotseamanang le boithutobaka. Phuthehoeaka le uena /lona e tlanka hora. Ketlatheipalipuisano ka tumelloeahaokengolelintlhake be kenkelifoto. Ketlachakelamesebetsieamokhatloke be kenkelifoto.

Kotsi e ka hlahang: Ha honakotsi e ka u hlahelangkapahona ho ts'oenyehaboithutong bona. Ketlo u botsalipotsoholimaboikopanyo/mokhatlooalonahorena o sebetsajoang.

Melemo: Liphuputso li tlanthusahorekeetselikhothalletsohorelithotsamokhatlo li fumanelithupelotsetsoetsengpelekatlehisongeamokhatlo.Tlalehoeaboithuto bona e tlabatengSekolong se SeholosaMahlalesaNatala. Tsefumanoeng li tlatlalehoa li 'mokengtsekholo e be li phatlalatsoalibukeng. Ha ho lebitso la 'netekapaaterese e tlangoloatlalehong kapa eonabukantlelehamotho a nkilengkaroloboithutong a lakatsajoalo.

Mabaka a ka tlohelisangeankilengkaroloboithutong: U ka tlohela ho nkakaroloboithutong bona nakoefekapa efe ha u batla ho etsajoalohahobothatabo ka bang teng.

Litseeane: U tlakhutlisetsoacheleteea ho palama 'me linoamapholi li tlabateng.

Patalaeaboithuto: Haholetholeo u tla le patalamalebana le boithutobaka.

Lekunutu: Haholebitso la 'nete le tlasebelisoatlalehongenantle le tumelloeahao. Lintlhatsohletseoke li fumaneng li tlasebelisoaboithutong bona hahonalintlhatsetlabapisoa le lebitso la hao.

Likotsitseipapisitseng le lipatlisiso: Haholikotsitsetlabatengtseipapisitseng le lipatlisisotsenamalebana le boithuto bona.

Boitsebisobakengsalitabatse ka hlokahalang

Haeba u na le tabatabeloea ho tsebahaholo ka lipatlisisotsenabatla:

Moporofesa Julia Preece: MoporofesaoaThutoBoholo, Sekolong se Seholosa Durban University of Technology, Pietermaritzburg, email: juliap@dut.ac.zafonofono +27734657609 kapa Institutional Researh Ethics Administrator fonofono 0313732900. Litletlebo li ka tlalehoa ho DVC: TIP, Moporofesa F. Otienoonfonofono 0313732382 kapa dvctip@dut.ac.za.

Kea leboha

Mankopane Makhetha

APPENDIX 8 – SESOTHO TRANSLATION CONSENT FORM

MoithutioaThutoBoholo: MankopaneMakhetha

Sekolo se SeholosaMahlalesaNatala (Durban University of Technology)

Tumellanoeaboithuto

KenetefatsahoreMoithutiMankopaneMakhetha o mpolelletse ka boithuto boo a tloboetsahore u tloboetsajoang, molemooaboithuto le mats'oenyeho a ka bang tengkeo feng.

Keamohetse ka bala ka utloisisa le lintlhatsohletseamangboithuto bona.

Keelelletsoehoreliphuputsotsefihletsoengboithutong bona ho kenyelletsalintlhatsekangbotona/bots'ehali le lilemotsa ka li keketsakenellatlalehongeaboithuto.

Ho latelalitlhokotsalipatlisisokelumelahorelintlhatsohletsengotsoengboithutong bona li ka ngoloamochiningoamarang-rang (computer) ho etsatlaleho.

Kebolokolohingbahorenkatlohela ho nkakaroloboithutong bona ha kebatlajoalo.

Ke bile le nako e lekaneng ho botsalipotso ka bolokolohi le ho nkakaroloboithutong. Keutloisisabohlokoabalintlhatsenchatsefumanehilenglipatlisisongtsenatseokebilengkarolo 'me ketla li fumants'oa.

Lebitso la eankilengkaroloboithutongLetsatsiNakoSaeno/Monoana o motona

…… ……. …….

'Na……lebitso la moithuti

Kenetefatsahoreenoaeangotseng ka holimoeankilengkaroloboithutong o boleletsoe ka botlalo ka bolengbaboithuto, le horenaboithutobotlotsoelapelejoang le mats'oenyeho a boithutokeafe.

Lebitso la MoithutiLetsatsiSaeno

……. …… …….

Lebitso la Paki/Monoana o motonaLetsatsiSaeno

…… …….. ……

APPENDIX 9 (A) - DATA COLLECTION TOOLS SESOTHO TRANSLATIONS

Potolohoeasebaka ka KomitieaMokhatlo, Morena le Mok'hanselara(transect walk)

1. Akompolelleeng ka meaho eteng mona horenakeefeng? Mehlalalikolo, matlo, mabenkele, libakatsaboithuto, liholotsasechaba.
2. Mpontsénghorenalihloliloengtsabohlokoamokhatlongoalona li fumanehahokae? Hlalosanghorena le li sebelisajoang, fanakamehlala.
3. Na hona le mehlalaealiqabangholimatsébelisoealihloliloeng? A konhlalosetseng ka ho etsamehlala.
4. A ko mponts'eng kapa le ntlhalosetselikoluoatse bangtengtseamangmesebetsiealonahampe kapa hona ho sitisatsoelopelekatlehisongeasepheosalona. Mehlala e kabakomello, liphororo, letolo, tahlehoeamobu, bosholu, ho hloka chelate ea ho rekalitlhoko.
5. Le etsajoang ha likoluoa li se li le teng ho sireletsa/atlehisamesebetsiealona? Etsangmehlala.
6. Keliqholotso life tseo le kopanang le tsonamotsengoo? Mehlala e kababokuli, botaoatlhekefetso, bosholu, ho se sebelisane 'moho le baahisane, lithotsamokhatlo. Fanakamehlala o bohlalosehorenaliqholotso le li fenyajoangletsatsi le leng le leleng.
7. Mokhatlo o fumanasets'a /litsájoang ho atlehisasepheosaoona?
8. Mokhatlo o fumanametsi le motlakasejoang? Mehlalakeefengealiqholotsotse le kopanang le tsona.
9. Le sebelisamekhatlo e mengjoangkatlehisongeamokhatlooalona? Fanakamehlalaeabathobabohlokoa kapa bao le hokahanang le bona.

10. A ko mponts’eng le be le hlaloselitsébeletsotsalicheletetsetengmotseng mona ‘me le hlalosehorena le li sebelisajoang. Fanakamehlala.
11. Keengeo le e etsang ho matlafatsamokhoaoatsébelisano ‘moho. Fanakamehlala le hlalose.
12. Ka mekhoa e feng e bohlokoa e thabisangts’ebelisanong ‘moho e le ho atlehisamokhatlo/boikopanyo? Hlalosa.

APPENDIX 9 (B) – SESOTHO TRANSLATION –FOCUS GROUP DISCUSSION SCHEDULE

LipotsotsalipuisonopakengtsalithotsamokhatlotsaMatelileTajane project/Jire Provides association (Liphutheo li tlabapeli)(Focus group discussion schedule)

1. A ko hlalosengmokhatloonaoalona le be le bolelesepheosaona.
2. Lelelitho ka bongoemosebetsioalonakeofengmokhatlongmoe?

Ntlafatsoeabatho

1. Lithotsamokhatlokebo mang, ‘me lena le litsebo life tseo e lengtsamotho le tseomotho a ithutilengtsonatseo le tlileng ka tsonamokhatlong. Mohlalake ho ngola le hobala, tseboeatemo, ho Khanna, tsebo ka mesebetsieamakalanakapatsebo ka litabatsalichelete.
2. Lenane la litho le fetohilejoang e sale mokhatlo o qala ‘me tabaee e ileea ama ts’ebetsoeamokhatlojoang?
3. Keliqholotso life tseo le bang le tsonanakoeo le ralangleha le etsaqetoeahorena le tloetsamesebetsi e feng? Fana ka mehlala.

Matla a motho

1. Kelintho life tseo le li hlokangkatlehisongeats’ebetsoeamokhatlo? Mohlalaphepeloeametsi, motlakase, mehaho, joalojoalo.
2. Keliqholotso life tseo le kopanang le tsonamalebana le litlhokotsats’ebetso ‘me le ee le etsejoang ho li fenya? Fanakamehlala.

Bokhonibachelete

1. Keliqholotso life tseo le kopanang le tsonatsalicheletemokhatlong? Fanakamehlala.

2. Fanakamehlalaeahorenaliqholotsotseamangchelete le ee le li fenyejoang? Mehlalae kabahorena le laola ho nyoloha le ho theoha ha thekoealihlahisoatsalonajoang, na le khona ho fumanasekolotokatlehisongeamokhatlooalonahapena le khona ho behatsoalaealihlahisoapolokelong, joalojoalo.

Lihlololiloeng

1. Kelihlololiloeng (mohlalametsi, sebaka, lifate, manyolo, joalojoalo) life tseteng ‘me le li sebelisajoangkatlehisongeamesebetsieamokhatlo?
2. Keliqholotso life tseo le kopanang le tsonahore le fumanelihlololiloeng ho li sebelisabakengsamokhatlo? Hlalosahorenahoile ha etsahalaeng ka botlalo ‘me lona la etsajoang?

Likoluoatseamangts’ebetso

1. Kelinako life selemongtseoliqholotso li phahamenghaholo? Fanakamehlala le be le hlalosehorena le li etsajoang.
2. Fanakaliqholotsotseamangmotho e le sethosamokhatlotsemositisang ho etsamosebetsioahaehantlemokhatlong. Lithotse ling li ee li etsejoang ho thusamothoho fenyaqholotsoeo a leng ho eona?
3. Fana ka mehlalaealiqholotsotseo lesitiloeng ho li fenyalelelithotsamokhatlo le be le hlalosehorenahobaneng ha le ne le hloloa ho li fenya.

Phuthehoeabobeli

Ts’ebelisano ‘moho

1. Le sebelisanajoang le mekhatlo e menglebathobasakenangmekhatlokatlehisongeasepheosamokhatlooalona? Fana ka mehlala.
2. (a) Fanakamehlalaealiqholotsotseilengtsa le tlama ho sebetsa ‘mohokaofela ha lona, hoile ha fosahala ho kae, hobaneng? Le ile la thusanajoang? Ba ilengbankakarolokebafe? Ba ilengbatsamaeabasankekarolokebafe?
   (b) Haeba le kaba le qholotso e joalohape le ka etsajoang ka mokhoa o fapaneng le oapele?

3. Liqholotsotsa ho sebetsa ’mohoke life? Mohlala, ho arolelanalitsebo, lisebelisoa, ts’epanomosebetsing. Fanakamehlalaeatseetsahalang.

4. Batho bamotsebaetsajoanghoreliqholotsotsa bona li tsejoekemokhatlo? Hlalosahorena ho ee ho etsahaleeng?

5. Fanakamehlalaealiqabangtsekilengtsahlaha ha lelemokhatlongoalona? Hlalosa ho etsahetseng ‘me na le ile la e rarollajoang?

6. Le kopanajoang le baetapelebamotse? Mohlala,morena,mok’hanselara, tichere.Fana ka mehlalaeakutloisisano le ho se utloisisane.

Lithupelo

1. Sechaba samotse se ka fumanamelemo e feng mokhatlongoalona? Fanakamehlala.
2. Le hlokakhahlametsoeamofuta o feng katlehisongeats’ebetsoeamokhatlooalona? Fana ka mehlala (mohlalalithupelo).

Tseakaretsang

1. Mokhatlo le mesebetsiealona e fetohilejoang ka lilemo ho fapana?
2. Kets’uts’umetsoeamofuta o feng e entsenghoremokhatlooalona o fihlelesepheosaona/o se keoafihlelasepheosaona?
3. Haeba le qalamokhatlobochakeengeo le ka e etsang e fapaneng?
4. Keeng e bohlokoaeo le ithutilengeonakaboikopanyo/mokhatlo?

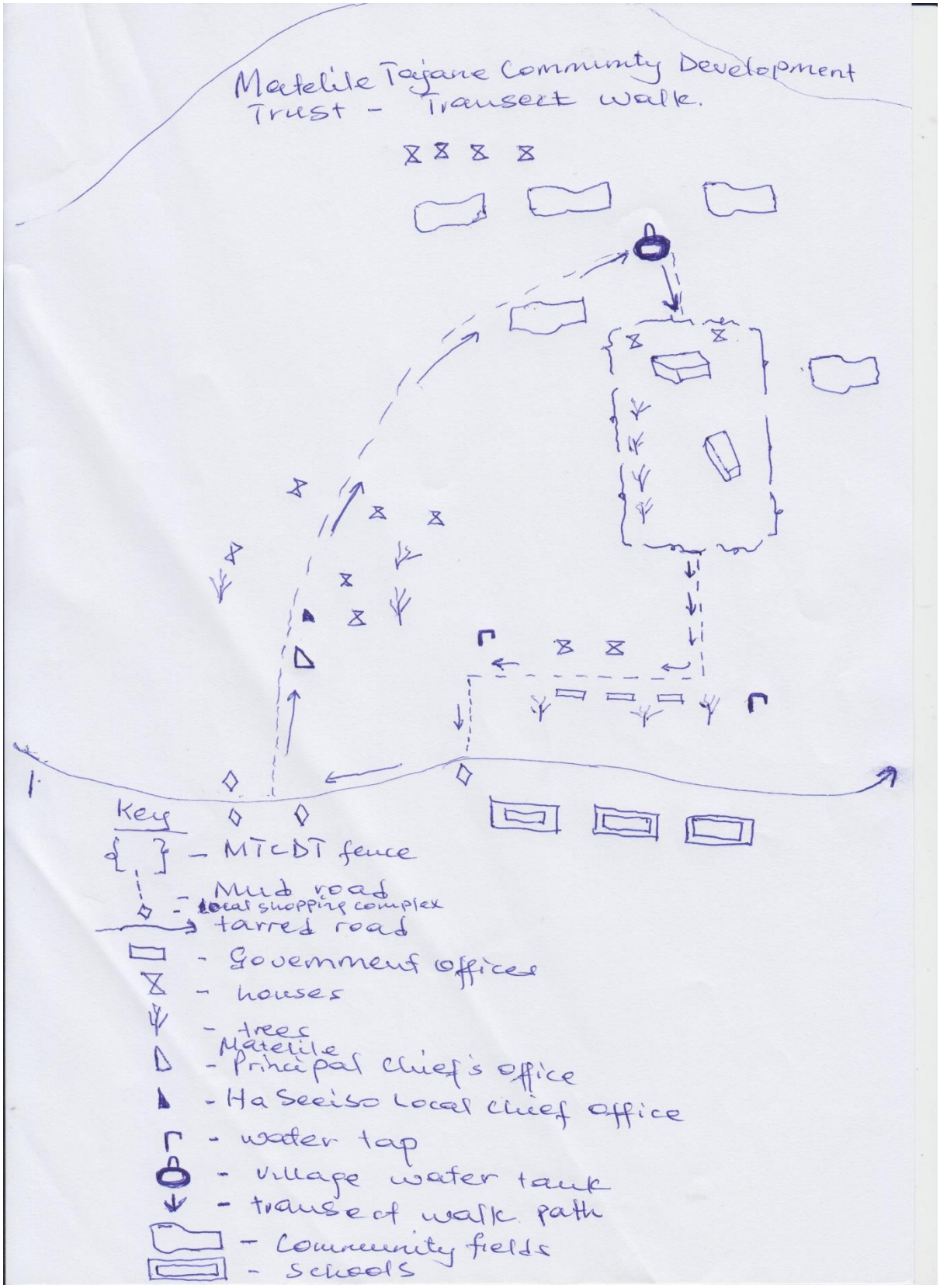
APPENDIX 9 (C) – SESOTHO TRANSLATION OF INTERVIEW SCHEDULE

Lipotsotsamotho ka mongbaahilenghaufi le mokhatlooaMatelileTajane/Jire Provides, Morena le Mok'hanselaraba HaSeeisoMatelile le Masianokeng (Interviews)

1. U na le nako e kae u lulamoe?
2. Ke ling tseo u nahananghorekelitlhokotsamantlhabakengsatsoelopeleeasebaka see? Hobaneng?
3. Mpolelleseo u se tsebang ka mokhatloonaoaMatelileTajane/Jire Provides le sepheosamokhatlo.
4. MokhatlooooaMatelileTajane/Jire Provides o qalilejoangmotsengmoe? Mokhatlooo o susumelitsoekeeng ho qala? O ileoaqalajoang? Mohlalasetho se seng se ilesakopana le morena, mok'hanselara,bathobamotse ho qalamokhatlo, joalojoalo.
5. Khokahanoealithotsamokhatlo e le batho, le khokahanoea bona le bathobamotseesitana le baetapelebamotse e joang? Fanakamehlalaea ha ho hlokahalahorebakopanebabuisanehorena ho ee ho etsahaleeng,babuisanajoang, ebeqetello e ba e feng/e joang?
6. Fana ka mehlalaealiqabangtseeenglibetengpakengtsabathobaikopantseng, hapepakengtsamekhatlo le bathobamotse. Tharollo e eeebelifeng?
7. Batho bamotsebaeebaetsejoanghorelithotsamokhatlo li tsebemathata a bona e le batho? Qetello e ee e bee e feng ha ba se batsebile?
8. Batho bamotsebafumanamolemo o feng mokhatlongoaMatelileTajane/Jire Provides, hahololits'ebelotsongtsa bona?

9. Ke ka mokhoa o feng bathobamotsebailengbakhopisoakemokhatlooaMatelileTajane/ Jire Provides?
10. Mokhatlo o ka etsajoang ho khahlametsabathobamotse ka litlhokotsa bona? Mokhatlo o ka lokisalikamanotsaoona le bathobamotsejoang? Fan aka mehlala.
11. Ha u shebamokhatlooooaMatelileTajane/Jire Provides ho tloha ha o qala ho sebetsa ho fihlelahonajoale, u bona e ka tsoelopele e teng? Fanakamehlala.
12. Ha u shebau bona ekakelithupelo life kapa litlhoko life tse ka thusang ho atlehisamosebetsioamokhatlo?

APPENDIX 10– MTCDT TRANSECT WALK


Matelile Tajane Community Development Trust - Transect walk.
Key
- MTCDT fence
- Mud road
- local shopping complex
- tarred road
- Government offices
- houses
- trees
- Matelile Principal Chief's office
- Ha Seeiso Local Chief office
- water tap
- village water tank
- transect walk path
- Community fields
- schools

APPENDIX 11JIRE PROVIDES COOPERATIVE TRANSECT WALK