

WHY ARE LARGE NUMBERS OF ILLITERATE ADULT MEMBERS OF THE
LUTHULI RURAL COMMUNITY NOT ATTENDING ABET CLASSES? AN
INVESTIGATION OF THEIR NEEDS AND ASPIRATIONS REGARDING ADULT
BASIC EDUCATION AND TRAINING

by

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the requirements for the degree of
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2007**

Declaration:

This work has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in this dissertation from the work or works, of other people has been attributed, and has been cited and referenced.

SIGNATURE

Handwritten signature

DATE _____

27/03/07

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First and foremost my gratitude goes to the Lord God for having given me courage to pursue my thesis.

I also want to extend my thanks to all people who participated in my study. Without their willingness to take part I would not have completed my research study.

My heartfelt thanks also go to my supervisor, Sandra Land and co-supervisor, Peter Rule for their unrelenting and selfless support and guidance.

To my wife, Gugulethu, whose right to have my attention for most of her time was compromised in a certain way.

DEDICATION

This book is dedicated to my family, my colleagues at school, all those that are involved in adult education and community development and all my benefactors.

ABSTRACT

It is suprising that many people, especially in rural areas, remain illiterate despite efforts by the government to have all people of South Africa literate. This study examines factors that make it impractical or unattractive for people who live in rural areas to attend public adult literacy classes. These conditions relate to their cultural and socio-economic background, and have a direct effect on their apathetic attitude towards adult schooling. The study further looks at illiterate people's perceptions, motivations and expectations in relation to adult education. This is very important since once their needs and aspirations regarding provision of adult education have been optimally addressed, they could be interested to attend adult classes. Thus, the high rate of illiterate rural people could be reduced. The researcher, who is also a member of the Luthuli rural community, has a very good understanding of the cultural background of the people of KwaLuthuli. This made it possible for him to comprehend each and every piece of information that was presented during interviews.

3 April 2007

To Whom It May Concern:

Mr Bongani Chili started his M Ed prior to the merger of the universities, and thus prior to the conditions for ethical clearance as currently set out by the University of KwaZulu-Natal



His study however did meet all UKZN's conditions for ethical clearance. In addition, the external examiner commented in her report that the student, "clearly operated within a very ethical framework and showed great respect for research participants".

The ethical clearance certificate is available for inspection on request at the Faculty of Education offices.

A handwritten signature in black ink, appearing to read 'Sandra Land', with a stylized flourish at the end.

Sandra Land
Supervisor

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CHAPTER ONE: INTRODUCTION

1.1 FOCUS OF STUDY

There is a strong correlation between literacy and development (Rogers, 2001). Most people believe that literacy has tremendous power to bring about positive change (Lyster, 1992:17). For development to take place, either at personal or community level, it helps if a large number of people in a community are literate. If people are not literate it is not easy for them to engage in development initiatives. Literacy serves as an eye-opener. Having access to information such as that in books and newspapers illuminates people's minds, and, if they read, they might begin to think deeply about how they can effect positive changes for their wellbeing and the enhancement of their communities. In terms of economic improvement it is true that people need to know how to count and calculate so that they are able to calculate appropriate selling prices in order to make profits on their products. Also, Lauglo (2002) claims that literacy or adult education removes some barriers to entrepreneurship and can improve livelihoods. Barriers to entrepreneurship include lack of basic accounting skills and business language, and communication skills. This implies that adult basic education should play an important role in the alleviation of poverty. Van Der Veen and Preece (2005) suggest that one of the most important things adult education can do is to help people find a source of income in some market niche.

The focus of my study is illiterate rural people's reasons for not fully utilizing the opportunity to attend ABET classes and their needs and aspirations regarding the provision of adult learning. The study was conducted in one section of the Luthuli rural community. This Luthuli rural community comprises Bhidakhona and Faya people. My study was specifically based on the people of Bhidakhona since this is the section in which I reside. There is one PALC in each of the two sections of the Luthuli community. I explored the reasons why so many of those who are illiterate are not attending the PALC. I also explored the needs, aspirations and perceptions of these illiterate adults with regards to the provision

of literacy programs. According to Openjuru, (2004) a literacy programme only succeeds if it is adapted to people's needs and requirements. In his interview with an illiterate person, Kasule, Openjuru found that, given the nature of work he was doing, that person did not need literacy. "He preferred to learn motor mechanics, and / or driving, which would allow him to earn a better income" (Openjuru, 2004: 9). This is an example of where learning needs to be oriented to the needs and aspirations of the learner. This will encourage them to attend. Generally people engage in things that have immediate benefits to their lives. Poor people in particular, are most interested in activities that will enable them to put food on the table.

The exploration of the reasons for not attending the PALCs as well as the people's needs and aspirations will have some implications for the PALCs, and, at a higher level, people's different reasons for not attending could, when taken into consideration, help inform the ABET curriculum and policy.

1.2 RATIONALE

In 2000, the Department of Education launched the South African National Literacy Initiative (SANLI) as a literacy campaign targeting 500000 learners in the first year of its implementation (Baatjes and Mathe, 2004). According to the 2001 Census, 38.8 percent of South African people aged 20 and older were functionally illiterate. 21, 9% of these had no schooling at all. Aitchison and Harley (2004) present an appalling 17.9 % increase in South African illiteracy rates among people aged 20 and older between 1991 and 2001. In an update of literacy in South Africa (Shindler, 2003) the literacy statistics reveal that 27 percent of the population is illiterate. In KwaZulu Natal province alone 31 percent of the people are illiterate (Shindler, 2003). This is a surprisingly high number when one considers the literacy campaigns that have been undertaken by the province over the past years. Other literacy campaigns include the National Skills

Development Strategy (NSDS) and the "Masifunde Sonke" project. The literacy statistics for the Luthuli Community, which comprises Bhidakhona, Faya and KwaQwabe people show that out of 3576 people 2365 are illiterate (Statistics South Africa, 2001). This means that 66% of the community is illiterate. Out of these 2365 people who are illiterate only 120 are attending PALCs. As a member of the Luthuli community I want to establish what are the people's needs and aspirations regarding literacy.

My community is rather big with a population of about 3000. This community rates among the poorest South African communities. There is no electricity, poor transport, no health centres, no clean drinking water, and no flushing toilets. This lack of sanitation is a health hazard, especially for children who may suffer from gastro-enteritis as a result. A practical example of this is the case where an alarming number of Luthuli community people contracted cholera in the year 2004. The cholera victims were on the brink of death and could have died if temporary emergency clinics were not established.

Many people in the community cannot read and write. Only about 30% of adult people are literate (Statistics South Africa, 2001). Their counting skills too are traditional, and thus not good enough for current economic world. For example, money is counted according to shapes and colours of coins and notes. The low levels of literacy among adults have an impact on the school going children since they do not get educational support from their parents. This then leads to many learners dropping out of school, thus adding to the host of illiterate people. I have observed that many of these who have dropped out of school have increased chances of becoming vagrants, drunkards, and tsotsis. Because of the scarcity of jobs in our area many men have migrated to urban areas in search for jobs and better living conditions. Most of the families are female headed. Those women who have husbands look to their husbands for food, clothing and education of the children. Very few of these women engage in self- help programmes like learning to sew or getting involved in gardening project. One of the schools in the

community, Njubanjuba Secondary School, hosts an ABET (Adult Basic Education and Training) centre. However, very few people attend. Very few men attend classes. Though some of the women who do not attend would love to attend and gain literacy skills, their husbands would not allow them to attend. A small number of women are employed in Zibambebe project of the Department of Transport, which is aimed at women's empowerment. Many people in the area survive on social pensions.

Even if people realise that things are not going the way they should in our community in terms of service delivery, they are silent. People do not know their rights. The local councillors are just doing things without regard for people's interests and without any fear of getting challenged. For instance our councillors initiate big development projects without involving the local community. In community meetings a platform is created for people to raise their views and concerns, however, very few actually keep the meeting going through their contributions. The people who do contribute tend to be the literate people of the community. Some women are so traditional that they will never stand up and speak in the presence of men. They just keep quiet and agree to all that their husbands have to say. This makes them more vulnerable when it comes to the violation of women's rights.

Because of a low standard of education in my rural community mothers are:

- not able to sufficiently care for their children.
- not knowledgeable about health, hygiene and nutrition.
- not open to new ideas about childcare.
- not aware of the importance of boiling water in preparation of the baby's food.
- not aware of the importance of observing dates for vaccination of children.
- not aware of the importance of family planning.

All these factors give rise to increased infant mortality.

However there is now important improvement on the way in which people used to see things. Our community people are beginning to realise that true development is from within. They are taking much more interest in community development meetings, sewing projects run by one influential woman in the community, gardening projects and others. In this regard it is interesting to note what Julius Nyerere had to say about development. (1988):

But man can only liberate himself or develop himself. He cannot be liberated or developed by another. For man makes himself. It is his ability to act deliberately for a self-determined purpose, which distinguishes him from the other animals. The expansion of his own consciousness, and therefore of his power over himself, his environment, and his society, must therefore ultimately be what we mean by development (Nyerere, 1988:7).

This is in line with the Government's Reconstruction and Development Programme where people were encouraged to be active participants in their own development. Various non-government organisations have been formed to cater for different aspects of development. People are getting more empowered to take control of their lives, for example, it is interesting to know how women in our community become employed under Zibambele projects of the Department of road transport. People stood up and challenged the local councillor about why in our community the projects are non-existent. The Councillor was forced to quickly take the matter up and the Government (provincial) responded. More women are now employed under this project.

Unlike in the past where the councillor used to come up with the government plans for development, people now demand the councillor take up their own development plans. This is in line with the government's Integrated Development

Plan whereby wishes and aspirations of the people are taken into consideration. This also indicates a shift from top down approach of government to bottom-up approach.

While the mechanisms for development are there in my community there is a great need for people to get educated. It is true, as Nyerere (1988) states, education is of fundamental importance as a means of development. This means that education and development are inseparably intertwined.

Attempts to have more people joining adult education classes in my community have failed. People are asking one question, "After I have learned to read and write what next? Will that put food on my table?" These questions challenge the adult education programme to take another shape. It should be geared to the adult learners' specific needs. It should be based on the context of the community. Since my community is a traditional one, the kind of adult education that is offered to them should take that into consideration. So, as Nyerere maintained, if adult education is to contribute to development, it must be a part of life, integrated with life and inseparable from it (Nyerere, 1988).

This community, which is under Ndwedwe municipality, can be seen as a representative sample of the rural Communities in KwaZulu-Natal (KZN) because it shares similar problems of illiteracy and unemployment with other KZN rural communities. To demonstrate this, figures from Census 2001 show that out of 152 482 Ndwedwe population, 36 731 people are illiterate (24%) and 11 343 (7%) unemployed, 26 028 out of 158 586 people of KwaDukuza, another community not far from Durban, (16%) are illiterate and 22 599 (14%) unemployed, 19 012 out of 128 672 ie.15% of Ndongakusuka population are illiterate and 20 274 (16%) are unemployed; and Maphumulo municipality has 32 286 out of 120 637 illiterate people (27%) and 13258 (11%) unemployed. Maphumulo municipality lies in the east of Kwadukuza and the Ndongakusuka municipality lies in the north of KwaDukuza.

There is also a general lack of research on adult learners' needs and aspirations in rural areas. Also, most research on adult literacy is done by people with no profound knowledge of the rural communities. As a person who grew up in a rural area I am better able to understand the way of life of the rural communities.

Furthermore, more research is conducted on ABET learners than on non-learners. In view of the fact that only 3% of illiterate people are in ABET classes (Statistics South Africa, census 2001), it is important that research on ABET is focussed on those illiterate people who are not attending the PALCs.

My own interest in doing this research is because I am part of the Luthuli Community. I was born and bred there. I share with the people of this community problems and hardships that affect the community. I was very fortunate to have risen above all odds and succeeded in life. I honestly want to contribute in the development of my own people. Of much importance is the fact that I am the principal at one of the secondary schools in the area and have a strong interest in educational opportunities available to people. In 1998 I opened a Public Adult Learning Centre at my school in an effort to combat illiteracy among our people. A dedicated teacher ran the centre from the neighbouring Bhidakhona School and it proved to be a giant leap towards the development of our people. I have a strong belief that literacy has a role in the alleviation of poverty. Generally, illiterate people are poor people who live in rural areas in third world countries (Lyster, 1992), and the Luthuli community is an example of this. The Luthuli rural community suffers from a huge unemployment rate. As a result most people in this community live in dire poverty. Poverty also encourages the escalation of many diseases such as TB, Kwashiorkor, and others, which result from poor nutrition.

This study could also raise awareness among adult basic education policy makers and planners of the need to consider the plight of the rural communities.

1.3 RESEARCH QUESTIONS

Main question: Why are large numbers of illiterate adult members of the Luthuli community not attending ABET classes?

Sub questions:

- (i) Why were these large numbers of illiterate people deprived of formal schooling?
- (ii) What are the needs and aspirations of the illiterate adults in relation to literacy?
- (iii) What are the Luthuli people's perceptions about literate or educated people?
- (iv) What are the implications for the PALCS?

I shall employ qualitative research methods to gather information that could help answer these research questions.

1.4 DEFINITION OF TERMS AND CONCEPTS

For the purposes of this study, I am using the following definitions of terms and concepts.

Literacy

The most common understanding of the meaning of literacy is that any person who can read and write is literate. However, there are many debates and questions around this commonly accepted definition of literacy. The definition of literacy by UNESCO, in Hutton (1992), which neatly captures the essence behind literacy, indicates that,

A person is literate when he has acquired the essential knowledge and skills which enables him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development (UNESCO in Hutton, 1992:10).

Functional Literacy

Functional literacy is an achievement of a level in reading, writing and numeracy adequate for effective participation in the life of one's community. It can also be defined in terms of skills or abilities required to use print to function in everyday life. It can also be called, pragmatic or conventional literacy.

Adult Education

Adult education is operationally defined as the institutionalized processes of teaching and learning that exist for those individuals who are regarded as adults, irrespective of the sector of society in which it occurs. Such a broad and imprecise definition suggests that the boundaries of the concept are blurred, which reflects the social reality. Indeed, as societies have become more complex through the growth in technological knowledge, the division of labour, and the subsequent creation of pluralism, so, the education of adults has expanded to perform educative functions in each of different social institutions (Jarvis 1995: 158)

Non-formal Education of adults

Non-formal education for adults occurs outside of the formal educational institution and may be discovered in a variety of different forms, such as adult

literacy, study circles, personal development training, health education, community development, and even social action campaigns.

Informal education

Informal education is individualistic, noninstitutionalized, and experiential kind of education.

Development

Development can be defined as the general improvement in economic, social and political conditions of the whole society in terms of reduction or elimination of poverty, inequality, injustice, insecurity, ecological imbalance, and unemployment within the context of a growing economy (Openjuru, 2004:11).

Adult learner

In the context of this study, I use the term “An adult learner” to refer to any adult who is attending Public Adult Learning Centre (PALC).

Empowerment

Empowerment is a process to change distribution of power; both in interpersonal relations and in institutions throughout society (Stromquist, 1995) According to Stromquist, there are four main dimensions of empowerment, e.g. cognitive empowerment, psychological empowerment, economic empowerment and political empowerment.

- Cognitive empowerment involves understanding of the subordinate conditions and their causes at both micro and the macro level of life.

- Psychological empowerment is concerned with people's feelings and the belief that they can change their situations themselves.
- Economic empowerment involves the ability for people to engage in income generating activities that will enable them to have access to independent income.
- Political empowerment entails the ability to analyze situations and to mobilize for social change (Stromquist, in Manthoto 1995:5)

Literacy mediation

Literacy mediation is where literacy tasks are jointly achieved within peer groups or social networks, thereby making the use of written communication not fully or always dependent on individual ability to read and write in a particular format.

Instrumentalist ABE

In the heart of instrumentalist ABE is an argument that education systems should concentrate on developing people's competencies, their skills, knowledge and values to enable them to move across jobs from one sector to another and even from one country to another.

Emancipatory ABE

Emancipatory ethic is a collective educational activity, which has as its goal social and political transformation.

1.5 ABBREVIATIONS USED

ABET: Adult Basic Education and Training

ABE: Adult Basic Education

GEAR: Growth, Employment, And Redistribution

ASGISA: Accelerated Shared Growth Initiative of South Africa

RDP: Reconstruction and Development Programme

PALC: Public Adult Learning Centre

SANLI: South African National Literacy Initiative

NSDS: National Skills Development Strategy

1.6 OUTLINE OF CHAPTERS

CHAPTER 2: Literature review

CHAPTER 3: Research methodology

CHAPTER 4: Findings

CHAPTER 5: Discussion of findings

CHAPTER 6: Conclusions

CHAPTER TWO: LITERATURE REVIEW

2.1 CONTEXT OF LITERACY IN THE APARTHEID ERA

With regards to economy, African people living in the traditional communities did not rely on money. They had ample land to cultivate and grow crops. They also had more than enough cattle to provide milk, meat, manure for fertilizing their farms, dung (for polishing their floors) and hides for clothing. As can be seen from this people were self-sufficient. In terms of communication people did not have to write letters or phone to communicate with other people. A system of messengers (*izigijimi*) was effectively used to get messages across over long distances. In other words people's communicative worlds were not based on literacy but on orality (Lyster, 1992). As time went on the people's farms did not yield as well as they used to probably because of the fact that their lands became barren as years went by or because they did not rotate their crops. Terrible cow diseases such as Rinderpest and East coast fever killed vast numbers of cattle. This brought about the growing need for people to look for jobs. The time was ripe for the white colonialists and industrialists to usher in the literate culture. Lyster (1992) offers an interesting view in this regard. She says,

A new colonial and industrial order imposed literacy on people, but they were not given access to literacy on any effective scale. Sometimes they were actively discouraged from becoming literate. Sometimes they resisted literacy, seeing it as alien practice and as a further indication of their conquest (Lyster, 1992 :).

This picture reveals that literacy was tailor-made by the white government to facilitate their dominion over Black South Africans.

In the modern context, the problem has been worsened by policies like the creation of a restrictive education system (in the form of Bantu education), which

deliberately limited the participation of black people in the modern, industrial and literate world (Lyster, 1992).

Bantu education was exactly the kind of education that Freire (1970) alluded to when he was talking about education for domestication. Freire was a Brazilian, coming from an oppressive system in Brazil where the peasants were exploited. Freire believed that education would emancipate these peasants from the ravages of oppression, ignorance and dependency. Nyerere (1988) affirms that the purpose of education is the liberation of man from the restraints and limitation of ignorance and dependency.

The first South African democratic elections in 1994 marked the beginning of the new era in the history of the hitherto discriminated and under-privileged groups. The new Government of National Unity promised a better life for all. In the heart of all the strategies for the improvement of people's lives was the reduction of illiteracy rates among South Africans.

2.2 CONTEXT OF LITERACY IN THE POST APARTHEID ERA

Despite various literacy campaigns, which gained momentum from 1994, quite an alarming number of South African people are still illiterate. According to the literacy statistics (Statistics South Africa, 2001) 4 567 497 South African people have no schooling, the majority of whom are Blacks. The KwaZulu-Natal ranks as the province with the highest illiteracy rate i.e. Out of a total of 5 028 538, 1 100 291 people of over 20 years of age have no schooling.

It is disturbing to note that the number of illiterate people continues to rise in South Africa. For instance, in 1996 the total number of people with no schooling was 4 066 185 (Shindler, 2003). However, this number rose to 4 567 497 in 2001 (Statistics South Africa 2001). This clearly shows that, if the South African government is really fighting against illiteracy, it is fighting a losing battle and this

is cause for concern. Nevertheless, this may be ascribed to a number of factors, political, social and economic.

2.3 SOCIO-ECONOMIC FACTORS

Amongst other things the RDP sought to achieve the following;

- * Meeting immediate needs of the people for: jobs, land, housing, water, electricity, telecommunications, transport, a clean and healthy environment, nutrition, health care and social welfare.
- * Development would come through the active involvement of the people. In other words RDP was a people centred programme.
- * The Programme took seriously the view that education and training should be available to all from cradle to grave, in all areas of our society- homes, workplaces, public works programmes, youth programmes and in rural areas.
- * Building the economy: The programme proposed to reconstruct the economy, which was concentrated in the hands of the white minority, to ensure that it benefited all our people. Baatjes (2003) clearly summarises the aims and objectives of the RDP thus,

The RDP as a socio-economic policy was clearly promising to break the reproduction of illiteracy amongst the black population and to incorporate the marginalized into mainstream society. This policy provided impetus to the declaration of basic education as a human right as set in the South African constitution (Baatjes, 2003: 186).

It is, however, disturbing to note that out of these promises very little has changed possibly due to redirection of government finances. People are still marginalized, poor and illiterate. This may be ascribed to the fact that insufficient funds were allocated to the RDP. One practical example of the scarcity of funds in the RDP is that it failed to inject R18 billion into the Department of Education, which would have effectively made ABE programs fully operational to reach three

million illiterate and underprivileged adults. This means that the political rhetoric of the politicians was not backed up financially.

2.4 POLITICAL FACTORS

The government soon realised that the most important vehicle to effectively carry out the plan was Adult Basic Education. With this plan the government hoped to overcome many socio-economic problems, including unemployment. Baatjes (2003) affirms that,

For radical adult education in South Africa, the RDP was a redistributive socio-economic policy that fostered the development of a meaningful and perhaps ideal foundation for the incorporation of the marginalized adult population into meaningful roles in a society characterised by such great inequalities (Baatjes, 2003:188).

However, the RDP was displaced by GEAR (Growth, Employment, And Redistribution) in 1998. GEAR was described by government as a tool that sought to enhance and strengthen the aims and objectives of the RDP, which entailed creation of employment opportunities and empowering the illiterate and unskilled people so that they benefit from the country's economy. Nevertheless,

GEAR has missed most of its targets. Statistics indicate job losses and thus an increase in the unemployment rate from 33% in 1997 to 37% in 2000. The most common problems linked to GEAR are: an increase in job losses; a decrease in public services, including health and other basic services; privatisation and outsourcing; an increase in structural poverty; and a growing gap between rich and poor. This economic restructuring has also resulted (as in many peripheral capitalist countries) in a number of other problems that are reinforcing the

marginalisation and exclusion of millions of illiterates and unskilled in the South African population (Baatjes, 2003: 190).

In all respects GEAR has failed to better the aims and objectives of the RDP and this has necessitated the introduction of the ASGISA (Accelerated Shared Growth Initiative of South Africa), which is more or less the same as the GEAR (Ndwandwe 2006). This means that a fully functional ABE system is far from being implemented. The Department of Education is currently encouraging all public schools to cater for Adult Basic Education. However, this has to be strongly supported by our country's economic policy if it is to be a success.

2.5 MEANING OF LITERACY

The most common understanding of the meaning of literacy is that any person who can read and write is literate. However, there are many debates and questions around this commonly accepted definition of literacy. The definition of literacy by UNESCO, in Hutton (1992), which neatly captures the essence behind literacy, indicates that,

A person is literate when he has acquired the essential knowledge and skills which enables him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development (UNESCO in Hutton, B. 1992:10)

In other words, being able to read and write is not enough. What matters most is what you do with literacy and in which contexts. Scribner and Cole (1981) affirm that literacy is not simply knowing how to read and write a particular script but applying this knowledge for specific purposes in specific contexts. It is important

to note that a person may be literate in one context and illiterate in another. For instance, a schoolteacher is beyond doubt literate; however, if that teacher cannot use a computer, he is said to be computer illiterate. Another aspect to note is that literacy is not geared to personal development alone (Hutton, 1992). It is for the good of one's community as well. Through the process of conscientization, which Freire saw as integral to literacy, people interact vigorously with the environment in order to effect some changes (Lyster, 1992). Given the aforesaid statement, literacy is a vehicle for empowering individuals to be change agents. This also brings to the fore the understanding that literacy serves as an eye opener which enables people to re-assess their own lives and their responsibilities in relation to their environments. Literacy skills, if used purposefully, can thus provoke people's minds so that they start thinking about their self empowerment in terms of acquiring reading skills which are essential for the acquisition of knowledge, participation in community development projects, and, to some extent, participation in the political affairs of the country. Pertinent to this idea, the declaration by the International Symposium for Literacy (Bataille, in Hutton, 1992) says,

Literacy is not just the process of learning the skills of reading, writing and arithmetic, but a contribution to the liberation of man and to his full development. Thus conceived, literacy creates the conditions for the acquisition of a critical consciousness of the contradictions of society in which man lives and of its aims; it also stimulates initiative and his participation in the creation of projects capable of acting upon the world, of transforming it, and of defining the aims of an authentic human development. It should open the way to a mastery of techniques and human relations. Literacy is not an end in itself. It is a fundamental human right (Bataille, in Hutton (Ed) 1992:11).

The foregoing definition of literacy relates to the highest level of literacy, which comprises more than the ability to read and write. However, different countries

differ on what they regard as the essence of literacy. According to Lyster (1992) definitions of literacy and standards also vary from country to country according to the literacy demands of that country. This means that in one country you may be regarded as illiterate whilst in the other pass as highly literate. For instance, in a highly technologically advanced country where most things are done on computer, people without computer knowledge may be regarded as illiterate. In our country, South Africa, if you are unable to read and write in English you are often regarded as an illiterate person, notwithstanding your competence in reading and writing your own language.

As can be seen in the foregoing paragraphs it transpires that literacy is a complex concept and can mean different things in different contexts. This makes it impossible to draw a definite line between literate and non-literate people. So, being literate or non-literate is relative to the context in which a person is situated.

Literacy events

According to Street (1993) a literacy event can mean any event in which reading and / writing is involved. This means that being part of a workshop, training or discussion is part of engagement with literacy even if you are not able to read and write. Kell's (1996) research on the literacy practices in an informal settlement in the Cape Peninsula in South Africa clearly highlights this issue. In her interview with a community worker in the Cape Peninsula it transpired that although she, the interviewee, could not read and write, she could run community meetings, attend first aid courses, run different committees and many other development programmes. Writers such as Street may see this woman as literate because of her involvement in literacy events. However, I strongly believe that without any knowledge of reading and writing a person is illiterate. Another important thing is that people cannot afford to depend on others for a long time. At a certain point we all want to be independent. This actually means that people

need that confidence of knowing that they can read and write on their own without any mediators. In our African culture youngsters are not supposed to know about their parents' affairs. However, in some cases illiterate parents are forced to let their children read and write their letters. Some parents in my community attend literacy classes for the purpose of acquiring reading and writing skills so that they don't engage their children in their affairs. This means that acquiring literacy skills for their own private use is much more important to them than engagement in public literacy events as an individual, to the extent to which one needs or wishes to engage.

According to Nyerere (1988) the purpose of literacy or education is the liberation of man from the restraints and limitations of ignorance and dependency. This emphasizes the need for an individual, to become literate. This need for an individual to be literate can never be over emphasized because of a number of factors. Some individuals cope well in their development and in developing others without literacy skills. For instance, there are competent community leaders who stand out in terms of service delivery but who lack advanced literacy skills. A practical example, which I have observed, is the work of the late Inkosi Magwaza Gumede of Qwabe who was illiterate but who managed to put his tribe on the map by introducing a number of development projects in his area of jurisdiction. One of such projects, which are running up to now is sugar cane farming. This area was among the first in Maphumulo circuit to be considered for electrification. This was due to his relentless and zealous interest and participation in his community development.

Like Inkosi Magwaza Gumede, many people are able to perform various activities that involve literacy whilst they are not literate, that is, they cannot read and write. Baynham (1995) contends that,

We need to unstick the literacy variable from the progress and development variable. Literacy is necessary, but not sufficient to explain

key developments in the organisation of social transformations (Baynham, 1995).

Scribner's (1988), three metaphors relating to literacy takes the complexity of the meaning of literacy even further. The three metaphors in which literacy can be defined are as follows: literacy as adaptation, literacy as power and literacy as a state of grace.

2.6 THREE METAPHORS OF LITERACY

2.6.1 LITERACY AS ADAPTATION

Closely related to literacy as adaptation is the concept of functional literacy. According to Scribner (1988) functional literacy is seen broadly as the level of proficiency necessary for effective performance in a range of settings and customary activities. Brookfield (1989) affirms that,

The value of being able to read and write lies not in itself, but in other skills and knowledge to which it opens the way. Where the latter are not perceived to be of utility or interest, there is no incentive to become literate, or if one has a certain level of literacy, no incentive to maintain it. This, as well as the economic and organizational difficulties of mounting mass educational campaigns, is a major reason why illiteracy remains a significant problem throughout the world (Brookfield, 1989)

Literacy as adaptation brings to the fore the idea that literacy should not be divorced from everyday life activities such as handling meetings, applying for a job, filling in forms, shopping, farming or gardening, reading, travelling and many others. If literacy teaching is adapted to daily life activities and the culture of the people this could serve as motivation for the illiterate people to participate in

literacy programs. This then means that literacy programs should vary according to different cultures, environments and backgrounds.

Literacy is or should be part of our lives. Wray et.al (1989) provide interesting examples of how our everyday lives revolve around literacy.

We wake in the morning, brush our teeth using toothpaste from tubes covered in print. We eat our breakfasts, using food from packets and cartons similarly covered with print. We catch up on the daily news using print; we may cook using a recipe involving print. We catch buses and trains to go to work and use print to guide us to correct places. If we drive we use the print on traffic signs to direct us, and to learn to drive in the first place we had to be expert print users to fill in the license application form (Wray et. al. 1989: 1).

These and many other examples point to the difficulty of living without literacy. According to Brookfield (1989) the aim of literacy now is functional literacy, the achievement of a level of reading, writing, and numeracy adequate for effective participation in the life of one's community.

2.6.2 LITERACY AS POWER

While functional literacy stresses the importance of literacy to the adaptation of the individual, the literacy-as-power metaphor emphasizes a relationship between literacy and group or community advancement (Scribner 1988). Literacy is here regarded as a source of power for individuals to participate in the economic, social and political spheres. Being illiterate is implicitly regarded as sign of servitude and victimization. Literacy is the power to break the shackles of poverty, marginalization and ignorance. Paulo Freire's (1970)

theories hold true in this regard. Freire, looking at the state of powerlessness of the peasants, set about creating a method of education that would free people from their state of powerlessness, bring about radical change in the lives of the oppressed (i.e. education for liberation) and raise awareness of the nature of oppression and of possibilities for acting against it. Mezirow has many things in common with Freire especially with regards to the purpose of education. He views education (adult education) as education for liberation. According to Jarvis (1995) Mezirow takes seriously the role of adult education in radically transforming the society adult education or adult literacy aims at transforming our societies such that those who live under oppression do not live under oppression any more.

In the South African context literacy has played and still plays a vital role in the liberation struggle. Through literacy people could effectively take part in the reconstruction and development program that took on after 1994.

The central objective of our RDP was to improve the quality of life of all South Africans, and in particular the most poor and marginalized sections of our communities. This objective would be realised through a process of empowerment, which gave the poor control over their lives and increased their ability to mobilize sufficient development resources, including from the democratic government where necessary (Chudnovsky, D. 1998.30)

This simply means that illiterate people would have to be literate before they could benefit from the RDP program. It is worthwhile to note here that the government did not take cognisance of the fact that people for whom RDP was intended were not yet ready to fully benefit from it. Also, the insufficiency of funds to carry out RDP projects clearly spells the government's lack of commitment towards the fulfilment of its promises.

2.6.3 LITERACY AS A STATE OF GRACE

Literacy as a state of grace has strong religious undertones. Most religious organisations require of the converts the ability to read and understand the written word as a source of knowledge and inspiration. For instance, when the first Christian missionaries arrived they opened literacy classes and the so-called missionary schools came about. Land (2001) interestingly adds that,

The missionaries left their homelands, often travelling to where none of their countrymen had ventured before, and lived among people whose cultures were thoroughly dissimilar to those in which they had grown up. Their contribution to the expansion of literacy in countries where it was very rare was enormous. They learned the languages of the people among whom they lived and, using the Western alphabet as a base, invented writing systems for many of them. This done, they translated the Bible into these languages. Some simultaneously developed simplified Bible readings as beginner texts, and used these to give their converts a foothold on the way of reading the Bible itself (Land, 2001:9)

In the current context of the church it is required of every convert to undergo a catechism class, whereby they are introduced to the ethics and principles of holy living. Besides this they learn to read the Bible. Those who cannot read are helped until they are able to read on their own. In my community the majority of people who could not attend formal schooling, but who can read and write are Christians. This is because of the induction classes that they attended after their conversion.

Having explored metaphors of literacy it is also helpful to understand models in which literacy can function.

2.7 MODELS OF LITERACY

Brookfield (1989) provides two models of literacy i.e. autonomous model of literacy as well as the cultural model of literacy. The autonomous model of literacy emphasizes the cognitive consequences of literacy acquisition, the implications of literacy for social and economic development, and, in reference to teaching and learning, focuses on individual problems in acquiring the written code. The cultural model of literacy is a more socially oriented view of literacy and, in reference to teaching and learning, focuses on an associated shift in teaching methods from “basics” towards more student-centred and culturally sensitive methods.

2.8 CAUSES OF ILLITERACY

2.8.1 CHARACTERISTICS OF ILLITERACY

Lyster (1992) confirms that the overwhelming majority of illiterate adults throughout the world are those who are most excluded from power, information and wealth, In addition Gillette (1983) points out that,

the illiterate (sic) is not usually only unable to read and write but he – or more usually she - is poor, hungry, vulnerable to illness, and uncertain that even his or her present miserable circumstances will not decline to the point where life itself becomes an issue (Gillette, in Lyster, 1992:15).

While the afore-mentioned characteristics of an illiterate person are to some extent true it is however more true to point out that some illiterate people are quite happy, healthy and coping well with life.

2.8.2 CULTURAL ATTITUDES TO GENDER

Literacy statistics (Statistics South Africa, 2001) show that out of 4 567 497 South African people with no schooling at all, 2 737 244 i.e. 60%, are women and 1 830 254 i.e. 40%, are men. This indicates a 20% difference between men and women in terms of illiteracy rates. It looks as if this is a common phenomenon among the countries of the world. For instance, in Uganda the illiteracy rate is 55.1% among women compared with 36.5% among men (Institute For Agricultural Development). With regards to poor literacy rates among women in China Chakrabarti (2006) noted that the primary cause of women's illiteracy is the continuation of traditional and outdated ideas. Further to this she (2006) states that women have been treated like slaves in China for centuries and their position still remains low in the minds of people in rural areas.

Generally, illiteracy rates are high among those that are marginalized, especially, women. This is because of the way we are socialized from childhood. We grow in societies that accord higher status to males than females. It has been a practice among black South Africans living in rural areas not to let the girls carry on with schooling beyond grade 7. Boys could go as far as the parents could afford school fees.

During the apartheid era South African black woman in particular suffered double discrimination since they were discriminated against, both on the basis of colour and gender. Women were generally confined to the kitchen, or if they were absorbed in the labour market they were given jobs of an inferior character. Black African women, in particular, had no say in political and social matters. They always had to accept the leadership of men. They lived a life that was solely dependent on men. In other words women were oppressed. According to Goldenberg, (as cited in Hardiman et.al. 1982):

Oppression is, above anything else, a condition of being, a particular stance one is forced to assume with respect to oneself, the world and the exigencies of change. It is a pattern of hopelessness and helplessness in which one sees oneself as static, limited and expendable...the end product is an individual who is in fact alienated, isolated and insulated from the society of which he nominally remains a member (Goldenberg, cited in Hardiman et.al.1982).

This kind of oppression stems from the socialisation cycle. People in my community grew up in the environment that said 'a white man is superior to a black man and / or a woman is inferior to man'. The inferior groups are, by virtue of their status, forced to subordinate themselves to their superiors. Such subordination leads to exploitation and it constitutes violence. According to Paulo Freire, the Brazilian theorist, oppression is:

Any state or situation where an individual or group objectifies and exploits another, by making decisions for the other, prescribing another's consciousness and perception and hindering the pursuit of self affirmation as a responsible person... Such a situation is itself constitutes violence, even when sweetened by false generosity, because it interferes with man's ontological and historical vocation to be more fully human (Freire, 1970).

The new South African constitution (Act 108 of 1996) clearly states no person or state may unfairly discriminate directly or indirectly on the basis of race, gender, sex, pregnancy, marital status ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth. However, people are still being discriminated against.

2.8.3 EFFECTS OF APARTHEID

People have also been excluded from education merely on the basis of colour. Aitchison and Harley (2004) note that

The proportion of black African adults with no schooling is significantly higher than the proportion of Coloured, Indian and White South Africans: Expressed as a proportion of each race group, just over one in five (22.3%) adult black Africans in this country in 2001 had no schooling at all, compared to just over one in one hundred whites (1.4%) (Aitchison, J. and Harley, A. 2004).

Black people of South Africa have not been given access to education facilities equal to other races. This has given rise to a high number of illiterates among black people. Lyster (1992) is of the opinion that illiteracy is a reflection of marginalisation, exploitation and oppression. Therefore, adult basic education is important for an education strategy that seeks to be pro-poor and to redress social injustice (Lauglo, 2002). Baatjes (2003) affirms that adult basic education is an important vehicle in overcoming marginalisation and exclusion, and that deliberate efforts are required to incorporate large numbers of individuals into active citizenship and the new knowledge-rich society.

Whilst illiteracy is associated with increased marginalisation, increased poverty, increased unemployment of black people, ABE is there to address these anomalies. ABE has to bridge the gap between the "literate" and the "illiterate". Rogers (2001) tries to explain this gap thus,

It is a relationship of power: the literate have excluded the illiterate from their society and will only include them on condition that the 'illiterate' acquire the same skills of the same literacy as the so-called 'literate' possesses - attitudes which many of the non-literate members

of society internalised so that they see themselves as deficient and excluded (Rogers,2001: 207).

2.8.4 SOCIAL DISRUPTIONS

Social disruptions have a negative impact on literacy. These include among others: poverty, illnesses, death of parents and divorce, as well as violence.

2.8.4.1 Poverty

Many authors (Lyster, 1992, Oxenham, 2002) agree that poverty is a cause of illiteracy. Chili (2005) gives a practical evidence for this in an assignment that was part of the requirements for an M.ED module,

I interviewed one old lady who never went to school at all. I asked her why she never went to school. The first thing that she said was that she grew up in a very poor family. She bitterly explained how her parents toiled to get food on the table, let alone having something to wear. She said that all that was important for them was what they were going to eat (Chili, 2005)

This means, in her case, people in her family were illiterate because they were poor, they were not poor because they were illiterate. According to the RDP paper,

Poverty is the single greatest burden of South Africa's people, and is the direct result of the apartheid system and the grossly skewed nature of business and industrial development which accompanied it. Poverty affects millions of people, the majority of whom live in the rural areas and are women.

Although the RDP paper was published about ten years back, the above quoted comment still holds true in the current situation. Poverty is still rife in

rural areas. This can be ascribed to the lack of employment opportunities. Research on barriers to basic education and training that was carried out by University of KwaZulu-Natal research team (2006) found that hunger and lack of income severely impact on children's attendance at school. It is true that food provides physical and mental energy. Learners in particular, need food which is rich in nutrients to enable them to concentrate and cope well with their learning tasks. A Latin saying "Mens sana in corpore sano" (a healthy mind in a healthy body) holds true in this regard. The practical case is that of my own father who became victim of poverty at an early stage. He started working at the age of 13. My grandmother did not approve of it since he was supposed to be attending school. He however stressed that he could no longer afford to look at the state of poverty in which they were living. He argued that there was no point in attending school when he would normally go there without food.

2.8.4.2 Illnesses

People who grew up sickly could not afford to attend schools on daily basis. In the current situation where our society is being ravaged by the HIV/ AIDS scourge many young people of school going age are affected. This impacts very badly on their school attendance since they have to look after the sick parents from dawn to sunset.

2.8.4.3 Death of parents

The death of parents is also a main factor that impedes school attendance. Parents should provide a safe haven for their children to grow physically, mentally socially and emotionally. Many young children normally leave school after the death of their parents. Similar to this are cases where parents are divorced. This might affect children psychologically so that they lose interest in attending school.

2.8.4.4 Unemployment

This is also another factor that has contributed to the high numbers of illiterate people in our country. Where parents are unemployed the children are forced to look for temporary jobs at nearby suburbs and farms. As a result they miss the opportunity of schooling.

2.8.4.5 Violence

People who grew up in the midst of violence and faction fights could not access basic education. This is because of some emotional and psychological factors. For instance, the research study that was undertaken by the UKZN research team in Richmond area found that,

Given the legacy of political violence, it is not surprising that many children have been affected by the violence. Firstly, many children now live without one or both parents, either because they were killed during the violence, or are now in jail as a result of their involvement in the violence. In some cases, children live with adults/ caregivers who suffer the physical or psychological scars of the violence. Secondly, it is not difficult to imagine the psychological trauma experienced by children during the period of violence, particularly those who personally experienced it. (Muthukrishna, 2006)

2.9 ABE AND DEVELOPMENT

Adult basic education and development are closely interlinked. In South Africa, ABE is education provision for people aged 15 and over who are not engaged in formal schooling or higher education and have an average educational level of less than grade 9 (std 7).

According to Rogers (2001) development is seen as the unquestioned improvement in certain key indicators such as health and housing – especially economic indicators. Webster's Universal Dictionary defines development as referring to the state or process of developing, growth evolution, gradual process, expansion. Both these definitions capture the essence of what development is. It has to do with the process of moving from one state to another. It is not static but it is dynamic. Development entails improvement or growth in various spheres of community life, not just a single aspect.

Adult basic education has a tremendous influence on social, economic, as well as political development of a country. In this regard Rule rightly says,

ABE has a key role to play in building and sustaining South Africa's new democracy. This role includes not only voter education but a broader focus on participative democracy in order to enhance learners' capacities as active citizens and to strengthen local structures of governance and delivery (Rule, 2006:129).

Nyerere (1988) affirms that development has a purpose, and that purpose is the liberation of man. Further to this he argues that education has to increase people's physical and mental freedom – to increase their control over themselves, their own lives, and the environment in which they live (1988).

Julius Nyerere was the most influential President of Tanzania, and a staunch proponent of social transformation. He strongly believed that if all people could achieve literacy his dream of social transformation would be realized. Stites and Semali (1991:55) provide a clear picture of how successful Nyerere's government literacy campaigns were,

In 1975 there were 5.1 million illiterates in Tanzania, and 3.8 million took the national literacy test with a pass rate of 37 percent. These results showed that illiteracy had been reduced nationally from 69 to 39 percent for the age group 10 years and above. The results of 1977 revealed that illiteracy had been further reduced by 12 percent, from 39 to 27 percent.

This goes to show how Nyerere was committed to adult literacy in his Country. However, for Nyerere, adult literacy was not an end in itself,

Adult education is not something which can deal with just Agriculture or Health, Literacy, or Mechanical skill, etc. All these separate branches of education are related to the total life a man is living, and to the man he is and will become. Learning how to grow soybeans is of little use to a man if it is not combined with learning about nutrition and / or the existence of a market for the beans. This means that, for Nyerere, the goal for adult education is development of humankind.

This means that without adult basic education it is not easy for development to take place. This serves to emphasize the need for people to engage in adult literacy programs.

There is evidence that literacy has a beneficial effect on the ability of people to initiate and develop livelihoods and co-operatives. Such a focus should include context-specific skills such as budgeting, costing

and pricing; developing a curriculum vitae; banking; applying for employment; and keeping records (Rule, 2006).

According to Rule the interviewees participating in his study explicitly expressed the need for literacy in their venture to develop livelihoods and co-operatives.

It is therefore important that literacy programs are designed in a manner that focuses on practical uses of literacy, such as among others, income generation. In the case study of the grandmothers from Ntunjambili, Rule (2006) found that adult basic education is not a priority for people who are hungry and that an approach that integrates adult education with poverty alleviation holds some promise. Rule further states that,

The principle of integration is premised on the recognition that adult basic education by itself in the traditional sense, as a discrete set of literacy and numeracy practices, does not necessarily meet the needs of learners. Literacy and numeracy practices need to be effectively and appropriately integrated with aspects such as income generation, democratic participation, family health and nutrition, and so on. This entails broadening our understanding of adult basic education to encompass the demands of adult life in a broader sense (Rule, 2006:11).

The International Fund For Agricultural Development (2006) study that was undertaken in Uganda found that women viewed functional adult literacy classes as playing an important role in reducing their ignorance and poverty. Also, functional literacy may indeed be a powerful tool for empowering rural women, particularly if they can apply their new learning and skills (IFAD). It is normally possible to learn something if it is applicable to your current situation and need. If, for instance, illiterate women were to learn reading through reading recipes for cooking, whereby all the required material is available and they learn by doing,

then it would be much easier and motivating to learn reading. The same applies to reading instructions for block making, dressmaking, gardening, bricklaying, driving etc. However, Ocitti (1990) gives a different idea on ABE and development.

For development to come about, a country needs more than an efficient, scientifically based educational system. A conducive political culture supported by the majority of the citizens; responsible leadership coupled with the political will; a highly motivated population and the availability and appropriate utilization of the much-needed financial resources, among others, must be taken seriously (Ocitti, 1990:56).

This stresses the need for the government and the people of South Africa to commit themselves to development. The government needs to develop measures and processes that facilitate development. Such measures and processes should entail equitable access to financial resources. The government political slogan 'better life for all' seems to be very far-fetched when one considers how many of our people live in poverty.

2.10 REASONS FOR NON – PARTICIPATION IN LITERACY CLASSES

Despite the South African government's good intentions about prioritizing adult literacy, research has shown a general lack of interest among South African illiterate adults, which is reflected, in the low numbers of illiterate people registered in the PALCs. The current lack of interest with regard to attendance in literacy classes has been there for many years. For instance, Lind (1986) tried to explain the causes for low attendance in literacy classes thus;

The conditions of poverty in rural areas, lack of self confidence, disillusion regarding the benefits from literacy learning, discouraging teaching methods, and lack of easy and useful reading material are factors that explain low attendance and weak "motivation" (Lind, A. 1986).

In addition to the afore-mentioned reasons for non-attendance in the literacy classes in the 1900s Laubach has some interesting information on the reasons for illiterates resistance to study. Frank Laubach worked as a missionary in the Philippines in 1930. He used literacy as a critical tool for winning people to Christianity. He saw literacy as a primary weapon in the global battle for the hearts and minds of the 'sullen' and dispossessed billion illiterates in the world. Among other things he regarded the following as the reasons for the illiterates' reluctance to attend literacy classes,

- 1) Suspicion of a patronizing attitude and an ulterior motive on the part of literacy organisers or teachers – "illiterates have been swindled and exploited and deceived by educated people so constantly that they are afraid of us".
- 2) Doubt of own ability – "the groundless belief that only children can learn and that an adult is too old to learn".
- 3) Fear of tedious teaching – learning process – "in many countries education and pain have been synonymous - the more pain, the more education" (Laubach, in Lind, 1986).

In South Africa, too, there is general trend among illiterate people to regard educated people with suspicion. Also, not many adult people want to join literacy classes. They consider themselves not quite worthy to learn since they are old. With regards to fear of tedious teaching and learning this can be ascribed to the manner in which teachers have conducted didactic

situations in the past and the manner in which some adult education practitioners are treating their adult learners currently.

These factors can be ascribed to the fact that adult education provision follows a top – down approach with little or no sense of what illiterate people really want.

Despite the fact that more women than men are attending the PALCS, research (SA statistics, 2001) shows that there are more illiterate women than men. This is clearly outlined in this dissertation under the heading, 'gender and power relations' above.

Girls are expected to do lots of domestic duties in the society. That is why many of them could not access school education. When they become adults, they are expected to marry, which then links them to wider domestic roles. This hinders their participation in literacy events and literacy programs.

Chakrabarti (2006) affirms that household responsibilities are considered the third most significant reason, which keeps women away from attending literacy classes and continuing with their studies. However, other factors found to have been responsible for poor female literacy rates are gender based inequality, social discrimination and economic exploitation, occupation of girl children in domestic chores, low enrolment of girls in schools, low retention rate and high dropout rate (2006). Besides this, when husbands were themselves illiterate, they tended to discourage their women from attending literacy classes (IFAD, 2006). This is because men are traditionally conceived to be superior and thus anything that puts women in a position of power, like being more knowledgeable than men, is regarded negatively.

2.11 NEEDS ASSESSMENT

It is important that the needs and aspirations of illiterate adults are thoroughly assessed before any provision of adult education programs can be contemplated. Fordham, et.al (1995:) affirms that

Before introducing new literacy skills into the community it is important to understand how people have coped, and in what ways reading, writing and numeracy might help them. In every society there exist traditional practices, which, although they may not involve reading and writing, serve to record, assess or communicate information (Fordham, et. al. 1995).

This stresses that the needs of the individual community should be thoroughly assessed before literacy programs can be offered. Given the fact that illiterate people are mostly poor the development of a strategy for the alleviation of poverty would be an enormous contribution to illiterate people of the world Oxenham, et. al. (2002) are of the idea that enriching a livelihood-led program with components in calculating, writing and reading can prove to be very successful. As has been noted, for poor rural communities the main concern is putting food on the table. In fact, literacy should be provided especially to facilitate people's participation in income generation activities and generally in the development of their communities. In other words, the aim of literacy classes should be not to encourage learning for its own sake but to encourage the use of literacy skills (Rogers, 2001). This means that it is of no use to teach people reading if there is nothing to read or to teach people how to count money if there is no money to count. Put differently, the kind of a literacy program that is offered to illiterate people should be relevant to their needs and aspirations. Also, their cultural background should be taken into consideration. For instance, when women seek literacy it is not uncommon for them to focus on narrow tasks such as improving their performance with regard to rearing their own children Furthermore, according to Stromquist (1997),

Among poor women literacy is not always their first priority. They may find it more urgent to improve the quality of the products they sell in order to increase their incomes more quickly (Stromquist, 1997).

This stresses the fact that taking people's activities that they are involved in seriously is crucial to the delivery of literacy to them. For instance, literacy instruction to cattle farmers should revolve around cattle farming and related aspects. Fordham, et. Al (1995) is of the idea that,

The learning activities that take place in a literacy class will be determined partly by the purposes for which literacy will be used. As far as possible, learning activities should be based on the practices of literacy in real situations. For instance, students who need to learn how to keep accounts should be introduced to them as soon as possible. Activities can be based on filling in a range of real or invented details on account sheets. It is easier to see the relevance of learning numbers when they are placed in the context of the learners' lives.

In addition to that Lauglo says,

If education is to serve as a means of empowerment for the disadvantaged then it is essential that adults be reached with a type of education which helps turn subjects into citizens and which equips prospective leaders with appropriate skills and network (Lauglo, 2002)

Fordham, et.al. (1995) suggest some areas of community development where literacy might be needed. These are; helping children with schooling, reading about rights, signing contracts, recording land rights, keeping records, reading doctors' prescriptions, getting a job, getting promotion, filling in bank forms and many others.'

2.12 CONCLUSION

To sum up, the literature suggests that literacy is ideal for development of people. South African citizens have to acquire basic education and training that enables effective participation in socio-economic and political processes to contribute to reconstruction, development and social transformation (DoE, 2000). However, a common theme across the different sources used in this review is that literacy should be fused with tangible things that will help improve their socio-economic life.

CHAPTER THREE:

RESEARCH DESIGN AND METHODOLOGY

A research design is a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research (Sellitz et. al. cited in Durrheim, 1999).

There are three main approaches to research, namely; positivist paradigm, interpretivist paradigm, and critical social science research.

3.1 A POSITIVIST PARADIGM

A positivist research paradigm is based on natural sciences. Its purpose is to predict and control reality. It looks at laws i.e. cause and effect. It works with hypotheses, and aims to test, and then confirm or reject the hypotheses. A positivist researcher distances himself from the researched, thus attempting to attain complete objectivity. Positivist researchers often use experiments, surveys, and statistics, and much of their data is in the form of precise quantitative data.

To the positivist what counts as knowledge is that which has been scientifically tested. If, for instance, positivist researchers work on the hypothesis that all people born between January and March have stronger immune systems, they would unrelentingly test the hypothesis until they are satisfied that there is not a single piece of evidence that is contrary to that, or reject the hypothesis. Positivists do not ascribe scientific status to common sense knowledge. To substantiate this (Neuman, 2000), states:

Positivists see a clear separation between science and non-science. Of the many ways to seek truth, science is special - the best way. Scientific knowledge is better than and will eventually replace the inferior ways of

gaining knowledge (e.g. magic, religion astrology, personal experience and tradition). However, this does not mean that positivists totally reject common sense. Science borrows some ideas from common sense, but it replaces parts of common sense that are sloppy, logically inconsistent, unsystematic and full of bias (Neuman, 2000).

Even generally assumed statements based on common sense warrant careful analysis and scientific investigation before they are accepted as valid or rejected. Furthermore, positivists base their explanation of social reality on the law of cause and effect. They want to look at the nature of reality (ontological), i.e. what it looks like, what causes it to be what it is, etc. Guba (1990) observes;

The phrases "how things are" and "how things really work" are ontological creeds. The basic belief system of positivism is rooted in a realist ontology, that is, the belief that there exists a reality out there, driven by immutable natural laws. The business of science is to discover true nature and how it truly works. The ultimate aim of science is to predict and control natural phenomena (Guba, 1990).

Epistemologically, the positivists believe that the researcher can distance himself from the phenomenon that is researched. However, because human beings are not only rational, but they are also emotional, spiritual and social beings, and experience reality in differing ways, giving differing meanings to it, the positivist social science paradigm can fall short

3.2 POST POSITIVIST PARADIGM

Post positivists differ very slightly from the positivists. Their purpose of research is to discover the reality out there, predict and control the research phenomena. However, epistemologically, they do not believe that it is possible to distance oneself from the research phenomena. In other words, the post positivists adopt

a milder stance in terms of the way of thinking about research. Post positivism is best characterised as a modified version of positivism (Guba, 1990). With regards to the basic nature of reality Cook and Campbell (in Guba, 1990) say;

Ontologically, post positivism moves from what is now recognised as a “naïve” realist posture to one often termed critical realism. The essence thereof is that, although in a real world driven by nature causes, it is impossible for humans to truly perceive it with their imperfect sensory and intellectual mechanisms (Cook and Campbell, in Guba, 1990).

The next paradigm to be discussed is completely different from positivism and post positivism. It is known as the interpretive social science research.

3.3 INTERPRETIVIST PARADIGM

The main proponents of this paradigm were the German sociologist, Max Weber and the German philosopher, Wilhelm Dilthey. This approach has a relation with hermeneutics. Hermeneutics refers to the science of understanding and meanings. It has to do with the interpretation of text to make meaning thereof. In biblical terms hermeneutics is concerned with understanding or discovering hidden meanings within biblical texts.

The proposed study falls into the interpretive research paradigm since it looks mainly at the perceptions of illiterate adults. According to Mouton (1986)

The term “interpretive” refers to the fact that the aim of qualitative research is not to explain human behaviour in terms of universally valid laws or generalisation, but rather to understand and interpret the meanings and intentions that underlie everyday human action.

According to the interpretive theory of knowledge, knowledge is constructed not only by observable phenomena, but also by descriptions of people's intentions, beliefs, values and reasons, meaning making and self understanding (Henning, et. al. 2004). Neuman (2000) interestingly describes the interpretivist paradigm thus,

Interpretive researchers often use participant observation and field research. These techniques require that researcher spend many hours in direct personal contact with those being studied. Other ISS researchers analyse transcripts of conversations or study videotapes of behaviour in extraordinary detail, looking for subtle nonverbal communication, to understand details of interactions in their context (Neuman, 2000).

So, to interpretivist researchers knowledge or truth is arrived at through the interpretation of people's experiences. Unlike the positivist researchers interpretive researchers always acknowledge their subjectivity. Epistemologically, subjective inquirer and inquired into are fused into a single (monistic) entity (Guba, 1990). In other words interpretive researchers do not detach themselves from the research phenomena. Interpretivist researchers do not look for laws governing behaviour, but they look instead into the ways in which humans create meanings, their attitudes, values and beliefs. They also do not engage in doing experiments to discover some truths. Instead they are interested in exploring the life histories and ethnographies.

The last paradigm is a mixture of the two other approaches, that is, positivist and interpretive. This paradigm is called critical social science research.

3.4 CRITICAL SOCIAL SCIENCE RESEARCH

To critical social researchers the purpose of research is to challenge and change reality. With this paradigm what counts as knowledge is something that can be utilised to effect change in the live of individuals. What they look for are power relations and transformation. To them knowledge is useless if it cannot bring about transformation in the lives of the people. Critical social scientists use a variety of research techniques. One of the research approaches that they employ is action research. Emphasis is put on agency.

Having explored various research paradigms I preferred to employ interpretivist paradigm in my area of research. The interpretivist paradigm fits very well where research aims to explore the subjective experiences of the people. Qualitative research methods like interviews, participant observation and focus groups helped me get an overall idea about the feelings and experiences of the literate adults in my community. I was finally be able to understand why they do not utilise adults learning centre facilities. The community where I was conducting my research is fortunately my own community where I was born and bred. So, the research approach that brings me close to my own people, and in which I can acknowledge my own subjectivity, is most suitable here.

Using qualitative methods nurtured my natural inclination of putting me in other people's situations. I really do not like to dissociate myself from other people. I love to be part of the people with whom I come into contact. Qualitative methods allow the researcher to hear not only what the people say, but also to 'hear' what they are not saying. As a person who, in most cases, helps others as a literacy mediator, I feel very bad about the fact that quite a large number of people in my community are not literate. These people are like the 'lost' of the community since even when development comes into our area they are left behind. They do not enjoy the same benefits as others who are literate. What worries me a lot is the fact that there are public adult learning centres where these people should be accessing adult education. The desire to conduct research in this particular area

stems solely from my passion to enable these people to get the necessary recognition as the citizens of our community. So, it stands to reason that experiments and numbers will not bring me any closer to the essential nature of their situation. The facts and figures that have been arrived at through experiments and questionnaires will only make the national and provincial adult education Directors and NGOs feel that people are not at all serious about attending adult learning centre. However, if they take notice of what illiterate people really say about their fate, they will begin to appreciate the need for revisiting their policies and directives that pertain to the provision of adult literacy programmes.

Therefore, the qualitative research paradigm or interpretivist social science research seems to me best and appropriate approach to render desired results at the end.

3.5 DATA COLLECTION

I used qualitative research methods to collect data. Durrheim (1999) provides an interesting picture of what qualitative research methodology entails, where he says,

Qualitative researchers collect data in the form of written or spoken language, or in the form of observations that are recorded in language and analyze the data by identifying and categorising themes ... Qualitative methods allow the researcher to study selected issues in depth, openness and detail as they identify and attempt to understand the categories of information that emerge from the data.

I used interviews and a focus group. These were the best methods for getting first hand information, which helped me to understand the reasons or causes of the high illiteracy rate in the area and people's reasons for non-participation in PALCs since they elicit participants' account of meaning, experience, or perceptions.

3.5.1 INTERVIEWS

Interviews are a natural way of collecting data. Interviews enable the researcher to understand and interpret even what the interviewees are not saying, through their gestures and facial expressions. Interviews were conducted in Zulu, the language of my participants. The tape-recorded interviews were transcribed and analyzed according to categories of meaning I identified. Because I was aware that, as noted by Walford, (1991), problems could develop from interviewees having inappropriate ideas of what to expect in research interviews, I conducted a thorough briefing session in which everything about the interview was explained. It surprised me that some people were thinking that the interviews were about jobs. I clearly explained to them that I was not coming to make

promises about jobs, however I did tell them that should many of the illiterate people express willingness to attend adult school it will be opened for them thus opening some doors towards a better future. I told them that they should not try to impress me in any way, but to be honest in their responses so as to enable me to get a true picture of the plight of our illiterate citizens. I also assured them that no difficult questions would be asked and that probing questions would be asked to bring more clarity to the main questions.

It was not easy to find people who could be willing to participate in the interview. When I asked the security guard working at school to help me identify prospective participants, he asked me if I was going to find them jobs. It struck me that people are so desperate about jobs so as to make a living. This conscientizes me of the fact that pure literacy classes without any motive for income generation cannot succeed. Literacy should not be an end in itself. It should serve as a stepping-stone towards income generation and livelihood training or it should be part of income generation activities.

We finally identified 10 people who would be willing to participate. 8 of them were women aged between 45 and 55 and 2 were men of about 60 years. I visited them at their homes and explained the purpose of my visit to them. Some of them asked me what they were going to get for their participation and I explained to them that the information gathered from the interviews would help me to reopen the adult school with some knowledge of their expectations. Besides this I promised to offer some refreshments after each interview session. I kept this promise up to the end of interviews. After careful explanation they each agreed to avail themselves for interviews. We then proceeded on setting interview dates. The following interview questions were used:

* *Ake ungixoxele ngempilo yakho kusukela ebuntwaneni uchaze ukuthi lakuphuthela kanjani ithuba lokuya esikoleni?*

- Please tell me about your life since childhood and explain how did you miss schooling opportunity.
- *Uzwa kunjani ukuba ongafundile? Xoxa ngempilo yakho yokungabi namfundo.*
- How does it feel to be illiterate? Tell about your experiences as an illiterate person.
- *Yini ebangela ukuthi ungalubhadi esikoleni sabadala?*
- What makes you fail to attend a PALC?
- *Uma ubungathola elinye ithuba lokufunda ubungathanda ukufundani?*
- If you would get a chance to attend a PALC what would you like to learn?

Depending on the circumstances interviews were conducted at the interviewees' homes or at school where I am teaching. I provided transport and some refreshments to Interviewees who opted to come to school. For specific reasons I tried not to be formal in my wear to make them forget that I am the principal of the school. I also shared some jokes with them to keep them at ease. Many of my interviewees were not happy about the idea of tape recording even though this was explained during my first visit to them. I had to explain again to their satisfaction. Interestingly enough, they were very amused at hearing their tape-recorded voices. I told them how I was going to work with the information gained from them. In the end, they felt very great about their contribution to my study.

3.5.2 FOCUS GROUP

A focus group offered a free and safe environment for the participants, even the shyest, to air their views because people often feel safe when expressing their views in a group. A focus group was selected from one area of the Luthuli community. The focus group comprised five members from adults who do not

attend a PALC. According to Gibbs (1997) the main purpose of focus group research is to draw respondents' attitudes, feelings, beliefs, experiences and reactions in a way which would not be feasible using other methods, like observation, one to one interviewing, or questionnaire surveys.

With focus group I did not anticipate any problems. However, it was not easy to get the group together. On the first scheduled date of interview only 2 out of 6 participants turned up. As a result I did not carry on with focus group interview as planned. A day before the next meeting I took trouble to visit them trying to get their confirmation. I was able to meet all of them and briefed them again about the whole process of the focus group interview. Preparing for focus group interview in terms of interview questions was not a problem since questions revolved around issues that jumped out during one to one interviews.

On the day of interview I tried to make my six participants feel comfortable to raise any opinions on issues that were raised. There were no rigid rules governing the process of interview. Members were free to speak out of turn should anything worth of discussing jump into their minds. Bloor, et.al (2001) describe focus groups in detail thus,

Focus groups have been portrayed as a medium for democratic participation in scientific research. Rather confusingly, however, this participatory function is reported as being achieved in a number of different ways: first, it is claimed that focus groups can serve as a medium for the authentic representation of lay collective viewpoints, which can serve as a challenge to expert opinion; second, and more subtly, focus groups are more than just a forum for the representation of group views, they are a medium for the active formation for such views; third, they are more than just a medium for the formation of group views, they are a starting point for transformative collective action; and finally, focus groups may be a means of lay participation in social research, with

co-participation in the study design, in the conduct of the study (via so-called 'indigenous researchers'), and in the consideration of the results (via a process of so-called ' extended peer review')

The above discription of focus group clearly indicates that focus group interviews are more than the means for collecting data. A focus group can serve as a 'think tank' whereby different views on a particular aspect of community development can be shared. Also, focus group interviews can form the basis for group action in terms of developing or transforming society.

3.5.3 SITE AND SAMPLING

My study was conducted in one part of the Luthuli rural community, i.e. Bhidakhona. Confining my study in this area helped to minimize the cost of travelling as well the time taken to conduct my study. My primary sources of data were adults who do not attend a PALC. In my study I used 10 non-learners from my vicinity i.e. Bhidakhona. I also had a focus group of 6 non-learners from the same area.

3.5.4 DATA ANALYSIS

The data collected were organized and classified into categories of meaning. These categories were themes that seemed to be major areas into which most participants' responses fell as I talked to them and analysed what they had told me. However, some of the themes seemed to be important not because of their dominance in the interviews, but because they helped to answer my research questions and, according to my own understanding of my community, they appeared to be crucial to the study. Qualitative data were arranged into themes, trends, patterns and relationships. The categories of meanings were listed under each theme as follows,

Attitudes of participants' parents towards schooling

- corruption of minds
- girls promiscuity

Socio-cultural problems

- * Ill health
- * Poverty
- * Domestic chores

Feelings felt

- regret
- anger and resentment
- pain and sadness
- envy

Problems with attendance of ABET classes

- adulthood responsibilities
- ill health in the family
- distance to the PALCs

Motivations for learning and expectations of learning

- learn to read and write
- learn to sign names
- learn to count
- learn English language

3.6 ETHICAL ISSUES

In order to guarantee anonymity and confidentiality I ensured anonymity for people participating in the study. This is very important because people might not raise sensitive issues if confidentiality is not guaranteed.

Prior to the beginning of my study I asked for participants' permission. Information was sought only from people who were willing to participate in the study. A signed letter of informed consent was obtained from all willing participants. I read to them the contents of the letter, explained it in detail and asked them to make a cross in the appropriate space. In the case of participants who could not sign a thumbprint was used. At the end of my study I was able to understand, mainly from the non-learners' point of view, the barriers affecting the effective delivery of adult literacy programmes in rural areas.

3.7 LIMITATIONS AND STRENGTHS OF THIS STUDY

Nevertheless there were some particular limitations and strengths to the study. The strength was my knowledge and understanding of the community. The limitations were that people wanted to say the things they thought I wanted to hear because of my role in the community. As a principal of the local secondary school my position could influence the people's responses. However, I held pre-interviews sessions with my potential interviewees whereby the whole interview process and its usefulness was explained.

CHAPTER FOUR: RESEARCH FINDINGS

The first section of the research findings to be presented is in answer to the research question posed earlier:

Why were these large numbers of illiterate people deprived of formal schooling?

According to adults who participated in this study, parents' attitudes were a significant factor.

4.1 ATTITUDE OF PARENTS TOWARDS SCHOOLING

4.1.1 FEAR OF CORRUPTION OF MINDS

It transpired in the interviews that the main concern of the traditional families of the interviewees and focus group participants regarding schooling was that their children would be corrupted in their minds by attending school. The Western civilization was regarded as a threat to their inherited traditional principles. 20% of the interviewees reported that their parents feared that their children would later question their long held cultural rules. This, the parents perceived, would provoke the ancestors and thus bring about bad luck in the whole family. According to one of my interviewees, even if her brothers could attend school, they were not allowed to stay at school for long since this could corrupt their minds. To quote her:

Abafowethu bona bafunda kancane babuye bakhishwa ngoba ubaba ethi isikole sizokonakalisa imiqondo yabo.

[My brothers had a little chance of schooling. However they were quickly withdrawn since my father feared that school would corrupt their minds].

In the traditional societies ancestors play an important role in the family life. So, it is the duty of the elders to make sure that the relationship of the family with the ancestors is not violated in any way. Town life was viewed as a serious negative influence for youngsters. Elders thought that the town life would teach their children habits that were not compatible with their traditional rules and principles. For example, one of my interviewee said:

*Okunye futhi ngake ngagula ngaze ngayohlala kubaba eThekwini.
Nalapho eThekwini ubaba wangathanda ukuba ngiqhubeke ngihlale
khona, ethi idolobha lizongonakalisa.*

[I also once fell ill and had to stay with my father in Durban. My father later changed his mind and asked me to go back home since he feared town life would also corrupt my mind.]

In the focus group interview there was a general agreement that that fear of corruption of minds was the main issue that made parents reluctant to send their children to school.

According to the elders a mature person was one who lived fully according to dictates of their cultural norms and principles. This would only be achieved through a long period of exposure to norms and principles in the family setting as well as strong resistance against western influence. In some families even the purchase of a radio was not entertained. This explains how deeply the traditional families were embedded in the cultural norms and principles. So, it is against this background that schooling was seen as a threat to the traditional way of life.

School life, irrespective of its many advantages, does appear to have an impact on traditional cultural beliefs and practices. For instance, I have observed that many people in my community who have attended school do not want to wear

traditional attire on heritage celebration days, they do not want to wear goat - skin rings on their wrists as part of their culture. If a ceremonial cleansing function in respect of ancestors has been done on behalf of any individual in the family, that particular individual must wear a goatskin ring for recognition by ancestors. Some refuse to have their hair cut after a death in the family. This hair cutting is part of the ceremonial cleansing which goes together with the eating of *amakhubalo* (death ceremonial medicine - 'Amakhubalo' is a mixture of boiled herbs and plants from different selected plants. This is then mixed with pieces of meat. It has to be eaten by all members of the bereaved family. Amakhubalo are believed to be the best medicine for clearing bereaved people from ill-luck that results from death.) My observation is that children who have not been to school do not object to these practices. They actually enjoy participation therein. On the other hand town life appears to have almost the same diluting impact on traditional cultural beliefs as school life does. Most town people, even though they do not openly discard traditional beliefs and principles do not appear to me to live according to them. Their children grow up with no sense of traditional norms and principles.

4.1.2 FEAR OF PROMISCUITY AMONG GIRLS

Half of my interviewees pointed out that their parents could not afford sending them to school because of fear that they would engage in promiscuity. As it has been highlighted earlier, girls were regarded as great assets in the family setting. It was the responsibility of the elders in the family to protect these assets. Through girls the family would acquire wealth in the form of lobola cattle. (Lobola cattle are cattle that are paid to the family of the bride by the bridegroom as a sign of gratitude). However, this largely depended on the girl's virginity. In other words, if the girl was no longer a virgin very little lobola was paid. Even more painful was the shame that was brought to the family. So, in order to be sure that their girl children remained virgins the elders kept a very strict eye on them. One way of protecting them was to keep them from school and western influences. One of my interviewees said,

Abazali bami abafunanga ukuba ngifunde. Kwakuyisithathi sokuthi uma ufundisa intombazana izoqoma, wena mzali ungabe usathola lutho. Sangiphutha kanjalo isikole.... Nakuba umama yena wayethanda ukuba ngifunde kodwa ubaba wayeshaya phansi ngonyawo ethi uma ngiya esikoleni ngiyothanda amadoda kakhulu ngingabe ngisakuthola ukulotsholwa. Wayeze athathe induku amshaye umama uma elokhu emncenga ngokuthi kangiyise esikole.

[My parents did not want me to go to school. This was the time where it was thought that sending a girl to school would lead them to promiscuity, thus depriving the parents of 'lobolo'. In that way I lost the opportunity to attend school... even though my mother wanted me to attend school but my father firmly disapproved saying that if I go I would fall in love with many boys and thus lose my value. My father even went to the extent of beating my mother if she persisted in requesting him to change his attitude.]

This was one example of others given by interviewees of incidents where fathers were more strictly conservative than mothers concerning the upholding of traditional principles. In female headed household both girls and boys could attend school as they would, depending on the financial position of the family.

4.2 SOCIO-CULTURAL PROBLEMS

Participants in this study also identified problems such as ill health and socio cultural problems and practices as factors that prevented them from gaining a basic education.

4.2.1 ILL-HEALTH

Ill health has an effect on illiteracy rates among communities. Some people grow up very sickly. One out of 10 interviewees highlighted that ill health was also one of the reasons that kept her from school. Much time was spent with the traditional healers trying to revive them. By the time they recovered they were old enough to marry. For example, according to one of my interviewees, ill health was one of the things that kept her away from school. She says, *“Ngake ngagula ngaze ngayohlala kubaba eThekwini,” [I once became very ill and I had to go and stay with my father in Durban]*

Even if children were not themselves sick, their schooling was affected by illness in the home. Girls, especially, were supposed to look after the sick parents. Five out of 6 focus group interviewees agreed that when there was illness in the home girls took the role of nurses.

4.2.2 POVERTY

In many cases poverty is the main determinant of non-school attendance. 3 out of 10 interviewees reported that poverty was also the major cause for parents' failure to send them to school. When this issue was discussed in the focus group interview all participants agreed that poverty created a situation where schooling was perceived to be meaningless. Where poverty was extreme there was not talk of school attendance. One of my interviewees said:

Nokho-ke isimo somnotho sasisibi kakhulu. Sasihlupheka kakhulu, sidinga ngisho okokugqoka. Okwakubalulekile kakhulu nje kithina kwakungukuba sithole okuya ngasethunjini, siphile.

[However, our financial position was very bad. We were very poor, struggling to get some clothing to put on our bodies. What was most

important for us was getting food in our stomachs so that we would stay alive for sustenance of our health.]

The main cause of poverty was unemployment of fathers. 8 out of 10 interviewees reported that their fathers were unemployed. This is why they sometimes could not send their children to school. Life was very difficult for them. One of the interviewees said:

Ubaba wayengasebenzi, sizihluphekela. Imali yokufunda yayingekho. Imali umama owayeyithola ematohweni ezimobeni yayanela ukuba sidle kuphela.

[My father was unemployed, we were poor. There was no money for schooling. The only money that my mother earned for piecework on cane farms was only enough to make sure we ate.]

Even if parents would send children to school irrespective of poor economic background of the family their learning would still be affected. Learners cannot afford to concentrate in class if they are hungry. Besides this some of them fail to adjust psycho socially at school if they have poverty problems in their families.

4.2.3 DOMESTIC CHORES

This is the area where most of the people who are illiterate were affected. Six out of ten interviewees reported that their engagement in domestic chores resulted in their non-schooling. There was also a general agreement on this issue in the focus group discussion. They had to perform daily household chores. As a result, there was no time for school. It is surprising to note that to some extent girls had to do duties that were normally done by boys. In this regard one of my interviewees says:

Ubaba wayefuyile. Mina wathi angeluse izimbuzi ngoba umfana owayekhona wayelusa izinkomo. Ngangigada futhi nezingane zasekhaya. Nakuba ngangithanda ukuya esikoleni yayingekho indlela yokuba ngenqabe kubaba. Ubaba wayevele aluke isampokwe sakhe athi uzoshaya umuntu uma izwi lakhe lingalalelwa. Umama wayethanda ngifunde kodwa wayengeke ege izwi likababa. Okunye futhi engangikwenza ngangilima emasimini.

[My father had many cattle and goats. He asked me to look after the goats since my brother was responsibly for cattle. I was also responsible for looking after my younger siblings, and working in the fields. There was no way I could deny these duties. My father would just prepare his sjambok and threaten to whip anybody who dared go against his word.]

What is notable here is that mothers and children had no say. The head of the family had a final say. One of my interviewees, a male, said:

Ngangelusa izinkomo, ngangibuka ontanga yethu befunda kubuhlungu kakhulu ngoba ngangithanda ukufunda. Namanje kusebuhlungu ngoba ngabe alukho ulwazi engingalwazi. Kodwa ngaqhubeka nokwelusa ngaze ngaba yinqgwele yakhona ekwaluseni.

[I was looking after cattle. I observed my peers attending school and this was very painful since I loved school. Even now it is still painful since I know that I would be having more knowledge now. However, I continued with cattle rearing until I became a fully-fledged cattle herder.]

It is clear that much of the time was spent on cattle rearing, working in the fields, and childcare. These duties were regarded as basic training for future mothers and fathers. In the past day, cattle rearing were taken as a good institution for producing qualities such as perseverance, bravery, respect and many others.

4.3 ATTITUDES TO LOST CHANCES OF EDUCATION

Although I did not set out to explore attitudes of people to lost chances of education, the participants in this study expressed deeply felt emotion when discussing the consequences of their illiteracy. For this reason, it seems worthwhile to include an account of their attitudes in this research report

4.3.1 REGRET

In the context of the communities in which this study is based, most illiterate people regret not having had a chance to attend formal schooling. Ten out of ten interviewees emphasized their feeling of regret regarding their lost chances of education. Also, in the focus group discussion there was a general attitude of regret over this issue. This feeling of regret is most felt when they are faced with situations where literacy is required. For example, one of my interviewees said:

Kukhona izindawo oye ufike khona kuthiwe ake ubhale, uzobhala uthini ke ungakwazi ukubhala. Uma ngibona abantu abafundile ngiye ngifikelwe yinhliziy ebulungu ngicabanga ukuthi nami ngabe ngafunda ukuba ubaba wayengivumela.

[There are places where you are required to write. However, if you are not literate you cannot write anything. If I see literate people my heart becomes very painful if I think I would have been one of the literate people if my father afforded me an opportunity to attend school.]

One other interviewee confessed how illiteracy has affected his working life. He says,

Ukungafundi kungilimaze kakhulu ekusebenzeni kwami. Babengincoma abelungu bethi ngisebenza kahle kodwa bethi abakwazi ukunginika imali enkulu ngoba angifundile. Ngangibona kahle ukuthi ngiyabandlululeka ngenxa yokuthi angifundile.

[Being illiterate has jeopardised my working life. My white bosses were always appreciating my good work. However, they said I could not get any salary increment for my good performance since my bosses were maintaining that I had no educational qualification. I clearly realised that I was being discriminated against on grounds that I was not educated.]

In addition to this another of my interviewees expressed her concern about how illiteracy affects her social life as a churchgoer. She says,

Esontweni lapho ngikhonza khona kuthi uma sekuvulwa izincwadi kufundwa ngivele ngiphenduke isithombe nje mina, ngiqalaze abanye, kube buhlungu kakhulu enhliziyweni yami ngithi ukuba ngafunda ngabe nami ngihlanganyela kahle nebandla.

[When they start opening scripture books at church I just completely become like a statue, marveling at other people who are reading from their books. I feel very sad and embarrassed at the thought that if I attended school I would be participating fully with the congregation.]

4.3.2 ANGER AND RESENTMENT

Some Illiterate people often feel very strongly about their inability to read and write, blaming their parents for this. One out of ten interviewees highlighted this. However in focus group discussion four out of six participants admitted having feelings of anger and resentment towards their parents for their failure to send them to school. One of my interviewees said,

Ngiye ngifikelwe ukucasuka nokumzonda ubaba ngokungangiyisi kwakhe esikoleni

[I feel anger and hatred towards my father for his failure to send me to school.]

These feelings, like the feelings of regret, are often provoked by situations where an illiterate person is not able to utilize a worthwhile opportunity just because they are illiterate. Another interviewee related how they suffer when accessing medical help in the hospitals and when they register for disability pensions. She says,

Ezibhedlela nalapho sibhalisela khona impesheni kudingeka sisayine amafomu athile. Uma ngithi angifundile, ngifuna okunganani ukushaya isiphambano sibuzwa ukuthi asihlali yini kulelizwe lapho kwenziwa yonke imizamo yokuba abantu bafunde. Size sisizwe ngabantu abathile basisayinele bese besikhokhisa u R20-00.

[In hospitals and home affairs offices where we normally register for pension we are required to sign some forms. If I explain that I am illiterate and I cannot sign my name but can only make a cross they don't want to accept that. They just ask us if we are not residents of this country, South Africa, where campaigns are being pursued in an effort to make all people literate. We have to pay R20-00 for some people to sign for us.]

4.3.3 PAIN AND SADNESS

The feelings of regret and resentment are mostly accompanied by pain and sadness. 10 out of 10 reported having experiences of pain and sadness in respect of their situation of being illiterate. This was also a general feeling of my focus group participants. When I asked one of my interviewees how she felt about being illiterate she said,

Ngizwa kunzima kakhulu futhi kubuhlungu (she started crying) kokunye uma ufuna ukufaka imali yakho ebhange emshinini udinga umuntu ozokufakela umnike inamba yakho eyimfihlo.

[I feel extremely hurt. At times if you want to perform ATM transactions you have to ask someone to do it for you and risk giving them your secret code.]

At this point during an interview I really had to stop questioning and share my interviewee's feelings. I really felt the pain that the illiterate people suffer. I kept on reassuring her that it is never too late to learn, with courage and determination she can still enjoy the benefits of being literate. Hitherto I really did not understand how bad illiterate people felt about their illiterate state until I had interviews with illiterate people. Almost all my interviewees expressed grief in response of the question on how they felt about being illiterate. These are some of other interviewees' responses.

'Kubuhlungu, kubuhlungu nje.'

[It is painful, absolutely painful.]

Kubuhlungu kabi, akumnandi njengoba ngingafundile.'

[It is very painful; it is not nice to be illiterate.]

'Akumnandi, kubuhlungu.'

[It is not nice. It is painful.]

Another interviewee even went further in expressing his pain about the attitude of the literate people towards them. He said,

kuba buhlungu uma ngibona ontanga yethu befundile, ngibona besayina , befunda ngisho incwadi baze baklolode bethi wena wasala kanjani ungafundanga kodwa? Mina angikwazi ngisho ukuzifundela ngisho amagama. Ngisho umkakho uma ekubhalela incwadi kuzwakala izimfihlo zakho ufundelwa umuntu. Kungiphatha kabi lokho.

[It becomes very painful if I see people of my age being literate, seeing them signing, and reading books and hearing even go further to boast, asking me why I remained behind without having proper schooling. I cannot even read words. Even if your wife writes you a letter you have to ask someone to read for you. In this way your secrets become exposed. This is very painful to me.].

As one can see, the sad feelings caused by not being able to read and write are aggravated by the fact that some literate people mock the illiterate people.

4.3.4 Envy

Some of my interviewees admitted that they sometimes envy literate people. Out of 10 interviewees 4 reported that they sometimes develop envy towards learned people. One of interviewees said, *'ngiba nawo impela umona uma ngibona abantu befundile.'* [I do feel envious towards learned people].

The reason, I suggest, is that they feel insecure in the presence of literate people. They most often think that literate people look down upon them. My other interviewee said,

Uma ngibona abantu abafundile ngiye ngizwe ubuhlungu enhliziyweni yami, ngicabange ukuthi abazali bami bangilimaza ngokungangiyisi

esikoleni, Ngiye ngifikelwe umhawu impela, ngisho ngithi bayajabula bona ababanethuba lokuya esikoleni,

[If I look at learned people I become very saddened in my heart, thinking about the damage that my parents caused me by not sending me to school. I feel really envious towards literate people, saying to my self 'happy are them that had an opportunity to attend school'.]

Given the afore mentioned feelings of illiterate people one would expect them to attend PALCs in large numbers. However, this is not the case. Therefore, problems regarding attendance to ABET classes were also explored.

I am now presenting findings in answer to my central research question, which was: "Why are large numbers of illiterate adult members of the Luthuli community not attending ABET classes?"

4.4 PROBLEMS WITH ABET CLASSES ATTENDANCE

4.4.1 ADULTHOOD RESPONSIBILITIES

For many of the illiterate adults who participated in this study the main cause for not attending PALCs is adulthood responsibilities. Four out of ten interviewees reported that their main problem for not attending was adulthood responsibilities. Women, in particular, have unemployed husbands to look after, as well as school going children to provide for. So, there is absolutely no time for them to concentrate on schoolwork. One of my interviewees expressed her reason for non-attendance as follows,

Into edala ngingakwazi ukuya esikoleni sabadala ukuthi ziningi izingxaki zobudala ezingikhungethe. Ngashonelwa ubaba wekhaya, angisebenzi,

kufuneka ngikhulise izingane ngedwa. Ngicabanga nje ngokuyofuna amatoho ukuze ngikwazi ukuziphilisa.

[What makes me fail to attend adult school is that there are many adulthood responsibilities that are holding me back. My husband passed away, I am unemployed and I have to look after our children all by myself. I am thinking of going to look for temporary jobs so that I can sustain my self].

These and other problems that people encounter in their families have a negative effect even on those who attend. They fail to concentrate in class since they tend to think about their family problems during lessons. One other interviewee, who once attended and quickly withdrew, said, *'nganginengane encane engangiyiphatha okwakufanele ngiyinakekele. [I had a small baby which I was looking after and which I had to care for.]*

From this information it is clear that it takes courage and determination for an adult person to attend PALCs.

4.4.2 ILL-HEALTH

Sickness in the family also is the cause for non-attendance to PALCs especially for women. One out ten of the participants highlighted ill health as one of things that disturbed her from attending adult school. She said,

Ngake ngaya esikoleni sabadala, kwasho ukuthi ngalesosikhathi kwase kuqala ukugula kwendodana yethu. Kwakufanele ngiyigade. Empeleni sasifunda naye ubaba wekhaya, sayeka sobabili ngoba indodana yayigula kabi, iphithene ikhanda.

[I once attended adult school, but the mental illness of our son caused me to withdraw and look after him. Actually, we were attending together

with my husband. However, both of us had to discontinue our attendance since our son was seriously mentally disturbed.]

Other people are just sick themselves and cannot afford to attend school. One of my interviewees highlighted this where he said,

Into ebuhlungu ukuthi ngasuke ngagula ngaphathwa amehlo. Manje ngangithi sengikhona esikoleni ngingaboni ukuthi kubhalwe ini. Asengcono khona kodwa kusafanele ngiye ekliniki yamehlo ngiyohlolwa kahle.

[The bad thing is that I suffered from eyes and I could not afford to attend school anymore. The problem was so severe that I could not even see what was written on the chalkboard Nevertheless, they have become better now but I still need to go to clinic for thorough checking.]

This problem of ill health is becoming worse in the current situation where our communities are ravaged by HIV/AIDS scourge. Many people are infected and or affected by HIV/AIDS. This ultimately causes problems with school attendance. This problem affects both day school and adult school learners. Besides this, I am aware that sicknesses like arthritis, high blood pressure, and diabetes are not uncommon among adult people in my community. These and other sicknesses have a negative impact on attendance to the PALC's. What makes the situation even worse is that in our area there are no clinics where people can access medical help and stay healthy. Besides having no clinic there are no community health workers to educate people on good nutrition, healthy lifestyle and importance of taking doctors medications as prescribed

4.4.3 DISTANCE TO PALCs

The location of PALCs can create attendance problems. If the distance to school is long some people find it difficult to attend. Two out of ten interview participants reported that they encountered problems regarding distance to adult schools. One of my interviewees said,

Ukungabikho kwami esikoleni sabadala ukuthi ngiqhelile kakhulu nesikole sabadala. Kungaba ngcono kakhulu uma besingasondezwa eduze.

[I am far from adult school. If it could be nearer I would definitely attend].

It is important to note that most of these illiterate adults are more than 45 years of age and some are in their sixties. So, travelling a long distance on foot to school is quite difficult for them.

4.4.4 PROBLEM OF OLD AGE

During my focus group interviews two out of six participants highlighted the fact that they were too old to attend PALC. One even said,

Njengoba zifunda nje izingane zethu ziyazi ukuthi zifundela imisebenzi ethile eziyongena kuyo uma seziqedile. Njengobe selishona kimina ilanga okufundiswayo njengoba sengimdala kangaka. Angifuni mina ukuhlekwa zingane zami.

[Our school going children know very well what jobs they are learning for. As 'the sun is setting with me' (as I am ageing) there is no point in attending classes and I don't think I will be able to learn anything as I have grown quite old. I don't want to be laughed at by my children.]

The following section is in answer to the research question:

What are the needs and aspirations of the illiterate adults in relation to literacy?

4.5 MOTIVATIONS AND EXPECTATIONS

Many illiterate people want to attend for specific reasons. It is important to know that if their expectations are not met their motivation to remain at school subsides and they eventually abandon classes. Some of their motivations and expectations include the following

- Learning to read and write (8/10 interviewees)
- Learning to sign names (9/10 interviewees)
- Learning to count, (2/10 interviewees) and
- Learning English language (4/10 interviewees)

4.5.1 LEARNING TO READ AND WRITE

Most of my interviewees expressed their interest in learning to read and write.

Nine out of ten interviewees reported that they eagerly wanted to be able to read and write. One of my interviewees said, *'Ngifuna ukukwazi ukubhala igama lami, ngikwazi futhi nokufunda.'* [I want to be able to write and sign my name, also to be able to read]. To illiterate people there is nothing as important as being able to write their names. They can then learn to read and write any other texts. If parents of school going children, in particular, could learn to read and write this could be a very positive contribution to education. Literate parents are better able to assist their children with homework than illiterate parents. Also, communication between educators and parents becomes very easy if they can read and write. From my own experience as a school principal, I know that sometimes when we issue important letters to parents, those letters end up being read by learners

who purposely distort the messages therein to their own ends. Where parents need to sign, the learners, themselves sign. This makes correspondence with parents a fruitless exercise. Also in the realm of spirituality reading of scriptures forms a very important part. If one cannot read it becomes virtually impossible to understand issues of spirituality. One of my interviewees expressed this where she said,

*Esontweni lapho ngikhonza khona kuthi uma sekuvulwa
izincwadi kufundwa ngivele ngiphenduke isithombe nje mina,
ngiqalaze abanye. Kuba buhlungu enhliziyweni yami, ngithi
ukuba ngafunda ngabe ngihlanganyela kahle nebandla.*

[Even at the church where I attend, when people are reading I become a sculpture, looking at others who are reading. I feel bitter pains deep inside my heart when realizing that if I had a chance to attend school I would be participating fully with my congregation.]

At the workplace, no matter what kind of job one is doing, it is always good to be literate. It was very interesting to listen to one of my interviewees when he was expressing his need for becoming literate. He said,

*Ngiyathanda kakhulu ukuba ngibe sesikoleni sabadala ngoba
kuwo lomsebenzi wokuklina engiwenzayo ngiyabona ukuthi*

kukhona lapho ngidinga khona imfundo njengokuthi nje uma ngiklina emahhovisi kukhona amaphepha phansi ngikwazi ukubona abalulekile okungafanele ngiwalahle.

[I would love to be at the adult learning centre since even as I am a cleaner I still need to be literate so I can do my job properly. For example it is very difficult to realise whether a paper forms part of rubbish or it was mistakenly moved from the offices.]

4.5.2 LEARNING TO SIGN NAMES

Teaching illiterate people to write their names is never complete if they are not taught to sign their names. This became clear where one of my interviewees said, '*mina ngifuna ukukwazi ukusayina igama lami.*' [I want to be able to sign].

One other interviewee also said, '*bengifisa ukukwazi ukubhala nokusayina igama lami.*' [I would love to learn to sign my name].

It struck me how one of my interviewees expressed her need for being able to sign by referring to a practical case. She interestingly said,

Kulesikhathi samanje uhulumeni ukhuthaza ukuthi abantu bakhe izinhlangano benze imisebenzi ethile ngosizo lukahulumeni. Lapho-ke kufuneka nonke eningena enhlanganweni nisayine amagama enu. Mina lelohuba liyangiphuthela ngoba angikwazi ukusayina. Ngizibona ngisala impela.

[These days the government is encouraging people to form co-operatives so that they can undertake projects with the help from Government. However, if you cannot write and sign your name

you are simply left out. I missed that opportunity because I could not sign. I can see that I am being left behind.]

4.5.3 LEARNING TO COUNT

Two out of ten of the interviewees indicated the need for learning to count as a priority for attending literacy classes. One of my interviewees said, '*Ngiyadinga ukufunda ukuze ngikwazi ukubala kahle.*' [I need to learn to count properly]. One other interviewee went further to relate the need for counting to practical situation of buying and selling where she says,

Kokunye uma ufisa ukudayisa, ngiyathanda ukudayisa, kufanele uhambe uyothenga izinto ezinamaprayizi ubuye udayise wenze inzuzo. Uma ungakwazi ukubala kulukhuni kakhulu. Ngiye ngibone ukuthi ukuba ngifundile ngabe ngiyazidayisela ngithole imali. Njengoba ngingafundile nje kulula ukuba abathengi bangirobhe ngigcine ngilahlekelwe kunokuba ngizuze.

[Sometimes, If you want to engage yourself in buying and selling you definitely need counting skills so that you can determine the profits. I always realise that if was literate I would be able to sell and make money. As I am illiterate it is not easy to do that since buyers can easily cheat me.]

Although traditional people have their own primitive ways of counting, I have observed that these ways are no longer effective in the fast growing economic world. People really need to learn modern ways of counting. For instance I see that most illiterate people in my community count money according to shapes and colours. For example a person knows that out of the money they have there are 5 blue papers (R100 rand notes), 2 brown papers (R200 rand notes), 6 red

papers (50 rand notes) and 10 green papers (R10 rand notes). They are very accurate about this; however they cannot add these together to get a sum total. This makes it difficult for them to handle financial transactions since they can be easily cheated. I have seen too that some of illiterate people who have livestock like goats, cattle and chickens cannot even tell you exactly how many they have. It is even better with cattle since generally people do not have more than 20 cattle. People identify them with their colours and shapes of their horns. They then tell very quickly if any one of them is missing. So for these illiterate people wide scale stock farming is impossible.

People need to learn to work with numbers quickly and accurately. They need to learn the four basic operations i.e. Addition, multiplication, subtraction and division. They also need to learn to use counting devices like calculators. People can then engage with confidence in buying and selling, which is one of the valuable income generation activities. Some illiterate people who like selling hire literate people to sell for them, however they do not profit much because they have to pay them for their services. Furthermore, these hired people sometimes steal money knowing very well that the boss does not even know what the profit will be.

4.5.4 LEARNING ENGLISH LANGUAGE

This aspect is not the top priority for illiterate people in my study even though they feel that their learning would not be complete without learning English language. Four out ten interviewees reported that they really needed English language proficiency. Among the interviewees who expressed the need to learn English language one even went further to quote a case where she regrets having no knowledge of English language. In this regard she says,

Kuningi impela engingakufunda njengeSingisi. Phela enkonzweni yethu kukhona abelungu abakhuluma isiNgisi. Ngiye ngifise

ukuzwa ukuthi bakhuluma bathini kodwa ngingezwa lutho. Nakuba bekhona otolika kuyenzeka ukuthi uma utolika engakakhulumi uzwe abantu sebehleka bekhombisa ukwenanela inkulumo ekhulunywa ngesiNgisi. Lapho ke uye uzwe nje usuphoxekile, usulokhu unduluzwa nje, ungazi ukuthi kuhlekwani. Uye uthi uqambe uzwa ngesiZulu bebe sebehleke baze bathula abanye abantu.

[There are many other things that I can learn, for instance, English language. In my church we mix with White people who speak English. I sometimes wish to hear what they are saying but fail to hear them. Even though there are interpreters who interpret what is said in English to my own language, this is sometimes not very helpful. For instance it happens that people who understand English language become very amused by the speech that they start expressing their amusement. In this case you sometimes feel very embarrassed, watching people laughing and not knowing what they are laughing about. By the time the interpreter starts interpreting all the amusement has subsided in the house and you feel ashamed to start expressing it.]

It is true that all languages are equal and that people have a right to express themselves in languages of their choice. However, in real life situations this is not always applicable. People who do not understand English language but who want to access help in various offices in urban area have to wait patiently for the consultant who understands their language.

Besides that, to many IsiZulu language speakers speaking English is a good sign that one is learned thus, deserving higher status than other people.

In our communities I observe that a good command of English language is taken by people to symbolize a well-educated person. People who do not have proficiency in speaking English language always feel inferior to those who do. Even if there is no pressing need for a person to express themselves in English language they will use English purely for the sake of acquiring status. Our local politicians have a tendency of addressing people using English language now and then whilst knowing very well that most of our people do not understand English language. There are many cases where people who do not understand English are kept out. For instance most of TV channels programs and adverts are presented in English. So, for a person who does not understand English language it becomes very difficult for them to get information from such communication medium. Even though there are channels like SABC 1 that offer programs in African languages, there is still more room for improvement. Also, road traffic information signs are presented in English and Afrikaans but never in African languages for example, on the road you will come across writings like "Detour /Ompad," "keep left pass right/ Hou links, ry regs verby", Speed prosecution by camera / Spoed vervolging deur middel van kamera" etc. However, some symbols that are used in traffic signs do help road users who do not understand English language. Even though they cannot understand what is written on the sign they are able to know what is expected of them by merely interpreting the meaning of a symbol.

At public offices and at commercial offices people are more often required to fill in application forms that are written in English and Afrikaans. So, this means that even if a person can read and write in African language they are still illiterate in that context if they cannot fill in application forms which are written in English and Afrikaans or if they are unable to communicate in the English language.

Summary of findings- from ten participants

Theme	Units of meaning	No of participants highlighting it
Attitude of parents towards schooling	Fear of corruption of mind	2
	Fear of girls' promiscuity	5
	Ignorance about education	1
Social-Cultural Problems	Ill health	1
	Poverty	3
	Domestic chores	6
Attitude to lost chances of Education	Regret	10
	Pain and sadness	10
	Anger and resentment	1
	Envy	4
Problems with attendance to ABET classes	Adulthood responsibilities	4
	Ill health	1
	Distance to the PALCS	2
	Old age factor	2
Motivations to attend ABET classes	Learning to read and write	8
	Sign	9
	Count	2
	Learning English language	4

CHAPTER FIVE

DISCUSSION OF FINDINGS

This chapter will start by discussing information that answers the main research question: "Why are large numbers of illiterate adult members of the Luthuli community not attending ABET classes?"

PROBLEMS WITH ATTENDING PALCS

DOMESTIC RESPONSIBILITIES

With regards to problems attached to non-attendance to ABET classes many of my interviewees highlighted family responsibilities as the main problem. In most cases this problem affects women only. Even if men are not working they normally do not help their wives with domestic duties. One of my interviewees expressed her reason for non-attendance as follows,

Into edala ngingakwazi ukuya esikoleni sabadala ukuthi ziningi izingxaki zobudala ezingikhungethe. Ngashonelwa ubaba wekhaya, angisebenzi, kufuneka ngikhulise izingane ngedwa. Ngicabanga nje ngokuyofuna amatoho ukuze ngikwazi ukuziphilisa njengoba ngingasatholi nemali yempesheni

[What prevents me from attending adult classes is the fact that I have many adulthood responsibilities. My husband passed away and I am not employed, I have to take his part at home financially by trying to look for temporary jobs since I no longer earn any social grant.]

Because of domestic roles they are expected to play in society, girls are then not available for schooling. When they become adults, they become even more involved in wider domestic roles, which then make it difficult for them to participate in literacy events and literacy programs.

Chakrabarti (2006) affirms that household responsibilities are considered the third most significant reason, which keeps women from attending literacy classes and continuing with their studies. What I observe most men in my community doing is to go to nearby shebeens to drink beer until sunset. This leaves women with no chance to attend PALCs since they are all by themselves at home to look after it.

TEACHING METHODS

During focus groups interview one of the participants highlighted that teaching methods are sometimes a barrier to continued attendance to the poles. One said that they found it meaningless to repeat sounds like ma me mi mo mu, ba be bi bo bu, sa se si so su and others. According to him ABET practitioners should have taught them complete sentences from the every outset. Singer, et.al. (1985) are of the opinion that the essential skill in reading is getting meaning from a printed or written message. There was a great debate on this issue. Many focus group participants were of the idea that the latter method of learning to read is the best for beginners, whilst a few maintained that this method was a boring one. Nevertheless, it is also true that,

There are probably a great many ways to attain reading skill, depending upon the order in which the various components are learned and mastered. It may be the case that some ways are better than others. On the other hand, children differ in their aptitudes, talents, and inclinations so much that it may be the case that a particular way of learning is better for one child while another way is better for another child. It all depends upon which component of reading skill a given child finds easier to learn at a given stage of his development (Singer, et. al. 1985: 29).

This means that adult practitioners should take into consideration their individual learners' aptitudes and talents when choosing a reading method. The expression 'one size fits all' does not really apply here.

PSYCHOLOGICAL BARRIERS

Some interviewees indicated that they were too old to learn. One of the focus group participants said, *Njengobe selishona kimina ilanga ngingathi ngisafundelani, futhi kusengangena kanjani kimina okufundiswayo njengoba sengimdala kangaka* [As 'the sun is setting with me' (as I am ageing) there is no point in attending classes and I don't think I will be able to learn anything as I have grown quite old].

However this is only a psychological barrier, not a real barrier, since age does not really count. I have personally observed that even an old person can learn. One retired principal in my area graduated for a BA Degree at UNISA at the age of 67. In a case study of an illiterate person, Kasule, Openjuru (2004) found that

He (Kasule) rejected the idea of going to a formal college such as a driving or a technical school, because according to him it requires a lot of money and the ability to read and write. He was not interested in such an arrangement because according to him he is too old for that (Openjuru 2004:9).

In relation to both the question "Why are large numbers of illiterate adult members of the Luthuli community not attending ABET classes?" and "What are the needs and aspirations of the illiterate adults in relation to literacy?" my interviewees spoke of practical skills. Some of my interviewees reported that they wanted to engage in practical learning activities like learning to operate a machine, learning to drive, learning to repair a motor vehicle, welding, plumbing and others. They abhor learning situations where they will be required to read

and write because they think that their minds cannot cope with demanding tasks. Laubach (1986) confirms that one of the reasons why illiterate adults do not attend literacy classes is doubt of own ability, the groundless belief that only children can learn and that an adult is too old to learn. In fact, because of experience that they have, adult people are better able to learn faster than their children. Besides this barrier other adults are just afraid that they will be humiliated if they fail to cope with school tasks. This became clear when my focus group participant added that, '*angifuni ukuhlelwa zingane zami mina*. [I don't want my children to laugh at me.] Others do not want their children to know that they are illiterate. So, if they attend literacy classes they will be proving that they are illiterate.

The following relates to the question "Why were these large numbers of illiterate people deprived of formal schooling?"

POVERTY AS A FEATURE OF ILLITERACY

All interview participants highlighted the fact that they were poor and so their parents could not afford sending them to school. Openjuru (2004) correctly argues that coming from poor parents tends to leave the child to grow up as a non-literate person, adding to the large army of people who are not literate. Many people who are not literate are illiterate not because they did not want to attend school, but were deprived of education because they just became victims of their parents' poor economic and literacy status.

Poverty mainly manifests itself in rural areas and the most affected populations are black people. According to Lyster (1992) illiterate people are mostly poor people who live in rural areas in third world countries. Rural areas are characterized by lack of infrastructure and employment opportunities. During the past years when I was still young, moving from rural to urban areas was strictly controlled by the government of the day. People had to obtain a special permit from the district magistrate before moving to town in search for jobs. People who were found in

urban areas without a valid permit were incarcerated then and there. This resulted in a small number of people who were being absorbed in the job market. These are people who could put poverty at bay and also afford schooling for their children. Lyster (1992) rightly links illiteracy with poverty where she says,

The correlation between illiteracy and other features of poverty and underdevelopment is clear. However, the fact that illiteracy correlates very highly with poverty does not mean that illiteracy causes poverty. Illiteracy is feature of poverty, not its cause, people are illiterate because they are poor they are not poor because they are illiterate (p16).

According to Greaney (1996),

Home factors that militate against the development of literacy in developing countries include illiterate parents and elders in the home, reticence about encouraging reading in the home, lack of appropriate reading material, inability of parents to purchase any form of reading material, lack of space and light, number of household chores, child labour practices, and in some instances, common lifestyles which frown at solitary activities such as reading (P 13 –14).

This means that if parents are poor and illiterate it is highly unlikely for them to encourage and motivate their children to attend school. They can only encourage their children to engage in domestic activities that would enable them to eat and live. These activities include rearing cattle, milking and ploughing fields. For instance, one of my interviewees said,

Nokho-ke isimo somnotho sasisibi kakhulu sahlupheka, siding ngisho okokugqoka. Okwakubalulekile kakhulu nje kithina kwakungukuba sithole okuya ngasethunjini, siphile

[However, economic situation was very bad. We were living in dire poverty, not having anything to wear. What was most important for us was having something to eat and live.]

GENDER INEQUALITIES

It was surprising to note that to some extent boys were allowed to attend school. For instance, one of the participants mentioned that her brothers were given a chance to attend school though for a limited period (primary education level only). This confirms research finding by Shindler (2005) that more men than women are literate, with 74% of men having completed at least seven years of education compared with 70% of women. In my area literacy rates among women are extremely low. This problem of gender inequalities also affects other countries of the world. For instance, illiteracy in Uganda is 55, 1% among women when compared with 36, 5% among men (IFAD). In China the situation has been worse. According to a census of China (1982) among the age group of 14-19 only 4, 2% males were illiterate whilst 14.7% females were illiterate, among age group of 20 – 24 only 5.7% males were illiterate compared to 23.3% of females, among age group of 25-29 only 9.6% males were illiterate compared to 36.1% of females (Chakrabarti, 2006). This kind of scenario represents the kind of oppression suffered by women in this and other countries according to Goldenberg, (1978):

Oppression is above anything else, a condition of being, a particular stance one is forced to assume with respect to oneself, the world and the exigencies of change. It is a pattern of hopelessness and helplessness in which one sees oneself as static, limited and expendable...the end product is an individual who is –in fact alienated isolated and insulted from the society of which he normally remains a member (P.23).

The above definition of oppression clearly exemplifies the state of oppression that women have been undergoing in our country. Women could not resist gender oppression. They had to accept it as if it was a norm. According to Freire (1970) the oppressed live in a culture of silence, unable to name their own reality and forces to live under the prescription of the oppressor. Although females could see that they were being exploited by being deprived of opportunities to attend school they could not speak up for fear of harassment and rejection. In this regard Lyster (1992) concludes that illiteracy is merely a reflection of marginalization, exploitation and oppression. According to the traditional point of view women are expected to be docile and completely subordinate to men. Consequently, it stands to reason why schooling was perceived to be not good for girls because it would presumably change them.

Women oppression is rife in rural areas. The fact that many women are unemployed does not necessarily mean that there is no work for them. They are simply not allowed to work. They are supposed to be staying at home and undertaking all sorts of house duties like cooking, washing, working in the fields, fetching water, fetching firewood and weaving mats. It is very rare for men to allow their wives to go and look for jobs in urban areas.

The following relates to the research question: "What are the needs and aspirations of the illiterate adults in relation to literacy?"

MOTIVATIONS AND EXPECTATIONS

In my findings it became clear that most illiterate people would want to attend literacy classes for specific individual reasons. Unlike school children whose target is mostly to pass and proceed to higher grades this is not the priority for illiterate adults. If they say they want to be able to read and write, sign their

names and count this goes with some specific motivation. They have their own practical situations where they think learning these might be of help. For example, one of my interviewees said,

Kokunye uma ufisa ukudayisa, ngiyathanda ukudayisa, kufanele uhambe uyothenga izinto ezinamaprayizi ubuye udayise wenze inzuzo. Uma ungakwazi ukubala kulukhuni kakhulu. Ngiye ngibone ukuthi ukuba ngifundile ngabe ngiyazidayisela ngithole imali. Njengoba ngingafundile nje kulula ukuba abathengi bangirobhe ngigcine ngilahlekelwe kunokuba ngizuze.

[Sometimes, if you want to engage yourself in buying and selling you definitely need counting skills so that you can determine the profits. I always realise that if I was literate I would be able to sell and make money. As I am illiterate it is not easy to do that since buyers can easily cheat me.]

In this regard Jordan (1995) warns that,

Before introducing new literacy skills into the community it is important to understand how people have coped, and in what ways reading, writing and numeracy might help them.

Furthermore, one of my interviewees indicated that in public hospitals and social welfare offices they are often required to sign documents. She said that if you are unable to sign you have to pay for someone to sign for you. Another interviewee referred to the case where close corporations (CCs) are formed and members are required to sign. She said that she misses out on that since she cannot sign. So, as Fordham says, it is wiser to know how and where skills to be taught are going to be used. This might enable adult education practitioner to always create a conducive environment for learning literacy skills. One interviewee who

highlighted the need for learning to count indicated that if you are not literate and cannot count it is easy for people to cheat you if you are selling some products. In fact, literacy and numeracy are widely perceived by ABE learners as a protection against being cheated and as minimizing the chances of getting cheated in the market place.

The most important fact to understand is that most illiterate people are also poor. That is why their motivation lies in the hope that they might be economically better if they attend ABET classes. It may be useful to adopt the idea of Oxenham, et.al (2002) of enriching a livelihood led program with components in calculating, writing and reading. This simply means integrating livelihood and income-generation activities with literacy. One practical example of this is learning to bake cakes for selling. ABET practitioners can draw the subject matter for literacy from baking recipes and instructions. When the cakes are ready they can then start practicing selling in class starting by counting the cakes, making the price and figuring out the total income. They can then proceed to practise giving correct change for any cash tendered in excess of the amount of money required.

Rule (2006) agrees that literacy has a beneficial effect on the ability of people to initiate and develop livelihoods and co-operatives. This affirms the truth that the needs and aspirations of illiterate adults should be thoroughly assessed before presenting them with a literacy program. If people want to learn because they want to be able to generate income successfully they should be presented with the subject content and literacy activities that meet this need. Rule further suggests that literacy and numeracy practices need to be effectively and appropriately integrated with aspects such as income generation, democratic participation, family health and nutrition, and so on.

In fact, a literacy program that prioritizes income generation skills is likely to attract more people. People normally want to engage in activities where they can clearly see immediate satisfaction of their needs. Clearly, illiterate people who live in poverty will go to literacy classes in large numbers, provided that by so doing their economic conditions will improve. Lauglo (2002) affirms that adult basic education is important for an education strategy that seeks to be pro-poor and to redress social injustice. Whilst what Lauglo says holds true, it is however strange that people do not always make use of income generation opportunities that are given to them. As an insider of the Luthuli community, I have noticed that materials for block-making and sewing machines that were supplied by the government to help unemployed people in my community are not always utilized. Even as I write today, these materials are locked in the Luthuli courthouse. People know about them because the Chief's council and the Councillors have made numerous announcements that materials are available, and at one stage some people did make use of some of the sewing machines. However for the last four years these materials have never been in use. This is in contradiction with illiterate people's expressed motivations and expectations relating to income generation aspect of ABE.

The following relates to the question 'What are the Luthuli people's perceptions about literate or educated people?'

ILLITERATE PEOPLE'S ATTITUDE TOWARDS LITERATE OR EDUCATED PEOPLE.

It was surprising to note that besides having sad feelings and pain about their condition, illiterate people even go to the extent of envying educated people. In fact four out of ten of the people that were interviewed in this study envy literate people. One of the participants bravely said,

Kwesinye isikhathi siba nawo umona ngabantu abafundile njengoba thina singafundile.

[Sometimes we do envy literate people]

In most cases, this envy takes the form of labeling literate people as arrogant. In a case study of an illiterate person Openjuru (2004) says,

When I asked him to tell me what he thinks people who are educated think about him, he said "people who are educated and able to read and write despise people like me" they look at us like 'Bayaye' (rogue people) on the other hand he feels very sorry for those people who are like him, because he understands the kind of problems they are facing. He looks at people who are educated as very superior to him, and he admires and envies them so much (P9).

So, to illiterate people being unable to read and write is a painful experience. They most often regret the lost chances of schooling. Furthermore, some of illiterate people have a resentful attitude even towards their parents who deprived them with the opportunity to attend school.

Perhaps in order to understand KwaLuthuli illiterate people's perceptions about educated or literate people it might be helpful to know something about their background.

Generally, most illiterate people are adults who grew up in traditional rural settings where people were not well conscientised of the importance of education. As an inhabitant of one of these areas, I have seen that girls especially suffered the most. They were regarded as assets in their families. By not allowing them to attend school, the elders were trying to protect them from western influences that would lead them to fornication. Even boys were not

allowed to remain in school for more than three years. The parents thought that they would eventually disregard the traditional rules and principles if they continued with schooling. The traditional rules and principles entail, among other things, respect and virginity. Respect in traditional rural communities includes many aspects like respect of one's parents, respect of cultural norms, respect of the creator (through *amadlozi* or ancestors), respect for one's body. Virginity goes together with respect for one's body. This was strongly emphasized such that virginity testing was even conducted to ensure that the girls maintained their virginity. A girl who was found to be no virgin at all brought a disgrace to her family. Furthermore, she was not allowed to marry a young man, instead she was given to an old man to marry him. Her value, in terms of payment of "lobolo" was drastically brought down. This meant that her father would not get a big herd of cattle from the bridegroom's family. In this regard it is important to understand the economic life of black people. Cattle had a high economic value among the black people. Amongst all activities, which were considered special responsibility of men, the most important one was the rearing and care of cattle. Cattle provided meat and milk, as well as hides for shields, mats and clothing. The wealth of a man was in his cattle. It was with cattle that he had to acquire wives for himself and his sons and pay for the services of traditional doctors when there was illness in the home. Cattle also played an important role in religious life of black people. The slaughter of cattle in honour of the ancestors was believed to bring honour, good health and prosperity in the family.

CHAPTER SIX: CONCLUSIONS

Having explored the findings and their link to theoretical and conceptual framework of this research study I have come to the following conclusions. The conclusions will be organized according to each of my research questions.

The first research question was: Why are large numbers of the illiterate adult members of the Luthuli community not attending ABET classes?

According to the findings these people are burdened with domestic responsibilities, that make it difficult for them to attend far away ABET centres. Also, many of those who once attended and dropped out had problems with teaching methods. The findings suggest that it would be better if the following aspects were considered:

Teaching methods

ABET practitioners should employ appropriate teaching methods that encourage maximum participation of all learners. In selecting teaching methods ABET practitioners should consider the following aspects.

- **Learners' environment**

Subject matter dealt with in adult classes, and teaching methods used should relate directly to the learner's environment and needs. This would possibly enhance learner's understanding of the subject content as well as capture their interest. From a constructivist perspective, it is argued that learners are not passive beings that respond to "stimuli", and that learning is not simply a process of acquiring knowledge that is stored in the brain for retrieval at a later stage. If subject matter and teaching methods match learners needs and expectations they are much more likely to participate actively in adult classes.

- Level of learners' proficiency

Learners' levels of proficiency in relation to literacy should be thoroughly assessed. It is important to note that if the teaching methods used are far beyond or far below their level of proficiency they may quickly get discouraged and drop out of centres.

- Distance to ABET centres

Some adult learners have to travel a long distance to reach ABET center.

Findings suggest that adults would be more likely to attend adult classes if alternative venues, like crèches, church buildings or people's houses were utilized to meet their needs.

The second research question was: "What are the needs and aspirations of the illiterate adults in relation to literacy?"

According to the findings, most of these people want to be able to earn a living from literacy. Although reading and writing, counting and being able to use the English language are important, they however are desperate for participating in income generation activities.

However, as it was discussed in chapter five an astonishing contradiction is that even when income generation resources are made available, people do not always utilize them.

The third research question was: "What are the perceptions of the Luthuli people about ABET?"

According to the findings some people still think that learning is for the youngsters only. They tend to think that they are too old to learn. Others think that if they do not do well in adult classes they might be laughed at by their children. One way of encouraging these people would be to invite a learned old person who acquired education through ABET. This would serve as a source of

motivation to them. Literacy advocacy campaigns can also do a tremendous job in arousing people's interest in attending adult learning centers.

The fourth question was: "What are the implications for the PALCs?"

According to the findings it transpires that the PALCs or the adult education planners should operate according to the needs and aspirations of the learners. Their approach should not be a top-down one, but it should be a bottom-up. This would then mean that before they start operating they should call people together to listen to their expectations about the PALC.

Whilst this is ideal, this kind of flexibility is very difficult for any government department to manage. It would be extremely difficult to meet each society's needs and aspirations throughout the country.

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APPENDIX A: INTERVIEW SCHEDULE

1. Tell me how did you miss the opportunity to attend formal schooling during your youth stage?

[Ake ungixoxele ukuthi kwenzeka kanjani ukuba uphuthwe yithuba lokuya esikoleni usemncane.]

2. How does it feel to be illiterate? Tell about your experiences as an illiterate person.

[Uzwa kunjani ukuba ongafundile? Xoxa ngempilo yakho ungakwazi ukufunda nokubhala.]

3.What makes you fail to attend a PALC?

[Yini ebangela ukuthi ungayi esikoleni sabadala?]

4.If you would get a chance to attend a PALC what would you like to learn?

[Uma ungathola ithuba lokuyofunda esikoleni sabadala yini obungafisa ukuyifunda?]

APPENDIX B: INTERVIEWEES' RESPONSES

PARTICIPANT'S RESPONSES IN THEIR OWN LANGUAGE (ISIZULU)

INTERVIEWEE 1

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO:

Abazali bami abafunanga ukuba ngifunde kwakuyisikhathi sokuthi uma ufundisa intombazane izoqoma, wena mzali ungabe usathola lutho. Sangiphutha kanjalo. Abafowethu bona bafunda kancane babuye bakhishwa ngoba ubaba ethi isikole sizokonakalisa imiqondo yabo. Okunye futhi isimo somnotho sasingesihle kanti futhi ngake ngagula ngaze ngayohlala kuBaba eThekwini. Nalapho eThekwini uBaba wabuye wangathanda ukuba ngiqhubeke ngihlale khona, ethi idolobha lizongonakalisa. Ngabuya-ke ngahlala ekhaya. Amantombazana angomakhelwana wona aba nenhlanhla yokufunda ngoba oyise base bengasekho. Mina ngangithanda ukufunda njengezinye izingane. Ezinye zingihleka uma ngehluleka ukubhala o "a e i o u". Ngikhumbula ukuthi saze salwa sibanga lokho. UBaba wangenzela phansi emi ephuzwini lokuthi ngeke ngilotsholwe uma sengifundile. Nakuba uMama yena wayethanda ukuba ngifunde kodwa uBaba wayeshaya phansi ngonyawo ethi uma ngiya esikoleni ngiyothanda amadoda kakhulu ngingabe ngisathola ukulotsholwa. Wayeze athathe induku amshaye uMama uma elokhu emncenga ngokuthi akangiyise esikoleni. Nokho-ke isimo somnotho sasisibi kakhulu. Sasihlupheka kakhulu sidinga ngisho okokugqoka. Okwakubalulekile kakhulu nje kithina kwakungukuba sithole okuya ngasethunjini siphile.

[My parents did not enrol me at school because there was a belief that educated girls are misbehaving. Even my brothers were educated up to lower grades because of the same fear. In addition our economic situation was very bad and I become very sick. So I was taken to my father who was a Durban for better medical services. Then I came back and remained at home and in my community girls whose fathers had passed away attended schools since there was no such major control as in my case. These girls were teasing me because of my situation and of time we ended up physically fighting. This situation caused chaos at home as my mother was trying to convince my father who ended up beating her for this cause.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO UNGAKWAZI UKUFUNDA NOKUBHALA.

IMPENDULO: Ngizwa kunzima futhi kubuhlungu kakhulu (ame isikhashana, kwehle izinyembezi emehlweni). Kokunye uma ufuna ukufaka imali yakho ebhange emshinini udinga umuntu ozokufakela umnike inamba yakho yemfihlo. Ezibhedlela nalapho sibhalisela khona impesheni kudingeka sisayinde amafomu athile. Uma ngithi angifundile, ngifuna okungenani ukushaya isiphambano sibuzwa ukuthi asihlali yini kulelizwe lapho kwenziwa yonke imizamo yokuba abantu bafunde. Size sisizwe ngabantu abathile basisayindele bese besikhokhisa o R20-00. Okubuhlungu ukuthi asisezukuhola njengoba besihola imali isizofakwa emishinini ethile bese sizikhiphela. Thina esingafundile sizoba senkingeni enkulu uma kufanele sikhiphe imali. Ngiyathanda ukufunda iBhayibheli kodwa angikwazi. Ukhona umfana wami ongisizayo kodwa uma engekho umphefumulo wami uyalamba. Ngiye ngifikelwe ukucasuka nokuzonda uBaba ngukungangiyisi kwakhe esikoleni.

[It is very difficult and painful (she pauses and tears start running down her face). One cannot enjoy banking facilities and you end up giving every one your secret code. Even at hospitals and pension office one is not even able to sign. Some people wonder as this country is trying a lot fight against illiteracy. At times one ends up paying a fee of R20 to people who help us in pension pay points. Now it is even more difficult as pension is paid through ATM system. I have a son who helps me but when my son is not available I experience great spiritual hunger. This makes me to hate my own deceased father for his act.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO: Ngake ngaya esikoleni sabadala ukuthi ngalesosikhathi kwasekuqala ukugula kwendodana yethu. Kwakufanele ngimgade. Empeleni sasifunda naye uBaba wekhaya. Sayeka-ke ngoba indodana yayigula kabi iphithana ikhanda. Sasikujabulela ukuba sesikoleni. Babefundisa kahle othisha bethu. Kukhona nje okwakuthiwa uSithole, hhayi, wayefundisa kahle impela lowo. Usekhona nje yena uSithole?

[I once attended an adult learning institution but I was forced to look after my sick son. We joined the programme together with my husband but our insane son caused us to stop attending. We enjoyed being at school. There was one teacher called Mr. Sithole he had passion for teaching adult illiterate people. Is he still there?]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA.

IMPENDULO: Bengingafisa ukukwazi ukubhala nokusayina igama lami. Kodwa ngingaqhubeka ngifunde ezinye izinto uma ithuba lingivumela. Kuningi impela okunye engingakufunda njengesiNgisi. Phela enkonzweni yethu kukhona nabelungu abakhuluma isiNgisi. Ngiye ngifise ukuzwa ukuthi bakhuluma bathini kodwa ngingezwa lutho. Nakuba bekhona otolika kuyenzeka ukuthi uma utolika engakakhulumi uzwe abantu sebehleka bekhombisa ukunanela inkulumo ekhulunywa ngesiNgisi. Lapho ke uye uzwe nje usuphoxekile ukulokhu unduluzwa nje ungazi ukuthi kuhlekwani. Uye uthi uqambe uzwa ngesiZulu bebe sebehlekile baze bathula abanye abantu. Kokunye uma ufisa ukudayisa, (ukudayisa ngiyakuthanda) kufanele uhambe niyothenga izinto ezinamaprayizi ubuye udayise wenze inzuzo. Uma ungakwazi ukubala kulukhuni kakhulu. Ngiye ngibone ukuthi ukuba ngifundile ngabe ngiyazidayisela ngithole imali. Njengoba ngingafundile nje kulula ukuba abathengi bangirobhe ngigcina ngilahlekelwe kunokuba ngizuze. Kulesisikhathi samanje uhulumeni ukhuthaza ukuthi abantu bakhe izinhlangano benze imisebenzi ethile ngosizo luka Hulumeni. Lapho ke kufuneka nonke eningena enhlanganweni nisayine amagama enu. Mina lelothuba liyangiphuthela ngoba angikwazi ukusayina. Ngizibona ngisala impela.

[I would wish to be able to write my name and to be able to so sign. However, I can continue further if opportunity avails itself. There are many other things that I can learn, such as English language. I would like to be able to communicate with white people as our church is dominated by them. I sometimes wish to hear what they are saying in English but I fail to hear anything. Even though there are services of interpreters I still encounter problem since I have to wait patiently for the interpreter to start interpreting before I can actually understand what is being said. I feel very embarrassed when jokes are made and I keep wondering what

makes them to laugh. What happens is that by the time you begin to understand the joke all the laughter has already subsided. I enjoy selling but I cannot do it as I am not able to negotiate prices and to count. If you cannot count it is very impossible to start selling business. I sometimes feel that if had a chance to learn I would be selling because I really like selling. As I am not literate it is easy for people to cheat me. Nowadays the government is encouraging people to form co-operatives and undertake public works projects. However, if you join the co-operative you have to sign your name, which I cannot perform. I do miss such opportunities because I am illiterate. I can see that I am being left behind.]

INTERVIEWEE 2

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO:

Ubaba wayefuyile mina wathi angeluse izimbuzi ngoba umfana owayekhona wayelusa izinkomo. Ngangigada futhi nezingane zasekhaya. Noma ngangithanda ukuya esikoleni yayingekho indlela yokuba ngenqabe kubaba. Ubaba wayengadlali, wayevele aluke isampokwe sakhe athi uzoshaya umuntu uma izwi lakhe lingalalelwa. Umama yena wayethanda ngifunde, kodwa wayengeke ege izwi likababa. Okunye futhi engangikwenza ngangilima emasimini. Isikhathi sesikole yinto eyayingekho. ubhuti yena waya kancane esikoleni wabuye wakhishwa futhi naye.

[I was supposed to look after my father's goats and cattle and I had to take care of brothers and sisters. My father did not allow me to go to school and he was so strict in such a way that my father elder brother was lucky because he attended the lower classes while I was ploughing the fields of maize.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOXA NGEMPILO YAKHO UNGAKWAZI UKUFUNDA NOKUBHALA.

IMPENDULO:Kubuhlungu, kubuhlungu nje. Kukhona izindawo oye ufike khona kuthiwe ake ubhale, uzobhala uthini ke ungakwazi ukubhala. Uma ngibona abantu abafundile ngiye ngifikelwe yinhliziyi ebuhlungu ngicabanga ukuthi nami ngabe ngafunda ukuba ubaba wayengivumela. Ngiba nawo impela umona uma ngibona abantu abafundile

[It is painful! When I see learned people I feel sorry for myself as I cannot write nor read as it is very essential these days. Bad thoughts always accumulate when think of my father.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:Into edala ngingakwazi ukuya esikoleni sabadala ukuthi ziningi izingxaki zobudala ezingikhungethe. Ngashonelwa ubaba wekhaya. Angisebenzi kufuneka ngikhulise izingane ngedwa ngicabanga nje ngokufuna amatoho ukuze ngikwazi ukuziphilisa. Nempesheni kahulumeni isivele yama, angisaholi ngiyazihluphekela.

[What prevents me from attending adult classes is the fact that I have many adulthood responsibilities. My husband passed away And I am not employed, I have to take his part at home financially by trying to look for temporary jobs since I no longer earn any social grant.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA.

IMPENDULO

Mina ngifuna ukukwazi ukusayina igama lami.

[I want to be able to write my name and sign for my self.]

INTERVIEWEE 3

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO

Ngangelusa izinkomo, ngangibuka ontanga yethu befunda, kubuhlungu kakhulu ngoba ngangithanda ukufunda. Namanje kusebuhlungu ngoba ngabe alukho ulwazi engingalwazi. Kodwa ngaqhubeka nokwelusa ngaze ngayingqwele yakhona ekwaluseni. Kuthe sengikhulile ngahamba ngaya edolobheni –ke ngiyofuna amatoho athi uma ephela lawomatoho ngabuya ngeza ekhaya ngizoshaya udompasi. Ngabe sengiyofuna umsebenzi emakhishini. Ngisebenze ngedwa zwi ekhishini ngibuye ngisebenze engadini. Ngasuka lapho ngaya ehhotela. Umsebenzi waseHotela ngangiwazi kahle kodwa ngangingaholi kakhulu ngoba phela ngangingafundile. Ithuba lokufunda ngisebenza lalingekho ngoba ngangifukuza kahulu ngibuya ngikhathele. Yikho- ke nje sengize ngaba mdala ngingafundile.

[I was looking after the cattle and I was feeling bad as I saw my peers attending school. I became matured while looking after the cattle and I left for the city, then I came back to register for my pass book. I was forced to be employed as a gardener or at the kitchen I ended up at a hotel thus I came back everyday very tired so I could not attend any adult class.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO
UNGAKWAZI UKUFUNDA NOKUBHALA.

IMPENDULO

Ukungafundi kungilimaze kakhulu emsebenzini wami. Babengincoma abelunge bethu ngisebenza kahle kodwa bethi abakwazi ukunginika Imali enkulu ngoba angifundile. Ngangibona kahle ukuthi ngiyabandlululeka ngenxa okuthi angifundile. Uma ngibona abantu abafundile ngiye ngizwe ubuhlungu enhliziyweni yami ngicabange ukuthi abazali bami bangilimaza ngokungangiyisi esikoleni. Ngiye ngifikelwe umhawu impela angisho ngithi bayajabula bona ababanethuba lokuya esikoleni.

[To be not learned has destroyed me since I was praised by my employers for my good work but I could not qualify for a good salary. Opportunities just because of my parents therefore even now I feel jealous when I see learned people.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO

Ukungabikho kwami esikoleni sabadala ukuthi ngiqhelile kakhulu nesikole sabadala. kungaba ngcono kahulu uma besingasondezwa eduze. Ngiyathanda kakhulu ukuba ngibe sesikoleni sabadala ngoba kuwo lomsebenzi wokuklina ngiyabona ukuthi kukhona lapho ngidinga khona imfundo njengokuthi nje uma ngiklina emahhovisi kukhona amaphepha phansi ngikwazi ukubona abalulekile okungafanele ngiwalahle.

[What prevents me from attending adult centre is the fact that the centre is very far from where I stay and I could benefit if the one closer to my home can be formed. I would love to be at the adult learning centre since even as I am a cleaner I still need to be literate so I can do my job properly. For example it is very difficult to realise whether a paper forms part of rubbish or it was mistakenly moved from the offices.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Ngifuna ukukwazi ukubhala igama lami ngikwazi futhi ukusayina. Ngiyafuna ukuba nemoto yami engizozishayelesa yona. Ngiyadinga ukufunda-ke ukuze ngikwazi ukufunda izimpawu nemthetho yomgwaqo. Okunye futhi ukuthi ngiyathanda ukuba ngikwazi ukubala kahle Imali ngoba uma ngingakwazi lokho

ngeke ngiyibone inzuzo kwengikudayisayo. Abantu barobhe kalula uma ungafundile.

[I want to be able to write my name and sign. I also want to read the road signs because I want to own a car one day. I also want to be able to count money because if I cannot count properly I will not be able to see profit in whatever I am selling. People cheat you easily if you are illiterate.]

INTERVIEWEE 4

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA
LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO

Indaba ikubazali. UBaba wayengasebenzi, sizihlupekela imali yokufunda yayingekho. Imali umama owayeyithola ematohweni ezimobeni yayanele ukuba sidle kuphela. Okunye futhi okwaba yinkinga ukuthi ukuthi ukuhlupheka kwasekhaya, kwangenza ngayosebenza komunye umuzi ngigada ingane ngangihola imbuzi ngonyaka. Nabanye odadewethu babehamba bebamba, bengafundi. Kodwa lwalukhona ubandlululo ekhaya ngoba abafowethu bona bayiswa esikoleni, noma bengafundanga kahulu. Kwakunegama lokuthi uma uyisa intombazana esiloleni izofeba bese ingabe isalotsholwa.

[My parents were poor. My father was not employed and the only source of income was my mother's sugar cane field wages. I was forced to look after a baby somewhere as form of employment and I earned one goat a year. Even my sisters were given a chance to go school. However my brothers were afforded this opportunity although up to lower grades. The other factor that prevented us was the belief that learned girls are not well behaving so my father would not get his lobola if we were schooling.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOXA NGEMPILO YAKHO
UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO

Akumnandi, Kubuhlungu. Ezinye izinto uye ubone ukuthi ngabe uyazenza kodwa ungakwazi ngenxa yokuthi awufundile uma ungafundile awutholi kalula umsebenzi. Esontweni lapho ngikhonza khona kuthi uma sekuvulwa izincwadi kufundwa ngivele ngiphenduke isithombe nje mina, ngiqalaze abanye, kube buhlungu kakhulu enhliziyweni yami, ngithi ukuba ngafunda ngabe nami ngihlanganyela kahle nebandla.

[It is not nice. It is painful. There are many things that I cannot do simply because I am illiterate. I cannot even access temporary jobs, as I have no skill. Even at the church where I attend, when people are reading I become a sculpture, looking at others who are reading. I feel bitter pains deep inside my heart when realizing that if I had a chance to attend school I would be participating fully with my congregation.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO

Ngake ngaya kancane esikoleni sabadala kodwa ngayeka ngoba uMiss. owayesifundisa wayengenaso isikhathi sokusichazela. Wayevele abhale ebhodini athi asibhale nathi bese ephuthuma ebhasini ahambe. Sasisala singazi ukuthi sizobuza kubani. Okunye futhi nganginengane encane engangiyiphatha. Kwakufanele ngiyinakekele.

[I once attended adult school but I withdrew because our teacher did not have time to explain things to us. She just wrote on the chalkboard and instructed us to transcribe onto our exercise books. She would then leave us on our own. Another thing is that I had a small baby to look after.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Ngifuna ukukwazi ukuzifundela incwadi, ngikwazi ukubhala nokuba ngikwazi ukusayina. Ngiyathanda futhi ukuba ngikwazi ukufunda nokubhala ngesiNgisi, ngikwazi futhi ukusizwa uma sikhulunya.

[I want to be able to read on my own, to write and to sign my name. I also want to be able to read, write and be able to understand spoken English language.]

INTERVIEWEE 5

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO

1.Ngakhula ngihlupheka abazali bami bengafundile ngakhula ngalusa izimbuzi. Kwafanele ngiyeke isikole ngaluse nodadewethu wakhulunyiswa inyumfomu

umama esemthengele. Sazama ukuyosobenza emaplazini basilande khona lapho sizokwalusa. Inhliziyo yami ibuhlungu impela ngjengoba ngingakwazi ukufunda nje.

[My parents were not learned. My sisters and I were not allowed to attend school. We tried to work on a farm but were even forced to leave our job as farm workers to come back and look after livestock at home. My heart is right now painful as I think of this.]

Njengamanje ngiziphilisa ngemali yempesheli, angisebenzi. Ngake ngasebenza emakhishini ngawungadini boy, ngakhula ngasebenza ekontrakini ngahamba nekontraki ngaze ngayofika egoli kwafika lapho amabhunu ethi umsebenzi uphelile ngabuya ngazohlala ekhaya. Namanje angisebenzi ndawo.

[I only depend on a social grant. I was once employed as a gardener then I got a job at a construction contractor which moved me as far as Johannesburg, but I was retrenched when Afrikaners said the work was finished. Even today I am not employed.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO UNGAKWAZI UKUFUNDA NOKUBHALA?

Inhliziyo yami ibuhlungu kakhulu njengoba ngingakwazi ukufunda ziningi izinto engingakwazi ukuzenza ngisho kwandabazabantu makufanele ngisayine Ngiba nenkinga ? babuze ukuthi ngoba zikhona nje izikole zabantu abadala kungani ungayi ukuyofunda. Manje ngiyakudinga ukuthola ukuthi ngifunde.

[My heart is painful as I cannot sign. In many government offices where I go people ask why I am not literate because there are many adult learning centres. I need to learn to read and write.]

Kuba buhlungu uma ngibona ontanga yethu befundile ngibona besayina befunda ngisho incwadi bezeklolode bethi wena wasala kanjalo ungafundanga kodwa mina ngikwazi ukuzifundela ngisho amagama ngisho umkakho uma ekubhalela incwadi kuzwalala izimfihlo zakho ufundelwa umuntu. kungiphatha kabi lokho.

[It is painful seeing my peers learned and some ask why I am not learned. As I am not literate I cannot have my privacy. Even when my wife writes to me I have to share secrets with somebody else. This makes me feel very bad]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO

Into ebuhlungu ukuthi ngasuke ngagula ngaphathwa amehlo manje ngangithi sengikhona esikoleni ngingaboni ukuthi kubhalwe ini. Asengcono khona kodwa kusafanele ngiye ekliniki yamehlo ngiyohlolwa kahle.

[The bad thing is that I developed eye illness so I cannot read easily. Although it is better now, I must still attend eye specialists before I start to learn to read.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Ngiyakuthanda ukufunda kakhulu njengoba sihamba sishumayela izwi likankulunkulu noma sifika umuntu ethi lombhalo uthini zimane ziyikhiye kimina kufanele kube khona umuntu engisondelene naye ozokwazi ukuthi uma bengibuza isihloko sebhayibheli nokubhaliwe angitolikele angifundele asho ukuthi uvesi bani. Kungangisiza ukufunda ngoba lenkonzo yethu isebenza ngokubhala nokufunda ibhayibheli. Kubalulekile ukuthi ufunde ngoba kusetshenzwa ngombhalo nangamavesi kakhulu.

[I like reading, especially as I preach the word of God .It becomes difficult when someone asks me about a particular scripture and I can't help him because I cannot read. I have to rely on the help of fellow members who can quote the books and their verses. Our denomination employs extensive reading of the Bible.]

Abantu abafundile basibuka ngendlela ebuhlungu ngoba njengoba befundile kakhulu ema-office bathi isikhathi asikho sokufundisana nathi, sasihleziphi singafundi. Kwa Ndabazabantu ukhipha imali ukuze bakusayinele. Uma usuyikhiphile basho bathi senzela ukuthi nihambe niye kofunda, isikhuphukile ke manje imali yokusayinelwa. Uma ungenayo imali usho ukuthi mntanami anginayo imali yokubuyela emuva awulutholi usizo. Umabhalane uvele athi akumsebenzi wakhe lowo, azibizele omunye. Uyoze uyikhiphe Manje ingiphatha kabi lento.

[People who are learned treat us badly. They say they do not have time to teach us how to read. They ask why we are not learned. Even at Home Affairs offices they charge us some money for filling of forms. They tell us they do it so that we

can go to learn reading and writing. The fee they charge has increased. If you do not have money they will not help you, saying that it is none of their business. This thing hurts me a lot.]

Ngingajabula ukukwazi ukufunda amagama nokukwazi ukusayina noma kubhalwe ngesiNgisi ngikwazi ukukufunda ngoba ulimi lwesilungu ilona oluhamba phambili. Ngifuna kakhulu ukufunda.

[I can be very happy if I can be able to read and write my name and signature. I would also like to master English as it is mostly used nowadays. I am interested in learning.]

Ngingafuna futhi ukuthola izincwadi uma ngingakwazi ukungena esikoleni sabadala ngagcina ukufunda esikoleni kungeyona inkinga ngoba izikole zethu zisondelene namakhaya ngingahamba nangezinyawo. Akusiyo Indawo engingaze ngigibele kuyo ibhasi kuseduze kakhulu.

[I would like to get books if I can be enrolled at adult learning centre. As far as I know learning is not a problem as our schools are close to our homes therefore I can get there easily without any need of bus fares.]

INTERVIEWEE 6

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO

.Abazali bami abangifundisanga. Uma ngibabuza ukuthi kwakwenzenjani bengangifundisi bavele bathi babengazi lutho bona ngezindaba zezemfundo. Sakhula nje thina singamantombazane sizilimela amasimu, sitheza, sikha

amanzi, senza yonke imisebenzi yasekhaya. Indaba nje yokuya esikoleni yayingaphathwa nokuphathwa. Ngezikhathi zethu babeyingcosana kabi abazali ababeyisa izingane zabo esikoleni. Ukubaluleka kwemfundo kwakungaziwa. Babengazi abazali bethu ukuthi uma ufundisa ingane ifundela ukuthi kubenjani. Okunye futhi kwakwaziwa ukuthi uma ufundisa ingane yentombazane izofike ibone amadoda iqome esikoleni.

[My parents were not learned so they knew nothing about education. If I ask them why they didn't send me to school they just say they were so ignorant about education. We grew up, as girls, doing all sorts of domestic duties like fetching firewood, fetching water, working in the fields, etc. There was no mention of sending us to school. In fact during our days very few people were sending their children to school. The importance of education was not understood. Also, people had a belief that if a girl learns she would develop bad behaviour.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO:

Ngizwa kubuhlungu, ngoba lapho sifika khona kuthiwe asisayine sizithola sesayina ngezithupha. Hayi, kubuhlungu nje impela. Okunye okubuhlungu ukuthi mina ngibheka abantu abafundile, nezingane zethu imbala, basibukela phansi njengabantu abangazi lutho. Okunye ukuthi kwesinye isikhathi siba nawo umona ngabantu abafundile njengoba thina singafundile.

[I feel very badly and I become jealous if I see a person who is able to read and write because I did not get this opportunity. Another sad thing is that if I look at

learned people, even our own children, it does seem to me that they have a tendency of looking down upon us.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:

Ngabe ngangena esikoleni sabadala ngabuye ngayeka ngenxa yokuthi umyeni wami waphelelwa umsebenzi kwase kudingeka ukuthi ngiyofuna amatoho. Ngangibuya ntambama kakhulu. Ngangihluleka ukubamba isikhathi sesikole sabadala.

[My husband was retrenched therefore I could not attend an adult centre as I have to find some temporary jobs and help the family to survive.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Uma ngingathola elinye ithuba lokufunda ngingafisa ukufunda ukukwazi ukufunda izincwadi nokuba ngikwazi ukubhalela izihlobo zami izincwadi, ngikwazi futhi nokuzisayinela.

[If I can be given an opportunity I can attend as I like to be able to read, write and sign.]

INTERVIEWEE 7

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO

Ubaba wathi intombazana akayifundisi ngoba izobuye kofeb. Sasizilusela izinkomo nezimbuzi sasuka lapho saya ematohweni ezimobeni.

[According to my father a girl must not be allowed to attend school as she could develop bad behaviour therefore I had to look after my Father's livestock.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO
UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO:

Kubuhlungu impela, akumnandi njengiba ngingafundile, uma ngibheka abantu abafundile nginakho ukucabanga ukuthi basibukela phansi thina esingafundile. Ngiba nowo futhi umona uma ngibona abantu abafundile, ngisho ngithi bayadela bona ngoba abazali babo babafundisa.

[It is not good and I feel very bitter as I always think that learned people take us for granted. I also feel envious when I see educated people.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:

Sake sangena esikoleni sabadala kepha ngenxa yezimo zokuphila ezithintene nobudala saphoqeleka ukuba siyeke siyosebenza ematohweni. Manje ematohweni lapho kushayiswa ntambama. Asibe sisala khona isikhathi sokuya esikoleni sabadala. Futhi phela isikole sikude, uma usukhathele kuba nzima kakhulu ukuya esikoleni. Okunye futhi nje uma sengimdala angiboni ukuthi ikhona into engisengayifunda. Ingqondo yami ikhathele manje.

[We once enrolled in an adult centre but we were forced to stop because of responsibilities attached to adulthood we were forced to leave school and go for temporary jobs. We clock off very late at work. This leaves us with no time to attend adult centre. The adult centre is far from home, and if you are tired it becomes very difficult to go there. Another thing is that I am now old to learn. I don't think I can learn anything at this stage. My brains have gone tired.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Ngingafisa ukufunda izinto ezingangenza ngisebenze ngezandla ngizihlalele phansi njengakuthunga nje. Ngiyathanda futhi ukuba ngikwazi ukufunda, ngikwazi nokubhala, nokusayina igama lami.

[I am also too old, I do not think I can be able to grasp anything however I can enjoy seeing myself able to read, write and sign.]

INTERVIEWEE 8

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA
LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO:

Inkinga enkulu yami kwaba ukuthi Ngangigada izingane zakwethu ezincane kunami. Nangale kwalokho ubaba wayengathandi ukuba ngifunde ethi ngizofika esikoleni ngiqome.kodwa abafana bona kwakuthiwa abafunde.

[I had to take care of my siblings and my father thought school would teach bad behaviour like fornicating.]

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO
UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO:

Kubuhlungu uma ngibona ontanga yami befundile kuba buhlungu impela. Ukusayina angikwazi, nokufunda nokubhala angikwazi.

[My heart is hurt when I see my peers educated while I cannot even own a signature.]

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:

Into eyangibambezela ukuba ngingayi esikoleni sabadala ukugana. Ukugana kunemithetho yakhona. Kodwa uma lingase livele elinye ithuba ngingafunda impela.

[Marriage stopped me from attending adult school and marriage has got its own laws and rules.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

.Ziningi izinto engangifisa ukuzifunda. Phakathi kwalokho kukhona ukusayina nokukwazi ukufunda nokubhala. Kubuhlungu ukungakwazi ukufunda ngoba umuntu angakubhalela incwadi akuthuke uhlale nayo lencwadi ungazi ukuthi kanti uyathukwa.

[I would like to be able to read and write. It is very painful not to be able to read because someone may write you a letter with a very offensive language and do nothing about that.]

INTERVIEWEE 9

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE
YITHUBA
LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO:

ithuba lokufunda ngangilini kiwe ekhaya kwathiwa angifunde ngigcine lapho
ngithanda khona. Kodwa ngenxa yokuhlwa kwengqondo nokungaqondi
ngendaba yefmfundo ngazikhethela mina ukuyolusa izinkomo ngoba ngibona
ontanga yami belusa.

*[I was given an opportunity to attend school but I chose not to do so as I copied
from my peers who were looking after cattle.]*

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO
UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO:

Kubuhlungu, kubuhlungu kabi njengoba ngisayina ngokushaya isiphambano.
Kodwa abafundile ngiyababongela uma kodwa benza kahle ngemfundo yabo
bengenzi izinto ezibhedayo ezingeke zenziwa nayimina ngibe ngingafundanga.

*[It is painful, very painful as I can only sign by making a cross. However, I
appreciate those who are learned provided they do good things with their
education, not bad things that cannot even be done by an illiterate person like
me.]*

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:

Ngebhadi-ke, ngangumuntu ongajwayele ukuba kulendawo. Ngezwa nje ngesikole sabadala kodwa angikwazanga ukuba ngiye. Nokho-ke, lapho ngihamba khona zikhona izikole zabadala kodwa akufiki kimina ukuba ngihambe ngiyo funda. Kodwa futhi manje sengibuye ngibuke nenkinga yeminyaka, sengimdala. Uthi njengoba sengino 54 weminyaka kungabe kusalunga.

[Unfortunately I am not used to staying here. I heard about an adult school but I did not attend there. However, wherever I go there adult learning centres, but it doesn't come to my mind that I should attend. I think my age is a limiting factor as I am 54 now.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI OBUNGAFISA UKUYIFUNDA?

IMPENDULO

Mina ngifisa nje ukuba ngikwazi ukufunda nokubhala incwadi, ngikwazi futhi nokusayina. Empeleni mina into engithanda ukuyenza ukuzilimela nje kuphela.

INTERVIEWEE 10

UMBUZO 1

AKE UNGIXOXELE UKUTHI KWENZEKA KANJANI UKUBA UPHUTHWE YITHUBA LOKUYA ESIKOLENI USEMNCANE?

IMPENDULO:

Abazali bami baphelelwa amandla okungifundisa. Ngamanye amazwi imali yayingekho yokungifundisa.

My parents were very poor, they could not afford to take me to school.

UMBUZO 2

UZWA KUNJANI UKUBA ONGAFUNDILE? XOKA NGEMPILO YAKHO UNGAKWAZI UKUFUNDA NOKUBHALA?

IMPENDULO:

Kubuhlungu impela ngoba uma ungafundile awukwazi ukwenza izinto eziningi.

It is painful as you cannot do many things if you are illiterate.

UMBUZO 3

YINI EBANGELA UKUTHI UNGAYI ESIKOLENI SABADALA?

IMPENDULO:

Ukunganaki nje okwenza ukuba ngingayi esikoleni sabadala. Kodwa uma ngingase ngithole elinye ithuba ngingafunda.

[Taking things for granted is what stops me from attending but I can enjoy it if I can be given an opportunity.]

UMBUZO 4

UMA UNGATHOLA ITHUBA LOKUYOFUNDA ESIKOLENI SABADALA YINI
OBUNGAFISA UKUYIFUNDA?

IMPENDULO:

Esifisweni sami ngingafisa ukufunda isiNgisi ngoba kwesinye isikhathi ngiba
nenkinga uma kufanele ngikhulume nomuntu ongakhulumi IsiZulu.

say

*[I would like to learn English because at times I encounter problems when I try to
communicate with people who do not understand IsiZulu.]*