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AN ETHNOGRAPHIC STUDY OF A COMMUNITY-BUSINESS PARTNERSHIP IN TRIOMF, GAUTENG

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A research report submitted to the Faculty of Humanities, University of the Witwatersrand, Johannesburg, in partial fulfillment of the requirements for the degree of Masters in Education.

Johannesburg, 2005

DECLARATION

I declare this thesis is my own work and that I have given acknowledgement to sources I have used. It has not been submitted before for any degree or examination in any other university.

_____

Corin Dessan Mathews

_____ day of _____ 2005.

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ABSTRACT

Over the last decade, communities and corporates have been encouraged to initiate partnerships with one another as part of a Corporate Social Responsibility (CSR) initiative in South Africa. Historically, community-business partners have experienced tensions in their working relationships, and sought ways in which they could deal with these tensions to create a beneficial community-business partnership. The purpose of this study has been to gain insights into a particular community-business partnership in Triomph, namely, the Trevor Huddleston Memorial Centre, and Landelahni Recruitment Services partnership. In this qualitative ethnographic study I explore three central questions related to community-business partnerships: What is the nature of a community-business partnership? What factors promote and inhibit a community-business partnership? What kinds of adult learning happen within a community-business partnership?

This study presents a case study for adult educators who are interested in community-business partnerships. An ethnography was used to gain insight into the partnership. Data have been collected from documents, interviews, and observations within the context of the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services.

Results reveal that the nature of the community–business partnership was characterised as a mutually beneficial cooperative relationship. This beneficial relationship was influenced by the following: the socio-economic context particular to this partnership, a formal Corporate Social Responsibility agreement, which emphased development and empowerment, and finally the role of financial contributions by Corporates. The factors that promoted the partnership were an awareness by both partners of power and how power plays out, the community organisation's ability to understand their circumstances and negotiate and make decisions, and the partner's ability to assist one another, while accessing each others networks through trust and reciprocal assistance based on shared norms and values. A factor that inhibited the partnership was the assumption that the partner

with the most resources was the most powerful. Another factor that inhibited the partnership was when partners' emphased social capital as being more important than other forms of capital in the partnership. There were two forms of adult learning present in the partnership, namely, nonformal learning which aims at empowering people in both organisations, as well as incidental learning that occurred through interaction with each other at an unconscious level. Both these forms of learning were not isolated from the influence of power.

This study concludes by recommending certain principles, to guide a community-business partnership. Recommendations relate to:

- The nature of an ideal partnership
- Enhancing factors that promote a partnership
- Mitigating factors that inhibit a partnership
- Achieving the benefit from nonformal and incidental learning within community-business partnerships

Key words/ terms: Partnerships, Corporate Social Responsibility, Power, Social capital, Nonformal and Incidental Learning.

TABLE OF CONTENTS

Chapter One - Introduction 1

Introduction 1

Purpose of research 3

Research questions 3

Scope 3

Outline of the Literature Review 4

Theme One: The nature of a community-business partnership 5

Theme Two: Factors that promote and inhibit community-business partnerships 7

The role of power 7

Social Capital 8

Theme Three: Learning within community-business partnerships 8

Power in adult learning 9

Research design 11

Limitations 12

Assumptions 12

Outline of the research report 13

Chapter Two – Literature Review 14

Introduction 14

Theme One: The nature of community-business partnerships 14

Theme Two: Factors that promote and inhibit community-business partnerships. 19

The role of power in community-business partnerships 20

The implications of social capital for community-business partnerships. 21

Theme Three: Learning within community-business partnerships 27

Forms of adult learning 27

The role of power in adult learning 31
Conclusion 33

Chapter Three – Research Design 35
Introduction 35
Research design 36
Research Paradigm 36
Methodological framework 36
Selection of cases 40
Data Collection 42
Observation 43
Interviews 45
Documents Analysis 46
Data Analysis 48
Validity, Reliability and generalisability 49
Research Bias and assumption 50
Research Ethnics 52
Conclusion 53

Chapter Four - Findings 54
Introduction 54
What is an interchange? 55
Why have I chosen to use an interchange? 55
The interchange: where, who and what? 57
What data will be used within this interchange? 58
How will the interchange work? 58
Discussion from day one 59
Discussion from day two 65
Discussion from day three 74
Conclusion 79

Chapter Five–Conclusion 80
Introduction 80
Theme One: The nature of community-business partnerships 81
Recommendations 82
Theme Two: What promotes and inhibits community-business partnerships 83
Recommendations 86
Theme Three: Learning within community-business partnership 88
Recommendations 90
Lesson learnt from the community-business partnership 91
Conclusion 93

Reference List 95

List of Appendices 103

Appendix A: *Recreating the spirit of Sophiatown*. A pamphlet that is used in order to inform people about the activities and purpose of the THMC 104
Appendix B: LRS Corporate Social Responsibility policy 108
Appendix C: Mary–voluntary worker at the THMC (extract from an interview) 112
Appendix D: Susan–employee of the THMC (extract from an interview) 115
Appendix E: Ursula–employee at LRS and member of the CSR committee (extract from an interview) 116
Appendix F: Joy–voluntary worker at the THMC (extract from an interview) 117
Appendix G: Deirdre–employee at LRS and the chairperson of the CSR committee (extract from an interview) 118
Appendix H: 28 July 2004 (extract from observation schedule) 121
Appendix I: 05 August 2004 (extract from observation schedule) 121
Appendix J: 11 August 2004 (extract from observation schedule) 122

Appendix K: 19 August 2004 (extract from observation schedule) 122
Appendix L: 24 August 2004 (extract from observation schedule) 122
Appendix M: Example of an original transcript of an interview 124
Appendix N: Example of a transcript of one day's observation in the field 129

List of Figures

Figure One: The flow of discussion amongst parties 55
Figure Two: LRS head office located in Houghton 57
Figure Three: THMC office in Triomf 57
Figure Four: Christmas corporate gifts 72
Figure Five: Women who worked at the centre 72

List of Tables

Table One: Table indicates selected documents, interviews and observations 48

List of Abbreviations

BP – Business Partner

CP – Community partner

CSI – Corporate Social Investment

CSR – Corporate Social Responsibility

LRS – Landelahni Recruitment Services

THMC – Trevor Huddleston Memorial Centre

CHAPTER ONE - INTRODUCTION

Introduction

During the years of *apartheid* many black (Coloured, Indian and African) communities suffered economic, political and social exploitation. However during this time, various international countries and faith-based organisations were involved in community development initiatives that tried to redress the negative affects of *apartheid*. Partnerships between community organisations and these various bodies were formed in order to address the needs of the local community. Most of these partnerships were based on social justice principles, the objective of which was to counteract the injustices of *apartheid*.

Unfortunately, most South African companies were not involved in these community initiatives. Alperson (1995) defines Corporate Social Investment (CSI) as a corporate/community relationship that transforms the way communities are structured and thrusts new responsibilities upon employers. According to Alperson (1995), CSI in South Africa began in a limited way in 1972, driven initially by mining houses. They created welfare funds used by the mining house magnates to sponsor philanthropies in their own name. During the 1980's to 1994 a few more companies became involved in social responsibility, although social responsibility was not a legal requirement from government.

In 1994 with the democratisation of South Africa, the new South African government encouraged social responsibility as a component for black economic growth. However, business failed to implement visible economic changes towards black empowerment and transformation. Government's first initiative was a policy, which attempted to encourage corporates to keep themselves accountable for empowerment and the development of the country. However, the economic and social changes that were required by corporate to empower and develop people and communities were not implemented. Corporate South Africa's reluctance to support transformation

forced government to move social investment from an option to a business requirement.

In 1998, to address this matter, government implemented the Employment Equity Act (EEA) and Skills Development Act (SDA). These Acts were designed to eliminate discrimination and promote fairness through empowerment and skills development of previously disadvantage people within the workplace and the community. In most industries a scorecard was introduced in order to determine whether an organisation was meeting the requirements of EEA.

Alperson's (1995) research examines CSI in South Africa. She describes how various companies selected certain approaches towards CSI within South Africa, and she also investigates different projects supported by various companies. Alperson (1995) discusses what the implications are for CSI in the future. This research, and other research, has begun to address the nature of community and business partnerships (Babacan and Gopalkrishnan, 2001), focusing on both the advantages and disadvantages of these relationships (Nchabeleng, 2000).

However, in South Africa, research to date hasn't provided much information on the working relationships and tensions shared between participating partners. Research to date has not explored the role of power and the influence of social capital on community–business partnerships in South Africa. These kinds of concerns have relevance for a partnership in the Triomf community, namely the partnership between the Trevor Huddleston Memorial Centre (THMC) and Landelahni Recruitment Services (LRS). This partnership was established in 2004 to offer recruitment support in the appointment of all new THMC employees. Partnerships between the Triomf community and business did exist before; but it seems from initial observations that these experiences were not mutually beneficial. Community members who are presently involved in developing partnerships with business have suggested the need for discussions on the nature of

partnerships, factors that promote and inhibit partnerships and forms of learning in community-business partnerships.

Purpose of the Research

The purpose of this research is to gain insight into a particular community-business partnership, namely the partnership between the Trevor Huddleston Memorial Centre and the Landelahni Recruitment Services. As part of an in-depth ethnographic study, I examine what parties involved understand this 'partnership' to mean. I also investigate the nature of the partnership agreement and who benefits from this agreement. The research addresses the strengths and the weaknesses of the partnership, placing a particular focus on the influence of power and social capital. It explores the kinds of adult learning that happen within a community-business partnership, and the ways in which these learning processes are valued. The different dynamics within the partnership are then discussed, and related to the issue of power.

Research questions

1. What is the nature of a community-business partnership?
2. What factors promote and inhibit a community-business partnership?
3. What kinds of adult learning happen within a community-business partnership?

These three questions form the basis of three themes that guide the literature review, the findings and the discussion of this study.

Scope

This research was conducted in Triomf, in the Gauteng Province of South Africa. Historically this community was a vibrant non–racial area called Sophiatown. However, in the 1950's during the years of *apartheid*, Sophiatown was classified as a 'white' area under the Group Areas Act and renamed Triomf. The impact of this was a sense of loss of community

identity by the residents. Since 1994, this community has started working to rebuild their lost community identity by engaging in community initiatives.

A step towards regaining a community identity was taken with the formation of the Trevor Huddleston Memorial Centre. Trevor Huddleston was a religious minister who worked within the Sophiatown community for many years as a community worker and developer. It is after him that the Centre was named. The primary purpose of the Centre that honours Trevor Huddleston is to assist in the development of the community and the creation of jobs. Although it has a strong political background, which challenged both government and business, it now finds itself in a position to develop a relationship with business.

Landelahni Recruitment Services decided to partner with this Centre to contribute towards the development of this local community. These two organisations form the focus of the research. Geographically the research is located between the partners' two sites namely, Triomf and Houghton. Initially I worked with the director of the Trevor Huddleston Memorial Centre as well as the person responsible for Corporate Social Responsibility (CSR) at Landelahni Recruitment Services. As the ethnographic study continued more people in both organisations became part of the study.

Outline of the literature review

My literature review is informed by the theoretical framework of critical adult education. This theoretical framework questions dominant forms of knowledge and it questions the "… status of the definitive, the certain and proven" (Usher, 1992:210). Society reflects certain attitudes, practices and beliefs. Critical adult educators challenge these attitudes, practices and beliefs, which oppress and deny the potential of people in society (Giroux, 1983:242). This critical framework will be used to discuss three themes relevant to my research. These are as follows: the nature of a community-business partnership**;** factors that promote or inhibit community-business partnerships, and learning within community-business partnerships.

Theme One: The nature of a community-business partnership

Corporate Social Investment (CSI) relationships are established between a particular community and particular business partner. Different companies have different approaches to CSI (Alperson,1995).

Alperson (1995) highlights the contributions made by corporates. Within this context, she acknowledges, but does not elaborate on the many areas where CSI did not function. She also fails to address the impact of corporate South Africa on community workers and organisations. In not addressing corporate South Africa's involvement at community level, the social transformation component in these partnerships is overlooked. Barney (2003) argues that for any community–business partnership to be effective there has to be involvement of all stakeholders. Furthermore, Alperson (1995) does not address the importance of learning for both communities and business. In addition, she does not allude to the influence of power within partnership relationships.

Global changes have had an impact on partnerships within communities. Babacan and Gopalkrishnan (2001) point out that global changes are influencing community development. These global changes are in the area of people movement, electronic and printing capabilities, technologies and information across boundaries, ideological shifts and movement of money internationally. Global influences impact on the role of governments and organisations in partnerships with communities. This leads commonly to disempowerment of community workers and activists (Babacan and Gopalkrishnan, 2001). Babacan and Gopalkrishnan (2001:3) argue that the reason for this disempowerment is because "those who have resources have power over others. This power can be used to exclude others and to set up structures that perpetuate oppression in society". Community partnerships cannot therefore be isolated from economic, social and political influences.

Babacan and Gopalkrishnan (2001) however neglect the positive impact and the constructive role that governments and organisations have played in

facilitating partnerships. These authors do not mention the struggles that governments and organisations have had in meeting certain objectives. Some of these objectives have been the creation of better communities through Corporate Social Investment, as well as alleviating poverty and illiteracy. In addition, the authors do not acknowledge government's and organisations' views on how they see the impact of globalisation on partnerships and their contributions.

Nchabeleng (2000) has researched partnerships in the South African context. She (2000:8) distinguishes differences in the definition of the word 'partnership'. She defines partnership as 'developmental' stating that "developmental partnerships emerge from the realisation that people and organisations can (and should) learn, develop and change, while delivering against their goals".

Nchabeleng discusses the process of conceptualising partnerships, and acknowledging role players. She recognises the impact of such relationships on societal and organisational change, and stresses the need to create a system that facilitates the process of establishing partnerships. Another aspect she stresses is the need to evaluate collaborations and possible partnerships. Finally, Nchabeleng discusses issues of maintaining and managing relationships within partnerships. Nchabeleng's work offers great insights to community workers, such as myself.

However, Nchabeleng has not recognised the impact and the influence of *apartheid* and capitalism on the formation of partnerships in South Africa. For example, evidence of *apartheid* can be observed in the high level of illiteracy amongst older black communities. Ansari and Phillips (2001) observe how illiteracy has negatively influenced partnerships in communities between the health department and community members.

One community member observed that

> most people are illiterate, when we tell them about [partnerships] they do not listen [understand], if education [literacy] be given to them, maybe they will come and attend the forum, if we can teach this people, then we will have more representation.
>
> (community members,cited in Ansari and Phillips,2001:122)

Nchabeleng argues that if the partnership does not bring about societal change, then the partnership has failed. Nchabeleng (2000:22) also examines the advantages of partnerships on the development of individuals through their experiences. Darkenwald and Merriam (1982:48) support this perspective by pointing out that "for those who see the aim of adult education as personal development, the source of knowledge lies in experience itself".

Theme Two: Factors that promote or inhibit community-business partnerships.

When considering factors that promote and inhibit community-business, one must consider the influence and role of power in partnerships, and the implications of social capital for community-business partnerships.

The role of power

Power finds expression in different ways. Categories such as race, gender, and class offer a particular expression of power. Critical and mainstream theorists understand power to be in the hands of a person, or a group at a particular time. Thereafter it may be transferred or shifted to other people or groups (Kilgore, 2001). Power is viewed as a possession which is in the hands of some, but not others.

People who follow a Foucauldian understanding of power argue that power is circular and cannot be located in the hands of one person or a group at any time. Power is a process in which people are involved, and to which

people respond. Power therefore is fluid and circulates within the relationships amongst people (Foucault,1980).

One's understanding of power can promote or inhibit a community-business partnership. I believe that if power is understood to be a possession in the hands of one partner, the partnership might be inhibited, because one partner may be dominated by another partner. I believe that if power is understood to be circular in nature, the partnership can be promoted, because each partner will have some form of power, which allows them to negotiate, fostering more equal relationships between partners.

Social capital

Social capital has been defined in many different ways. Bourdieu believes social capital to be a network of power and duty, which comes from belonging to a group (Castle et al., 2002). Putnam believes that social capital builds on networks, norms and trust that exist amongst people within a community or organisation (Putnam, cited in Mubangizi, 2003).

Coleman (1988) believes that social capital is demonstrated in three forms. According to him the first form of social capital is demonstrated in feelings of trust and reciprocal assistance. The second form of social capital is in the information channels found in social relationships, which are accessed in order to facilitate joint action. The third form of social capital is based on norms and values that are upheld in the interest of the common good (Coleman,1988). A presence of social capital in a community-business partnership promotes the partnership. And conversely, a lack of social capital in community-business partnerships may inhibit the partnership.

Theme Three: Learning within community-business partnerships

Adult learning is characterised by three forms of learning. The first form is known as formal learning which occurs within a formal institution or setting where objectives are set and directed by an educational agent (Coombs,1989). The second form is known as nonformal learning, and occurs

outside the formal system. Its main focus is on social inequalities and seeks to raise the consciousness of participants towards social action (Coombs, 1989:70). The third form is known as incidental learning or informal learning which occurs as a by product of people's interaction with each other and their environment, for example, watching television, organisational tasks and workshops (Marsick et.al, cited in Merriam, 2001). All three forms of adult learning are not isolated from the role of power.

Power in adult learning

Johnson–Bailey and Cervero (1997:1) state that "facilitation does not occur on a neutral stage, but in the real world of hierarchical power relationships amongst all of the adult teachers and learners". They argue that adult educators should be aware of and negotiate the impact of classroom power dynamics (Johnson–Bailey and Cervero,1997).

Johnson–Bailey and Cervero (1997) conducted a qualitative comparative case study examining the issues of power dynamics in two graduate courses. After the completion of the course, both teachers interviewed one another concerning power dynamics in their classes. Thereafter, in the final session they swapped their students and conducted interviews around the issues of power (Johnson–Bailey and Cervero,1997).

The facilitators engaged the students through experiential learning, which takes cognisance of learner's experiences (Jarvis et al.,1998). The initial findings indicated that all of the students within the learning environments identified power dynamics. Facilitators were not detached from the influences of their backgrounds as they entered the classroom. Finally, the authors admitted that, although they were aware of the influence of power dynamics, which is a very complex idea, more research has to be conducted for a clearer understanding to be developed (Johnson–Bailey and Cervero,1997).

Clearly there is a difference between an academic and community environment with regards to learning. However, concepts pertaining to power dynamics in learning have much in common in the two contexts. Deshler and Grudens–Schuck (2000:607) point out that "knowledge construction is never neutral". Therefore, as a researcher, it has been important for me to be aware of the power, that I, and other stakeholders in the community–business partnership bring to the sphere of learning. My research has attempted to take cognisance of how learning occurs between community–business partnerships and which power dynamics are at play. Adult education principles take power dynamics into account by highlighting the important role of collaboration and facilitation of adult learners in what should be learnt (Brookfield,1986). Learners are encouraged to be co-constructors of meaning, and thus assume some power to transform themselves and society. Funders and organisations do not seem to embrace learning that takes into consideration both individual and societal transformation (Darkenwald and Merriam,1982). I believe this is an imperative within the context of partnerships in community development.

Although the themes mentioned above have identified the need for consultation and collaboration with all stakeholders, there are still a number of concerns which have not been addressed. First, the mutually beneficial cooperative nature of partnerships has received little attention. Secondly, factors that promote and inhibit community-business partnerships have not been analysed, and neither has there been a focus on the role of power and social capital in community-business partnerships. Finally, scant attention has been paid to how partners identify different forms of adult learning within a community-business partnership, and the impact of power on learning. In this research I will attempt to address these issues in the community-business partnership in Triomf.

The three themes highlighted in this chapter are important to community-business relationships in South Africa and are influenced by beliefs, attitudes and practices of leading ideologies. Critical adult education

provides us with a resource to both criticise and to change dominant beliefs, attitudes and practices. Tierney (1994:99) and others argue that critical education theorists do not only conduct research to gain understanding, but 'instead they struggle to investigate how individuals and groups might be better able to change their situations'. This ethnographic study allows the researcher to apply a critical perspective as the researcher observes this community-business collaboration within a *post–apartheid* capitalistic context.

Research design

Ethnography is a method of research traditionally used by anthropologists to study peoples and their cultures (Merriam and Simpson, 1984). Ethnographic research according to Cohen and Manion (1994) is located within a qualitative framework. Blaxter et al., (1996) state that

> qualitative research is concerned with collecting and analysing information in as many forms, chiefly non–numeric. It tends to focus on exploring, in as much detail as possible, smaller numbers of instances or examples which are seen as being interesting or illuminating, and aims to achieve 'depth' rather than 'breadth'.
>
> (Blaxter et al., 1996: 60–61)

Cuff et al, (1998: 162) state that an ethnography describes and analyses, "the way people decide 'what is really going on' and 'what has really happened', whatever these may be". I used an ethnographic study of the community-business partnership to collect my data. Ethnographic data is collected primarily through the researcher who is identified as the conduit for data collection (Hammersley and Atkinson,1983). The researcher enters into the field in order to conduct research and collect data.

There are five techniques that can be used by the ethnographer to collect data. The five data collecting tools commonly used in this type of investigation are observation, interview, document analysis, life history and

investigator's diaries. The techniques that I have used for my research are observations, interviews and document analysis.

Ethnography provides the basis for triangulation in which data of different techniques can be systematically compared, thus making the research more valid.

Limitations

Every study has certain limitations. The first limitation experienced was the amount of time I was able to afford the study. I spent 16 hours per week, from the beginning of July to the end of November 2004. I believe that had I spent longer, in the context, I would have gained more insight into issues. With regard to my first limitation, I had initially agreed with both organisations that my study was limited by a time frame and that the insight into the issues would be guided by that agreed time frame. My second limitation was my own bias. My bias on many occasions informed my perceptions of the partnership and the direction that the partnership should take. In the initial discussions with the two organisations, I had also informed both organisations about my own bias regarding partnerships.

Assumptions

In qualitative research it is important for the reader to know the researchers assumptions because they assist the reader to identify the researchers' bias. These assumptions may impact negatively on the research, however they need not determine the results. There are four assumptions that I had regarding community-business partnerships. Some of these assumptions were challenged over the course of this study, but it is nevertheless important to state what they were. I assumed that these partnerships are important in the empowerment and development of people. I also assumed power to be in the hands of one partner, and that the other partner needed to access that power. Furthermore, I assumed that social capital was the only capital needed in order to develop effective partnerships. Finally, I

assumed that people can learn from one another as individuals as well as from different organisations.

Outline of the research report

My research report is divided into five chapters.

Chapter One has provided an overview of the study, setting out the research problem, the aims of the research, rationale and my research questions.

Chapter Two critically reviews the literature relevant to the study. I explore competing theoretical perspectives on partnerships that have emerged from the literature. I also present a critical review of Corporate Social Responsibility, and I critically review literature related to knowledge that partners may bring to a partnership.

Chapter Three presents an explanation of the research design including the rationale for selecting a qualitative research paradigm and an ethnographic study. It addresses the choice of methods, as well as the way in which the research tools were designed and used to interpret observations.

Chapter Four draws on the observations made during the five months of fieldwork, during which time I observed the community-business partnership between the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services. In addition to observations conducted, the fieldwork also provided me with an opportunity to investigate documents and interview participants and record my observations.

Chapter Five provides an interpretation of the observations made in the ethnographic study. The discussion is based on the findings presented in Chapter Four. This chapter also presents recommendations regarding community-business partnerships.

CHAPTER 2 – LITERATURE REVIEW

Introduction

Currently in South Africa diverse partnerships are being formed. These partnerships exist between government and community, government and business, and community and business. The concern of this study is to develop a better understanding of a community-business partnership in Triomf.

The following questions have guided the literature review:

- What is the nature of a community-business partnership?
- What factors promote and inhibit a community-business partnership?
- What kinds of adult learning happen within a community-business partnership?

This chapter will investigate the literature relevant to my study. My literature review is contextualised within the theoretical framework of critical adult education (Giroux,1983). I have selected three themes. Theme one explores the nature of a community-business partnership. Theme two presents a discussion on power and social capital which will provide a framework for understanding how community-business partnerships are promoted or inhibited. Finally, theme three offers a discussion on possible kinds of learning within community-business partnerships addressing formal learning, nonformal learning and informal or incidental learning and the role of power in adult education.

Theme one: The nature of community-business partnerships

The nature of a community-business partnership is influenced by a number of issues. In this section, I will address two issues impacting on the nature of these partnerships. The first issue concerns developing an understanding of Corporate Social Responsibility. The second issue concerns the nature of community-business partnerships, and their relationship to global changes. Finally, this section will discuss how the South African context impacts on the nature of community-business partnerships.

A partnership is defined as a "joint action of more than one party or stakeholder" (Fowler and Fowler, 1990:868). A community-business partnership is formed between two partners, namely, a local community and a corporate organisation. These partnerships, located in communities, have a range of aims, from educational programmes to community projects (Packer, Rebecca and Beare, 2002). Community-business partnerships often incorporate a business component so that employees can contribute to the community through their business knowledge or skills.

However, community-business partnerships can be understood in different ways. Alperson (1995:3) defines a Corporate Social Investment (CSI) partnership as a corporate/community relationship, transforming the way communities are structured and thrusting new responsibility upon employers. Hamann and Acutt (2003:255) state that community-business partnerships include a Corporate Social Responsibility (CSR) component, with private companies as potentially important development agents, particularly when they partner with under resourced communities.

In this research report, I will refer to the relationship between community-business partners as 'CSR' (although CSR is also sometimes referred to as 'CSI') I believe that the business partner is a developmental agent within the community, and that CSR should be a key focus of community-business partnerships. Nchabeleng also, defines partnerships as 'developmental'. She states that developmental partnerships emerge from the interaction of people and organisations, while achieving specific goals that are set (Nchabeleng, 2000:8).

Alperson's research assists in developing an understanding of CSI in community–business partnerships in South Africa (Alperson,1995). According to Alperson, CSI only began in 1972 and was driven initially by mining houses. They created welfare funds used by the mining house magnates to sponsor philanthropies in their own name. Most of the companies in South

Africa did not have CSI as a priority. And the companies that were involved in CSI, made minimal contributions.

Babacan and Gopalkrishnan (2001) point out that global changes influence CSI partnerships that are being formed. These global changes are in the area of people movement, electronic and printing capabilities, technologies and information across boundaries, ideological shifts and movement of money internationally. Babacan and Gopalkrishnan (2001) believe that these changes affect community-business partnerships negatively. According to them, partnerships are unequal as most of the resources are in the hands of corporates and not in communities.

Babacan and Gopalkrishnan (2001) maintain that in order to prevent implicit oppression, a restructuring of community partnerships has to take into consideration the changes that are taking place globally. Such a restructuring should be inclusive of the needs and desires of local communities. An effective partnership between community and business should take into consideration the context of the local community as well as the changes that are occurring globally. In addition, stakeholders in partnerships should renegotiate through consultation and collaborations, for example, how funding is administered within a community-business partnership.

Babacan and Gopalkrishnan (2001) also claim that the nature of maintaining the relationships between partners can lead to the disempowerment of some community workers and activists. They argue that the reason for this potential disempowerment is that "those who have resources, have power over others" (Babacan and Gopalkrishnan, 2001:3). This happens when companies with financial resources determine which activities a community should embark on. Power can be used to exclude others and to set up structures that perpetuate oppression in society. From this perspective, power seems to be understood as located in one central place - in the hands of the company's financial resources.

However, Babacan and Gopalkrishnan's (2001) discussion does not mention the positive contributions of corporations in community-business partnerships. Hamann and Acutt (2003) believe that business has an important role to play within the community. They state that

> from a civil society perspective, partnerships can be beneficial because business has important resources and capabilities that can, and should, be harnessed for development purposes. Infrastructure required by a new mine in a remote area, for instance, could also contribute significantly to provision of services such as electricity and water to local settlements.
> (Hamann and Acutt, 2003: 261)

Presently, an example of contribution by business can be seen in the Limpopo Province, where De Beers is using their infrastructure to assist the local community with education.

But, the major role of communities in partnership with corporations is to resist forms of disempowerment, economic rationalism and fragmentation (Babacan and Gopalkrishnan, 2001:4). Community partnerships by nature, are not isolated from economic, social and political influences (Thomas and Harries–Jerkins,1975).

In South Africa there are two approaches to CSR. The first approach to CSR is based on the belief that the corporate South Africa should drive the process of social responsibility. Alperson (1995) shows how corporates in South Africa joined hands with each other in order to determine the social responsibility strategy for the country. They formed an organisation called the Southern Africa Grantmakers Association. This organisation would facilitate all the funds that would be used in various organisations.

The second approach to CSR in South Africa is based on the belief that partnerships should be characterised by the participation of communities, who are committed to development. In not addressing and involving corporate South Africa at the community level, the social transformation component in these partnerships is lost. Barney (2003:263) argues that "for

any community–business partnership to be effective there has to be involvement of all stakeholders". A lack of involvement of any stakeholder negatively affects the nature of the partnership. Community-business partnerships will be more successful with participation of both partners. The nature of participation in community-business partnership is closely linked to the development of CSR or the failure of CSR (for example, if either stakeholder believed that they were not participating in the upliftment of the people in Triomf, the partnership would not have continued.)

Darkenwald and Merriam states that the "source of knowledge lies in experience itself" (1982:48). Nchabeleng (2000) argues that if the experiences in partnership do not bring about positive societal change then the partnership has failed. Nchabeleng (2000:22) states that experience will develop the knowledge that individuals need to create better partnerships.

However, experience in partnership does not per se lead to learning. Learning in partnerships is a holistic process. Kolb (1984) in his theory of experiential learning identifies four stages necessary to complete the learning cycle. *Concrete experience* is the stage at which learners actually engage in the learning experience. After *reflecting* on that experience, they will *formulate abstract generalisations* that are based on their reflections of the concrete experience. They will then *experiment* to explore the validity and implications of their generalisations and enter a new *experience* informed by reflection, conceptualisation and experimentation. Learning in community-business partnerships will be more successful when all the stages of Kolb's experiential learning are incorporated. In this way experience, together with the other components of Kolb's theory, can become beneficial to community-business partnerships.

When considering partnerships, it is also important to consider the socio-economic context in which a partnership plays out. Nchabeleng's approach does not give explicit attention to how socio-economic disparities caused by *apartheid* and capitalism affect partnerships and the way they develop.

Within community-business partnerships, stakeholders need to recognise that there could be various forms of socio–economic disparities present within their partnership. These disparities will influence the nature of the relationship between the partners. The background of each partner may determine how they will make decisions and how they will interact with each other. For example, the community partner may be inclined historically to allow the corporate partner to dominate the decision making process.

CSR in South Africa cannot be isolated from the socio-economic disparities and the involvement of both partners. One of the results of *apartheid* is a high level of illiteracy amongst 'black people'. A high level of illiteracy has a negative impact on partnerships. Ansari and Phillips (2001:122) observe how illiteracy has negatively influenced partnerships in communities between the health department and community members. The partnership was negatively influenced in that a lack of literacy prevented people from understanding documents and implementing certain actions. This suggests that the development of partnerships in South Africa should take into consideration the role of socio–economic context of each community which has an impact on the nature of the partnership.

The nature of an ideal community-business partnership is one where a mutually beneficial cooperative relationship exists (Hamann and Acutt, 2003). The nature of any partnership is influenced by both global and local changes. These changes may be related to finances, experiences and social economic disparities. I believe that understanding the nature of the partnership can contribute to the sustainability of the partnership. The nature of the partnership has to be discussed and monitored by both the community and business.

Theme two: Factors that promote or inhibit partnerships

In attempting to understand what promotes or inhibits partnerships, two perspectives will be addressed. The first perspective will look at the role of

power in partnerships. The second perspective will discuss the implications of social capital in partnerships.

The role of power in community-business partnerships

Power is understood in different ways. Power may be viewed as a possession located in the hands of a few people, usually the elite. Kilgore (2001:57) describes this kind of power as power which "tends to flow from a central or higher source like the state, and primarily is exercised by repressing those outside the centre". From this perspective power is seen as a form of domination by one group over another group.

Power can also be viewed as circular and fluid within relationships between people. According to Foucault power "is never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth" (Foucault, 1980:98). He understands and defines power as being intertwined in a network of relationships that circulate in nature. He views power as a process in which people participate and within which people are positioned.

It is important to note that power in community-business collaborations may be understood in either of the ways discussed above. I will, however take the position that power is fluid, rather than static or possessed by only a few. Kilgore (2001) maintains that from a post-modern perspective, this kind of understanding means that power is not manipulated by one individual or group, but rather is present in the relationships among them. Brookfield (2001:5) agrees with Foucault that a "top-down analysis [of power] is too deterministic and gives far too much weight to a dominant group's ability to force the world to behave as it wishes".

To Foucault, "power reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (1980:39). Foucault conceptualises power as a network of relations and discourses, which takes hostage both of the advantaged and disadvantaged alike in its web (Hardy and Leiba

O'Sullivan,1998). Awareness by both community and business stakeholders of this intertwined nature of power may promote a better working relationship. Community-business partners may come to realise that power exists between partners irrespective of the circumstances.

Power is negotiated as people understand their circumstances and choose appropriate action. Changing our understanding of our circumstances leads to action. Freire defines 'critical consciousness' of the oppressed as "an understanding of their circumstances and the social environment that leads to action" (cited in Rowlands, 1993:103) The actions are referred to as our resistance to what we believe to be wrong. Brookfield (2001) believes that resistance is central to negotiating and understanding power relationships. Critical consciousness and action allow us to choose our responses to the circulation of power in a network of relationships. In South Africa, oppressed people's awareness of oppression led them to action against the *apartheid* government. Partners have to be conscious of possible domination by either partner. Such a consciousness can lead to the shifting of power. Therefore, criticality promotes partnerships while lack of criticality weakens partnerships.

To conclude this section, I would like to restate my views on power in community-business partnerships. I believe that in community-business associations, power should be viewed as circular and not as one group having all the power. For example, one form of power is the knowledge that community organisations have regarding mobilisation. While another form of power in business could be in the form of resources. In both these situations, the organisations should acknowledge and regulate these forms of power for the partnership.

The implications of social capital for community-business partnerships

The concept of 'community' has been widely discussed and researched. Some researchers define 'community' geographically, by the geographical area representing a certain group's shared interest (Wallis,1998). Other researchers understand 'community' to be limited to the shared interest of

people coming together, regardless of where they are geographically, e.g. the 'gay community'. Cohen (1982;1985) argues that communities are best defined as 'communities of meaning'; in that "community plays a crucial role in generating people's sense of belonging" (Crow and Allan, 1994:6).

However, I would like to draw on Cohen's definition of community. He defines community as,

> members of a group [who] have something in common with each other, and the thing held in common distinguishes them in a significant way from the members of other possible groups.
>
> (1985:12)

It is this understanding of community that I believe best connects with idea of social capital.

Social capital, according to Bourdieu, is a network of power and duty, which comes from belonging to a group, which provides members with access to collectively owned resources (Castle et. al., 2002). Putnam defines social capital in terms of building networks, norms and trust within organisations and communities (Putnam, cited in Mubangizi, 2003:141). Putnam understands social capital as a resource that individuals or a group of people possess or fail to possess. We have to acknowledge that the idea of social capital is complex and that there are no consistent definitions of the term (Storberg, 2002).

However, Coleman's (1988) notion of social capital is useful for this study. He identifies social capital as people working together to accomplish a task. Social capital contributes to people's or institutions' capacities to act within relationships between stakeholders. He mentions three forms of social capital and understands social capital to be defined by its functions.

The first form of social capital is understood as feelings of trust and reciprocal assistance. As a result of the trust, people give assistance to one

other with the aim that at a later stage the assistance will be returned (Coleman,1988).

In relation to Coleman's first form of social capital, partnerships have to be formed based on trust and obligations within a social context. This form of social capital relies on two elements - trustworthiness of the social environment, which means that obligations will be repaid, and the actual extent of obligations held. For example, if a community partner decides to enter into a joint venture involving finances by a corporate partner, the corporate partner should be obligated to pay the agreed amount. Without a high degree of trustworthiness among the partners, the joint venture could not take place. If the community partner believed that the business partner would not pay, the relationship would be jeopardised. As the political scientist Judith Gruber found in her study of growth management processes in California, success was often determined by the ability of stakeholders to work together, which in turn required trust and co-operation, in other words, social capital (Judith Gruber, cited in Potapchuk,1999).

The second form of social capital exists in the form of information channels within social relationships. These are accessed so that information can facilitate action. One method in which information can be accessed is through the use of social relations that are maintained for other purposes. An example of this, as described by Coleman, describes women, who while interested in fashion, were not interested in being on the leading edge of fashion. These women used friends, whom they knew followed the latest trends in fashion, as sources of information (Coleman,1998).

This second form of social capital could be present within community-business partnerships. The community might, for example, need to access the business partner's network of companies to access companies who market products. Information about the marketing companies can be acquired from the business partner. In this way, the community partner

saves time searching for information by using the business partners' information about marketing companies.

The third form of social capital is norms and values that are upheld in the interest of the common good as opposed to the self–interest of individuals. Coleman states that "when a norm exists and is effective, it constitutes a powerful, through sometimes fragile, form of social capital" (Coleman, 1988:104). An example of one such effective norm is the social norm that prevents crime, which in turn makes it easier for people to walk around at night.

The third form of social capital is based on shared norms and values. Wallis (1998:7) states that "partnering relates to shared values and mutual trust". The question of whom to partner with is thus a crucial question. Wallis (1998) further argues that shared value is important to a partnership. He even recommends not working with a potential partner if they do not share the same norms and values. Shared norms and values by both partners in a partnership, facilitates the common good of a project, setting it apart from the self-interest of both organisations.

The above discussion has attempted to show that the three forms of social capital discussed, can contribute effectively to community-business partnerships. I have argued that social capital can provide partners with a different way of thinking about community-business partnerships. In not considering the use of social capital in partnerships, partners are inclined to negate the value of trust and reciprocal assistance. In addition, partnerships lacking in social capital may not have access to information from their partners. Furthermore, the absence of social capital may lead to partnerships without shared values and mutual trust to guide their relationship.

Coleman (1988) states that the sacrifice for the greater good in the community is known as the 'public goods' aspect of social capital. In other

words, social capital is viewed as beneficial to the community as a whole, rather than just to the individual. This differentiates social capital from other forms of capital such as economic and human capital. Social capital benefits the individual both privately as well as publicly. At a private level, individuals feel a sense of belonging. Also, at public level, individuals contribute to the development of the community. According to this definition, the failure to possess social capital is not beneficial to the community. The presence of social capital promotes a better working relationship between partners within a community-business partnership.

Mubangizi (2003:141), based her research in rural South Africa, and describes various forms of capital: human capital (skills, knowledge, ability to work), natural capital (land, water, minerals, living creatures), financial capital (savings, cash, reliable money inflows), physical capital (infrastructure, services) and social capital. Mubangizi (2003) states that one could have all the forms of capital listed above, but these capitals could not accomplish goals in the community without social capital. Lowry identifies social capital as necessary to develop human capital (Lowry, cited in Storberg, 2002). Social capital acts as the 'glue' when working with marginalised groups and communities.

Mubangizi (2003) states that social capital is not very different from the concept '*ubuntu'* – a South African term for humanity, caring, sharing and being in harmony with all creation. Campbell (2003:39) discusses how "residents of communities with a high level of social capital are most likely to have a high level of perceived control over their everyday life". Social capital, like *ubuntu*, promotes co-operation. This co-operation between individuals is based on trust. Social capital is not as tangible as other forms of capital, existing in the relations among persons.

However, there are a few concerns about the use of social capital. Some schools of thought raise the concern that social capital may be understood as the only solution in developing communities, organisations, individuals,

and community-business partnerships (De Filippis, 2001). The concern here is that if one focuses only on social capital, it could inhibit a partnership as other forms of capital have a direct impact on social capital (Coleman,1988). Social capital cannot work effectively in isolation from other forms of capital. For example, if a community has a high level of social capital in an area which has poor physical capital (infrastructure), it may be more difficult for people to meet, thus limiting the development of social capital. Social capital is enhanced if financial capital is available to initiate and sustain certain projects.

Related to this, De Filippis (2001) argues that a discussion of social capital is limited by the absence of simultaneous discussion of economic capital.

> [F]or *social capital* to have any meaning, it must remain connected to the production and reproduction of capital in society. … [I]t is the role of social capital in community *economic* development that should be of greatest importance to community development practitioners.
>
> De Filippis (2001:791)

As community development practitioners, the development of economic sustainability is crucial in changing the lives and environment of the poor and oppressed. The lack of facilitation of the different capitals, in conjunction with social capital, will inhibit community-business partnerships.

Another major concern regarding social capital is how we can measure it and how long it will it take to be measured (Wallis,1998). The issue of measurement is important as, unlike other forms of capital, social capital is not tangible, and therefore it is difficult to measure.

Finally, another critique of social capital is that when social networks are viewed as beneficial, power relations may be ignored. Power relations are

inherent within group relations, and not acknowledging this may inhibit a partnership.

Social capital provides an important lens for understanding community-business partnerships. Social capital may be viewed by community-business partnerships as an integral and valuable part of partnerships. Community and business partners should be aware of the factors that promote or inhibit partnerships. Power may be viewed as being a possession held by a group as dynamic force, or circulating amongst people within a partnership. Seeing power as circular between partners can help to promote a stronger partnership. A partnership may be inhibited if power is seen to be in the hands of only one group. Social capital promotes community-business partnerships. However, an exclusive focus on social capital, apart from other forms of capital, may inhibit a partnership. There will always be factors that will promote and inhibit partnerships. I believe that both partners should be aware of those factors in order to work together and to remain focussed on the objectives of the partnership. Factors that promote and inhibit partnerships are not static and will come from within and outside of the community-business partnership.

Theme three: Learning within community-business partnerships

Within community-business partnerships, different forms of adult learning will occur. In order to understand partnerships better I will discuss three forms of learning: formal learning, nonformal learning, and informal or incidental learning. Thereafter, I will investigate the influence that power has on adult learning in a community-business context. This research will attempt to understand the various forms of adult learning and the influence of power on these.

Forms of adult learning

There are three forms of learning that occur in adult education: formal, nonformal and informal learning (Coombs,1989;Brookfield,1986). Formal learning occurs in formal institutions or settings where objectives are set

and directed by an educational agent. Fasokun et al, (2005:36) note that "formal learning is regarded as intentional learning. This is because it is planned, structured and organised within specific time frames and locations and a planned curriculum". Coombs (1989) states that formal learning is that which is institutionalised, usually as part of an existing system. Further education and training, technical schools, literacy programmes attached to high schools, and government training programmes are a few examples.

The second category of adult learning is known as nonformal adult learning. Nonformal learning occurs outside the formal system. Generally, it is less structured, more flexible and more responsive to localised needs. Its main focus is on social inequalities and often seeks to raise the consciousness of participants towards social action (Coombs, 1989:170). Jones (1997:3) discusses nonformal learning in terms of helping adult participants see the factors determining their powerlessness and in turn, assisting them "in challenging the belief systems and social structures which disempower them, through the development of analytical and technical skills which they can bring in their life situations". Freire (1970) and La Belle (2000) note that nonformal learning was often the centre strategy for change, empowerment, social-economic progress for the poor and disenfranchised in Latin America.

Nonformal learning is characterised by grassroots participation within community based development projects. Bock and Bock (1989) suggest that in order for nonformal learning to be more effective there has to be greater national support, but without diluting grassroots participation. They suggest that top-down and bottom-up organisation should work together so that nonformal learning is enhanced. The combination of top-down and bottom up organisations may better be suited to accommodate unique geographical and cultural differences. Merriam and Brockett (1997:171) state that "it may also empower the poor clients of nonformal education to participate in those decisions which are critical to their well-being".

One of the concerns of nonformal learning is that it may not be sustainable. Merriam and Brockett (1997:208) state that minimal financial investment and training of staff limits the sustainability of nonformal learning. In addition, there is a perception that nonformal learning is seen as marginal to 'real' learning and therefore not important.

The third form of learning is known as informal or incidental learning. This form of adult education is "the spontaneous, unstructured learning that goes on daily in the home and neighborhood, behind the school and on the playing field, in the workplace, market, library and museum, and through the various mass media" (Merriam and Brockett, 1997:171). According to Smith (1999), informal learning or incidental learning are words that are closely related and yet distinct. Marsick et al, (2001) highlights this distinction. According to them, informal learning is

> a category that includes incidental learning, which may occur in institutions, but it is not typically classroom-based or highly structured, and the control of learning rests primarily in the hands of the learner. Informal learning can be deliberately encouraged by an organisation or it can take place despite an environment not highly conducive to learning.
>
> (Marsick et al., cited in Merriam, 2001)

Incidental learning is defined as

> a byproduct of some other activity, such as task accomplishment, interpersonal interaction, sensing the organisational culture, trial-error experimentation, or even formal learning. Incidental learning almost always takes place although people are not always conscious of it.
>
> (Marsick et al., cited in Merriam, 2001)

For the purpose of this research, I will only use the term incidental learning which refers to informal learning as well. Examples of incidental learning are the hidden agenda of a political system, or an organisation learning from mistakes, or the exchange of ideas (Marsick et al., 2001). These things are not taught, they are leant incidentally. Coombs (1989) suggests that nations should attempt to enrich their informal learning environments. In other

areas in the world this is accomplished through the education of parents, through the increasing availability of books, magazines, and newspapers, and through radio, television, film, and computers.

Field (2004) argues that some writers have challenged the value of incidental learning. Although Marsick et al, (2001) supports the use of incidental learning, they claim that this type of learning is based on one's personal experience and one's position in society. Because incidental learning is unstructured, when an error occurs, the error cannot be addressed as people are influenced by their own needs, assumptions and values that frame their perceptions.

When people learn in their workplaces or in community-business partnerships or other social settings, their interpretation of a situation and consequent action are highly influenced by social and cultural norms of others. Generally, people do not deeply question their own or others views on an interpretation of an issue. In addition, power dynamics may further influence the way in which people understand an event. "These issues make it imperative that we teach adult learners strategies to make this kind of learning both more visible and more rigorous" (Marsick et al., 2001:31)

The three forms of adult learning discussed above are beneficial for community-business partnerships. However, in most community-business partnerships the forms of adult learning that take place most commonly are nonformal and incidental learning. Although learning occurs nonformally, adults are also learning incidentally and are also influenced by what they have learnt formally. Adult education has been understood as separate learning forms. However, I agree with Coombs (1989) who states that although he has promoted the distinction between formal, nonformal education, and incidental learning, it is important to recognise that these forms are not always as discrete as the categories would suggest. According to me, learning within community-business partnerships should be a mixture of all three forms of learning as this enhances the partnership.

In this section, I have highlighted various forms of learning that occur in community-business partnerships. I have noted that learning within community-business partnerships is likely to be dominated by nonformal and incidental learning. However, formal learning will also influence learning and the learning context.

The role of power in adult learning

Whenever learning takes place there will be power relationships. Johnson–Bailey and Cervero (1997:1) state that "facilitation does not occur on a neutral stage, but in the real world of hierarchical power relationships amongst all of the adult teachers and learners". Within in a capitalist society, social, political and economic factors create a power dynamic, which enforces certain hierarchical power relationships and structures. These hierarchical relations of power will also be present within adult learning, influencing the relationships between men and women, rich and poor and black and white. Johnson–Bailey and Cervero point out that the purpose of facilitation is to provide adult learners with the possible ability to negotiate the impact of classroom power dynamics (1997: 2).

To support their argument, Johnson-Bailey and Cervero examined power dynamics in two graduate courses. After the completion of the course, both teachers interviewed one another concerning power dynamics in their classes. In the final session they swapped their students and conducted interviews around the issues of power (Johnson–Bailey and Cervero, 1997:5). The initial findings indicated that all of the students within the learning environments identified power dynamics between the teachers and the learners. Because facilitators were not detached from their socio-economic backgrounds, as they entered the classroom, there was a direct consequence on learning. The authors admitted that, although they were aware of the influence of power dynamics, more research needed to be conducted for clearer understanding of the relationship between power dynamics and adult learning. Clearly there is a difference in learning in an academic as opposed to community environment. However, some form of

power dynamics exists when *any* learning occurs, whether this is in a classroom or in a partnership.

Kilgore (2001) argues that learning is a process of receiving and creating communicative messages or discourses about the social world. As learning occurs, knowledge is shared. In joint ventures, a learner will be influenced by partners' social-economic backgrounds, as well as their class, gender and race and where they have been educated. Hardy and Leiba O'Sullivan (1998) argue that knowledge cannot be separated from the effects of power. In the creation of knowledge, knowledge is inevitably affected by power dynamics.

Brookfield (2001) argues that power relations occur in all educational interactions, even those that are supposedly 'empowering' for adult learners. As an example, Brookfield highlights how the practice of seating of students in a circle to equalise power relations is itself imbued with power relations. Supposedly, students who are not confident and familiar with an academic culture are more comfortable in a circle, as learners and lecturers are brought together as equals. However, students within the circle may experience the circle as a place of pain and a humiliating experience. Although the lecturer and learners may be viewed as equals, the learners in the circle are aware that the gaze shifts from that of the lecturer to that of the peers. Although the facilitator may want to provide an equal environment, being under the gaze of their peers may create an environment whereby the students feel insecure. Brookfield (2001) stated that changing practices does not, then, do away with power but displaces it and reconfigures it in different ways.

Foucault states that the power of one person over another person is too deterministic (Foucault, cited in Brookfield, 2001:5). Power is circular and fluid in that adult learners have the capacity to both resist and challenge the dominant power dynamic. If power is conceived of as dynamic, and not as static, power can be seen between people, not settling anywhere. Within this context, people have the power to choose, resist and act. Therefore,

power will circulate amongst people. An understanding of the ability to choose, promotes both the partnerships and the learning that takes place inside of them, and ensures the circulation of the power.

Conclusion

In this chapter reviewing literature pertinent to community–business partnerships, I have looked at the nature of partnerships from two perspectives, a global and a local perspective. At a global level, research indicates that community-business partnerships have to be participatory. Locally, community-business partnerships are characterised by a CSR strategy. However, there has to be awareness that the CSR strategy in South Africa could be dominated by the corporates. To prevent such domination, CSR should be explicitly inclusive of both partners. The literature has highlighted that it is important to take into account that partnerships are located within a particular socio-economic context. The nature of the partnerships may be influenced by many factors such as power, social capital and how adults learn within partnerships.

Community-business partnerships can be promoted or inhibited by our understanding of power. Power can be manifested as circular or understood as being in the hands of only a few. Understanding power creates a platform for stakeholders to interact as equal partners based on shared values.

Another concept that promotes or inhibits partnerships is the presence of social capital. However, the literature cautions us against using social capital as the only reference point, encouraging us to use the concept in conjunction with other forms of capital. But even though social capital may not be tangible, it expresses itself in different forms and these different forms can assist in the understanding of the development of community-business partnerships.

I have discussed formal, nonformal and informal or incidental learning to help shed light on how adults learn in partnerships. Although, these forms

(formal, nonformal and incidental learning) are understood as separate, when learning occurs in community-business partnerships it is influenced by all three forms. However, in community-business partnerships learning is characterised by nonformal and incidental learning. When any learning occurs in community-business partnerships, the literature indicates that it may be influenced by power as opposed to learning being understood as neutral. I believe that within community-business partnerships, nonformal and incidental learning occur and are influenced by some form of power. Community-business partnerships must ensure that they are aware of the dominant forms of adult learning and the role of power on these.

The process of reviewing the literature has assisted me in determining themes to guide my exploration of a community-business partnership in Triomf. My research design sets out in the next chapter, will assist me in determining whether these themes are present or not in the partnership I have chosen to examine.

CHAPTER THREE – RESEARCH DESIGN

Introduction

The aim of this research design chapter is to set out how I conducted my research. This chapter describes how I used ethnography to examine my research topic and questions.

The following research questions guided my study, and formed the bases for discussion related to my research:

- What is the nature of a community-business partnership?
- What factors promote and inhibit a community-business partnership?
- What kinds of adult learning happen within a community-business partnership?

This chapter describes my research paradigm and the methodological framework of ethnography that has guided this study. In addition, I will discuss the selection of my cases and the purpose for that selection. Thereafter, I will highlight how ethnography makes use of the particular data collection methods, namely, observation, interviews and document analysis. This chapter will discuss not only how the data was collected but also how it was analysed through different strategies. In addition, I will address issues of validity, reliability and generalisability, researcher bias and assumptions, and research ethics.

As stated in the previous chapter, my overarching theoretical framework is guided by critical adult education theory, which has also informed my choice of research design. Ethnography allows the researcher to respect and value the opinions and contributions of the participants. Thus it honours democratic process. Ethnography as a method has allowed me to critically discuss the Trevor Huddleston Memorial Centre and the Landelahni Recruitment Services community-business partnership. In my discussion, I have focused on the nature of the partnership, the adult learning that takes place, the power relationships and the presence of social capital as a

potential asset within this community-business context. The latter two factors have been explored as factors that might promote or inhibit partnerships.

Research design

In this section, I will discuss my research paradigm and my research framework.

Research paradigm

I have located my study in a qualitative research paradigm as I observed things and people within their natural setting or in order to gain a deeper understanding of them. Qualitative research tends to focus on exploring, in as much detail as possible, smaller numbers of instances or examples, which are seen as being interesting or illuminating, it aims to achieve 'depth' rather than 'breadth'. To achieve 'depth' in an understanding of community-business partnerships I have conducted extensive fieldwork. Patton (2002:4) states that "during fieldwork, the researcher spends time in the setting of the study - a program, an organisation, a community". I spent time at the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services, thus immersing myself in the natural settings of both organisations. This assisted me in developing the depth of research that qualitative research demands.

Methodological framework

Ethnographic research, according to Patton (2002), is firmly located within a qualitative paradigm. Ethnography is a method of research that studies organisations and people in a particular cultural context. Ethnography is a method of research traditionally used by anthropologists to study peoples and their cultures (Merriam and Simpson,1984).

Ethnography can be defined in two distinct ways. First, ethnography is a set of methods and techniques used to collect data. Second, it is the written report that is the product of using ethnographic techniques. Wolcott (1988)

argues that ethnography refers to the process of research and the written account, which is understood as the product. Ethnography cannot predetermine the outcome of the research as the research is based on the experiences of the people. At the same time, researchers must note that this type of research should not over–simplify the complexity of everyday life. The purpose of my ethnography is not

> [a]fter, all, to describe one's fieldnotes or to reconstitute the anthropologist's day through a chronological collation of notes but rather to enable one's audience to understand something of interest about a corner of the world they have not experienced directly themselves.
>
> (Sanjek, 1990: 82)

My research on a community-business partnership is situated in a particular socio-cultural context. Social contexts are shaped by intentions, attitudes and beliefs of people (Hammersley and Atkinson,1983). In ethnography both techniques and texts are interpreted within a socio-cultural framework. The socio-cultural context of the Trevor Huddleston Memorial Centre is that of a previously proclaimed 'white' community that came about as a result of the forced removals due to *apartheid*. The name of the community changed from Sophiatown to Triomf, and the community changed from being a multicultural community, to being a lower middle class 'white' area. Landelahni Recruitment Services is located within the previously advantaged 'white' upper middle class community of Houghton. These two organisations are thus situated within different socio-cultural contexts, which have inevitably influenced their intentions, attitudes and beliefs on issues, such as, race and class.

Hammersley and Atkinson (1983) observe that ethnographic research is always conducted in a natural setting. In ethnography, some ethnographers refer to the natural setting as a 'field'.

> … "the field" is not so much a place as it is a particular relation between oneself and others, involving a difficult combination of commitment and disengagement, relationships and separation.
>
> (Lederman, cited in Sanjek, 1990:88)

A natural setting or field captures the meaning of everyday human activities within a particular culture. There were two natural settings; the Trevor Huddleston Memorial Centre and the Landelahni Recruitment Services.

Ethnography is flexible in that the study can be designed or redesigned (Hammersley and Atkinson,1983). The nature of the study is determined by the changes in the setting, people and the project. Therefore, it is possible to change the direction of the research, in line with the changes that are occurring. Ethnography research is not determined by a rigid conceptual or methodological framework, which demands that the research adheres to these frameworks. The theory is determined by the changes that happen within the natural setting.

One of the characteristics of ethnography is that it is labour intensive. In light of that, I managed my time effectively, allocating certain times of the week to go to each organisation alternatively. I set down plans and deadlines and ensured that I met those deadlines. Plans entailed writing up of my observations and scheduling times for my interviews so that certain aspects of my research were prioritised. This assisted me in working with the labour demands of the research in that I was constantly ensuring that each day I worked with some aspect of the research.

Ethnographic data is collected primarily through the researcher who is identified as the conduit for data collection (Hammersley and Atkinson,1983). The researcher merges into the field in order to investigate and conduct research. "Fieldwork involves entering the chosen setting, establishing rapport with the residents of that setting, maintaining some type of relationship with the subject and finally, leaving the setting" (Merriam and Simpson, 1984:104).

There are five techniques that can be used by the researcher to collect data. The five procedures commonly used in this type of investigation are observation, interview, document analysis, life history and investigator's diaries. The techniques that I have used for my research are observations, interviews and document analysis.

A critique of ethnography is that as a method it is identified and entwined with colonialism and imperialism (Jordan and Yeomans,1995). In the light of this, some Marxists believe that ethnography may support the ideology of bourgeois individualism. They argue that in some ethnographies, ethnographers do not question injustice in society or have the aim of changing society. By not questioning or taking a critical perspective, they argue that ethnography can support existing relations between the ruling class and the working class.

However, some ethnographers have integrated the methods of cultural anthropology and fieldwork sociology in an approach termed 'critical ethnography'. Critical theory underpins critical ethnography. Le Compte and Preissle (1993) state that critical ethnography "traces it's roots to Marxist and Neo – Marxism and seeks to illuminate how the distribution of power, privilege, resources, status, authority, leadership, and decision-making affects society". In my research, I have attempted to highlight the inequalities in partnerships through discussing issues of power. Thus, the use of ethnography in my study attempts to bring out and challenge the ideas of the ruling class.

Another challenge associated with ethnography is that of power - researchers can dominate participants. Cohen and Manion (1994) allude to the idea that the researcher can dominate the relationship, whether it is through the power of their opinion or through their status. Thus the contribution of the participants may be marginalised. I believe that I have minimised the chance of dominating the participants, by being aware of the power that I bring to the research. My power was consciously balanced as I

moved between being an academic researcher and an observer in the field. There were many times while conducting my research that I felt I had something to say about partnerships or the manner in which they were being conducted. However, I needed to remain silent, as my contribution would have influenced the people's discussion of their understanding of partnerships. Lederman mentions that, "ethnography is shaped by two movements: a turning from academic discourse to join conversations in unfamiliar settings, and a turning back again" (Lederman, cited in Sanjek, 1990:72). In other words, before entering the field I was an academic researcher, but while in the field I became a participant-observer interacting with the members of the organisation. When I left the field I became an academic researcher again.

Selection of cases

This section addresses how I selected the organisations, locations and documents that would help me understand a particular community-business partnership in Triomf.

The following factors informed my selection of the two chosen organisations. First, I had established that both organisations were interested in me doing the research. Based on their interest in research, I managed to negotiate entry into both organisations. Secondly, my selection of the site was based on the close proximity to my home. This was important for me to get to the sites timeously and without much effort and expense. Finally, the people that I selected were people who were interested in achieving a better understanding of community-business partnerships.

From the outset, I informed the director of the Trevor Huddleston Memorial Centre, and the CSR manager of the Landelahni recruitment about interviews that I would be conducting. After being in the field for three months, I phoned the two people in the organisations with which I was

liasing, and I requested an interview with them and a number of other people in the two organisations.

At Trevor Huddleston Memorial Centre three people were selected and interviewed from different levels of the organisation, in order that I could get different perspectives. I conducted an interview with a board member who initiated the relationship between THMC and LRS. Thereafter I conducted an interview with the acting director who managed the Centre in the absence of the board member. The third person that I had interviewed was an exchange student from Canada doing voluntary work at the Centre. She had no particular allegiance to either organisation.

At Landelahni Recruitment Services two women were interviewed, the CSR manager and one of her members on the CSR committee. These two people were selected for an interview as they had played an active role in the partnership. The interviews were on average thirty minutes long and they were scheduled either early in the morning or late in the afternoon, so that, the interviews would not interfere with the participants work responsibilities.

From July to November 2004, I participated and observed people in both organisations. During the afternoon I decided which organisation to go to. When I arrived I would find a table or a place to sit in order to observe the people while taking notes. However, the agreement was that I also be available for any questions or tasks that the director needed to be done. My participation in this role was in the form of people asking me questions about ideas and concerns that they had. For example, many workers asked me questions about fundraising proposals or the development of CSR in South Africa.

While I was free to observe in both sites, most of my observations took place at the Trevor Huddleston Memorial Centre because there I had access to the whole organisation. I spent a more limited time at Landelahni Recruitment Services, because, as a result of the nature of the business of Landelahni

Recruitment Services, there was a substantial amount of confidential information, and I was restricted to certain areas of the institution. However, in both sites I did observe the nature of the partnership, power dynamics, social capital, and adult learning. I was also able to observe the two organisations interacting. For example, at the launch of the Trevor Huddleston mural, I had the opportunity to observe the interaction of both organisations.

Documents that were reviewed were selected with the purpose of ascertaining the degree of commitment of the two parties in relation to community-business partnerships. The first document selected was a pamphlet describing the work at the Trevor Huddleston Memorial Centre. This was easily accessible as they had it in the reception area. The second document was the Landelahni Recruitment Services' CSR policy document. This took some time for me to receive as the CSR manager needed to get permission for me to have access to the document.

While participating and observing, I took a few photographs of the people, building and artifacts. The photographs of the people and the building were to illustrate the context in which both organisations find themselves. I also took photographs of the artifacts that are produced at the Centre. The artifacts are the physical expression of the connection between the Trevor Huddleston Memorial Centre and the Landelahni Recruitment Services.These artifacts are sold and marketed by the Recruitment Company and serve to illustrate their commitment to the partnership. At the Centre I was allowed to take photographs of whatever I thought was relevant. However, at the recruitment agency, I needed special permission when I took photographs of the people and the building.

Data Collection

I selected the following methods of data collection: observation, interviews and document analysis.

Observations

Observation is a technique that is used to observe certain people within a particular context. Observations can be made of settings or physical environments, social interactions, physical activities, non-verbal communications, planned and unplanned activities and interactions (Best and Kahn,1998). This technique usually entails making detailed notes of behaviour, events and contexts surrounding events and behaviour. I observed interaction between people in the form of verbal and non-verbal communication; I observed the relevant physical environments, and took note of the role of the partners in each organisation.

An observer may decide whether to be a complete participant or a non-participant observer or somewhere in between. Brown and Dowling (1988) argue for a middle of the continuum position noting that "both ends of this continuum are problematic". The middle of the continuum entails participant observation. Merriam and Simpson (1984:92) point out that a researcher has the option of using 'participant observation' as a technique within observation. Participant observation is known as the cornerstone technique of ethnography. Howard (1985:218) describes how as a participant observer the "researcher becomes a participant and then makes his or her observations as one who was involved in the activities under investigation". I have used participant observation, as it is best suited to ethnography and my particular research. Participant observation assisted me to develop relationships with people in both organisations. In developing of these relationships, I also developed insights into the nature of the partnership, power, social capital, and adult learning.

Participant observation assisted me to establish people's perceptions of reality as expressed in their actions, feelings, thoughts, and their beliefs about the community-business partnership in Triomf. As a researcher, I needed to be sure that my belief system was not used to judge fellow participants. Therefore, when respondents stated their views on

partnerships, I never responded to their ideas negatively although I might not have always have agreed with their views.

Observation is not without its problems. First, observation as a technique, has often been viewed as subjective, biased, and lacking in any real form of measurement. In my study, I attempted to counter these potential problems by using more than one form of data collection - I used three forms of data collection.

A second critique concerning observation relates to how the researcher himself may be treated with curiosity if he is not familiar to those in the field, which in turns affects the task at hand. One of the ways in which I prevented people from observing me with curiosity was to first introduce myself to them and allow them to accept me as a person doing research in their organisation. This meant that I did not interfere with their daily routine and did not overwhelm them with my research agenda.

A third criticism is that the behaviour of people can be influenced by the researcher's purpose. In order to cope with this concern, I had to listen intently and try to remain neutral. For example, while conducting my observations, I disagreed at times with people's use of power. However, I never allowed myself to lose my neutrality and confront them about their use of power.

Finally, another major concern of this method is that the researcher could 'go native', embracing all the characteristics of the people being studied, thus compromising the observations of the study (Wolcott,1988). Sanjek (1990:112) states that, "immersing oneself in life in the field is good, but one must be careful not to drown". To prevent myself from becoming too absorbed into the field, I made a conscious effort to maintain an outsider's perspective, looking for both the positive and negative aspects of the partnership.

Interviews

In addition to observations, interviews are understood to be another important method of collecting data for an ethnography. Merriam and Simpson (1984) state that an interview is one of the techniques used in fieldwork. An interview is defined as a 'conversation with a purpose'. In ethnographic research, interviews usually follow participant observation or are integrated with participant observation. Interviews in general, are used to elicit respondents' perceptions (Hammersley,1990). Bless and Higson-Smith (2000:108) maintain that "the competence and influence of the interviewer are less important and the recording of answers is usually quite straightforward". I believe that the skills of the interviewer and the data that is gathered from the interviewee are both important and interrelated.

Guba and Lincoln (1981) point out that there are many types of interviews, such as team and panel interviewing, covert or overt interviewing, oral history interviewing, structured and unstructured interviewing. In most ethnographic studies, the interviews are open–ended in order that the respondent's views on the topic can be heard. This prevents answers from being influenced and pre–determined by the ethnographer. For the purposes of my research I used unstructured, informal and open-ended interviews.

To guide my open-ended interviews, I asked questions about the nature of the partnerships; factors that promoted and inhibited partnerships and whether learning occurs between partners. I also asked questions to help me find out if power dynamics, social capital and adult learning were present. Thus to some extent, the interview was structured, in that the questions I asked were designed to elicit certain information.

Goddard and Melville (2001:49) observe that "another advantage [of the open-ended interview] is that researchers can ask the respondents to clarify unclear answers and follow up on interesting answers". Unstructured interviews helped me to clarify that which I did not understand in the interview. For example, at times some respondents gave unclear

explanations of their understanding of power dynamics, and I was able to ask them to explain in more detail.

However, unstructured interviews have certain disadvantages. First, personal interviews are costly in time and money. Secondly, the presence of the interviewer could be a cause of embarrassment if the interviewee is asked personal questions. In response to the issues of time and cost, I tried to ensure that I selected key people to be interviewed. These people were interviewed at their workplace, which was accessible for both them and me. In regard to the issue of asking personal questions, I structured the questions in such a way that they were not directly related to interviewees or their organisation, but specific enough to shed insight on a community-business partnership. For example, I asked questions like, 'Do you think that a power dynamic exists within a community-business partnership? Explain'.

Document Analysis

Ethnography also allows for the use of document analysis, which is the final data collection method I used. In ethnographic research, the researcher uses all forms of written documents, not only those found in libraries. These documents may include constitutions, correspondence and minutes of meetings. As with histories, ethnographers find primary documents such as letters and diaries very important. Ethnographers also make use of non–written documents like photographs, pictures, maps and examples of local handiwork. The use of these documents is primarily for examination as well as for illustration. I used photographs with the purpose of illustrating the context in which both organisations operate.

Terre Blanche and Durrheim believe that

> a document carries meaning independently, of what its author's intentions were: it is simply a point of intersection for social meanings (or discourses) and is no more distant from what really happened.
>
> (1996:153)

Denzin and Lincoln (2000:826) agree with the idea that the text depicts a 'reality', regardless of whether the text contains true or false statements.

There are challenges implicit in using document analysis. The collecting of the documents is time-consuming and difficult (Terre Blanche and Durrheim, 1996). To cope with this challenge, I carefully selected which documents I was going to use in my research. From the outset of the research, I was careful to inform the participants of my need for the use of documents in my study. The two organisations agreed to give me access to certain documents, which were not confidential.

The following table indicates the selected documents, interviews and observations.

Ethnographic technique	**Research Data**	**Appendices**
Document Analysis	A. *Recreating the spirit of Sophiatown*. A pamphlet that is used to inform the general public about the activities and purpose of the THMC.	Appendix A
	B. Landelahni CSR policy. This policy indicates the profile of the selected CSR partner. In this case it is that of THMC.	Appendix B
Interviews	C. Mary – voluntary worker at the THMC.	Appendix C (extract from an interview)
	D. Susan – employee of the Centre	Appendix D (extract from an interview)
	E. Ursula – employee	Appendix E (extract from an interview)

	at Landelahni and member of the CSR committee	
	F. Joy – voluntary worker at the THMC	Appendix F (extract from an interview)
	G. Deirdre – employee at Landelahni worker and the Chairperson of the CSR committee	Appendix G(extract from an interview)
Observations	H. 28 July 2004	Appendix H (extract from observation schedule)
	I. 05 August 2004	Appendix I (extract from observation schedule)
	J. 11 August 2004	Appendix J (extract from observation schedule)
	K. 19 August 2004	Appendix K (extract from observation schedule)
	L. 24 August 2004	Appendix L (extract from observation schedule)

Table One: List of the sources of data

Data Analysis

For my study, data was analysed and interpreted to clarify themes that emerged in the community-business partnership in Triomf. This section will discuss the process and the methods that I employed in analysing and interpreting data.

Data analysis can be conducted using various strategies. Two of the data analysis strategies I used are categorising and contextualising. Bickman and Rog (1998) define these two strategies as follows:

> Categorising strategies makes it much easier to develop a general understanding of what is going on, to generate themes and theoretical concepts, and to organise and retrieve your data and support these general ideas. ... Contextual strategies look for relationships that connect statements and events within a particular context into a coherent whole.
>
> (1998:89 - 90)

In my study I used the combination of both categorising and contextual strategies to analyse my data. I kept detailed notes of all my observations while I was a participant observer in the field. I conducted interviews and transcribed all the interviews. Thereafter, I also studied all my available documents. I first applied the categorising strategy to the notes taken when I was a participant observer, then to the transcribed interviews, and finally to the documents. The choice of my themes was influenced by my literature. Using the categorising strategy, I was able to analyse the data according to themes, such as, the nature of partnerships, factors that promote and inhibit partnerships and adult learning.

After using the categorising strategy, I proceeded to use the contextual strategy in order to connect themes within a particular context. I gathered all the data that related to my themes from the notes of the participant's observations, the transcribed interviews and then the documents. The synthesising of the themes from data gathered using the various methods assisted me in finding patterns within this particular community-business context. Making use of both categorising and contextual strategies allowed me to write up my findings and discussions about this community-business partnership.

My findings have been written up in the form of a three-way dialogue which I have termed 'an interchange'. The three parties whose voices are represented in the interchange are the community partner, the business partner, and me. This mechanism has enabled me to convey and share the knowledge of partners' which emerged from the data collected.

Validity, reliability and generalisability

In this section I will concentrate on issues of validity, reliability and generalisability as they apply to my study.

In quantitative research, generally speaking 'validity' refers to accuracy of measurement (Hammersley, 1990:55), 'reliability' to consistency of

measurement (Le Compte and Preissle, 1998:332) and 'generalisability' to whether results can be generalised to a larger population (Bickman and Rog, 2002:134).

In qualitative research, unique situations cannot be recreated. Even in the case of the most exact replication of research methods, the research may fail to provide identical results (Le Compte and Preissle, 1998). Merriam (1998:208) argues that in qualitative research a single case or small non-random sample is chosen, where that the researcher emphasises "the particular in depth, not to find what is generally true of the many". I believe that the methods that I have chosen highlight, in depth, a community-business partnership in Triomf. Validity has thus been of greater concern than reliability or generalisability.

Triangulation can also be used to verify the validity of research. Merriam defines this as

> using multiple investigators, multiple sources of data, or multiple methods to confirm the emerging finding. This form is to establish validity through pooled judgments and using outside sources to validate materials.
>
> (Merriam 1998:204)

Creswell (1998:202) observes that "typically, this [triangulation] process involves corroborating evidence from different sources to shed light on a theme or perspective". For example, in my research, I triangulated my study by using different sources of data, and data collection methods, namely observation, interviews, and document analysis.

Research bias and assumptions

This discussion will attempt to unveil my bias and the assumptions that I brought to the study. Dewalt and Dewalt (2002:80) state that "our reporting should attempt to make biases as explicit as possible so that others may use these in judging our work".

My assumptions have been informed by the skills and knowledge that I have acquired over the years as a black middle class male. Professionally, I am a teacher, lecturer, minister, consultant, trainer and facilitator. I have had experience working within community-based sports, as well as political and faith – based organisations. As a researcher, this experience and my assumptions and beliefs about race and class discrimination, have had a bearing on the research.

The above-mentioned assumptions have had a direct impact on my research within the particular community-business context of the study. I was inclined to observe issues of race, for example, during conflict between participants in the site. This is as a result of the fact that I have grown up in an *apartheid* society and I am therefore sensitive to racism. In addition, I am also inclined to see middle class people's domination of workers. This is due to my theoretical framework, as well as my political and social inclination towards socialism. It is important for me to acknowledge the ways in which I am biased, because even in the best of situations, an observer's bias is almost impossible to eliminate (Fraenkel and Wallen,1990).

There are four further assumptions regarding community-business partnerships that I brought with me to the research. I assumed that the nature of these partnerships is important in the empowerment and development of people. I assumed that power is in the hands of one partner and that the other partner needed to access that power. Furthermore, I assumed that social capital was the only capital needed in order to develop effective partnerships. Finally, I also assumed that there are different forms of adult learning that occur between people in partnerships. These assumptions had a bearing on my role as a researcher, so it was important for me to be aware of them, lest they predetermined or influence my findings.

Research ethics

There were some ethical concerns for me as I conducted this research. First, I had to ensure that I protected the confidentiality of both the participants as well as the data, particularly because this had been a request from the participants in both organisations. To protect the confidentiality of the participants, each person was given a pseudonym.

However, not contravening the 'code' of confidentiality at certain times constituted a real dilemma. As an ethnographer, I observed conversations and behaviors of people in the participating organisations. These conversations allowed me to gain insights into the characters of individuals as well as to gain information on certain issues. My dilemmas came when I observed various people within different situations and I had information that could have influenced how things unfolded. For example, I spoke to a member of staff regarding the termination of the one of the other staff members, whom I discovered had been dismissed because they believed that he demonstrated a lack of interest in one of the artists involved in the community-business partnership. I knew that that was an unfair dismissal because I had I observed this person encouraging and supporting that particular artist while I was conducting my observations. Yet I had to remain silent, so that I did not break the rules of confidentiality governing ethnographic research.

Another ethical dilemma was posed over whether my research data might be used by the management of the organisation to marginalise certain individuals within the organisation. I was concerned that the information presented might compromise the confidentiality of certain participants in the research. One way that I attempted to avoid a situation of compromisation and marginalisation, was to present data in themes as opposed to acknowledging individual ideas. In presenting the ideas as themes I hope to have prevented people from being victimised as a result of their contributions.

I will share the results of my study with both organisations by compiling an executive summary of my findings. This will be distributed to both organisations. If either organisation would like to discuss the findings further, I will organise a time for this to happen and do a presentation of the results. I will also make this research report available to both organisations.

Conclusion

I have chosen ethnographic research because it best suited my study of the partnership between the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services. This form of research has assisted me with the aim of ascertaining whether community-business partnerships are viable. And, while I recognise that ethnography has certain limitations as a research method, I believe that this research method has been valuable in that it enabled me to gain insight into the field of the partnerships under investigation. This research approach has proved to be a flexible approach to collecting data.

The ethnographic methods of observations, interviews and document analysis have assisted me to identify how a particular community-business partnership was formed. The techniques have also allowed me to investigate the nature of this particular partnership. In the following chapter, I discuss the data I have collected. I examine not only the nature of the partnership, but also the factors that promote and inhibit partnerships with regard to power and the role of social capital. I also attempt to determine which forms of adult learning are present within the community-business partnership.

CHAPTER FOUR - FINDINGS

Introduction

This chapter focuses on the findings of an ethnographic study of a community-business partnership in Triomf. The purpose of the study has been to establish an understanding of a community-business partnership between the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services. The study of the community-business partnership has been guided by the following questions:

- What is the nature of a community-business partnership?
- What factors promote and inhibit a community-business partnership?
- What kinds of adult learning happen within a community-business partnership?

To structure my findings, I have selected three themes in line with the three questions above, which have emerged from my literature and my collection of data. Theme one explores the nature of a community-business partnership. Theme two presents a discussion of power and social capital which provides a framework for understanding how community-business partnerships are promoted or inhibited. Finally, theme three offers a discussion of possible kinds of learning within community-business partnerships. This discussion addresses formal learning, nonformal learning and incidental learning, as well as the influence of power on adults as they learn within a partnership.

My findings are based on documents as well as interviews and observations conducted during my research in the field. The documents I received from the two participating organisations constitute my first source of data. My second source of data comes from interviews that I conducted with selected people within these two organisations. My final source of data comes from observing people in both sites.

What is an interchange?

I have chosen to present my findings as an interchange between the community partner, the business partner and myself (ethnographer, researcher, facilitator, adult educator and community worker). An interchange is usually between two people who exchange things or ideas with each other. However, for the purposes of this research I will be part of the interchange, thus making the exchange between three parties (see Figure One). The exchange will be not of goods, but rather of knowledge, ideas and experiences between the three parties concerned in the community-business partnership in Triomf. These three parties will discuss issues that are particular to this research. The discussion is triangular in nature, and based on the themes that emerged from the research.

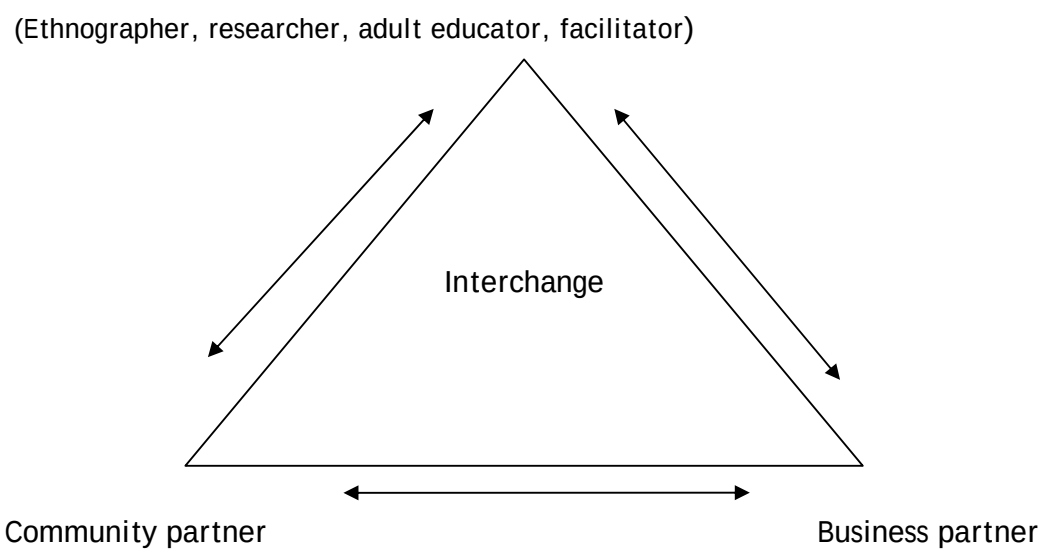


Figure One: The flow of discussion amongst the parties

Why I have chosen to use an interchange?

There are several reasons why I have chosen to present my findings as an interchange between these three parties. First, selecting an interchange allows me to protect the identity of the participants who are referred to under the general umbrella term of either 'business partner' or 'community partner'. This mechanism protects their confidentiality. When they speak, they speak on behalf of the general partner, and during discussions they too make reference to the various parties.

Secondly, the interchange enables all three voices to be acknowledged, and enables the roles that they play to be represented. In the ethnography, the community partner, the business partner and the researcher's voice are present. Both the interchange and ethnography depend on the representation of these voices and roles.

Thirdly, an ethnographer supports his discussions with evidence that transpired in the research with the aim of being as objective as possible, trying by all means to limit bias. In the interchange, each party supports what they are saying with evidence from their experiences in the partnership. Both parties participating in the interchange, as well as the ethnographer, support their discussions from documents, interviews, and observations and thereby limit their bias.

Lastly, questioning people in the research is crucial to an ethnographer who is interested in clarifying issues. An important aspect of interchange depends on the questions asked and the responses given to those questions. The questions in the interchange are asked in order to provide clarity. All parties involved in the interchange ask questions.

However, an ethnographic researcher does acknowledge the inevitability of subjectivity as an element of the research process. Peshkin (1988:17) states, "one's subjectivity is like a garment that cannot be removed. It is consistently present in both the research and the nonresearch aspects of our life". Similarly, partners' subjectivities are also present in the interchange.

In the interchange I refer to myself as 'me'. 'Me' represents many roles. My first role is that of an ethnographer who conducts interviews and asks selected questions to selected people in the partnership. In this role, I also collect documents from each organisation, and, I observe the people in both sites. My second role is that of a researcher who must collect the data and present the findings. My third role is that of an adult educator who

attempts to identify the different kinds of adult learning happening in the partnership, and establish how an adult educator might function within this community-business partnership. My last role is that of facilitator facilitating discussions during my study with individuals, focusing on selected experiences from the study to highlight my three themes.

The interchange: where, who, and what?

In order to explore the interchange I looked at the location, the people involved and the evidence gathered through interviews and observations in both sites.

The interchange explores the relationship between two organisations involved in a community-business partnership. The one organisation is called Landelahni Recruitment Services (LRS) and is located in Houghton (see Figure Two). The other organisation is the Trevor Huddleston Memorial Centre (THMC), which is located in Triomf (see Figure Three).



Figure Two: LRS head office located in Houghton

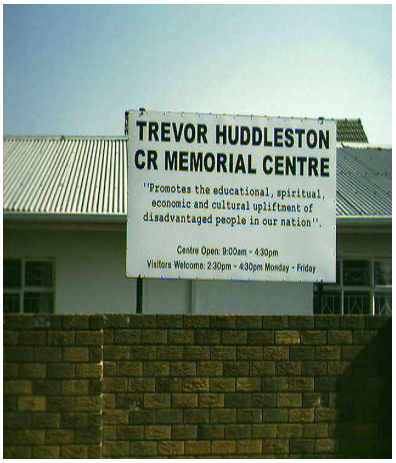


Figure Three: THMC offices in Triomf

Besides myself, two parties participated in the interchange in order to shed light on the community-business partnership in Triomf. The first party is the community partner, whose voice is based on three interviewed people. The three people are a member of the Centre's board, a white women

volunteer from England who is referred to as 'Mary'; the project manager, a so called 'African' woman who is referred to as 'Susan'; and a black exchange volunteer from Canada, who is referred to as 'Joy'. The second party is the business partner who is represented by two voices. These voices are that of the CSR manager at Landelahni who is referred to as 'Ursula' and a member of the CSR committee who is referred to as 'Deirdre'. Both of these women are so called 'Indian'. Within the interviews, mention is made of a senior manager whom I will refer to as Daphne. Daphne is a 'white' woman who works for LRS, and her voice thus adds to the voice of the business partner. All the interviewees in both organisations are educated and middle class.

What data will be used within this interchange?

As I mentioned, there are three forms of data that were used in this interchange: documents, interviews and observations. Two documents were collected, one from the Centre and one from the recruitment agency. These are referred to Appendices A and B respectively. The five interviews that were conducted have been transcribed. Extracts from these interviews are attached as Appendices C, D, E, F and G. Appendix C is the interview with 'Mary'. Appendix D is the interview with 'Susan'. Appendix E is the interview with 'Ursula'. Appendix F is the interview with 'Joy'. Appendix G is the interview with 'Deirdre'. These interviews provide evidence to support the voices of the community partner and the business partner. Finally, the observations I conducted in both sites are referred to as Appendices H, I, J, K, and L. Sections have also been extracted from and the observations. Extracts from both the interviews and the observations have been woven into the interchange reported in this chapter. These have been italicised in order to draw attention to them.

How will the interchange work?

I have stated above that the interchange is based on a discussion about the community-business partnership in Triomf. The interchange is characterised by questions asked by 'me'. These questions are based on the three themes

that emerged from my research questions and my review of the literature. My questions are directed to both the community and the business partners. My role is to guide the discussion through questions as well as to contribute to the interchange from my experiences of the research. The venue of the interchange is the THMC.

The interchange as presented here takes place over three days, although in reality the research was conducted over six months. It has been condensed for the purposes of reporting the data in a concise way, while at the same time allowing me the freedom to explore my findings according to a thematic approach. My research has been guided by three questions. Each of these questions has been allocated one day of interchange, during which time the theme is explored. However, it is important to note that although the findings of each question are allocated to a day, in reality each day represents discussion that took place over the course of six months of research in the field.

Discussions from day one
Theme: The nature of community-business partnerships

Me: Good morning to the people from the Trevor Huddleston Memorial Centre (THMC) and Landelahni Recruitment Services (LRS). I would like to thank you for participating in this discussion. I would also like to remind you that the purpose of this interchange is to establish insight and understanding into the community–business partnership that has been built between you in Triomf. I would like to request that both partners focus on the questions asked.

Community partner (CP): What does an interchange mean?

Me: An interchange is basically an exchange of ideas or just a discussion of certain ideas or themes. With that in mind, could I ask you what you understand about the nature of the partnership between the Trevor

Huddleston Memorial Centre (THMC) and Landelahni Recruitment Services (LRS)?

CP: The nature of the partnership was initially based on an informal relationship between a person in our organisation, Mary, and an employee at the recruitment agency, Daphne. Mary is a volunteer worker as well as a board member of the Centre from England. Daphne is a senior manager at the recruitment agency. As the relationship developed between them, they felt a need for a more formal relationship between our organisations, rather than just between them as individuals.

Me: So what did you do to formalise the relationship?

Business partners (BP): We developed a Corporate Social Responsibility (CSR) strategy, which was driven by us. This was accelerated when we appointed a CSR chairperson and committee. It was then that the partnership became more formalised. Within this relationship, formal documents were drawn up by us to govern this partnership (see Appendix B where the CSR policy is attached).

Me: So, the relationship has become more formalised. How do you think this has influenced the nature of the partnership?

CP: Each partner has a network which they have established as a result of the nature of their work or involvement in the community or in business. Partners are able to make use of one another's network as a result of a more formal relationship between ourselves. Accessing one another's network shapes the nature of our partnership.

Me: Can you give me an example of how this has happened, of how the relationship has been shaped through accessing one another's network?

CP: If the Centre needs to make a contact with an advertising company, we ask the recruitment company to link us up with an advertising company from their database. *"I might say to them I got the following proposal and I would like them [LCS] to give [me their] five top agencies in advertising from their database that I should write to"* (Mary - Appendix C). It is important to access the corporate partner's network in order to *"get more direct benefit for business"* (Mary - Appendix C).

BP: Similarly, as business, we might need to access the network that exists within the community, which we can do through the Centre. Accessing the network of the Centre assists us in identifying the priorities with regard to needs within the local community. *"For example, some of the board members of the THMC have huge influence within certain communities which we might not certainly have exposure to"* (Deirdre - Interview G).

Me: How does money affect the nature of this partnership?

CP: The nature of a partnership may be influenced by one partner becoming dominant as a result of an unbalanced financial contribution to the partnership. We feel that when corporations contribute financially they may become the dominant partner. *"Many organisations contributing vast amounts of finances to NGO's … then want to dictate how [programmes] need to be done"* (Deirdre - Appendix G). In light of this, the nature of partnerships may be negatively influenced. Although financial contributions are stated as the cause of a partners becoming dominant, this does not apply to our partnership. *"The relationship with Landelahni recruitment does not involve grant money"* (Mary - Appendix C). Outside of financial contributions, good partnerships are characterised by a mutual understanding.

Me: How is this mutual understanding experienced in this partnership?

CP: *"I think that it is a give and take when there is no cash involved"* (Mary - Appendix D). The idea of giving and taking refers to having a mutual understanding between us. If there is a mutual understanding in the partnership, the partnership is more sustainable and developmental. Mutual understanding is developed though negotiations, renegotiations, consultation and collaboration. Mutual understanding is supported by open communication so that partners know exactly where they stand with each other and what is expected. With mutual understanding there is a greater participation from both partners regarding decision-making.

Me: Could I add that from my observations that *"both [partners seem to be] looking for [a] mutually beneficial relationship"* (Me - Appendix H). Besides being mutually beneficial, how else would you describe the nature of this partnership?

BP: The empowerment of each partner has also been crucial to the nature of this partnership.

Me: How did you go about empowering partners?

BP: The empowerment of each of the partners was based trying to meet the needs of each organisation.

Me: Could you give me an example of how you empowered each other?

BP: One of the needs of the Centre was for recruitment of high calibre people to work at the Centre. We assisted with this. Another need of the Centre was to sell manufactured beaded pencils. In order to assist them with sales, we ordered pencils from the Centre and gave them out as part of our branding image. Ursula, one of our employees and a member of our CSR committee, played an important role in the partnerships with regard to purchasing of goods from the Centre. *"This year alone, you know, we have brought out our own brand image of little African pencils, and other*

company or clients of ours use that, so that allows them to make a bit more money so it is empowering the ladies" (Ursula - Appendix E).

Another need of the Centre was the maintaining of their payroll. We ensured that administrative support was provided to maintain their payroll. The needs of the Centre have been met as a result of the corporate partner's belief in empowerment. *"If you are really involved on the ground level, and when you are empowered to make a difference you are able to see [the] differences from interaction [with the people at the Centre]"* (Deirdre - Appendix G).

CP: LRS have been empowered in that they have provided an opportunity for people within their organisation to be involved at the community level and to develop their social conscience. *"It is an opportunity for us to engage others at a community level and to be able to see the difference that we are actually making, for us as an organisation, but for individuals as well. And it does something for the person, it is their opportunity to contribute, to make a difference and you can see how willing people are to partake in that"* (Deirdre - Appendix G).

Me: Apart from the partnership being a tool of empowerment, do you think that it has to be developmental?

CP: Our document '*Recreating the Spirit of Sophiatown'* indicates how the nature of the partnership may also be developmental. The document states that

> [T]he goal of the Centre is to create programs and partnerships that enable people to develop their potential to provide economic independence.
>
> (Appendix A)

But in addition to being developmental, we believe that this partnership is inevitably influenced by a particular socio-economic context. The environment that a partner comes from may dictate their reactions to

certain issues and inform their conscience. In the South African context the nature of this partnership is influenced by the socio–economic environment of capitalism and the *post-apartheid* era. This context has informed and directed the nature of this partnership.

Me: Could you give me an example of how the socio–economic context has influenced the nature of this partnership?

CP: Yes, this can be seen in how one's socio-economic position influences one's decision-making, and in turn the partnership. *"The environment we come from will always dictate what our reactions will be, and will act as a conscience during decision-making"* (Susan - Appendix D). In some cases when decisions were made, they were made as a result of the socio-economic context from which members in each organisation came. For example, the decision to partner with the LRS and not De Beer's is as a result of their socio-economic context. According to us, De Beer's projects a rich middle class lifestyle in our community, and because we work amongst poor people that image has informed our decision not to work with them. *"Although they do a lot of community funding, De Beer's brand is not right, a diamond forever, is not the right feel for community, for what we want to do"* (Mary - Appendix C).

Me: Is there any other factor that you believe influences the nature of this partnership?

CP: The nature of this partnership has been influenced by some negative attitudes that exist within the NGO world towards business. Joy is a voluntary worker on an exchange programme from Canada. She has previously worked in NGO's in Canada and now works with us. Joy describes general relationships between NGO and corporates as difficult. She says *"in my opinion NGO's have a lot to learn from the corporate world and it is difficult for us in the NGO sector to appreciate that because we are anti-corporate"* (Joy-Appendix F). Within this partnership, although this is an

attitude of some, we generally understand the corporate contribution as beneficial.

Me: By way of concluding today's session, there are a few key points from the discussion about the nature of the partnership that I would like to highlight. First, the partnership existed initially in personal relationships, then was formalised within a CSR partnership. Secondly, networking is an important part of building the partnership. Thirdly, some believe that the nature of the relationships may be unequal as a result of corporate partners contributing vast amounts of money to the NGO's in general. However, this does not apply to this partnership. Fourthly, the nature of partnerships has to be inclusive of both partner's needs based on negotiation and consultation. If there is consultation and engagement with each other, then empowerment and development of both partners can be fostered. Fifthly, partnerships need to acknowledge that they engage with each other within a particular socio-economic context within South Africa and this has an influence on the partnership. I think that enough discussion has occurred for today around this theme. Could we end and meet tomorrow morning?

Discussions from day two

Theme: What factors promote and inhibit community-business partnerships?

Me: Good morning, from yesterday's account we noticed that the community-business partnership believed the nature of the partnership to be a mutually beneficial cooperative relationship. I would like to remind us that the aim of this interchange is to determine a better understanding of the community–business partnership in Triomf. I would like to ask both parties to shed light on the following question: What factors promote and inhibit partnerships? In answering this question, I would like to highlight two major factors to be considered, namely the influence of power, and the understanding of social capital within this partnership.

CP: The idea of power is present within the partnership although it may be understood differently in different situations. *"It depends on what the issue is at a particular time; sometimes one cannot identify power as power. It can be identified by the role a particular party plays when faced in a particular situation"* (Susan - Appendix D).

Power can also be seen as 'tension'. *"I think it depends very much on the individuals involved but I think power relationships could exist and I will call it tensions as opposed to power"* (Mary - Appendix C).

BP: We refer to power as "strength" rather than power. *"I would think of it more as strength than power"* (Deirdre - Appendix G).

CP: The general perception is that power in partnerships is as a result of financial and physical capital. We feel that as soon as financial contributions are part of the partnership then power becomes an issue. *"Especially when there is a grant involved, that's when power relationships come into [play]"* (Mary - Appendix C). In partnerships with no financial contribution we feel that the influence of power is less or non-existent.

Me: What about the 'physical capital' you talk of?

CF: Power is viewed largely in the infrastructure and environment in which the organisation is located. Landelahni is sometimes viewed as the dominant partner because of its economic position and geographical location. It is situated in an upper middle class environment with many resources at their disposal.

Me: From my observations, their boardroom gives the idea that they are economically strong. *"The boardroom [has] a glass table encased in embuia"* indicating that they are situated in a particularly privileged economic background (Me - Appendix H).

BP: As an organisation we are economically stronger than the Centre.

CP: Within the NGO sector, power is usually understood in relation to the amount of money donated by the corporate partner. When money is donated to a community organisation this may lead to a certain kind of power dynamic. *"Most power relations generally come from having money"* (Mary - Appendix D).

Me: Does this happen within this partnership?

CP: When a relationship is based on service, and not money, power is not a major concern, as partners are viewed as equals. *I would not say that money is involved, because [LRS] are clearly making a time commitment, which is costing them money, but they are not putting money into our bank account, they do save us money and that actually makes the relationship more equal* (Mary - Appendix C). So, in the case of this partnership, finances are not provided, but support is provided.

Me: Besides money being understood as a form of power, does power manifest itself in other forms within this partnership?

CP: One form of power was seen in the type of people who work at Landelahni. At LRS employees with certain characteristics seemed to be employed. Employees have a particular manner of speech and dress, which project confidence and control. The Centre also wants to employ people who are *"high calibre"* people (Me - Appendix H).

Me: I observed that *"everybody is very well dressed and groomed"* at LRS (Appendix K). So they clearly project that they are in control of what ever they do. Tell me, does the THMC have any other form of power?

BP: Their power is in their ability to connect with people and communities. They have a *"huge influence within certain communities"* (Deirdre - Appendix G). Therefore the influence that the Centre possesses in the community becomes their power.

Me: In my reading for this research, I have come across an author by the name of Kilgore. She states that "critical theorists tend to see power as a commodity of sorts held by one individual or group over another individual or group" (Kilgore 2001:57). What do you think about this statement?

CP: Generally, in partnerships there seems to be a dominant partner based on finances and influence. Power lies with the organisation that is most influential. *"The organisation with more power is usually the most influential"* (Mary - Appendix C).

Power is understood to be in the hands of a few strong organisations, which means those with the most resources. In relation to corporates, *"I think classically the NGO will be perceived as the weaker partner and again particularly where they might receive a grant"* (Mary - Appendix C). Power is also evident when partners perceive one party as the stronger party. *"The stronger party could assist if or when the other partner is faced with [a particular concern]; obviously the most powerful party will play a major role in those circumstances"* (Susan - Appendix D). Power is understood to be in the hands of a few and connected to the influence of money.

We believe that power may be present in some form in each organisation. There should be *"an equal transfer of power [between partners] … because we both need each other"* (Ursula - Appendix E). We feel that power is in both organisations. LRS's power is in their resources, while our power is in our knowledge of the community.

Power is reconfigured when partners negotiate what they want to do and when they want to do it. For example, in developing our brand, we as the Centre also illustrate our power. The brand of the Centre is that we are objective driven, financially transparent and a partner of choice. When I go to a possible *"corporate partner [I say], you do not know who we are, this is what we can do for you and how will you help us…my brand is as good as yours even through it is not a multi million Coca-Cola"* (Mary - Appendix C).

Power is also present depending on the role and circumstances. *"It depends on what the issue is at a particular time; sometimes one cannot identify power as power. It can be identified by the role a particular party plays when faced in a particular situation. It obviously is not done intentionally, sometimes the power is demonstrated by instinct, where two different people feel competent to lead or take charge. This is when discussion and negotiation would be beneficial. Power in itself is not a bad thing. It just has to be monitored"* (Susan - Appendix D).

The act of making decisions allows both partners to become more critical, and power is therefore monitored between each partner. Empowerment within a partnership depends on one's capacity to challenge and to make decisions. *"Having the ability to be a decision maker changes everything [it gives one] the freedom to choose"* (Joy - Appendix F). In the partnership, partners who question decisions become critical and therefore power is reconfigured between them.

Me: How has this occurred in the partnership?

CP: The negative impact of power has been lessened because all partners are in a position to make certain decisions. For example, Mary stated that she is a person who does not work well with retired voluntary workers who have skills to work in the community. Based on this she would not enter into a CSR relationship with a corporation which offers the Centre retired volunteers. *"If you were not assertive as an organisation you might compromise your organisational issues and [decide to work with a corporation against your better judgement]"* (Mary - Appendix C). Therefore, a partner's ability to be assertive assists in lessening the negative impact of power. Within this partnership, power rests with each partner depending on the context and the challenges faced.

Me: I would like to introduce a concept to the discussion known as social capital. Social capital is not tangible, yet it presents itself in various forms. The first form is through feelings of trust and reciprocal assistance. The

second form is through informational channels found within social relationships, which are accessed so that information can facilitate action. The last form is through norms and values that are upheld in the interest of the common good. For some, social capital is understood in terms of accomplishing tasks. Social capital may also assist us in understanding the factors that inhibit or promote partnerships. In this partnership do you see the presence of social capital and the different forms of it?

But before you answer, I would just like to add that I see social capital in the many tasks that has been accomplished in this partnership. For example, in one project Landelahni was *"looking at what was not happening [at the Centre, for example, the] appointment of [a] project manager and why a viable project was not taking place"* (Appendix H). Assisting to appoint such a person without any cost, is an example of social capital in that a task was accomplished based on the relationship between the two organisations.

I also noticed the first dominant form of social capital, feelings of trust and reciprocal assistance, in a discussion when you stated that *"we [THMC] also have a contribution to make to Landelahni. [Deirdre] felt that they did not want to be a recipient only, but that they would go beyond what was needed"* (Appendix H). This indicates that you decided to have a reciprocal responsibility towards each other. When the partnership is characterised by feelings of trust and reciprocal assistance I believe that the partnership is promoted.

CP: This partnership is viewed as equal based on mutual understanding and respect. *"At the end of the day if the individuals have a real mutual understanding and respect then [they] could actually be equal partners"* (Mary - Appendix C). Because the relationship is characterised by *"give and take"* without receiving a grant from LRS, the partnership is one where there is reciprocal assistance (Mary - Appendix C).

Me: How do you know that THMC is trustworthy?

BP: When partners engage with each other trust is developed through experience. Partnerships are further developed when partners engage with each other regularly, especially if there is trust and reciprocal assistance. *"We have already been engaged in a relationship with [THMC] and the credibility and trust have been established already and that makes it easier as a point of entry for them"* (Deirdre - Appendix G). Our relationship with them over time has indicated that they are trustworthy.

Me: Can you give me an example of this trustworthiness?

CP: When we needed to employ a project manager, we knew that LRS would employ the best person for the job and that even through we were not paying for the service, we trusted them to put in the same effort as if it was a request from a corporate client.

BP: I think that we also observe the second form of social capital, which if I understand correctly, is the norms and values that are upheld in the interest of the common good.

Me: Yes, can you explain?

BP: One of the values for both of the organisations is that the partnership should be beneficial. The one way in which the partnership has been beneficial for both organisations is in the making of beaded cups that are to be given away as Christmas/corporate gifts. *"[We are] working on a project, [where THMC are] doing our Christmas gifts, [which we will use as] our corporate gifts, so they get things to do over the Christmas period, and we are also getting our Christmas gifts"* (Ursula - Appendix E). (see Figure Four which shows a photograph of these gifts.) The corporate gifts enrich the women at the Centre who produce these gifts. (see Figure Five for a photograph of women making these gifts.) At the same time Landelahni gives their clients these gifts and in return they are enriched by being identified as a company that is contributing to the community by purchasing

corporate gifts from the Centre. Through this activity, the common good of both organisations is enhanced.



Figure Four: Christmas corporate gifts



Figure Five: Women who work at the Centre

CP: Another important aspect of the partnership is the idea that both partners should share the same values for the common good. Therefore if a company approaches the Centre and they do not share the same values, the Centre will not partner with them. *"No matter how much they offered us in grants and people, we will not touch [them] with a barge pole because it could be detrimental to our image, so it's got to be mutual to our values"* (Mary - Appendix C).

Me: Could you give me an example of this?

CP: *"I can give you an example with Coca-Cola who was working with Themba, the HIV group [of the THMC]. They [the women] were asked to do some workshops and they were promised all sorts of things which they [Coca-Cola] did not deliver. Themba felt used by Coca-Cola for they were promised certain things that were not delivered and they felt used to deliver a program on the cheap, so actually Coca-Cola's image [according to Themba] is down the drain, they will never do it again as Themba was doing it to get a grant from the Coca-Cola foundation"* (Mary - Appendix C). From this incident Coca-Cola indicated that they do not share the same values as us.

The norms and values that are the same are used in the interest of the common good. We believe that commonality is important. Therefore, the following question guides us when considering a possible partner, *"[Do we have] anything in common?"* (Mary - Appendix C).

BP: We believe that the idea of common good is further enhanced by the objectives that both organisations share. *"We put together documents which went through the process of identifying beneficiaries that share these common values"* (Deirdre - Appendix G).

CP: As a community partner we realised that we have common values with LRS. We *"realised [that] we have common interests and Landelahni decided that they wanted to support us"* (Susan - Appendix D). These norms and values that are shared for the common good promote this partnership.

Me: I would just like to thank both parties this afternoon. I would like to summarise our discussion today about what promotes or inhibits a community-business partnership. Power is viewed mainly in the amount of finance that an organisation possesses. In addition to financial capital, power may be reflected in the calibre of people. One could call this 'human capital' within the organisation. The term power is not generally referred to. Instead, other words are used to describe the influence of power.

When a small group of people or an organisation uses their power to dominate the partnership, this can inhibit partnerships. However, other evidence also indicates that all people and organisations possess some form of power. By allowing people to make decisions, power is shared amongst people and organisations and this is evident in this partnership.

Although social capital is not tangible, it does present itself in various forms. The first form of social capital is observed in the feelings of trust and reciprocal assistance between partners. The second form of social capital is seen in the norms and values that are upheld in the interest of the common

good. These two forms of social capital promote this partnership. Is their anything else that you would like to add to my summary?

CP: No

BP: No

Me: Just once again thank you for your contribution to the interchange, I will see you tomorrow.

Discussions from day three
Theme: Learning within community-business partnerships

Me: I believe that the last two days of discussions have allowed us an opportunity to gain a better understanding of the partnership between the Trevor Huddleston Memorial Centre and Landelahni Recruitment Services. Our discussion today is to establish what challenges the community-business partnership poses for an adult education practitioner. We would like to know, what kind of adult learning occurs within the community-business partnership. Our focus should be on two main challenges that an adult educator faces when participating in a partnership such as that between the THMC and LRS. The first is to understand the various forms of adult learning, and the second is to understand the influence of power dynamics on the way adults learn. I hope that this morning's discussion will shed light on these challenges.

BP: Learning is an important aspect of the development of both our organisations in the partnership. Inside Landelahni, adult learning is part of our day-to-day experiences and interactions. The consultants are constantly being trained in new techniques in recruitment and interviewing. The CSR policy states that we want to make *"significant strides in the following arenas: HIV/AIDS, Education, Women's Development and Social transformation"* (Appendix B). Adult learning is also crucial for the

existence of the THMC. Through learning they want to empower women to become better business people and they also want to assist domestic workers in upgrading their skills. In addition, they want to assist youth to develop computer skills, business plans and marketing strategies. Learning is written into their mission statement at the THMC. It states that "at the heart of the renewal of Sophiatown is non-racial learning" (Appendix A).

Me: I have noticed that learning is developed in relation to the needs that exist between the partners. *"Learning seems to occur on the basis of the relationships and their needs"* (Appendix J). Adult education is enhanced as adults identify their needs and attempt to address those needs so that people in the partnership develop. The people at Centre were developed in that they communicated their needs to LRS and training was customised to meet their needs.

At the same time learning is prevented as a result of the lack of participation by either partner in the partnership. Again I have observed that *"learning is not taking place for the sole reason that they do not come together to speak"* (Appendix K). Adult education, whether nonformal or incidental may not occur if there is a lack of participation by either partner. These kinds of learning need an environment of active participants in order to develop. A lack of engagement of the partners with each other results in learning being limited. Finally, I have noticed that *"learning is limited if the partners are not active"* (Appendix I).

When partners come together at any level, some form of adult learning will occur. I remember in an interview how Deirdre agreed with me when I stated *"so you find that the learning takes place both ways"; her response was "absolutely"* (Deirdre - Appendix G).

CP: One of the benefits of the partnership is that when we come together we learn. *"The partnership is beneficial since both parties would learn in the process"* (Susan - Appendix D). Learning is understood as a process

whereby, *"the more you try, the more you learn from each other"* (Mary-Appendix C).

Me: I have observed that within the organisation the major kinds of learning that occur are nonformal education, as well as incidental learning. Coombs (1989) states that nonformal education may help people to become more empowered. Could you give an example of where the community-business partners are empowering each other through learning?

CP: The empowerment of the women at our Centre is observed when they are given skills and resources to make beaded pencils for their survival, with the aid of the CSR partner.

One of the aims of nonformal learning in partnerships is that people in both organisations are learning to equip themselves. For example, as a result of the partnership, one of the employees at Landelahni has equipped herself to understand how the community organisation works. *"I think she really leant how it is to try and run community organisations [and] how difficult it is"* (Mary - Appendix C).

BP: The partnership has definitely equipped us. *"What I learnt from the Centre through interaction with them [is the] importance of NGO programmes in South Africa."* (Deirdre - Appendix G). Nonformal education is seen when people within organisations equip other people in other organisations through training. The employees of the THMC have been equipped to run the Centre more effectively through training provided by us.

Me: Could you give me an example of how the 'equipping of the Centre' has happened?

CP: An example of Deirdre equipping the Centre was when she organised a workshop for the Centre. *"A workshop [was run] for [us] where [Deirdre] …*

transferred skills to assist with the needs of the Centre" (Ursula - Appendix E).

Me: I have also observed that in addition to nonformal education we discovered that incidental learning is also an important form of adult learning that takes place within the partnership. Incidental learning occurs in the Centre while people interact with each other and their environment. For the purposes of this discussion could I give you an example of incidental learning? When Landelahni accesses their network, the Centre learns the skill of how one uses a network and at the same time starts to develop their own network. *"Landelahni and Trevor Huddleston Memorial Centre learn how to network in time of need"* (Appendix L). They have learnt this incidentally. Incidental learning in the partnership is also characterised by adults taking ownership of what they want to learn. Could you give me an example of a person taking ownership of their learning?

CP: I can see how this idea of taking ownership plays out. *"I am not interested in learning about head hunting, but I might be interested in learning how a particular organisation developed its marketing plan"* (Mary - Appendix C). The ability of a person to choose particular skills indicates that a person has taken ownership of their learning.

Me: Incidental learning was characterised within this partnership when partners interacted with each other and exchanged skills.

CP: The exchange of skills stimulates incidental learning. *"I know that Deirdre helps them a lot on her side in terms of putting together proposals or policies or if they want any assistance in terms of administration backing"* (Ursula – Appendix E). Incidental learning occurred as Deirdre transferred skills to us at the Centre without her intention to teach the people at the Centre how to write policies and proposals.

But as learning occurred in the partnership, it was not neutral as it was affected by power dynamics. For example, some of us in both organisations assumed that Landelahni holds the monopoly with regard to knowledge and education as a result of their resources. As opposed to some of us who believed that the partnership is equal. So, in terms of the power relations, the people in Landelahni were viewed as the organisation with power, and were seen as people with knowledge. The people in Landelahni were identified as being in a better position to teach other adults within the partnership. This gave them more power. This is evident in the partnership as we refer to LRS on many occasions as the 'stronger partner'. For example, *"the stronger party could assist if or when the other partner is faced with [a particular concern]; obviously the most powerful party will play a major role in those circumstances"* (Susan - Appendix D). This indicates that learning is not neutral and that it is influenced by some form of power.

Me: Thank you for the discussion today, I would like to sum up some main points regarding adult learning within this partnership. I would like to highlight that both organisations value the need for training and transfer of skills. The major forms of learning are nonformal and incidental learning. As the needs develop and are articulated in the partnership, learning occurs simultaneously. As partners interact there is an exchange of skills. However, learning is inhibited when there is a lack of participation by either partner. Also, adult learning in this partnership is not neutral. Financial resources are one form of power that may influence who will learn and how.

Finally, I would once again like to thank the community partner as well as the business partner for sharing some of their insights with me. It is through you sharing your insights with me, that we have gained a better understanding of the community-business partnership in Triomf.

Conclusion

I have used the mechanism of an interchange to convey the findings of the community-business partnership in Triomf. The findings were derived from data in documents from the two organisations; the responses to interviews conducted with various members in the partnership; as well as observations of participants in both organisation. Extracts of these documents are attached as Appendices A - L.

The findings focused on three themes. Theme one dealt with the issues that influenced the nature of the partnership. Theme two looked at social capital and power as influences promoting and inhibiting partnerships. The final theme dealt with the various forms of adult learning, as well as the influence of power on adult learning.

Community –business partnerships are characterised by constantly changing relationships. The findings indicate that these are complicated and are intertwined in the daily experiences of both the people and the organisations. Finally, these findings have provided an opportunity for the themes to be explored in order to derive a better understanding of a particular partnership.

CHAPTER FIVE - CONCLUSION

Introduction

There are many different forms of partnerships which occur both globally and locally. This particular study has focused on a community-business partnership between the Landelahni Recruitment Services (LRS) and the Trevor Huddleston Memorial Centre (THMC). The purpose of this study was to gain insight into a particular community-business partnership in Triomph. I divided my research into three themes.

In theme one, I looked at the nature of the partnership. I took into consideration the socio-economic context, as well as the way in which finances impacted on the community-business partnership. I also looked at how the partnership was influenced by partner's attempts to develop and empower people. Finally, I looked at how the nature of the partnership was influenced by a formal Corporate Social Responsibility (CSR) policy.

In theme two, I looked at factors which promoted and inhibited the partnership. In considering the factors that promoted the partnership, I reflected on how the partners understood power, and how they made decisions. I looked at how they drew on each other's social networks and the role of trust, shared norms and values, and mutual assistance in the partnership. In considering what factors inhibited the partnership, I took into account the roles of various kinds of capital.

In theme three I looked at the issue of adult learning within the community-business partnership. I looked at the role of nonformal and incidental learning within the community-business partnership. In addition, the study looked at the influence of power on these forms of adult learning.

In this chapter I am going to summarise the findings in relation to each of the themes. Then, based on these findings, I make certain recommendations in relation to each of the themes.

Theme One: The nature of the community-business partnership

The nature of the community-business partnership can be described as a mutually beneficial cooperative relationship, influenced by a number of factors.

First, the nature of the community-business partnership was influenced by the socio-economic context that defined the partnership. A central challenge is related to establishing a relationship with a corporate partner, while simultaneously trying to transcend the historical economic tensions that exits between the interest of private capital and public good. These tensions characterise relationships between corporates and NGO's within a South African context (Hamann and Acutt, 2003:256). Thomas and Harries–Jerkins (1975) state that community partnerships by nature are not isolated from economic, social and political influences.

Secondly, the nature of the community-business partnership was characterised by a formal relationship. Hamann and Acutt (2003:255) state that a formal relationship between a community and a business partner should be defined as CSR partnership. As a result of the formal CSR relationship, both organisations had a commitment to the development of the community. The formalised nature of the partnership was reinforced by official documents drawn up by LRS to govern the partnership. However, in the partnership, the community partner did not draw up or request any official documents to serve as guidelines for their corporate partner or themselves. I believe that both organisations within a relationship should shape and possess documents to regulate the partnership and keep both partners accountable.

Thirdly, the nature of the relationship between the community and business partners was developmental as well as empowerment orientated. Nchabeleng (2000:8) states that "developmental partnerships emerge from the realisation that people and organisations can (and should) learn, develop and change, while delivering against their goals". The women at

the Centre were given business opportunities to sell their beadwork as a result of the partnership. Because the nature of the partnership attempted to be developmental, it was also empowering. For example, the developmental aspect occurred when women were taught how to market their products. At the same time, they would make a profit which allowed the women to seek more business. The process of making a profit and seeking business empowered the women. Babacan and Gopalkrishnan (2001) state that the major role of communities in partnership with corporations is to resist forms of disempowerment. Disempowerment was addressed by ensuring that the partnership was developmental.

Finally, the nature of the community-business partnership was influenced by an awareness of the powerful financial status of corporates. Babacan and Gopalkrishnan (2001) claim that corporates have most of the resources and thus become the most powerful partner, which affects the nature of partnerships. They claim "those who have resources have power over others" (Babacan and Gopalkrishnan, 2001:3). Although LRS did not donate money to the Centre, money was always a concern. The concern was that if LRS gave money they would naturally want to dominate the relationship and that would influence the nature of the partnership negatively.

Recommendations

- One of the recommendations for possible future CSR partnerships is that partners should be aware of the specific influences on the nature of community-business partnerships. In the case of the study these included socio-economic factors influencing the context, a formal relationship between the community and business partners, a developmental and empowering emphasis on the individuals in both organisations and preventing the control of the partnership by powerful financial status of corporates. These influences will be shaped by the context, and the partners should attempt to identify how these are present before formalising a partnership.

- In the formalising of CSR relationships, partners should suggest ways in which they would deal with the issue of development and empowerment.
- The community partner should also ensure that they have a formal agreement between the corporate partner and the community partner. The agreement should be negotiated and should protect the community's interests.
- If the corporate would like to donate money, there should be extensive discussions around the issue of financial contributions. The purpose for financial contributions, and the way in which they will be used should appear within the official documentation governing the CSR relationship.
- In addition, there should be an awareness of factors that disempower partners and the partners should have in place a mechanism to deal with those factors. For example, older 'black' women might be afraid to challenge 'white' people. If this was the case, a workshop might be organised to facilitate opportunities for engagement between partners. CSR partnerships should be aware that the nature of the partnership is inevitably influenced by power relations, which will be particular to that partnership and that context.

This study showed how a mutually beneficial cooperative relationship between a community-business partnership can lead to a healthy, positive and sustainable relationship where partners are empowered. The recommendations made above were drawn from the experiences of the relationship that developed between THMC and LRS.

Theme two: Factors that promote or inhibit partnerships

Within the THMC-LRS community-business partnership, there were several factors that promoted the partnership and two factors that inhibited the partnership.

The first factor that promoted the community-business partnership was an awareness of power and how power plays out. Foucault states "power reaches to the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (1980:39). Participants in both organisations spoke of power being present within the partnership, although it was described differently. LRS had the most financial capital and were perceived to have greater human capital too. As such, they were identified as having the most power in the partnership. People within the community-business partnership could thus not escape issues of power. Understanding the presence of power in the partnership promotes the partnership as power is a crucial bargaining tool.

The second factor that promoted the partnership was the Centre's ability to understand their circumstances, and negotiate and make decisions based on this understanding. Rowlands (1998) refers to this ability as developing a 'critical consciousness'. She states that Freire defines 'critical consciousness' of the oppressed as "an understanding of their circumstances and the social environment that leads to action" (Rowlands, 1998:103). The Centre's ability to do this led to certain actions within the partnership. For example, whom THMC wanted to partner with as an organisation was based on their ability to understand their own needs, and negotiate and make decisions to fulfill that need. Therefore, criticality promotes partnerships while lack of criticality weakens partnerships.

The third factor that promoted the community-business partnership was the partners' ability to assist each other. Social capital can be understood as people working together to accomplish tasks (Coleman,1988). LRS accomplished a task in the partnership by appointing a project manager. LRS recruited, interviewed and selected the project manager to work at the THMC at no cost. At the same time, THMC accomplish a task by networking within the community on behalf of LRS. In accomplishing these tasks,

partners' demonstrated that they assisted each other and therefore used social capital to the advantage of the partnership.

The fourth factor that promoted the partnership was that each partner had the opportunity to access each other's network in order to enhance their organisation. Putnam states that social capital must be viewed as "building on networks, norms and trust" (Putnam, cited in Mubangizi, 2003:141). This was achieved when THMC needed computers. They asked LRS to assist them. LRS spoke to Cida Campus with regard to this need, and Cida Campus gave THMC computers. Through accessing the network of LRS, the Centre enhanced their organisation and illustrated the benefit of social capital.

The fifth factor that promoted the community-business partnership was trust and reciprocal assistance. According to Coleman (1988), this form of social capital has two elements: trustworthiness of the social environment, meaning that obligations will be repaid; and the actual extent of the obligations held. Due to the presence of trust between the partners it was easier to enter into a partnership. Trust and reciprocal assistance, although not tangible, promoted the community-business partnership. However, partnerships are inhibited when there is a feeling of distrust.

The final factor that promoted the community-business partnership was based on shared norms and values. According to Coleman (1988), the third form of social capital is norms and values that are upheld in the interest of the common good as opposed to the self-interest of individuals. In the partnership, the shared norms and values formed the basis of the partnership. People felt that it was easier to work with a partner who shared the same norms and values. LRS's selection of beneficiaries was also based on common values.

The first factor which inhibited the partnership was the assumption that the partner with the most resources was the most powerful. According to Kilgore (2001:57), this kind of understanding of power sees power as tending

"to flow from a central or higher source like the state, and primarily … exercised by repressing those outside the centre". Partners also believed that based on each other's needs, power could be transferred from one partner to another. This view is contrary to Foucault who states that power cannot be possessed because it is "never localised here or there, never in anybody's hands, never appropriated as a commodity or piece of wealth" (Foucault, 1980:88). Partners did not, however, view power as circular and fluid in the community-business partnership. They believed it to be in the hands of one partner at a particular time.

There was a perception that power was predominantly possessed by LRS as a result of their financial capital, infrastructure and the high caliber of people they employed. This view of LRS as the stronger partner may have inhibited the community-business partnership, because when one partner is viewed as strong and influential, power is concentrated in their hands. The other partner might view themselves as the weaker partner, thus relinquishing their power.

The second factor that inhibited the partnership was the focus on social capital as the main solution in developing communities, organisations, individuals and a community-business partnership. The exclusive focus on social capital was to the detriment of a consideration of other forms of capital (De Filippis: 2001). Although other forms of capital were present, an emphasis was only placed on social capital. In only highlighting social capital the partnership could be inhibited because other forms of capital are as important to the partnership. Other forms of capital have a direct impact on enhancing the use of social capital (Coleman,1988). For example, the use of human capital created opportunities for possible projects in the partnership and resulted in enhancing the social capital between the partners.

Recommendations

- I suggest that community-business partnerships build relationships which will enable them to determine for themselves the factors that

promote their partnership. They should at the same time identify factors that inhibit the partnership, and work at mitigating the impact of these inhibiting factors.

- Partners need to realise that the relationships will also be influenced by the presence of power. But the use of social capital between organisations and people in CSR partnership will help partners to navigate power dynamics.
- Positive attitudes, such as trust, form the backbone of a community-business partnership. If partners do not trust each other and do not demonstrate a reciprocal assistance, the partnership cannot develop, and an environment of fear and suspicion may be created. When such an environment is created, issues are difficult to resolve and the partnership may be jeopardised. Therefore, community-business partnerships who are struggling with the issue of trust, should create opportunities, possibly with the assistance of an outside facilitator, to resolve issues of mistrust. This action will impact positively on the relationship between partners.
- If there is a lack of shared norms and values, partners may enter the partnership with different expectations. When these expectations are not fulfilled then the sustainability of the partnership may be jeopardised. Shared norms and values should be discussed, agreed upon and placed within formal documents, which will govern the partnership. However, there has to be an audit in which partners are kept accountable for reflecting on trust, reciprocal assistance and shared norms and values.
- I would also like to suggest that power be understood differently. I believe that power should be viewed as fluid in nature within a partnership and not possessed by one partner. If partners believe that power is fluid, then it empowers both partners simultaneously. This could assist partners, particularly the community partner, to take action and to make decisions.

- Another suggestion for community-business partnerships is that partnerships give social capital, and other forms of capital, the same priority in order to develop the partnership.

In conclusion, factors that promoted the community-business partnership were based on actions taken by both partners. A factor that inhibited the partnership was the perception that power was in the hands of one partner at the detriment of the other. The focus on social capital at the expense of other forms of capital also inhibited the growth of the partnership. Whether a partner identifies the different factors that promote or inhibit a community-business partnership, influences their ability to sustain their partnership. Every community-business partnership will have a combination of factors that will promote or inhibit the partnership and it is up to the partnership to identify and deal with them.

Theme Three: Learning within community-business partnerships

Adult education is a crucial aspect in the development of the South African economy. Partners within a community-business partnership must understand the different forms of adult learning that occur within partnerships and the role of power on adult learning in order to take part in developing the economy.

The first form of adult learning that occurred within the community-business partnership is known as nonformal learning. Nonformal education occurs outside the formal system. Generally, it is less structured, more flexible and more responsive to localised needs. Its main focus is on social inequalities and often seeks to raise the consciousness of participants towards social action (Coombs, 1989:170). Empowerment within the THMC and LRS partnership occurred when women in both organisations learnt something which contributed to social change during workshops. For example, social change was evident when women the THMC embraced their ability to provide for themselves financially, and the women in LRS were empowered when they discovered that they could work with a community.

However, nonformal learning in the partnership was only put into action occasionally. This may well have limited the prospects of development for the partnership. According to Coombs (1985:91), many nonformal programs "have limited survival power. They start with enthusiasm, run for a while, and then disappear". In the partnership most of the workshops were used usually to deal with a crisis. Structured workshops might be more appropriate to enable participants to discuss selected issues, such as empowerment, which are critical to them and the partnership in the long term. The use of more structured workshops, would give nonformal learning better prospects in the longer term and be more beneficial to the partnership.

The second form of adult learning that was evident within the community-business partnership is known as incidental learning. Incidental learning is defined as a

> by product of some other activity, such as task accomplishments, inter personal interaction, sensing the organisational culture, trial and error experimentation, or even formal learning. Incidental learning almost always takes place although people are not always conscious of it.
>
> (Marsick et al., cited in Merriam, 2001:25)

One example of incidental learning that occurred in the partnership can be seen in how partners learned to network, as a result of a particular need. LRS would access their network, and in doing so, would in most cases succeed in providing for the needs of THMC. The Centre then learnt how to access their own network, and to develop a new network.

Finally, it is important to note that both forms of adult learning that occurred were influenced by power dynamics. Brookfield (2001) argues that power relations occur in all educational interactions, even those that supposedly empower adult learners. One of the observations that were made, was that LRS was viewed as the organisation with the most knowledge based on their resources. The people in LRS were identified as

being in a better position to teach other adults within the partnerships. For example, when it came to marketing, it was a natural assumption that LRS would suggest and train the people at the Centre because they had the resources to do so. This gave them power. Even though theoretically both organisations seek to empower each other, they were not isolated from power dynamics.

Recommendations

- I believe that training that occurs within CSR partnerships should be structured so that nonformal learning is formally integrated into the partnership. Partners could meet regularly to discuss the issues pertinent to their partnership, and learning could be organised in relation to these issues.
- Partners in both organisations should conduct workshops, focusing on critical issues in the community-business partnership in order to empower the people in the partnership. Empowerment might occur through transferring certain skills, such as project administration skills, drawing up proposals or financial skills.
- I also suggest that within workshops, time should be allocated to share and reflect on issues learnt as a result of day-to-day interaction with each other as partners. Time should be allocated for sharing and reflecting in order to further develop partners' skills and thus assist in empowering all the participants who attend structured workshops.

In conclusion, when adult learning occurs within community-business partnerships, adults engage in both nonformal and incidental learning. These forms of learning can never be isolated from the influence of power. Although learning can empower adults, power may also serve to obfuscate issues of critical concern for the well-being of partners. Such issues can addressed through nonformal learning, in well-facilitated workshops. As such, I suggest that the THMC-LRS partnership revisit the role of training and the transfer of skills within their partnership.

Lessons learnt from the community-business partnerships

For me it is evident that the nature of the partnership, factors promoting and inhibiting the partnership; and the kinds of learning that occur in community-business partnerships, are all shaped by three issues.

The first issue is related to the kind of relationship that community-business partners build. In the case of the THMC-LRS relationship, a positive organisational relationship assisted both organisations to build a mutually beneficial cooperative relationship. The following points have been highlighted:

- Partner organisations should be aware of the socio-economic context of the partnership in order to function well.
- A positive organisational relationship is enhanced by a formal agreement, which governs their relationship.
- When there is an exchange of skills and resources, people develop, and a positive organisational relationship is further enhanced.
- A positive organisational relationship helps to mitigate the domination of one partner over the other.
- When both organisations derive value from the partnership, a positive organisational relationship develops.
- The nature of community-business partnership is directly related to how partners maintain their positive organisational relationship.
- If partners within a community-business partnership do not develop, this may jeopardise the sustainability of the partnership.
- A positive organisational relationship helps partners to negotiate the presence of power.
- Nonformal and incidental learning occur in the community-business partnership as a result of the positive organisational relationships.

The second issue a community-business partnership has to be aware of is that a positive organisational relationship is directly related to positive personal relationships amongst the people of both organisations. Positive personal relationships enable people to discuss concerns around the idea of

power and how power plays out. In the study, positive personal relationships allowed people to make decisions, to negotiate, to assist each other and to access each other's network. Within these positive personal relationships people have the capacity to deal with the perception that one partner may want to dominant the partnership. The maximum benefit of nonformal and incidental learning is achieved in the context of positive personal relationships. If partners within a community-business partnership do not develop positive organisational and personal relationships then the partnership may not be sustainable.

The third issue that influenced a community-business partnership is the presence of positive and negative attitudes. Even though attitudes are intangible, they are present amongst organisations and people. One of the negative attitudes that influenced the THMC-LRS community-business partnership was fear; particularly the THMC fear that LRS would dominate them if LRS contributed financially, in addition to contributing the services that they offered. Although people did not speak openly about fear, fear was demonstrated in participant's constant reference to the negative impacts of financial contributions by other corporates to other NGO's. When attitudes such as fear exist within a partnership, they should be placed on the agenda for discussion in order for these to be addressed.

Although trust, reciprocal assistance and shared values are forms of social capital, they are also forms of positive attitudes present within the partnership. These attitudes are evident at two levels: inter-organisationally (between the two organisations) and intra-organisationally (amongst the people within in organisations). Positive attitudes such as trust, reciprocal assistance and shared values create the impetus for the sustainability of the community-business partnership. The nature of community-business relationship should be governed by these positive attitudes.

Conclusion

Community-business partnerships in South Africa play an important role in raising awareness of community needs for both the community and corporations. I chose an ethnography to gain a better understanding of the various concerns in a community-business partnership in Triomf.

I focused firstly on the nature of the partnership. The nature of the community-business partnership can be described as a mutually beneficial cooperative relationship. This relationship came about as a result of the partners' interaction with each other and the environment in which they found each other. Their positive interactions led to the establishment of a positive organisational relationship. This positive organisational relationship was particular to this CSR partnership and context, and created an opportunity for learning, development and growth.

My second focus was on factors that promoted and inhibited the partnership. The factors that promoted the community-business partnership generally outweighed those that inhibited the partnership. Both power and social capital played an important role in promoting the partnership as opposed to inhibiting it. Positive attitudes such as trust, reciprocal assistance, shared norms and values helped to prevent the partners from making decisions that could have been detrimental to the partnership. Factors that inhibited the partnerships was the fear that a partnership might be dominated if one partner had more resources than another. Emphasising social capital at the expense of the presence of other forms of capital also served to inhibit the partnership. The factors which promoted and inhibited the partnership were embedded in the organisational relationship between the two organisations as well as the personal relationships amongst people from both organisations. Every community-business partnership will have factors that promote and inhibit the partnership. However, the partners must ensure that the factors that promote a partnership outweigh the factors that inhibit a partnership. In this way, the partnership will be more developmental and sustainable.

My final focus was on the presence of adult learning and its role in both organisations. People developed through both nonformal and incidental learning, but their learning was not isolated from the influences of power. Power was mediated and learning achieved because the organisational and personal relationships were positive. Relationships were further enhanced by positive attitudes of trust, reciprocal assistance and shared norms and values. Adult learning in community-business partnerships should be centrally placed as part of the strategy of the partnership. The use of structured training and the transfer of skills could empower organisations, as well as the people within those organisations.

This research has attempted to shed light on concerns within a community-business partnership. The nature and the factors that promoted and inhibited the community-business partnership, as well as the presence of adult learning, were not static but responsive to organisational relationships, personal relationships and positive attitudes. It is organisational and personal relationships, together with positive attitudes, that help to create a sustainable partnership that is developmental and empowering for partners. Community-business partnerships are formed by positive interaction of organisations, their commitment, and the ownership of the partnerships by the participating people.

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Appendix A

Appendix A is a document which describes the aims of the THMC and what the Centre does. It also provides some background information on the person of Trevor Huddleston.

Recreating the Spirit of Sophiatown

TREVOR HUDDLESTON CR MEMORIAL CENTRE
Sophiatown

The Trevor Huddleston CR Memorial Centre, at the heart of the renewal of Sophiatown is a non-racial learning and cultural centre, nurturing people and building community.
Our mission is ***to promote the educational, economic, spiritual and cultural upliftment of disadvantaged people in our nation, and to create equity and respect across all communities.***



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Registered section 21 not-for-profit association no 2000/006377/08

Patrons: Archbishop Emeritus Desmond Tutu, Mr Abdul Minty, Lord Attenborough

Established in 1999 by South African and British people who knew and had worked with Father Trevor, the Centre focuses on community development. Our initiatives enable individuals to work co-operatively to gain new skills, generate income, find employment and to develop confidence for the future. Following in the steps of Fr Huddleston, the Centre also aims to be a catalyst for recreating the spirit of Sophiatown by building bridges across divided communities and sharing cultures.

The founders of the Centre believe that the 'new' Sophiatown has a role to play in providing a place **where South Africans of all backgrounds and abilities can come to meet, learn and share with each other.** Using culture and arts, information technology, skills development and small business activities, we support the development of poor communities by investing in local people over the long term, so that they can achieve their aspirations on their own terms.



One project, Tsebong Community Library is open six days a week in response to local demand. Parents and 200 children are using the Library to borrow books, getting help with their homework and small projects. We particularly promote African literature. Study and reference books were donated by CIDA City Campus and these are providing a much needed resource in the area.





The Centre offers **IT skills development for youth and women, life skills and informal education, Arts workshops, contemporary 'made in Sophiatown' goods, tours and a local shop stocking traditional items from Iphideseng Women's Craft Business. HIV-AIDS education is offered through a 'multi-media' project; in schools the Themba HIV-AIDS project** has reached 13,000 children in the last 18 months, and aims to reach 100,000 over four years.

Current funders include Anglo-American Chairman's Fund, National Lottery for Arts and Culture, Bishop Simeon Trust, Hudaco, AECI.



Financial picture

We need to raise R3.5 million over three years to achieve our plans to increase our work in Sophiatown and beyond. For instance we are developing an initiative to bring ICT training to young people in Soweto schools, in partnership with the Meadowlands Police Department.

You can help us through regular monthly donations for any of our community projects, and by supporting our small business activities. Come and visit our shop!

For more information call:
Rose Shabalala, Programme Manager, 011 673 1272



© Bailey's African History Archives. Photo Peter Magubane

Sophiatown and Fr Huddleston

Sophiatown is world famous: a symbol of the repressive forced-removal policies of the apartheid government, which destroyed mixed communities and condemned African people to a life of insecurity and poverty in so-called 'homelands'. In the 1940s and early 50s Sophiatown was served by a young priest, Trevor Huddleston of the Community of the Resurrection.

Huddleston's outspoken views against apartheid and its injustices meant his life was at risk. He was recalled to Britain in 1955 becoming active internationally and founded the Anti-Apartheid Movement in Britain. He was awarded the highest honour in South Africa for service to the nation – the Isitwalandwe Medal. When he died in 1998, flags in South Africa flew at half mast and his ashes received by the President himself. Huddleston's work for the poorest people of South Africa as priest and campaigner is well documented. The Centre is based next door to the original church where Huddleston served for ten years, and his ashes are interred in the memorial garden.

We work closely with the Church of Christ the King, and Johannesburg City Council in promoting the regeneration of Sophiatown and its surrounds for all to enjoy equally.

Our users are residents past and present, their families, young people and unemployed people from Soweto, Alexandra, Tembisa, Newlands, Westdene and the surrounding areas.

Appendix B

Appendix B is LRS's Corporate Social Responsibility policy document. This governs partnerships with selected beneficiaries.

LANDELAHNI
Human Resources

CSR POLICY

Landelahni Human Resources Group, a citizen of both the South African and International business community is committed to corporate social responsibility, a fundamental value that is benchmarked in the following policies:



- **Community**
  Landelahni is committed to the development of our "Navigators of Greatness" who represent institutions making significant strides in the following arenas: HIV/AIDS, Education, Women's Development and Social transformation



- **Employees**
  Landelahni has cultivated a culture of learning and creativity amongst its culturally diverse workforce committed to excellence



- **Code of Business Practice**
  Landelahni is committed to the conduct of business relations in an ethical manner that not only complies but also exceeds the professional and legal standards



- **Suppliers**
  Landelahni is committed to the development of BEE partnerships with our suppliers to ensure achievement of mutual aspirations

The purpose of the Corporate Social Responsibility Program within Landelahni is to contribute towards the continuous improvement, development and upliftment of the society in which Landelahni conducts its business. Landelahni acknowledges its' responsibility towards their employees, clients, suppliers and to society at large.

Landelahni is committed to the achievement of policy objectives, which will be reviewed on a quarterly basis.

Landelahni Recruitment Services (Pty) Ltd
Reg 2000/024440/07
P O Box 202, Strathavon, 2031, 91 Central Street, Houghton 2198
Telephone (011) 853 7600 Telefax (011) 453 2096
Directors: A Ally, S Burmeister, P Mashabela, S Twala

SOCIAL DEVELOPMENT AND TRANSFORMATION

TREVOR HUDDLESTON CR
MEMORIAL CENTRE
Sophiatown

THE TREVOR HUDDLESTON MEMORIAL CENTER

The Trevor Huddleston Memorial Center is a section 21 company that was established in 1999. The mission of the organisation is to " Promote the educational, economic, spiritual and cultural upliftment of disadvantaged people in our nation"

The center is located in the heart of Sophiatown and it is actively involved in the areas economic and social regeneration with other organisations and local government. The goal of the center is to create programs and partnerships that enable people to develop their potential to provide economic independence. The organisation views itself as a catalyst in brining people and solutions together to address their specific needs.

The Trevor Huddleston Memorial Center is a community development organisation offering programs in areas such as:

Education

Training and empowerment

Arts and culture

The center serves a mixed community in both Sophiatown and Soweto, which impacts on the lives of 600 people across the various programmes apart from the visitors and tourists that visit the center. The following projects are currently supported by the center:

- Tsebong Community Library – this library provides access to domestic workers and their children. The library is a source of African literature.
- Computer Literacy Programme – the computer classes' targets youth from disadvantaged families, unemployed individuals and women of all ages, to provide them with access to free computer skills and usage. The course runs for 4 months and provides students with 80 – 96 hours of computer training.
- Ikamva Computer Solutions - training young unemployed people in repairing reconditioned computers. Business planning, sales and marketing also forms part of the studies.
- Iphideseng Women's Co-operation: this women's handicrafts business is a project that allows disadvantaged women to design and sew traditional clothing for the tourist market. Participants are also skilled with business skills to make an economic contribution to the to their communities
- ' Arts and Culture Program': This program was designed to utilise creative processes to aid transformation in the economic, social and education spheres. The program covers the following projects:
    - Art classes and Community workshops
    - Public Art for regeneration and tourism
    - Job creation
    - Art exhibitions and Festival

Appendices C – G

Appendices C – G are extracts from interviews with various people from LRS and THMC. The bold sentences in the extracts have been woven into the narrative within my findings chapter.

Appendix C (Mary – volunteer work at THMC)

This interview took place at 6:30 pm on the 10th August 2004 at the Trevor Huddleston Memorial Centre.

ME: Do you think that power dynamics exist within partnerships and if so, can you explain, if you think there are power dynamics that exist?

MARY: Between an organisation like this and Landelahni recruitment … Uhm, I think it depends very much on the individuals involved **but I think power relationships could exist and I will call it tension as opposed to power relations**, if you like, uhm, but actually, I think that at the **end of the day if the individual has a real mutual understanding and respect then it could actually be an equal partnership I think you can. The most power relations generally come from having money** but if the CSR partnership involves grants then you can change the dynamic significantly. **The relationship with Landelahni recruitment does not involve grant money,** without money and it is actually kind of service, the support, so they will help us recruit. They do our recruitment for free, and one of the things that we talk about was our partnership.

MARY**:** People want to do something for a bunch of people, as a vehicle that, so I think, **I think that it is a give and take** when there is no cash involved. **I would not say that money is involved, because they are clearly making a time commitment, which is costing them money but they are not putting money into our bank account. They do save us money and that actually makes the relationship more equal.**

ME: Is that the tension when there is a grant involved?

MARY: Technically yes, **especially when there is a grant involved, that's when power relationships come into place.**

ME: How do you think power is negotiated?

MARY**: I think the organisation with more power is usually more influential in each organisation. But I can give you an e.g. with Coca-Cola who was working with Themba, the HIV group. They were asked to do some workshop which was done recently apart from the things that was going on and they were promised all sorts of things which they did not deliver. Themba felt used by Coca-Cola to deliver a program on the cheap, so actually Coca-Cola's image is down the drain. They will never do it again and Themba was doing it as they were happy to get the grant from the Coca-Cola foundation.**

ME: Explain

MARY: I think so, we learnt in the short time for instance that Tasneem brought opportunities to us that we would not otherwise either see or have

time to prioritise, **I think she really leant how it is to try to run a community organisation and how difficult it is. I think she has a lot more.**

ME: The more you learn?

MARY**: The more you try the more you learn from each other**.

ME: How do you mean?

MARY**: Well, I am not interested in learning about head hunting but I might be interested in learning how a particular organisation developed its marketing plan**, and she might be able to help me with that or use her network, do you know anybody who could assist us.

ME: Okay, to what extent do you think the partnership is beneficial?

MARY: You mean mutually beneficial, will I put it this way that in some organisations **no matter how much they offered as in grants and people we will not touch them with a barge pole because it could be detrimental to our image,** so it's got to be mutual to our values, I think or aspirations.

MARY**:** So just by them asking us to do something we could do the sharing it with their network **we get more direct benefit for business.**

ME: Do you think that certain backgrounds affect the power dynamics?

MARY**: I will think classically the NGO will perceive themselves as the weaker partner and again particularly where they might receive a grant**.

MARY**: If you were not assertive as an organisation you might, while I can't say no because that is what they want and I want their money so you could compromise your values by compromising your organisational issues.**

ME**: To resist theirs?**

MARY**:** I would be going to **corporate partners and saying, you do not know who we are and this is what we can do for you and how it is going to help, we are confident to say that my brand is as good as yours even through it is not a multi million Coca-Cola** it's a nice thing to know but actually so what they just will kind of move on to the next one.

ME: So does your personal background contribute to how you negotiate that?

MARY**: I could not go to De Beers although they do a lot of community funding, the brand is not right, a diamond forever is not the right feel for community,** for what we want to do. I think I got the confidence because of my background to decide I am actually not going to go there, I am going to

go here, here and here and this is what we are selling them, we are selling ourselves.

ME: How do you think one goes about becoming empowered in a partnership?

MARY**: I might say to them I got the following proposal and I would like them to give to five top agencies in advertising you tell me which kind of people are from your database that I should write to, Landelahni gave me your name, I would use their database**

ME: When you say personalities, what do you mean?

MARY**:** I think I am saying, how do we get to know each other, what your story what my story, **have we got anything in common**, what is your objective in your job, what do you have to deliver for your company through this partnership, what do I have to deliver for my NGO in through this partnership

Appendix D (Susan – employee at THMC)

This interview took place at about 9:00 a.m. on the 12 December 2004 at the Trevor Huddleston Memorial Centre.

ME: Explain how the partnership between yourselves and Landelahni came into being.

SUSAN: The Centre approached Landelahni during their recruitment where they were looking for staffing for the Centre. While we were working in that area we realised we have **common interests and Landelahni decided that they wanted to support us especially with the marketing aspect** of the Centre and to adopt the two projects; to build capacity and upgrade the project and also to facilitate future activities and do the marketing of these two projects. They also do our payroll.

ME: Do you think that a power dynamic exists within partnerships? If so explain

SUSAN: I think there might be, partnerships are important and that it depends on the capacity of both partners. **The stronger party could assist if or when the other party is faced with a certain area; obviously the most powerful party will play a major role in those circumstances.**

ME: What do you think would be an issue /issues of power?

SUSAN: **It depends on what the issue is at a particular time; sometimes one cannot identify power as 'power'. It can be identified by the role a particular party plays when faced in a particular situation. It obviously is not done intentionally; sometimes the power is demonstrated by instinct; where two different people feel competent to lead or take charge. This is when discussion and negotiation would be beneficial. Power in itself is not a bad thing. It just has to be monitored.**

ME: Do you think any form of learning occurs within a partnership?

SUSAN: Yes. When one enters into a partnership it is because of some form of gain, one always wants something and vice versa. **So the partnership is beneficial since both parties would learn in the process.**

ME: How does your background impact on the power dynamic?

SUSAN: **The environment we come from will always dictate what our reactions will be and act as a conscience during decision making.** A person who grew up in a rural area will be different from a person who grew up in an urban environment and one has to be conscious of those dynamics.

Appendix E (Ursula–employee at Landelahni Recruitment Services)

This interview took place at about 10:00 a.m. on the 11th October 2004 at the Landelahni Recruitment Services in Houghton.

ME: Do you think that they is a power dynamic that exists between partnerships or even this partnership.

URSULA: Yes, definitely because we are ensuring the ladies of the THMC. **This year alone you know we have brought out our own brand image of little African pencil's and other company or client's of ours use that so that allows them to make a bit more money so it is empowering the ladies there, they you know being in alignment with us.** Ok we hope that we are helping them in a sense.

ME: What sort of power do you think they bring and what sort of power do you bring(power) and if they don't bring power how do you see it.

URSULA: **it is the equal transfer of power, you try and solve power because we both need each other,** we source things from them, a marketing opportunity for them to grow and helping us as well we building our clientele on our side so it is either a plus and plus.

ME: In the partnership do you think both organisations benefit from it.

URSULA: **I am at this stage actually working on a project for us, they do our Christmas gifts, our corporate gifts for us, so they get things to do over the Christmas period, we also getting our Christmas gifts.**

ME: OK, Do you think that learning occurs in this partnership and can you explain why?

URSULA: **I know that Deirdre helps them a lot on her side in terms of putting together proposals or policies or if they need any assistance in terms of administration backing,** they always phone Deirdre to ask her advice in terms of anything to put together and she advises them. What she does, also she did **a workshop for them where she also transferred skills,** how to equip yourself and also to do pro bono recruitment for them. So we match, we know their core business, which they match according to what is needed for them in the NGO.

Appendix F (Joy – volunteer worker at THMC)

This interview took place at about 10:00 am. on the 12 December 2004 at the Trevor Huddleston Memorial Centre.

ME: How does one become empowered within a partnership, how would you go about empowering both parties?

JOY**: Having the ability to be a decision maker changes everything and having the freedom to choose.**

ME: You have covered the partnership; explain what you think your background has had in terms of learning

JOY**: In my opinion an NGO has a lot to learn from the corporate world and it is difficult for us in the NGO sector to appreciate that because we are anti-corporate.** The learning process has not been as effective here. If Landelahni abandoned the partnership…….if we were properly trained, Landelahni would have been given the opportunity to grow and be on our own.

Appendix G (Deirdre – employee at Landelahni Recruitment Services)

This interview took place at about 09:00 a.m. on the 11th October 2004 at the Landelahni Recruitment Services in Houghton.

ME: And then how was this partnership formed between you and THMC?

DEIRDRE**:** I was appointed as chairman of CSR and as a result **we put together our policy document which went through the process of identifying beneficiaries that shared these common values** with us.

ME: Okay, if you had an opinion about power, do you think that power can be negotiated, in which way, for example, you are saying that there is a presence of some form of power whatever power, you might come with financial power, which I know your do not add anything particular to, you'll rather come with something else and THMC may come with a power with regard to the community involvement, I am using the term, my question is, you've got this type of power can you negotiate that power?

DEIRDRE**:** Absolutely, I think also with the relationship, like this, or identifying the parameters in which you are going to work, where we can add value and you might not necessarily be their strong point where they would have a greater degree of influence, **for example, some of the board members of THC will have a huge influence within certain communities which we might not certainly have exposure to so I would think of it more as strength then power.**

DEIRDRE **:** Absolutely, learning from my perspective**, what I learnt from the centre through interactive action with them in terms of the nature of the importance of the NGO programme those in the community in South Africa** because I mean you know that it is important but I meant **if you are really involved on the ground level and when you are empowered to make that difference you are able to see the difference that you are paid from that interaction.**

ME: So you find that the learning takes place both ways?

DEIRDRE**: Absolutely.**

DEIRDRE**:** To a great extent, absolutely, like I said for both of us because **it is an opportunity for us to engage others at a community level and be able to see the difference that we are actually making and for us as a organisation, the social consciousness amongst the employees and it has a huge impact not just on the organisation, but on individuals as well and it does something for the person, it is their opportunity to contribute to make a difference and you can see how willing people are to partake in that,** that's amazing, so it has benefited from the individuals perspective to

the side of the organisation perspective where you know as an organisation you are making a difference and you can see the difference that you are making, you can see the role of business in S.A. on the community level.

ME: You basically feel that your background has an influence on the role in the partnership. Do you think that certain backgrounds affect the power dynamic, do you think for example, okay in which way do you think certain backgrounds will affect your power dynamic?

DEIRDRE**:** I have said as I mentioned previously, the influence on some of the board members in the THMC might have within the community might be greater than my sphere of influence in that community because of the result of the challenges that they have been exposed to within that community, they have a particular level of respect that has been established and how for a complete stranger to go in is something that is build on in a particular time has been established with those particular individuals so there is in the same token in where the THMC might want to approach an corporate. **I have already been engaged in a relationship with them and the credibility and trust has been established already and that makes it much easier as a point of entry for them**

ME: Okay, what factors do you think destroys a partnership?

DEIRDRE**:** Power, what do you mean when you say power, I mean I have seen in terms of CSR within the S.A. context and the reason why so many organisations have engaged and are prepared to do so, I think it is for the wrong reasons, for many organisations it is being about the publicity and what they are going to get out of their not realising that this kind of initiative you have got to put heart and soul in and from that perspective **you see many organisations contributing vast amounts of finance to an NGO and then wanting to dictate in how it needs to be done** so I mean they, Ja from that perspective it's negative because in a way you are killing the interest of that particular organisation and that's not the point, the CSR relationship should be there to assist and enhance and add value not to merge that particular organisation into something that suits you which will be an image or extension of your brand.

Appendices H – L

Appendices H - L are extracts from observations of various people in LRS and THMC. The bold sentences in the extracts have been woven into the narrative within my findings chapter, where they are presented in italics.

Appendix H (28 July 2004)

These observations were conducted at the LRS on the 28th July 2004. I was observing the executive director and Deirdre having a meeting concerning the partnership at about 15:00pm which ended at 15:45pm.

My first impression of the company was that it is a very upper middle class corporate institution. The receptionist told me that the name Landelahni meant 'to follow' in Zulu. However, in the Zulu name the "h" was not added. She could not tell me why what was so. **I was taken to a boardroom with a glass table encased in embuia.**

Both were looking for mutual beneficial relationships. The executive director stated that he wanted the findings to assist in future partnerships. He added that they also had a contribution to make to Landelahni. **Deirdre felt that they did not what to be a recipient only but that they would go beyond what was needed.**

Landelahni has assisted THMC with the problem of outsourcing a suitable project manager by doing the recruitment as well as the interviews of the candidates. **THMC felt that they needed to hire people of high calibre and Landelahni has the expertise to recruit such people.** The executive director felt that he would like to see Landelahni be more hands-on in the community project. In partnerships he felt that networking was important and Landelahni has given them important contacts.

The executive director stated that at this point Landelahni has assisted them in a project looking at what was not happening, **the appointment of the project manager and looking at why a viable project is not taking place.**

Appendix I (5 August 2004)

These observations were conducted at the THMC on the 5th August 2004. I was observing the people at the Centre from about 14:30pm until 16:00pm.

Another gentleman left as he needed to do something. Mary then said to a person that he had to bring back the slips for everything that he needed. The women are preparing to go home and are bringing the sewing machine into the office. Everybody is excited as it is a long week–end. [Participant] had not yet returned. [Participant] also helps to give clarity to the reconciling of slips. Certain staff members haveve to sign out at what time they are leaving.

Learning is limited if the partners are not active. The Centre is providing work for a core group of people. How do they extend what they have, in getting more people involved?

Appendix J (11 August 2004)

These observations were conducted at the THMC on the 11th August 2004. I was observing the people at the Centre at about 14:30 pm until 16:00pm.

Learning seems to occur on the basis of the relationship and their needs.

Appendix K (19 August 2004)

These observations were conducted at the LRS on the 19th August 2004. I was observing the people and the environment from about 13:55pm until 15:45p.m.

The outside is very peaceful and serene. Two people are standing on the balcony. **Everyone is very well dressed and groomed.** I see a gardener in an immaculate gardener's uniform. The company is situated near to the highway and one therefore hears cars in the background.

Today is pretty much the same as Tuesday from the testing centre. Then a black client enters. It is not a client but the security guard. He is dressed in a shirt and tie, unlike the gardener.

Learning is not taking place for the sole reason that they do not come together to speak.

Appendix L (24 August 2004)

These observations were conducted at the THMC on the 24th August 2004 at about 14:40 pm to 15:45 p.m. I was observing the relationships amongst the people to see their reference to the partnership.

[Participant] said that he would contact Deirdre regarding looking at sponsorship for the summer classes. In the summer class, Wits students will organize the drama, the computer lecturer will do the computer class, Art classes will be done by [participant] and Joy would do English and writing skills. There would be four stations that would be circulated by all the children from Grade 1 to Grade 11. A young gentleman came in wanting to do something at the Centre.

Landelahni and THMC do not come together, however, in learning how to network in time of need.

Appendix M

Example of an original transcript of an interview

Interview with Aisha at the Landelahni Recruitment Services

CORIN: What is your role in the organisation?

AISHA: Basically, I am a resource centre co-coordinator and that entails doing all the backup and recruitment for work for the temporary division. I do your recruitment of individuals and all their levels. I do your reference checks, I do your credential checks, I do your assessments, I also introduce training and development for our temporary staff and whatever events happen throughout the year like Spring day, Valentine Day, I do the promotional things for the temps, geared especially for the temps.

C: Tell me Aisha in terms of your own history, do you have any qualifications? Where did you work before this and where did you study etc?

A: I completed my B.Com degree through the University of Wits in 2002 and I majored in both Industrial Psychology and Human Resource Management. I worked part-time during my studies as a sales assistant in the plaza (laugh) and after that I worked for three months at the attorneys and I got an internship here at Landelahni, so I don't really have working experience as such in a corporate environment.

C: Your internship was in the area of?

A: It was all rounded but I found my niche, which was in the temporary division, so the internship was shorted lived and they made me permanent because I excelled quickly.

C: How do you think the partnership was founded between you guys and the Trevor Huddleston Memorial Centre?

A: Well I think it was Tasneem's initiative, Tasneem and Sandra's initiative because they had some relationship, I think Sandra had a relationship with the lady from the THMCS, from there the initiative grew, Tasneem has done

research in terms of seeing if there are proper beneficiaries for us to take on and serve in terms of our corporate social alignment.

C: Basically, she did the research in putting together a CSR strategy.

C: Do you think that they are a power dynamics that exists between partnerships or even in this partnership?

C: Yes, definitely because we are ensuring the empowerment of the ladies at THMC .This year alone, you know we have brought out our own brand image of little African pencil's and other company or client's of ours use that so that allows them to make a bit more money so it is empowering the ladies. They are now in an alignment with us. Ok, we hope that we helping them in a sense.

C: And so if you look at power dynamics how do you see it particularly and how would you understand the power that is between the two organisations.

A: Well.

C: What sort of power do you think they bring and what sort of power do you bring or don't they bring power, how do you see it?

A: It is the equal transfer of power, you know, how to try and solve power because we both need each other, we source things from them, marketing opportunity for them to grow and help us as well we building our clientele on our side so it is either a plus and plus.

C: Ok, plus and plus relationship.

C: Do you think that on the idea of power, do think this power can be negotiated? Why do you think or don't think it can be negotiated?

A: In terms of what?

C: Do you think that if I have got certain resources and you have got certain resources, can we work.

A: Together.

C: Can they challenge it?

A: And that is, what we have identified, you know that is what we probably saw in Trevor Huddleston, that we could use certain things and we could offer them certain areas that we could improve on so it is highly negotiable at this stage.

C: In the negotiation do you think both the organisations benefit from it?

A: Definitely, we both do.

C: In which ways?

A: I am at this stage actually working on a project for us. They do our Christmas gifts, our corporate gifts for us, so they get things to do over the Christmas period and we are also getting our Christmas gifts.

C: OK, do you think that learning occurs in this partnership, and explain why?

A: With the Trevor Huddleston Memorial Centre.

C: Yes: between you, is there any form of learning?

A: I know that Tasneem helps them a lot on her side in terms of putting together proposals or policies or if they want any assistance in terms of

administration backing, they always phone Tasneem to ask her advice in terms of anything to put together and she advises them which she drafts them things. What she does, she did a workshop for them where she also transferred skills, how to equip yourself and also to do pro bono recruitment for them. So we match, we know their core business, which they match according to what is needed for them in the NGO set-up so we also give facts.

Appendix N

Example of an original transcript of one day's observation in the field.

Transcript of one day's observation in the field

Date: 09.09.2004
Time: Arrived – 2:45 Departed – 3:50
Feeling: Tired, slightly stressed
Venue: THMC
Purpose : Observe the participants at the THMC
Observations
On arriving, I observed a new person speaking to Lorraine. Today I heard the word Landelahni being spoken. Gerry and another gentleman were carrying in T-shirts. Two people from the community came to enquire about the T-shirts. Two boys came to ask if they could use the library. It seems as if Gerry had organised the T-shirts and the lady told him that when the whole order is done, she would pay him. They asked him whether Jo was in the office, and he answered that she was not. It seems as if Trish is back in the country as Lorraine is trying to make contact with her. Lorraine asked Trish about giving a person an advance on his invoice. Lorraine gave Percy the phone to communicate with Trish herself. Gerry was recalling a situation that had happened to him with these community members about an electrical blackout that he had experienced. They laughed together as they spoke about the incident. Somebody (a white gentleman) walked in and wanted to speak to Jo. I knew him but he did not recognise me. Lorraine told Percy that his call had cost her R100.00. He came to collect a cheque from the Centre. Suddenly, everybody became engaged in the discussion with the community members.
Another white gentle walked in and spoke with Gerry. This gentleman stood and waited for somebody. The community members enquired about candles as well two young gentleman (youths) walked in. The white man was an artist. He wanted to organise an exhibition called the 'Old Sophiatown'. A percentage of the exhibition would be donated to the Centre. He was looking for material to use at the exhibition, which had to be done by the first week of October 2004.
He stated that he had contacted somebody at the archives in Cape Town and Johannesburg. The theme was 'Old Sophiatown' The press would be invited to the exhibition. Busi was responsible for the resources. The tree that was celebrated on Arbour Day was the first tree in SA that is protected by Law. Painting and music was to be provided, and a lady by the name of Barbara had the copy rights of Sakota's music, and Gary Sakota would also be present. The Gallery will run for a week. Darryl was the name of the person organising the exhibition. He wanted to invite important people who will buy paintings from the Centre. Darryl does not want to change the hanging space but 25% will be added to the price. David asked whether the gallery would extend the time. A musician was asked to perform music. Darryl seemed quite desperate. David suggested inviting Don Materra to the occasion. Only two houses, 37 Tobey and 32 Tobey remained, and they are Dr Xuma the then ANC leader. The oak tree, the church, two homes and police flats were the only things that remained from the days of Sophiatown. David was speaking to art suppliers Herbert Evans. It was busy

with people but suddenly everybody left and I became quiet.		
Journal		
Method	L Review	Observation
• Not being fulltime on the site really causes problems regarding ethnography as a research tool.	Learning • Verbal learning occurs daily as Gerry and David are teaching about the history of Sophiatown. • Working with the community teaches Gerry certain skills customer delivery, sales and marketing	• As I observed the meeting between Darryl, Gerry and David. I felt as if I wanted to participate. • However, as I thought what I would say could influence what David and Gerry would do I remained silent. • The discipline of keeping quiet was very difficult.
• However, the nature of ethnography allows one to continue, as there is no predetermined outcome.	Power/ Social • Darryl alludes to inviting important people to the exhibition who can purchase (power). • Darryl offers his painting skills (human capital) to assist in the Centre.	•
• Ethnography comes alive as people enter the Centre.	Partnership • A partnership is formed between Darryl and Centre.	•
• Not a static but dynamic research design	•	•