

Roles of Traditional Leaders in Adult Education & Development in Zambia: A Critical Overview.

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Abstract

The study had its background from the realization that little was known about aspects of the role of traditional leaders in adult education and development in Zambia. Basically, traditional leaders have a definite role to play at national, provincial and local levels of Zambian Government. At national and provincial levels, they should be more involved in the formulation and decision-making process regarding policy and planning. At local level their function is to see to the proper implementation of policy and planning, especially regarding development in their relevant areas. In district or rural councils where more than two traditional authorities are present, forums should be established to assist with the formulation of policy, decision-making and planning at local level. Another opinion was that since the rendering of services is the function of local government, traditional authorities are not to be involved in the actual implementation of development projects. The traditional authorities and their communities are, however, to be consulted in this regard. The principle that government should be brought closer to the people at grassroots level is also included in the study. The methodology employed was the extensive literature review focusing on relevant work conducted by experts in traditional leadership, adult education and development; this desktop study was supplemented by the author 's practical experiences of working in villages led by traditional leaders and Non-Governmental Organizations (NGOs). The objective of this research paper was to acquire an understanding of the traditional leadership roles in adult education and development in Zambia.

Keywords: *Adult Education, Traditional Authority, Traditional Leaders, Adult Learning, Development.*

1.0. Introduction

Traditional leadership is a characteristic feature in the landscape of many modern African states, Zambia inclusive. Traditional leaders perform a variety of important functions regulated by customary law including dispute settlement, natural resource management, local development, and traditional religious tasks among others, they often play a critical role in local or national politics, and they are in various ways linked to modern state structures (World Bank, 2003b). Traditional leaders cannot be ignored in either the formulation of policy, decision-making, planning or the implementation of policy by local government structures (Zambian Constitution 1996, Chiefs Act 1965).

Traditional authorities are therefore perceived in their communities as the institutional form of government closest to the people and traditional authorities are still recognized and respected by the different traditional communities in Zambia (Lembani, 2020). It is apparent from the study undertaken that traditional leaders have a definite role to play in adult education & development, policy and the financing of development, especially in the rural areas of Zambia.

Traditional leadership should be afforded a place and an opportunity to be involved in the implementation of adult education and development programs. They should perform functions similar to those of NGOs within the context of their unique position as being part of the de facto rural governance structures and custodian of the welfare of the communities residing in the various traditional authority areas. Traditional authority and adult education are two areas of practices which development practitioners have recently identified as useful tools of development. The concepts are treated as if they are independent of each other in all ramifications. This discourse therefore reveals the linkages between traditional leadership and adult education & development in terms of theory and practice.

2.0. Concept of Traditional Leadership

The term “traditional” is often used to describe anything that is indigenous to Africa. For example, reference is always made to traditional & folk music, healing and religion among others. All of them are accorded a lower status in comparison to their equivalents in other parts of the world (Awolalu 1976; Mndende 2008; Mungwini 2011). Traditional leadership is defined as the act of inheriting the power from a predecessor. Current example

would be the chiefs, kings, dictators, some family-owned business leaders and even political leaders. This is in consonant with Lembani (2019), who stated that any human society of whatever level requires organization and speaking of “organization,” I refer to the pattern of observable regularities of behavior by reference to which people are seen to order their social relationships among themselves. And this was how traditional leadership was birthed.

The Constitution of the Government of the Republic of Zambia (GRZ) also recognizes the possibility that national and provincial legislation may provide a role for traditional leaders at national, provincial and local level. This is in congruence with “The Constitution which acknowledges the chieftaincy, and provides for the establishment of the House of Chiefs. This implies that Chiefs are mandated by law to maintain law and order in their respective chiefdoms (Zambian Constitution 1996, Chiefs Act 1965).

Traditional leadership refers to power that are associated with and emanate from the institution of chieftaincy. In African societies, traditional leaders derive their authority from customs and traditions that have existed since time in memorial. Traditional rulers are custodians and repositories of traditional customs and cultural heritage. In fact, traditional leadership is inherently political. This is born out of history, custom and practice because before the present mode of governments in Africa, traditional kingship was the sole government. And each chiefdom was a “state” on its own under a traditional government with its own local language. And to this effect traditional rulers used to collect tax in the form of ivory, venison or forced labor in order to meet the charge of services tribal governments could provide such as defense against enemies.

Traditional leadership play an important role in Zambia. Not everyone is, however, prepared to recognize them as role players. In government circles, a tendency exists to marginalize the role of traditional leaders (Lembani, 2019). Traditional authorities are seen by their communities as leaders through and by the people. In some instances, it is even stated that they receive their power and authority from God, that is one of the reasons they play a critical role in indigenous knowledge in the society.

Finally, traditional leadership or authority also known as traditional domination is a form of leadership in which authority or ruling regime is largely tied to tradition or custom. From community development perspective, rural development aims to make rural areas more attractive, productive and less vulnerable to natural hazards, poverty and exploitation. The rural community held traditional leaders in high esteem and considered chiefdoms as institutions that were closer to their development (Brey, 2014). For many years, rural areas have not been left alone from development activities. On the contrary, lots of development approaches had been applied but poverty has remained at above 75% (CSO, 2010).

3.0. Concept of Adult Education

The concept of adult education has no generally accepted definition. As observed by Omolewa (1981), adult education is one of the most difficult concepts to define. This is according to Fasokun (2006) is because adult education means different thing to different people. According to Adekola (2008), the confusion in the meaning of adult education arises from the variations in interpretations of the roles adult education performs in different societies.

In adult education, it has been very common over the years for literacy programs to combine literacy training with some form of occupational training and income-generation activities which is part of adult education and development (Fasokun, 2006). In contemporary period, adult education in Zambia has particular emphasis on facilitating acquisition of new skills, values, attitudes and knowledge of the social, economic, environmental, cultural, and political environment in developing and conducting adult education programs for individuals and groups in communities. There is a great deal of learning that occurs in our local communities. As Lembani (2019) agrees with Sundaram (2002) puts it, adult education rests on the assumptions that education makes significance difference in the lives of people and increases their worth, responsible roles (in terms of rural development, employment, self-employment and decision making) they can play in society, their dignity and potential for development. Due to rapid technological advances and changes, there will be quick shifts in the world of work, business, and general social life which have implications on the kind of education required and, therefore, new competencies needed (Victorino Soriano, 2016).

Furthermore, adult education is one of the critical keys to development. Although there are many ways of defining it, community development can be seen as the process of people working together on a local level to improve the economic, social, cultural and environmental conditions in a community (Lembani, 2019). This process includes

the conception of ideas as well as the planning, implementation, monitoring, and evaluation of projects to improve the living standards of people in those communities. Community development's origins in Africa and indeed Zambia are traceable to the colonial era (Noyoo, 2008) when efforts aimed at developing the colonies through projects such as literacy training and nutrition, for example, were mooted.

Furthermore, modernization theories contend that adult education is a means to achieve development goals at the rural communities' level (Sundaram, 2002). Adult education may thus be seen as helping adult people to absorb the rapid social change associated with the transition from simple societies to modern democratic society with its fundamental economy and maximum social mobility. Adult education as well improves human resources on which national development plans depend (Mtonga, 2016). Generally, adult education is a means by which people can enrich and enhance their lives and that of their communities through playing responsible roles and living responsibly. However, little of adult education activities in Zambia have been documented. Hence, this study attempted to fill in the knowledge gap.

In addition, adult education is in other ways concerned with persons who have already obtained a certain amount of education and who usually hold positions of some responsibility in the community and traditional leaders are not an exception (Alexander, 1971). Adult education suggests life span learning and the transformation process that takes place from birth to death (Lembani, 2019). Adult education can also be defined as a process of deliberate and unintentional opportunities that influence learning throughout the life span of an individual. Banda et al (2015), state that adult education 'seeks to view education in its totality. It covers formal, non-formal, and informal patterns of education, and attempts to integrate and articulate all structures and stages of education. It is a process of accomplishing personal, social, and professional development throughout the life span of individuals in order to enhance the quality of life of both individuals and their collectives.'

Furthermore, adult education does not take place in a vacuum but involves traditional leaders and the society in which they live. If adult education is to be a reality, profound implications of a psychological as well as a social nature must be considered (Mtonga, 2016). Adult education is education for a changing world. As part of lifelong learning, adult education is cardinal to national development as it promotes the acquisition of relevant knowledge, positive attitudes and life skills among adults, youths, and facilitates the workers adaptation to new technologies and production skills. Hence, this would facilitate the development of economic opportunities such as through improved entrepreneurship and production skills. Moreover, adult education helps disadvantaged groups through promotion of self-confidence, positive values and awareness among individuals and communities with regard to their rights and civic duties (Brey, 2014). Thus, such inclusive learning for all would imply that all would strive to acquire knowledge, attitudes, values and skills we need to lead healthy and productive lives, secure meaningful employment, create employment, create wealth and positively contribute to sustainable development in society.

King (2013) posited that every tribe had its own indigenous form of purposeful education. And as defined in the natural and broadcast sense, adult education encompasses a conscious attempt to help people live in their society and to participate fully and effectively in its organization in order to ensure its continued existence. It is significant to state that adult education curriculum is the whole culture – the whole life of the society.

Life is education and education is life, as sanctioned by society and this is governed by the traditional leadership (UNESCO, 2006).

In fact, in order to learn in traditional societies, the most imperative thing was to become an active participant in the everyday activities of one's community which was governed by the traditional leader. The emphasis was on the acquisition of the common domain of knowledge for development. One of its greatest values, from the point of view of learning, lay in being able to bring individuals face to face with the realities of the social and physical necessities of life (Banda et al, 2015). The emphasis was on the acquisition of the common domain of knowledge. In short: school was society and society was school. Such as education was achieved through a variety of realistic pedagogical situations, whether the goal was to master family hereditary skills and knowledge (as in the case of herbal medicine) or that of a highly skilled trade (as in the case of blacksmithing) or perhaps that of training for leadership (usually involving young men of the royal families). In situations in which both socio-moral and techno-occupational education took place as during the period of ritual initiations, particularly pubertal initiations.

The aims of adult education are basically to transmit knowledge, competences and skills to overcome social exclusion, and to enable all adults, in different target groups and with different needs in our different societies, to take part. To accomplish this, we need responsible agents who organize or "manage" the processes of transmission. The society needs a "well-qualified workforce in adult education" (Jütte, Lattke 2014). The role of

the traditional leaders is to support the development and “updating” of skills aligned to the current and future needs of our societies. These may be foundational skills such as; literacy, active citizenship or vocational skills. But they also include competences to address issues in a wide variety of areas such as health, environment, Information and Communication Technologies (ICT) and many other domains for development purposes. Consequently, a variety of adult education courses exist, such as basic skills courses, second-chance programs for school drop-outs, language courses for migrants and refugees, training opportunities for job-seekers, courses on digital skills, professional training for workers, etc.

Additionally, Adult education practice is linked in many places to socio- economic development processes that are intended to underpin people to overcome situations in which they are placed at a disadvantage (Mapedza, 2007). There are often close links between Adult education organizations and players in Civil Society Organizations that aim to change the life circumstances of a wide range of target groups in the society. The scholars continue by indicating that the aims and purposes of adult education usually are directly related to specific community issues such as career training, sustainable livelihoods, environmental concerns, basic education, health education, ethnic history and culture, governmental policies, and civic and political education and the traditional leadership play critical roles therein (Banda et al, 2015).

4.0. Roles of Traditional Leaders in Adult Education and Development

Traditional leaders perform a variety of critical roles regulated by customary law including dispute settlement, adult education, natural resource management, local development, Agricultural development, democratic governance and traditional religious tasks, they often play a critical role in local or national politics, and they are in various ways linked to modern state (Hartman, 1993). This is in congruity with Ntanda (2017), Traditional leaders have a significant role in the social, cultural, political, and economic lives of citizens in countries throughout Africa. They are defined as local elites who derive legitimacy from custom, tradition, and spirituality. Other than that, traditional leadership consisting of the paramount chiefs, senior chiefs, sub chiefs and village headpersons play significant roles in rural development (Lembani, 2019). Traditional leadership is a key institution in the formation, preservation and modification of customary practice and are responsible for peace and unity for development in the society.

Thus, participation of traditional leadership is a key factor for the successful developments, implementation and evaluation of adult education and development programs because their views, suggestions and requests need to be integrated into the national development of programs so as to raise their motivation and commitment to participate in the programs. This is due to the fact that “Traditional leaders” are involved in making decisions on the program goals, course content, resources and logistics of training. Moreover, Gboku (2007) said that participation of traditional leadership has increased and the involvement of all the stakeholders who should include the community, the learners, the would-be-learners, beneficiaries like families, employers and funding partners in a number of ways so as to see meaningful development.”

According to Bailey et al (2011), the concept of “traditional leaders’ involvement in adult education and development is used to refer to the need for mutual understanding between local government structures involved in the planning and implementation of development projects and functions given to traditional leaders. For example, the practice of child marriage in Zambia has blossomed into a pandemic that perpetuates the cycle of poverty. Traditional leaders apply adult education to curtail child marriage practices in chiefdoms in collaboration with government structures such as; Zambia Police and the Department of Social Services. Hence, in Zambia, this demonstrates how these principles of andragogy have helped to re-introduce pupils who have been liberated from child marriage to various levels of education. For instance, Chief Madzimawe of the Ngoni ethnic group is using adult education to stamp out child marriage in his Chiefdom in Chipata District of Eastern Province, Zambia.

The Registration and Development of Villages Act (1971) assigns Chiefs to “encourage such development projects which may improve the standard of living of people; and encourage educational and economic growth and assist in the improvement of all facilities necessary for the maintenance of health and sanitation in the villages”.

Chief Madzimawe reflects that: “As a chief, I am somebody who is respected by everyone in the chiefdom. So, I have to pay back this respect, and the only way I can pay it back is to fend for my subjects. One of the issues is to advocate for what I will call positive living to move away from these social challenges, bring about development and help my people get out of the poverty trap.”

This is a clear example of the similarities between the duties of Traditional leaders and those of adult educators when it comes to facilitating development. According to Lembani (2019) in consonant with Dodo (2013) and Chigwata (2016), the role of traditional leaders is to serve as intermediaries between the people and the government, as well as with other stakeholders, in facilitating development in their respective jurisdictions. Thus,

it makes sense to locate the role of Chief Madzimawe in the humanistic and progressive philosophies of adult education, as he strives to offer the practical knowledge and problem-solving skills necessary to reform society as well as to enhance personal growth and development among his people (Knowles, Holton & Swanson 1998; Rogers 1969).

Traditional leaders have a definite role to play at national, provincial and local levels of government. Another opinion was that since the rendering of services is the function of local government, traditional authorities are not to be involved in the actual implementation of development projects (Banda et al, 2015), for instance, the formation, mobilization and training of adult literacy centers. The traditional authorities and their communities are, however, to be consulted in this regard because they are traditional authorities who are seen in their communities as the institutional form of government closest to the people. It is apparent from the research undertaken that traditional leaders have a definite role to play in policy and the financing of development, especially in the rural areas. Traditional leaders cannot be ignored in either the formulation of policy, decision-making, planning or the implementation of policy by local government structures.

Research in myriad jurisdictions in Africa has indicated that in instances where traditional authorities were abolished by government or their sphere of jurisdiction interfered with by government, the desired effect was not achieved (Yin, 2014). Notwithstanding such intervention, traditional authorities have continued to exist. It would be wise to recognize this if the rural areas of Zambia are to be governed in peace and stability. It is therefore preferable for traditional leaders to be included, and to be given a definite and constructive role. Whatever the drawbacks, many people within the communities interviewed appear to remain deeply attached to the institution of traditional authorities (more than to the individual office holder as such).

According to Lembani (2019), in his doctorate research findings, traditional leaders supported adult literacy and development programs in Chadiza and Katete Districts of Eastern Province. He alluded to the fact that each process is a valid means of assisting adult learners in acquiring and meeting their educational needs in the society. This implies that adult learners make choices in fulfilling their educational concerns and desires in a multitude of ways.

Furthermore, Lembani (2019) in union with Banda et al (2015) expounded that in order to improve the chances of success for development innovations in the context of adult education, the traditional leaders collaborated with government and NGOs in order to take development to grassroot people. He explained: "Traditional leaders work with government line ministries and NGOs especially in mobilization and general change of people's mind-set. These institutions provide training in various areas like; cooperative governance, micro-finance, livestock & agricultural production, village savings and credit facilities, adult functional literacy, sanitation & hygiene, environment, health and other social capital development related issues among others."

Lobbying and Advocacy; this study found out that there were a number of activities associated with lobbying and advocacy for the enhanced provision of adult learning and development programs (Victorino-Soriano, 2016). The lobbying and advocacy activities by traditional leadership and agents of change in Zambia encouraged indigenous adult education and development. The paper established that the lobbying and advocacy activities were conducted by the traditional leaders. The traditional leaders lobbied NGOs to build capacity and empower the chieftdom in order to bring services like; adult literacy and agricultural development activities closer to the grassroot people (Yin, 2014). Community-based paralegals and psychosocial counsellors were also trained through such partnerships with traditional authorities. Counsellors helped to rehabilitate children's minds towards education. Paralegals conduct community education to raise awareness of the law, child protection, advocacy, advise victims on legal procedures, assist clients in navigating their way through institutions, and organize collective activities and fact-finding.

Additionally, traditional leaders establish foundations, for instance, Chief Madzimawe established Madzimawe Foundation which is a "brainchild of the chieftdom," it was established as a response to teenage pregnancy and child marriage in order to provide remedial education opportunities to Orphans and Vulnerable Children (OVCs) and school dropouts in the society (Lembani, 2019). It is funded by the Chief's personal resources, fines charged from offenders, village donations and resources raised by the Chief from well-wishers via social media. The Chief confirms that: "Sometimes I use my personal resources, I just see myself as a father with so many children in the villages and ensure that they are given the necessary support. This is the passion that one needs to have in order to push the agenda of giving support to these children. We have one child right now, he is at Chipata College of Education pursuing a Diploma in Teaching." This is reaffirmed by Tshitangoni & Francis (2014) and reiterated by Lembani (2019), who assert that "traditional leaders must collect financial contributions from community members and start development projects, lobby government and other agencies to play more distinct roles in development.

Furthermore, Madzimawe Foundation has in place an Education Support Program which provides school fees and other essentials such as groceries, uniforms, shoes, books, etc. It secures school places for OVCs and victims of Teenage pregnancies and child marriage, re-integrates pupils in boarding schools to prevent the re-occurrence of marriage, and offers basic legal services, referral systems and counselling. According to Lembani (2019), “traditional leaders play a critical and pivotal role in affecting the climate, attitude and reputation of the schools. They are a cornerstone on which learning communities’ function, grow and succeed. According to a Wallace Foundation study, “Leadership is second only to classroom instruction as an influence on student learning.”

Banda et al (2015) also posited that “traditional leaders assume responsibility for prevention, detection and punishment of crime,” Child marriage, just as intergenerational marriage, is illegal as it involves sexual intercourse with a person below the age of 16. Chief Madzimawe applies the ethos of adult education to enhance discipline and development among his subjects. Andragogical techniques such as workshops, seminars and community education, advocacy and dialogue are used to sensitize villagers. This has, to a larger extent, served as a warning to those who force children into marriage.

Additionally, Chief Madzimawe has the gender committee which goes into villages to sensitize the villagers on negative effects of child marriage and gender-based violence. If a parent is found to have taken part in anything like child marriage or gender-based violence, they are supposed to be punished accordingly. But if there are cases which are criminal in nature, such as defilement, where they married off a minor, those cases are not handled at the palace, but are handed over to law-enforcement agencies (Banda, 2011). It is important all-time times to engage traditional leadership in all aspects of adult education if meaningful development is to be realized in the society.

Stalled Development Projects; According to Ntanda (2017), Kaoma District identified two developmental projects that failed because Chief Mwene Mutondo of Nkoya Royal Establishment (Traditional Authorities) did not assent to them. These were Kaoma farming block and JTI (Japanese Tobacco International), an institution involved in growing and marketing tobacco which was scheduled to be in the chieftdom of His Royal Highness Chief Mutondo. Japanese Tobacco International fell out of favor of Chief Mutondo because they had overlooked him in the first place by going to another chief, a Lozi representative, who the tobacco company thought was in control of land they intended to settle on (BRE, 2015). The earmarked land was later realized that it was in Chief Mutondo’s chieftdom. Naliele palace was a Lozi Chief’s village within Chief Mutondo of Nkoya Royal Establishment. The regulatory framework that was in existence in Naliele (imposition) originated from the colonial past and was inappropriate to current conditions. Traditional land in Kaoma was mainly controlled by Nkoya Chiefs Mutondo (Lukena Royal Village) and Kahare (Litoya palace). The land wrangles between the traditional leaders, Nkoya and Lozi in Kaoma (formerly Mankoya District) currently divided into three districts, namely Kaoma, Nkeyema and Luampa was an impediment to national development as they deterred potential investors from going to resource rich areas. Chief Mutondo informed the government that he could not allow a third farming block in his chieftdom when the government had failed to fully utilize the already existing Kalumwange and Lalafuta farming blocks while other districts in the province had none (Zambia Daily Mail, 26.07.2015).

Additionally, in Senanga District, there were land wrangles between the local authority (Senanga District council) and the traditional leadership, BRE- Lwambi Royal Establishment. The district wanted to extend the township boundary but it met resistance from the traditional leadership. At the time of study, the case was taken to court and local authority had engaged lawyers to take it up. During this era, development of the district suffered infrastructure development. The construction of institutional council houses project came to a standstill. Villagers uprooted beacons installed by land surveyors and encroached on the land reserved for the council housing project. Thus, it was significant to engage the traditional leaders to understand the rural development strategies in order to improve the livelihood of their subjects. Chiefs need to develop positive attitudes and ideas towards rural development and accept that land was a natural resource that belonged to all Zambians (Ntanda, 2017). Strong partnership of chiefs and the government was very important in fostering unit, peace and development, without which it affects the entire development processes in the nation.

This is what Lembani (2019) posited that Traditional Leaders control vital resources such as land and play a very important role to any service delivery and development strategies to be implemented in the rural areas, hence, the importance of their engagement in the development processes.

4.1. Chieftdom Development of Strategic Plan

According to Ntanda (2017), traditional authorities have been engaged in the development planning processes, for example, Nkoya Royal Establishment (NRE), Kahare Chieftdom and the Barotse Royal Establishment (BRE), Lwambi Chieftdom had development strategic plans which ran from 2015 to 2019. It was discovered that both

chiefdoms recognized the limitations in their existing structures and decided to enhance their management structures by adding extra responsibilities into existing structures and formalizing groups that had previously lacked well defined membership, roles and responsibilities. After consideration, they designed new sets of responsibilities and expanded the roles of bodies in the management structures (BRE,2015). The new structures could propel development in a systematic and collective manner with their partners, both locally and outside the chiefdoms. It would make it easier to network and connect with major stakeholders like the government, while providing strong links between chiefdom leadership at all levels and other development stakeholders (Caritas Zambia, 2011). The structure is responsible for managing the development of the chiefdom, and which defines the relationships between the royal establishments, the development wing and the traditional aspects of chiefdom life. According to Lembani (2019) in congruence with Ntanda (2017), this reveals that the perspectives on customary practices were changing, hence the modification over time, some dying out and other still persist. Enlightened traditional leaders and the church were in the forefront in discouraging some of the negative practices and encouraged more positive ones.

In Zambia, traditional leaders are working to support smallholder aquaculture as Income Generating Activities (IGAs) in their communities. According to Lembani (2019), many are coming to recognize the potential for aquaculture to increase food and nutrition security, particularly in rural areas where animal-sourced foods are limited in supply. Leading by example, Chief Chabula of Lupososhi District in Zambia's Northern Province has taken up fish farming as a business and is encouraging others to follow suit.

"I'm encouraging my subjects to follow my lead and become fish farmers themselves," explained the Chief. "Am also providing land to as many as would be interested in venturing into fish farming."

According to Lembani (2019), the bulk of Zambia's land is held under customary tenure, which is held in trust by the Republican President through the traditional authorities, the Two Hundred and Eighty-Eight (288) chiefs of Zambia. Rural households depend on traditional leadership to access land for development; the engagement and approval of tribal leaders is thus needed to develop the country's burgeoning aquaculture sector. In partnership with NGOs like; Musika Development Initiative, WorldFish is working in tandem with traditional leaders to implement a smallholder fish farmer capacity-building project and develop aquaculture for rural households in the Northern and Luapula Province of Zambia. Funded by Norad, the project's main objective is to improve the productivity and profitability of smallholder fish farmers in the north, mainly through building the capacity of small to medium sized business enterprises that support fish farmers and provide supplies.

Lembani (2019) declared, "Traditional leaders are trained and involved in adult education & development, gender analysis and awareness-raising, human rights, child protection, women economic empowerment and HIV/AIDS/STIs programs."

Traditional leaders often function as an intermediary between local citizens and government. Donors, aid agencies, and governments often look upon traditional authorities as the missing link between rural citizens and the state (Fisiy,1995). On the one hand, they are able to implement governmental law and policy and to facilitate, explain, and attain popular support for development projects in their traditional area, on the other hand, they can provide information from the locality (Ntsebeza, 2015). Traditional leadership is seen as a channel that can articulate the needs and priorities of communities, which it represents, and this can lead to genuine democratization and development and the assertion of local autonomy against the globalizing and modernizing power of the state. In performing all these functions, traditional leadership is also expected to protect local culture, tradition, identity, and religion.

5.0. Challenges

In many studies conducted in Zambia, it has been established that there are many challenges associated with the provision of traditional leadership in adult education and education programs (Sumbwa, 2013; Gboku, 2007; Ayot, 1999). In spite of the country's immense human and natural resource potential, the author found that traditional leaders faced the following challenges;

- Lack of platforms; few learning platforms such as "Insaka" or "Mphalas" and adult literacy centers to be used by the Traditional Leaders for engagements in rural areas.
- Lack of Family Support; most of the community members did not value the role of traditional leadership in adult education and education. This is highly attributed to high illiteracy among communities (Lembani, 2019).
- The politicization of the institution of traditional authorities, as well as a lack of management activities in the process of policy implementation where such policy exists;

- Lack of interest and being disrespected by some educated youth as well as aggressive attitudes of some political leaders towards them in relation to their authority and relevance were some of the challenges faced. Despite these challenges, the traditional leadership institution still retained its legitimacy, respect and validity from large sections of the population in rural areas.
- Poverty; about 75% of the rural population in Zambia is in abject poverty, and the traditional leaders are not an exception, thus poverty remains a major challenge in promoting adult education and development in rural communities. It is noted that most of the families are living in extreme poverty. Most people in rural areas depend on farming to earn money. For the past four years, however, the Zambian communities has not been experiencing favorable rainfall patterns. This has reduced agricultural production.

According to available data, indicate that existing weaknesses of traditional authorities mainly relate to the following aspects (Banda et al, 2015):

- Tendency of traditional authorities to be autocratic and the lack of real leadership qualities and actions.
- The fact that traditional leaders are born as chiefs and therefore often take power for granted, not realizing the extent of their responsibilities as traditional leaders;
- Lack of resources (including human, training, financial, infrastructural and physical resources) to perform their functions effectively and efficiently;
- An apparent inability to take responsibility for and to actively become involved in the development process;
- There is no structured policy for development by traditional authorities or for traditional authority areas.
- Politicization of the institution of traditional authorities, as well as a lack of management activities in the process of policy implementation where such policy exists.
- Inability of traditional leaders to appropriately manage land use and natural resources in traditional authority areas in Zambia.
- Lack of financial management skills, mechanisms and procedures.
- Absence of financial control as part of traditional authority administration; and
- Absence of a uniform application of a system of ‘‘fines and levies.’’

However, an analysis of factors often tending to impact negatively on traditional authorities and the management of development, reveals that the following threats will have to be addressed as part of any strategy aimed at enabling traditional authorities to successfully fulfil their role (as described above) in respect of development.

- 1) Negative perception of traditional authorities as being undemocratic (not having been elected) and therefore often regarded as outdated, especially among some youth organizations, has to be put into perspective.
- 2) Traditional authorities are stigmatized as a product of previous government policies.
- 3) The attitude of (some) government officials implies that there is no role for traditional authorities in a democratic Zambia, despite the newly established Ministry of Chiefs and Traditional Affairs.
- 4) The traditional leaders’ religious standing and existence as part of a culture in which religion is not clearly distinct from law and social practices to which communities adhere.
- 5) The fact that traditional leaders are often regarded as a creation of ‘‘God’’ - traditional leaders being an integrated part of a culture which defines the values and norms of communities and form the basis of the existence of traditional communities.

6.0. General Recommendations

The article demonstrated that for effective public policy implementation, the traditional leadership plays a big role. This is important as leaders are found on the ground and in remote areas where the government does not have offices and officers. In addition, traditional leaders have existing structures known as traditional councils which they use for information dissemination and enforcing of policies. The traditional leadership normally have a larger audience especially on social events such as traditional ceremonies where various messages can be disseminated to the people. The following were general recommendations made;

- 1) Using the results of this study, the author recommended that traditional leaders must be provided with improved conditions of service and resources in the form of offices, office equipment, habitable accommodation, furniture and transport. The author argued that provision of the latter would make them more effective as channels of two-way communication between the government, NGOs and people at grassroots community level.
- 2) The Government should involve traditional leaders in the formulation, implementation and evaluation of the policy performance.
- 3) The chiefdoms should always engage government in the challenges they might be facing in the implementation of the public policies.

- 4) The traditional leaders must be trained in many aspects of adult education because this would help to maintain their relevance and perform designated roles, namely presiding over customary courts, support mobilization and formation of adult centers in the community.
- 5) Capacity development for traditional leaders so that they can be actively involved in adult development projects that fall within their areas of jurisdiction and mobilize as many people as possible to support adult education and development projects.
- 6) The Government should involve traditional leaders in the formulation, implementation and evaluation of the adult education related policy performance.
- 7) As traditional authorities are regarded as the government nearest to the people, local government should not interfere with traditional authority land without prior consultation with the relevant authority concerned. Development, if initiated by local government, should only be implemented after proper consultation with the communities concerned.
- 8) The traditional leaders' advice on customary law or matters affecting customary communities should be taken seriously by the government and the community people for the sake of adult education and development.
- 9) The planning, implementation and management of development should closely involve traditional communities and their leaders. The principle of accountability of traditional authorities towards the communities as well as to structures of government, should be entrenched.
- 10) A politicization of the chiefs' role can seriously endanger the respect and regard given to the traditional leaders." When chiefs have no official role in party politics, this does not mean they are politically impotent. In the decades after independence, chiefs in many countries have functioned as vote banks or vote brokers and this must be avoided.

7.0. Conclusion

Traditional authorities are still recognized and respected by the different traditional communities the adult education mechanisms which is used by a Zambian traditional leader in salvaging much-needed human resources and making them available for sustainable national development in the society. Mostly the approaches utilized include community dialogue and awareness-creation, workshops and seminars, advocacy and organizational capacity-building at local level. Examples such as this can lead the way for other traditional leaders to join the fight and adopt similar strategies in the fight against poverty in the society. A traditional leader looks after the interests and well-being of his or her community, hence, he or she should therefore exercise the functions in terms of prevailing customs in the society. Traditional leaders are recognized by their communities as *inter alia* the upholder of values. In some instances, it is said that they derive their authority is from the supreme God. Traditional authorities are recognized both in terms of the Constitution of Zambia and by their communities. They have a definite role to play in the development of Zambia. Although, at first glance, the institution of traditional authorities is seen as in conflict with democracy, it is according to some, regarded from an African perspective, as to fully comply with African democracy. According to this view, African democracy is in some instances regarded to be more "democratic" than Western democracy. In African tradition no decision will probably be made if consensus is not reached.

Adult education does not take place in a vacuum but involves human beings and the society in which they live and the traditional leadership plays a critical role. If lifelong education is to be a reality, profound implications of a psychological as well as a social nature must be considered (Banda et al, 2015). Adult education is education for a changing world. As part of lifelong learning, adult education is cardinal to national development as it promotes the acquisition of relevant knowledge, positive attitudes and life skills among adults, youths, and facilitates the workers' adaptation to new technologies and production skills. A cursory look at the objective and scope of the role of traditional leadership in adult education and development, they are concerned with the development and promotion of better living for the people especially the adult members of the community through education.

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