

**An investigation into male participation in adult education
classes at Endleleni Public Adult Learning Centre**

by

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**Thesis submitted in partial fulfilment of the requirements for the award of degree of
Master of Education (Adult Education) in the School of Education, College of
Humanities, University of KwaZulu-Natal, Pietermaritzburg Campus, South Africa.**

September 2016

Declaration

I, Eunice Sibongile Zwane, hereby declare that this is my own work. All sources used or quoted are acknowledged by means of complete references. This work was conducted under the watchful eye of Dr Kathy Arbuckle. It has not been submitted before for any degree or examination in any other university.

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Acknowledgements

I thank God, the Almighty for His protection and for putting me under His care, giving me wisdom and spirit of perseverance which enabled me to complete this dissertation.

Furthermore, my appreciation and gratitude goes to the following people:

- My supervisor, Dr Kathy Arbuckle, for her guidance, patience, support and her subtle push, always bearing a smile.
- Dr Sandra Land, for believing in me.
- My lecturers in the Adult Education Department for the knowledge I gained.
- The management and personnel at Endleleni centre for affording me the opportunity to conduct my study at their centre.
- All the participants; men and teachers at Endleleni centre for offering me their time and support to make my study successful, I cannot thank them enough.
- My family, especially my kids, Nqubeko and Lungile, for their patience, tolerance and understanding throughout my study even during the time they needed me and I could not be there for them.
- My friend and study partner, Dorah Mutula, for her motivation and support.
- The KwaZulu-Natal Language Institute for editing my work.
- Finally, I would like to extend my acknowledgements and gratitude to Umalusi for sponsoring this project.

Dedication

I dedicate this dissertation to my late beloved mother, Nokuthula Florence Ndlangamandla.
May her soul rest in peace.

Abstract

This study focuses on gender, with a particular interest in male participation in adult education centres. The attention is on men because from my experience there are few men in these centres. The purpose was to explore the factors impacting on male participation in adult education centres, with particular reference to Endleleni AET centre in Madadeni, Newcastle in the northern KwaZulu-Natal province.

A qualitative case study approach was adopted within the interpretive paradigm to explore the men's views about education, their experiences of learning and the factors that affect their participation in an adult centre. Qualitative research was appropriate because it seeks to explain and understand social phenomena within their natural setting.

The data were collected by means of a life history interview, discussion with men and individual interviews with teachers, as well as class observation. This was done for triangulation purposes. Collected data were analysed by means of both inductive and deductive approaches, and themes were identified.

Guided by Rogers' concept of motivation and Owens' barriers to learning, the study explored the motivation of men to register at the centre. It has been argued that motivation varies between individual men and can determine the reasons for a man to participate in adult classes. Gender inequality in the provision of adult education may steer men away from engaging in educational activities. This creates pressure among men and they may find themselves responding differently to situations.

This research has revealed that men are aware of the benefit of education but their participation gets affected by a combination of factors, which may stem from a man's disposition, his situation or from the institution itself.

Men's participation may also be influenced by community expectations, their cultural norms and the manner in which they respond to these in different ways. However, the men in this study who do attend, feel they have gained many benefits from adult classes.

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Chapter 1: Introduction

“You see, when I enter the bank now, I sign on my own without any assistance, and they just get surprised. When there is a community meeting and we are asked to write our names, I no longer put my thumbprint and press on a paper while wearing a suit and a tie. I just take a pen and sign like anybody else” (Hlela, adult learner at Endleleni AET centre, aged 76).

“Every person has a right to education including adult basic education” (The Presidency, 1996). Similarly, adult people also have the right to choose not to participate in adult education if they decide not to. The government attempts to meet them halfway by coming up with programmes that will assist in making their lives easier. However, not all people take up the opportunities offered to them.

There is an assumption that all people want to be formally educated and that a basic education will improve lives. The fact that many adults do not participate in formal adult education classes suggests that this is not always the case, and that there are reasons that discourage participation.

Individuals may see no need for education if they cannot see how it would benefit them. It may be that what is on offer is not accessible or useful to them. The road to a level of education that can actually change a person’s living standards may seem too long and difficult.

While much has been said and done about participation in the field of adult education, the focus is often on women because of the notion that their rights have been neglected for a long time, and that education can empower women. However, my study seeks to examine the issue of participation in adult basic education, focusing on men. I have observed that in communities where adult learning programmes are presented, there are few men and many women. This is the case at Endleleni Adult Education and Training (AET) centre, where this research was conducted. I wanted to know the reason behind this gender imbalance. Also, in this study, I argue that men need development too, because not all of them benefited from education when they were growing up.

This chapter offers the background of the study, followed by an overview, the focus and purpose, the description of the site, the rationale, the research questions, the theoretical approach, the methodological approach and the structure of this dissertation.

1.1 Background of the study

Adult education in South Africa has its roots in the 1960's where mine workers who had no schooling were introduced to some form of basic literacy and numeracy (Hunter, 2010). This was provided through study circles and night schools or adult education centres, in an attempt to provide a second chance to adults who had not had an opportunity to attend school or to those who had dropped out (Harley, 2015; Department of Higher Education and Training, 2013).

With the developments and changes in education policies, a lot of initiatives such as Masifundisane Adult Literacy Campaign (MALC), the Kha RI Gude Literacy campaign and Adult Education and Training centres have been introduced by the Department of Basic Education (DBE) as attempts to improve the provision of basic education, especially the field of adult education. Also, 'Literacy Projects', managed by non-governmental organisations, have contributed to this initiative. These include the Family Literacy Project situated at the Southern Drakensberg in KwaZulu-Natal. It offers literacy activities for both adult and young learners (Desmond, 2012). These initiatives serve as strategies in trying to respond to the challenge of adults who have no schooling and of those who did not complete school. Adult learners who have managed to pursue learning as far as Level 4, and young learners who could not succeed in matric, are offered a second chance to do so.

Still, as a result of the changes and developments in education policies, there has been a shift in responsibility for adult education centres from the provincial education departments to the Department of Higher Education and Training. This resulted in the promulgation of the White Paper for Post-School Education and Training (DHET, 2013).

The DHET (2013) has brought about effective improvements in the provision of education and adult education in particular, by building a new type of institution, the community colleges, offering an array of possibilities. According to DHET (2013), this includes programmes that empower adult people and post-school youth who did not finish their schooling or who never attended school, with learning skills to enter the labour market. These programmes are offered at the community colleges.

According to DHET (2015), the terminology has changed. The changed terminology is presented hereunder:

- The Adult Education and Training (AET) centres, also known as Public Adult Learning Centres (PALCs), are referred to as Community Learning Centres (CLCs). These CLCs form substructures of Community Education and Training (CET).
- While the AET teachers are called the CET lecturers, the learners are referred to as the students (DHET, 2013; DHET, 2015).

However, I chose to use the known terminology because the new one had not yet been effected at the time when this dissertation was written.

Although the White Paper for Post-School Education and Training (2013) comes up with more focus on adult education through community colleges, the evidence of the impact of this has yet to be seen.

1.2 Overview of the study

The general perception that men do not participate in adult learning as much as women do, may just be a common wisdom. The study by Sumbwa and Chakanika (2013, p. 1) conducted in Zambia and focusing on the “factors leading to low levels of participation in adult literacy programmes among men of Namwala District”, showed that men do enrol in adult education classes. Although Sumbwa and Chakanika (2013) investigated a situation where there is an unusually high number of men who participate in adult classes, 1 283 men against 1 756 women, the number of men is still lower than that of women.

In their study, Sumbwa and Chakanika (2013) cited reasons such as, men do not favour the structured learning environment, pedagogical practices, their age, lack of confidence and low self-esteem, as factors affecting male participation.

My study explores factors that influence men who participate in adult basic education, what motivates them, their experiences, and factors that may negatively impact on their participation. It forms part of a bigger multi-case study which investigates institutional efficacy in AET centres in selected provinces, with particular reference to Gauteng, KwaZulu-Natal and the Western Cape. Institutional efficacy refers to the ability of the centre to produce desired results.

1.3 Focus and purpose of the study

As mentioned above, my study forms part of the bigger multi-case study whose objectives are:

1. To establish the factors that contribute to the effective and efficient functioning of adult education centres in relation to three domains: governance, teaching and learning, and wider community and institutional relations.
2. To contribute to the establishment of criteria for accreditation of adult learning centres.

These objectives are addressed through the following research questions:

1. What factors contribute to the effective and efficient functioning of adult education centres with regard to
 - (a) teaching and learning
2. What are the implications of the findings for establishing criteria for accreditation of adult learning centres?

Given the above context of the bigger project, my study addresses Question 1: “What factors contribute to the effective and efficient functioning of adult education centres?” It explores the teaching and learning ‘pillar’ of this project, focusing on gender, with a particular interest in male participation in learning at Endleleni AET centre. It seeks to investigate why so few men participate in the adult education classes.

Endleleni AET centre provides an interesting case in that it has been ranked as one of the better performing centres in the country, and has some dedicated men attending. One of them was quite old, being in his seventies at the time of this research.

By focusing on this centre, I wanted to understand factors that motivate these men to enrol, their experiences at the centre and factors that impact on their participation, as stated previously. It is envisaged that this study will increase awareness of the factors that make basic education more attractive and feasible for men who want to improve their education levels.

1.4 Site of the study

This study was conducted at Endleleni AET centre. This is one of the AET centres situated at Madadeni township, Newcastle, in the north of KwaZulu-Natal. Madadeni township is administered by the Newcastle municipality. This centre does not have its own premises, but it is accommodated at Mbalenhle Senior Primary School, which is situated at section two of Madadeni township. This section of the township has mostly older four-roomed houses and some big modern houses. While the main streets are tarred, the streets between houses are not tarred. Most people speak IsiZulu.

According to a local community member, the rate of unemployment is very high as the local economy has of late been unable to provide jobs that would absorb a large number of people. This is not surprising as it reflects the high unemployment rate in South Africa generally (Klasen & Woolard, 2009). According to the local source, the only big firm which employs a large number of people, especially men, is Karbochem, which is a few kilometres outside Newcastle. There are also a number of factories owned by Chinese employers. These factories employ mostly women. Therefore, most of the men are unemployed, and as a result, they wander around during the day, resorting to drinking alcohol as a form of socialising to relieve boredom.

The Mbalenhle school buildings are well maintained with educational drawings on the walls outside the classrooms, for example mathematical and scientific operations such as the water cycle (below).



Figure 1: Well-maintained school buildings



Figure 2: Educational drawings on the school wall

The National Anthem and the school motto are fully written out at the entrance near the administration block.



Figure 3: Depicting the South African National Anthem

Inside the classrooms there are posters and learning aids on the walls. There is also a vegetable garden which is maintained by the adult learners who take turns to work there. This creates the impression that the school is well managed and cared for by the staff and learners.

This AET centre had been under the DBE until the shift in April 2015, when it then fell under the Department of Higher Education and Training (DHET, 2013). It operates with a

staff of eleven teachers, four males and seven females, including the centre manager. It enrolls adult learners who come from all seven sections in this township as well as from neighbouring townships like Kwamathukusa and Osizweni. It also accommodates adult learners from rural areas like Blaauwbosch. Classes start at 14.30 and continue to 16.30.

The centre has been chosen for this study because it is among the higher performing centres in the country in terms of formal examination results. Moreover, it provides a contrast to the other centres which are part of the multi-case study into efficacy. It is situated in a different, more rural part of KwaZulu-Natal than the other AET centre in the bigger study, which is in KwaMashu.

1.5 Rationale

I work as an education official in the Umgungundlovu district. I am employed in the General Education and Training (GET) Band and my job is to develop and support intermediate and senior phase teachers on curriculum implementation. I do not work in the AET directorate, but in my study, I am concerned, mainly, with the lower levels of 2, and 4 in AET.

My interest in this research was triggered by my visit to the adult centres during the writing of examinations to monitor how this activity is conducted in these centres. In most of the adult centres that I visited in my area, Umgungundlovu district, I noticed gender imbalances in the examination venues. There were many more women than men in the classes. This caught my attention and I wanted to know why this was the case. I wanted to know why men were not using educational opportunities that were presented to them. I do not believe it is simply because men do not need education as much as women do.

This research explores adult learner participation from a different angle than most studies which focus either on adult learners generally or women's participation and the difficulties they encounter along the way. I have noticed that men do not have any special attention in adult education. According to the statistics presented below, at Amajuba district where this research was conducted, there were fewer men than women participating at Levels 2, 3 and 4, and that is where the study focused.

Table 1: Statistics on adult learner attendance in AET centres in Amajuba district, 2015

Education Level	Learners		
	Men	Women	Total
Level 1	59	68	127
Level 2	28	136	127
Level 3	30	116	146
Level 4	167	731	898
Grade 12	455	795	1250
Total	739	1846	2585

In the Amajuba district, where Endleleni AET centre is located, the statistics on adult learner attendance in AET Centres in 2015 show that many men drop out after Level 1, with the greatest disparity between the genders evident at AET Levels 2, 3, and 4.

Table 2: Statistics on adult learners at Endleleni AET Centre, 2015

Education Level	Learners		
	Men	Women	Total
Level 1	03	15	18
Level 2 & 3	07	08	15
Level 4	04	37	41
Total	14	60	74

At Endleleni AET centre where the research was conducted, the situation in 2015 was as follows: (Please note; grade 12 learners were not included as the research focused on Levels 2, 3 and 4 only.) The statistics above suggest that women seem to be more motivated to further their studies than men. However in Levels 2 and 3 at Endleleni AET

centre, although very low generally, the number of men almost equals women, compared with the general trends in other grades and other centres in the Amajuba district, as shown in Table 1.

I was interested in knowing the reasons behind this, and, after conducting this study, the results revealed the factors that enable men to participate in adult education and also the reasons for dropping out. I hope this study serves as a contribution to assist curriculum planners to consider programmes which accommodate both men and women and moreover enhance male participation. Furthermore, it is envisaged that the results would inform the planning of activities and lessons that invigorate interest of learning in men. The results could also stimulate further research on male participation in adult learning centres, thus shifting the exclusive focus on women to a more balanced gender perspective.

It is envisaged that after conducting this study, there will be a better understanding of the reasons why there are fewer men in adult education classes. The study will examine the experiences of men at Endleleni AET centre.

1.6 Research objectives

The objectives of this study are as follows:

- to discover what motivated the men to participate in adult education Levels 2, 3 and 4 classes at Endleleni Adult Education and Training Centre
- to explore the educational experiences of men in adult education classes at Endleleni Adult Education and Training Centre
- to examine factors influencing men's ongoing participation at Endleleni Adult Education and Training Centre.

1.7 Research questions

The topic of this research is: "An investigation into male participation in adult education classes at Endleleni Adult Education and Training Centre."

This topic will be addressed by exploring the key research questions below:

1. What initially motivated the men to participate in adult education Levels 2, 3 and 4 classes at Endleleni Adult Education and Training Centre?

2. What were the educational experiences of men in adult education classes at Endleleni Adult Education and Training Centre?
3. What factors have affected men's ongoing participation at Endleleni Adult Education and Training Centre?

1.8 Theoretical approach

In my study I mainly refer to theoretical concepts from two sources: Rogers' (2004) types of motivation and Owens' (2000) barriers to participation. Together these concepts form my conceptual framework which has assisted me to analyse the data gained when the participants responded to the research questions. They served as the framework which cradles this study, and they give it its focus in terms of the terminology and relevant language. These two theorists' concepts apply directly to my study.

1.9 Methodological approach

The study uses the descriptive case study approach where the case is Endleleni AET centre. According to Rule and John (2011), the case study assists in generating understanding and insight of a particular instance by providing a thick description of the case. It assists in exploring the depth of the problem. Therefore, the case study approach was chosen because I wanted to get more information which would enable the understanding of the issue of male participation in situations such as the one at Endleleni AET centre.

This approach enabled the participants to talk and tell their stories about their lived experiences in classes. In addition, participants were able to share what it feels like to be a man studying at Endleleni AET centre (Baxter & Jack, 2008; Rule & John; 2011; Bertram & Christiansen, 2014). The flexibility of this approach allowed for the integration of different methods to obtain data. For this reason, the life history style of interview was incorporated, where one man reflected on his educational experiences. Other data collection instruments included group discussion, individual interviews and class observation. This allowed for the voices of the men at Endleleni AET centre to be heard when sharing information about their diverse experiences. These data sources were used for triangulation purposes. Qualitative data were generated (Rubenson, 2011; Bertram & Christiansen, 2014).

Using the case study has assisted in creating the boundary for the case where I focused on male participation at a particular adult centre, Endleleni (Baxter & Jack, 2008).

The collected data were analysed following a mixture of the deductive and the inductive approaches and themes based on concepts from theory were identified. The deductive approach was guided by the theories that appeared to be relevant to my topic that I discovered in my literature review, and the more inductive analysis emerged from the data collected on men's participation. The whole process was done according to the interpretivist paradigm. The research questions guided and directed this study. The paradigm, the research approach, the research questions and the data collection instruments fitted the purpose of the collection of qualitative data necessary to make this study.

For ethical reasons, principles which include the autonomy of the participant, non-maleficence, and beneficence, were adhered to. Participants were given a clear explanation about the purpose of the study, their role as participants, and their freedom of choice if choosing not to participate in the interview, how their confidentiality would be guaranteed and how they were going to benefit from the study (Cohen, Manion & Morrison, 2011; Bertram & Christiansen, 2014). I explained to participants that participation was not for financial gain or any material benefit, but the results would enhance understanding on the nature of male participation at the centre and that the centre could benefit if more was known about why some men choose to stay in adult classes while others tend to drop out.

1.10 Structure of the dissertation

In this section, I present a brief account of how the dissertation is structured by giving an overview of the different chapters.

Chapter 1 – Introduction

This chapter has introduced the research by covering the context and background of this study, followed by the focus and purpose, then the rationale, the objectives, and the research questions, which serve as a guide to this study. I also mentioned the theoretical and the methodological approaches.

Chapter 2 – Literature review

In this chapter, I explore differing scholarly debates on the participation of men in adult education classes. Different scholars present their arguments and findings on how they

view the issue of male participation. Additionally, I discuss the conceptual framework which I use as a lens to analyse the data collected in my study.

Chapter 3 – Research design and methodology

In this chapter, I provide detailed information on the methodological approach used. This includes the interpretivist paradigm which shapes this qualitative study, the case study research style used, and the data collection instruments. I also provide reasons why these instruments were suitable for this study. I discuss the sampling process for selecting the suitable participants, showing their demographic profile, the process of data analysis, ethical considerations and the issues of trustworthiness and relevance of data to the study.

Chapter 4 – Data presentation and analysis

The data presentation appears in this chapter, and analysis is done following a combination of both the deductive and the inductive approaches mentioned above. Themes are indicated and discussed in order to establish factors which affect participation of male learners at Endleleni AET centre.

Chapter 5 – Interpretation and discussion of findings

I now explore and discuss the findings while incorporating references to relevant literature. This is done in an attempt to answer the research questions and eventually to give clarity and weight to my understanding of the issue of male participation in adult education.

Chapter 6 - Conclusion

This chapter draws conclusions and offers the summary of how the research unfolded, highlighting the limitations of the study, and provides recommendations for further research in this field based on my findings. Additionally, the chapter motivates for reasons why men should be supported to stay in adult education classes based on the instrumental and symbolic benefits those men that do participate mentioned during the interviews.

1.11 Conclusion

This chapter has introduced the study by highlighting the background, and giving an overview of the research, before covering the focus and purpose which highlights the reason for the study, while also providing an explanation of how this study fits into a bigger multi-case study. The site where this study was conducted is described, painting a

picture of the area. The rationale provides an idea of how the study came about while indicating the research questions which give direction. This is followed by the theoretical approach and finally the methodological procedure which incorporates the data sources. Additionally, I explain how data were analysed following both the deductive and inductive approaches.

Chapter 2: Literature Review and Conceptual Framework

2.1 Introduction

In this chapter, I start by exploring the literature on the provision of adult education, exploring the statistics on the provision of adult education especially in Africa and South Africa in particular, gender perspectives on participation, participation globally and participation in the African context. I then discuss factors affecting male participation in adult classes and attempts to assist men to overcome these factors when they are negative and cause non-participation. The role of the teacher in an adult class is also explored. Thereafter, I cover the conceptual framework, to explain the theories which direct this study, giving it the language and terminology to analyse the findings later on.

2.2 Literature review

The common-sense claim that it was mostly women who were deprived of the opportunities to go to school when they were growing up has resulted in more focus on women's rights to education than on that of men's. Scholars have contributed to this by prioritising women's education as a field of study. This has caused the study of men in education to be neglected because traditionally men have been considered to have benefitted more than women in getting educational opportunities, whereas some men have not. This has made it difficult to source local literature which sufficiently covers the issue of male participation in adult education classes.

2.2.1 AET in South Africa

South Africa, as a developing country, still faces some challenges in basic education. Aitchison and Harley (2006) provides statistics from the 2001 census which show that the percentage of functionally illiterate adults (with less than grade 7) was 32% with the functionally literate percentage at 68%. The percentage for those with no schooling was 16%. In its 2011 report on the Masifundisane Adult Literacy Campaign (MALC), the province of KwaZulu-Natal, provided information on the levels of illiteracy per district. In Amajuba district, where this research was conducted, it is stated that out of 42 760 people with no schooling and who could not read and write, 17 165 had access to basic literacy training between 2006 and 2011, leaving 25 595 who still have no access to basic education (KwaZulu-Natal: Department of Education, 2011).

There are also literacy campaigns, which include the national Kha RI Gude Literacy campaign, and family literacy projects, which serve as other strategies in trying to respond to the challenge of people with no schooling (McKay, 2012). There is also the Family Literacy Project, which is a non-profit organisation working directly with families in KwaZulu-Natal, Its aim is to develop skills in adults with an emphasis on reading and writing while incorporating health messages (Desmond, 2012). These literacy campaigns and projects are more populated by women than men.

The National Development Plan (NDP) in its 2030 Vision advocates for education of high quality which will enable South African learners to perform at comparable international standards with learners from other countries who are at a similar level of development (The Presidency, 2013). This is in line with the 8 Millennium Development Goals (MDGs) signed at Dakar in 2009 (Preece, 2011). The NDP serves as a vehicle for the implementation of these MDGs.

In my view, this is a good move by the Department of Education, yet, it should come with financial commitments if it is to be successful in practice. To enable the realisation of the initiative and vision of the NDP, the education budget would also need to be comparable with the international standards. Historically, out of the whole budget for education, adult education has tended to get an allocation of only 1%, which makes it impossible to implement planned activities (Adult Education and Training, 2000; Hunter, 2010).

The MDGs were successful in some areas which included the provision of financial aid in an attempt to reduce poverty, but the failures in other areas has lead to it being referred to as a donor-driven initiative (Bates-Eamer, Carin, Lee, Lim & Kapila, 2012).

Due to the unsuccessful implementation of the MDGs, it became imperative to transform these into Sustainable Development Goals (SDGs). There are 17 SDGs in all covering three spheres which include “social, ecological and relational inclusiveness” (Gupta & Vegelin, 2016, p. 3). Goal 5 is concerned with the ending of “inequality among sexes” (Gupta & Vegelin, 2016, p. 3). This goal falls under the social inclusiveness sphere and it is more concerned with the advancement of gender equality while aiming at addressing discrimination of harmful social practices such as violence. It further aims at promoting participation and access of both men and women to health rights (Gupta & Vegelin, 2016; Bates-Eamer et al., 2012). Therefore, this goal recognises that empowering both men and women is crucial for sustainable development.

My study relates to this goal because as much as it is common knowledge that women have suffered discrimination in a number of areas such as educational attainment, economic participation, and therefore should enjoy priority in empowerment initiatives, I argue that not all men enjoyed these benefits. Some of the men, like women were also discriminated against (Bates-Eamer et al., 2015). In Sumbwa and Chakanika's (2013) study, referred to in Chapter 1, the number of men attending classes in a particular district in Zambia was relatively high, with 1283 men, but it was still lower than the 1756 women attending. The findings in that study enabled the researchers to come up with the following reasons which have a negative impact on male participation: adult men feel too old for learning when they compare themselves with younger men, and they feel shy and embarrassed and think attending school is a sheer waste of time. The researchers therefore recommended programmes that are specifically for men and that communities need to be made aware of the benefits of participation (Sumbwa & Chakanika, 2013). However, Lind (2006) claims that by empowering more women, men feel that their role as providers is under threat because women become independent and take up more jobs and become more developed in income generating activities, making men even more embarrassed.

In my opinion, this assertion by Lind (2006) exposes men's stereotypical understanding of an independent woman. Some women are providers too and to capacitate them even further does not absolve men of their responsibility. To address this notion, Lind (2006) suggests the formulation of gender equality policies that will motivate more men to participate in the learning programmes so that they benefit more.

2.2.2 The global view of participation in adult classes

Adult people, especially the middle income groups, are gradually realising that participation in formal and non-formal learning is key to career enhancement. This is partially driven by the acceptance of neoliberal policies and by globalisation which forces business to expand. Moreover, the advancement in technology adds to the pursuit of learning (Margery, Ginsberg & Wlodkowski, 2010).

While Comings (in Margery et al., 2010, p. 26) defines participation as "the decision to enrol in an adult education programme" which could be at a learning institution or workplace, Gboku and Lekoko (2007, p. 145) view it as "a process during which individuals, groups and organisations are given the opportunity to become actively involved". It further means to take part in one's learning.

The low trend in participation generally, is often noticeable among adults “with the least amount of formal education and lowest incomes” (Benseman, in Margery et al., 2010, p. 27). The low income group seems to be ignored because businesses usually support learning programs for knowledge workers and managers rather than low-skilled employees.

On the contrary, I argue that low-income adults do wish to participate in adult learning programmes too, but they are faced with situational challenges like money for transport and ill-health, among other factors which may prevent them from accessing education.

Motivation to participate in adult learning

Different scholars have different views about factors that motivate adult learners generally to participate in learning. Rogers (2004) outlines four groups of motivation that drive people to attend Adult Education and Training (AET) classes. These are the symbolic, instrumental, opportunity, and access, and they will be discussed in depth in the conceptual framework later in this chapter.

In support of Rogers, Boshier (in Margery et al., 2010) developed a 7-factor Education Participation Scale with items which influence people to participate. These include communication improvement, social contact, educational preparation, professional advancement, family togetherness, social stimulation and cognitive interest. Boshier (in Rubenson, 2011) strengthens this idea by quoting Maslow’s hierarchy of needs theory which suggests that motivating factors behind participation depend on whether subordinate needs are satisfied.



Figure 4: Maslow's Hierarchy of needs (adapted from Poston, 2009)

Some of the aspects like social contact and stimulation as well as professional advancement can be identified among our adult learners. Fasokun, Katahoire & Oduaran (2005) argue that adult learners who join adult education classes for social satisfaction do so to interact with others just for social contact thus avoiding isolation and to fit into social debates. Teachers are expected to encourage such learners to engage in debates on social issues so that they will gain confidence and feel that they are part of the social circles, the symbolic aspect as discussed by Rogers (2004).

The symbolic motivation is further discussed by Owens (2000) who associates the problem of not having formal education with the dispositional sphere because of the stigma attached to being uneducated. People are afraid and also feel embarrassed to expose themselves and to be seen going to school. To make matters worse, they are more likely to be unemployed, which also has negative connotations attached.

Strengthening the point on the fear among older men of going back to school, Owens (2000) indicates that men associate this with public humiliation that they may be considered as if they were not good enough the first time and need to repeat.

Both Rogers (2004) and Houle (in Fasokun et al., 2005) agree on adult learners who attend classes for instrumental reasons. Houle refers to these as goal-oriented learners because they have specific and clear-cut objectives. Findsen and McCullough (in Findsen &

Formosa, 2011) highlight the fact that older learners may feel the need to learn a skill to augment their shrinking financial resources as a result of an inadequate pension from the state or a person's life transition like the death of a spouse.

I agree with Rogers (2004) and Gall (2013) when they highlight learner motivations. Learners' aspirations are diverse. As Rogers (2004) has correctly put it, those who participate just to be able to perform a certain task, feel happy and satisfied when they can accomplish these tasks. However, for this group to be able to perform these tasks, they need to stay in the programme a bit longer because some of the skills take time to master. For example, the filling in of the bank form requires a combination of words and numbers which must be correctly placed in small blocks. Therefore, teachers need to understand learners' felt needs so as to structure their activities accordingly. These adult learners need to be supported to increase their self-efficacy so that they may be able to accomplish their specific tasks.

Learners who attend to explore better opportunities, be it gaining employment or promotion in the workplace or even to get a raise in their wages, are aware that sharpening their skills or obtaining a certificate can put them in a better position. They are extrinsically motivated and see the financial value of attending the classes. They want to benefit materially at the end (Rogers, 2004). To satisfy the needs of these learners, curriculum designers should come up with appropriate programmes and activities.

In congruence with Rogers (2004) on the symbolic and opportunity prospects, Jeffrey et al. (in Arnot & Fennel, 2008, p. 519) argue that internationally, with special reference to India, men attend education classes so as "to create a superior masculine identity" and to escape conditions of poverty. To men, schooling increases the likelihood of being employed which in turn would probably raise their status in the family and the community.

O'Donnell (in Owens, 2000) suggests initiatives that may boost an individual's self-esteem and the family and community's well-being. However, these initiatives and programmes sometimes do not cater for the special needs of men (Owens, 2000). Cousins (in Owens, 2000) argues that programmes that are suitable for women may not necessarily be appropriate for men. Owens (2000) agrees with this. Osorio (2008) also highlights the importance of having educational programmes that are specific and adapted to the needs of men, considering their social circumstances and culture. Although this source is referring to a different context in Ireland, the general principles seem to be relevant to our situation

in South Africa. In my opinion, men attend the adult education classes with high hopes of expanding the experiences they have accumulated over the years and to share it with others. They also wish to learn new things which will be beneficial to them.

Rogers (2004) further suggests that adult learners may wish to access further learning, either in a formal or non-formal education programme. Fasokun et al. (2005) refer to this group as the learning oriented learners. They are eager to learn. They attend literacy classes and consider them as stepping stones to get through to formal education. To this group, enrolment is viewed as a key to successful study. Having seen the value for learning, their motivation is intrinsic as they are not motivated by material gain, but they want to satisfy their inner drive to expand their knowledge.

Rogers (2004) argues that not many people aspire to continue learning, but only those who are dedicated. He further contends that it is usually the young adults between the ages of 16 and 20 and also usually younger females rather than males. In South Africa, these are mostly learners who have failed matric and could not be taken back by their schools.

Rogers (2004) and Fasokun et al. (2005) argue that for adult learners, education classes open doors to further learning. Teachers need to motivate them by providing activities and supplementary reading materials that will satisfy their needs.

Like Rogers (2004), in their quest to know the motivational constructs of adult learners, Mulenga and Liang (2008) came up with themes. These covered keeping up, fulfilment, intellectual stimulation, escape and social contact as well as adjustment.

These types of motivation are not static as learners, after registration, may switch from what they initially came for and may be attracted by another course on the programme thus recognising the value of staying in the programme. But if their needs are not met, they may get discouraged and demotivated, then drop out.

Motivation and participation are interlinked. An individual participates in an activity because of the motivation that he or she feels. When motivation diminishes, people stop participating.

Emphasising the point on motivation, Knowles (in Fasokun et al., 2005) expands on Rogers' (2004) points and indicates that most adults are not pushed to learn, but they tend to be self-directed and engage in learning out of their own will to satisfy their felt needs.

Their self-directedness and creativity can be ascribed to their intrinsic motivation. They also tend to show a more critical mind-set by not accepting information blindly (Knowles in Greyling, Geysers & Fourie, 2002). It is worth noting that Candy, Pintrich and de Bruin (in Greyling et al., 2002) characterise the self-directed learners into four dimensions which are personal autonomy, self-management, learner control and the independent pursuit of learning.

It is therefore imperative that teachers keep adult learners enthused throughout their learning process (Findsen & Formosa, 2011). In this sense, motivation can be viewed as a psychological construct where an individual applies internal processes which include feelings, thinking and reasoning, thus making motivation an individual disposition which impacts on a person's affective domain, enabling a person to decide whether to participate or not. This notion is also emphasised by Ahlas (in Findsen & Formosa, 2011).

This then calls for the teachers to understand their target audience and determine their needs, interests and aspirations from the outset so as to come up with stimulating, learner-centred and needs-orientated programmes (Fasokun et al., 2005). This can be achieved by the teachers having a dialogue with potential learners before planning their activities thus sharing objectives and motivating them.

In an attempt to address the felt needs of the men, Mphahlele (in Zeelan, Rampedi & van der Linden (2014) recommends the involvement of the Department of Labour in carrying out the AET programmes that would introduce a strong skills component, for example bringing in short courses in plumbing, carpentry, among other skills.

In a study by the National Centre for the Study of Adult Learning and Literacy (NCSALL, in Comings, Garner, & Smith, 2007) participants cited relationships, goals, teacher, fellow students and self-determination as positive forces that motivate them to participate. By relationships, participants meant the support offered by friends, family members, colleagues, the church community, their bosses and support groups. This support is very crucial to them staying in the programme, as they get motivated if other people appreciate and acknowledge what they are doing. Goals are those they set for themselves like getting a promotion at work or assisting children with homework. The teacher and fellow students should give support in class, either with activities or by giving motivation. Self-determination involves the adult learner's positive attitude needed to succeed, which is part of the dispositional factors which influence the motivation (Comings et al., 2007).

Although the context of this study is different from ours, as it was conducted at Pennsylvania, the views and aspirations of participants may be similar to those of the participants in our context. People in both places value support and become motivated if what they do is acknowledged and appreciated.

Having discussed participation in adult education classes globally, I now move on to participation in adult classes in the African context.

2.2.3 Participation in adult education classes in the African context

Houle (in Fasokun et al., 2005) moves for the recognition of the adult learners' prior learning. Adult learners are not blank slates. By virtue of being adults, they bring knowledge, experience and values acquired throughout their lives, serving as a foundation for learning. This is stressed by Vansina (in Fasokun et al., 2005) who acknowledges that the adult learner may be resourceful in oral tradition and stresses that teachers need to tap into this knowledge resource.

Zeelan et al. (2014) confirm what other writers have noticed about the social exclusion of men, especially those in rural areas, in the learning programmes. To address social exclusion, Zeelan et al. (2014) recommend programmes that would go beyond basic literacy and numeracy skills, and expand and include job-related and income-generating skills. They believe that this would motivate men to participate in adult learning.

To further clarify the concepts of motivation and participation, Margery et al., (2010) bring in a sociological lens which considers participation in terms of class, ethnicity and gender. I concur with this approach because in our context, South Africa, the majority of adults who participate in AET programmes are those who have never been to school and those who left school early, earn low incomes, are black and mostly more women than men. McGivney (in O'Rourke, 2012) concedes to this because in South Africa, most uneducated men are perceived to be from the black and mostly poor backgrounds.

Adding to this debate, Rakoma, van der Kamp and Toren (in Zeelan et al., 2014) warn against formal programmes that would remind adult learners of their painful past, like frightening school experiences. They feel this is likely to weaken adult learners' enthusiasm and motivation to attend adult classes.

Owens (2000) agrees with this assertion and maintains that some men consider the school as a violent place with a lot of bullying from teachers. This is associated with the

unpleasant experience of being subjected to corporal punishment. Though corporal punishment has been banned, the awful experience remains salient in the minds of men.

Having covered participation in adult education in the African continent, I now move on to explore factors affecting participation in adult education classes.

2.2.4 Factors affecting participation in adult education classes

Many adult learners with sufficient motivation enrol in Adult Education and Training classes, but fail to complete their studies. This lack of success is attributed to insufficient learner persistence and lack of motivation (Comings et al., 2007; National Institute for Literacy, 2000; National Research Council, in Mellard, Krieshok, Fall & Woods, 2012). In my opinion, this cannot be considered as the men's fault, but could be ascribed to different factors in the men's lives which may include different situations they may find themselves in.

Owens (2000) refers to this when arguing for a four-stranded framework of barriers to participation which are institutional, informational, situational and dispositional barriers. Concurring with Owens (2000), Gboku and Lekoko (2007) and Quigley (1998) highlight only three, the institutional, situational and dispositional factors. In my study, these factors have enabled me to get a better understanding of what might make men stop participating in education classes and have helped me to understand the experiences of men who are participating at Endleleni Adult Education Centre.

Concurring with Owens (2000), Omolewa (2008) acknowledges the institutional factors and refers to these as the pull factors which drive adult learners out of the education centres. The institutional factors, as Margery et al. (2010, p. 28) postulate, can drive an individual to a situation of "stopping out" which translates to an act of "dropping out with the intention of returning".

Omolewa (2008) feels strongly about the side-lining of adult education at the political level as the focus is more on formal schooling for school-going age, and even the budget favours the younger generation in terms of the provision of education. The lack of resources is another concern. Furthermore, programmes and systems are not well coordinated to accommodate adult learners' needs. As a result, adults may fail to apply their learning to their everyday lives. The programmes seem to be rigid and restrictive, focusing more on formal subjects. Omolewa (2008) recommends literacy programmes that

are not too formal, but attached to livelihoods, practical skills and other practical aspects of life.

The languages of learning and teaching also affect participation. Adult learners struggle to understand content if subjects are offered in a language which is not their home language. The adult learners further struggle if the teaching and learning material is not written in their indigenous languages (Omolewa, 2008).

However, offering the subjects in the home language of adult learners will not satisfy all of them because some participate with an aim of learning and understanding English in order to fit into discussions and debates in their communities. To mitigate these pull factors, Omolewa (2008) suggests the monitoring and evaluation of adult education programmes so as to determine if the learners' needs are met.

Acknowledging what Omolewa (2008) points out about the programmes being rigid, I concur with Zeelan et al. (2014) who argue that adult learners, especially men, need a flexible curriculum which will incorporate a skills package such as farming, bricklaying, plumbing, to name just a few, enabling men to apply the skills they are acquiring at the education centre, in their everyday lives.

Some institutions and centres may emphasise full-time study instead of part-time (Gboku & Lekoko, 2007; Quigley, 1998). This may not accommodate all learners because some are employed and can only attend classes when they finish work. This, according to Owens (2000), demotivates adult learners from participating and leaves them discouraged.

The informational factors comprise of the availability, range and quality, reliability of information, the media used to disseminate information and other methods adopted when disseminating information. Adult learners may sometimes be put off by the flawed information they have about the costs and benefits of the learning programme (Rubenson, 2013). This is true because, in my experience, some learners may think they need to pay whereas they may not need to because some programmes, especially by the Department of Education, are offered for free. This suggests that the correct information about AET is not always easily available to prospective learners.

The situational factors are concerned with the individual's life-situation. These include resources such as time, money for transport, and the influence of politics in the area where political parties are at loggerheads in terms of who is supposed to spearhead the

programme (Gboku & Lekoko, 2007; Owens, 2000). Situational factors are tied to extrinsic motivators. Ziegler (in Gall, 2013) reports on a study where participants were given cash incentives as an extrinsic motivator to complete the programme leading to career achievement and self-sufficiency. Rural participants indicated that cash incentives encouraged their participation as they always had money for transport and this resulted in positive academic outcomes.

The dispositional factor brings in a nuanced aspect as it is concerned with the individual's inner world of unstated perceptions. Dispositional factors can be seen as intrinsic motivators ranging from feelings, thoughts and attitudes to personal values.

Men may have a negative attitude about the programme especially if they have not witnessed anyone graduating from it. Additionally, they may have been victims of programme failure because of a lack of trained and skilled personnel to implement it. As a result they may also be suspicious if the purpose is not clearly spelt out from the outset and they feel that it will not benefit them. They may also withdraw their participation if they think it does not address their needs and the administrators ignore them completely when they indicate what they would like to learn (Gboku & Lekoko, 2007; Quigley, 1998).

Ziegler's study (in Gall, 2013) highlights that getting individualised attention, being treated as adults, and feeling good about oneself on the progress made, are positive intrinsic motivators. This supports the idea that learners learn more when they are intrinsically motivated because they are in control of their own engagement in learning (Ziegler, in Gall, 2013).

Like Owens (2000), Beier and Kanfer (in Mellard et al., 2013) attribute this to dispositional or person-oriented factors affecting adult learner motivation during teaching and learning. These affect an individual's progress. Beier and Kanfer (in Mellard et al., 2013) contend that the dispositional factors are comprised of three interconnected stages, which are choosing to participate in learning, motivation during learning and the transfer of gained skills or knowledge to everyday situations.

Cross (in Margery et al., 2010), embracing Owens (2000), argues that sometimes participation can be diminished by factors deriving from an individual situation. This, combined with institutional practices and personal dispositions like attitudes and self-perception, can reduce motivation which in turn negatively affects participation.

For the purpose of this study, it is fitting to look at factors that “lower the extent of participation but may not entirely prohibit participation” (Rubenson, 2011, p. 216). These factors exist where there is an impediment in an expressed interest or goal.

In his study on barriers to participation in adult learning, Rubenson (2011) found situational and institutional barriers to be strongly dominating. Under situational barriers, most participants commonly cited lack of time as their main barrier. This is followed by family-related commitments. For institutional barriers, prevalent hindrances seemed to be the lack of money as the courses are expensive in Canada, followed by the unavailability of appropriate courses that address their needs and the time-table which does not suit participants as some work during the day but have to study in the afternoon.

In the South African context, adult learners may cite other factors as impediments, but not expensive courses, because they do not pay for learning at the adult education centres. Moreover, appropriate courses for men would be those that would incorporate and acknowledge their existing knowledge and skills like farming or plumbing, to name but a few, although these suggest stereotyping men’s knowledge.

Acknowledging the point on existing knowledge, Caffarella and Knowles (in Findsen & Formosa, 2011, p. 119) highlight the importance of “starting where the learner is at”, where the teacher works with the learner in prioritising the needs. In my experience, it takes a lot of sacrifice to set time aside for activities like learning, but if a person has a strong wish to study, that can serve as a motivation.

The dispositional factors seem to be a general concern. In Rubenson’s (2011) study, men cited reasons like, studying is boring, there is little to gain by participating, what if they do not succeed, being very old to study and negative previous schooling experience like being called stupid, bullied and being subject to corporal punishment. The same view is echoed by Quigley (in Comings et al., 2007). This then makes dispositional factors to be viewed as factors affecting an individual’s freedom to participate.

Viewed closely, institutional factors like a curriculum which does not address men’s needs, and situational barriers which may include lack of support from friends and family, influence dispositional factors (Comings et al., 2007). If a person’s situation is challenging, that person is more likely to have a change of attitude which may lead to him dropping out. This, according to Quigley (in Comings et al., 2007), can be addressed by

programme reform where teachers make the curriculum flexible to accommodate adult learners' needs.

In the NCSALL study (in Comings et al., 2007), the participants also mentioned negative forces that affect their participation leading to them dropping out. These include life demands, poor relationships and poor self-determination which are associated with situational barriers. Furthermore, participants cited work demands, lack of time, bad weather, relocations and inaccessible roads. Moreover, they had the fear of letting other people down by failing. This actually leads to low self-esteem because they are often ridiculed and made a mockery of. Poor self-determination includes the participant's own disposition about oneself having negative thoughts about the programme, being lazy, poor health and lacking confidence about one's own ability.

This section has explored factors affecting participation in adult education classes. This brings me now to discussing attempts to assist men overcome factors affecting their participation.

2.2.5 A gender perspective on participation in adult education classes

The provision of education in the African context, still shows gender disparity. The Education for All (EFA) goals, agreed in Dakar, show a commitment to address this disparity in primary and secondary education, including adult education, in an attempt to achieve gender parity (Lind, 2006; Preece, 2011). Gender refers to those traits and roles that are attributed to males and females respectively in accordance with culture. Culturally, it denotes which roles men and women should engage in; such as, women should look after the children, clean and cook, while men look after the cattle, earn a living and do most of the manual work. These roles further translate into developing stereotypes in our societies (Westbrook & Saperstein, 2015).

In a study conducted in the United States by Creighton and Hudson (2002), women's participation in adult learning centres was higher than men's, in both non-work-related and work-related courses. More recently, Lind (2006) confirms this point and further maintains that in adult education classes where women outnumber men, men feel uncomfortable and become shy and scared to participate in discussions as they think that if they make a mistake, women will look down upon them. This may result in them losing their dignity as men. McGivney (in O'Rourke, 2012, p. 84) concedes that men are under-represented in

literacy classes but is of the view that this is because they are “more highly qualified than women”.

This may be a valid comment, however I do not entirely agree with it. It may be true in other contexts, but in my experience, in the South African context, there are still older men especially in the rural areas, who have never been to school and they are content with that. The claim by Lind (2006) tends to steer everyone towards formal education, whereas a person is well within their rights to choose not to attend formal learning. The reality is that for some people, getting an AET qualification will not change their life dramatically (Land, 2001).

In my view, the higher percentage of women’s participation may also be ascribed to women showing a greater tendency to look for formal instruction, or that the courses offered target women. Women are seen to be jumping at every education opportunity offered to them. This is driven by the fact that, for a long time, women were denied the opportunity to attend school because their fathers believed that sending the ‘girl child’ to school was a waste of time and money as she would get married one day and the father would not benefit directly from the resources spent in educating her. Girls were expected to do house chores, whereas sending the ‘boy child’ to school was considered an investment.

According to Monyane (2013), some women suffer under domestic violence and others are subjected to forced marriages or marriages arranged for them at a very young age. They are forced to marry older men, some as old as their fathers. This offensive practice, which continues in some areas of South Africa, is part of the culture. These social ills rob women of the opportunity to develop themselves.

Women do need development, as some are single parents and need to be well skilled to access work opportunities. However, men also need learning programmes that will enhance their participation in education classes. This will assist in achieving gender equality, which is defined as “equal rights of women and men to influence, participate in and benefit from development programmes” (Lind, 2006, p. 169).

According to Golding (2015), when men enrol in learning centres, they expect programmes that will address their needs which include changes in personal and family arrangements, non-working identities, relationships, health and finance. To fulfil these

needs, men may not necessarily have to be exposed to formal educational programmes. Conversely, they prefer learning in familiar places and spaces, working hands-on with regular groups, focusing on what they know and wish to share with their fellow men. They want to contribute to the community in a way that maintains their dignity.

In my own observation, the gender gap in education, in social spheres and among communities continues to widen rather than being narrowed. Lind (2006) confirms this and contends that the assumption that delineates women as always disadvantaged without considering the men's situation, can be counter-productive if left unattended to.

To further stress the point on gender disparity, Williamson (2000) highlights that after retirement, "men are inclined to sit" (p. 55), even if there are institutions that are meant for them to come together, while women use this opportunity to get up and do things they were denied earlier on.

Lind (2006) suggests that programme designers consider a breakdown of different issues related to men when designing a literacy programme, including their educational background, level of motivation and their attitude towards learning, what they wish to learn and the time they have at their disposal as well as how information about the programme is disseminated. Lind (2006) is of the view that innovative approaches are needed to attract men to literacy programmes, such as having separate classes for men and prioritising literacy among workers at their workplaces like farms, factories, cooperatives and public institutions.

Lind's (2006) suggestion addresses the Batho Pele principles, especially that one of taking the service to the people. Batho Pele literally means putting "People First". This is about improving the quality of service provided to the citizens (KwaZulu-Natal Department of Community Safety and Liaison, 2011, p.1).

I argue that Lind (2006) suggests ideas which any good programme is expected to do for all learners. However, if such a programme is not offered by the Department of Basic Education, some form of funding may be required. In my view, adult men will not be able to pay for their studies considering that some depend on pensions and others live under poor living conditions. Some employers may not be willing to bring this service to their workplaces, for example the farm owners.

In their quest to look for a third place for learning outside their home and places of work, retirees in developed countries began a movement called the University of the Third Age (U3A). This movement was launched in France in 1972 but also spread to Britain and developing countries like South Africa. The aim is to share life experiences and skills acquired over their lifetime. It attracts mostly retired and semi-retired people, not to obtain qualifications but for the sheer joy of learning. These movements enrol both men and women, but it appears that more women than men participate (Soni, 2016).

As a direct response to the University of the Third Age Movement, Australia came up with an idea of 'Men's Sheds' in 1997. These are interventions that create environments that will have a positive influence on men's motivation to learn (Gall, 2013). Men's Sheds have become a popular movement and has spread to other many nations like the United Kingdom and Canada. It relies on the contribution of its members and some organisations, with a few Sheds funded by governments. The idea is to try and meet the needs of men, like developing their identities, learning to stay fit, and overcoming social isolation after retirement, among other things. These are similar to the factors postulated by Rogers (2004) when he discusses factors enhancing participation in adult education classes among men. The Sheds provide men with a learning place and space where they freely talk about and informally learn things that concern them as men without being patronised. They feel included and at home in these Sheds (Golding, 2015).

These Sheds are said to be productive and successful because there is no top down approach and no formal programmes. Men's needs are a focal point. There are no teachers, but older men offer support and mentorship to younger men, unemployed boys and those who are at risk as well as to those with disabilities. There is no payment involved but men enthusiastically volunteer their services by working together practising hands-on skills and trades such as woodwork, pushing their motto that "men don't talk face to face, they talk shoulder to shoulder" (The Australian Men's Sheds Association, in Golding, 2015, p. 2). In the case where the activity needs to be modified, such as where participants have brain injury, dementia or post-traumatic stress syndrome, trained or paid specialists are called in. Men are not forced to participate in these Sheds, but those who come regularly report remarkable benefits and feel satisfied for contributing to the community (Golding, 2015). Surprisingly, in Owens' (2000) study which investigated barriers to participation in adult

classes among men, men voiced their fear of being labelled as being gay if they belonged to men's groups.

I see the idea of the Men's Sheds as a brilliant idea which could bear fruit in our communities bearing in mind the experience and knowledge of our elderly men-folk, but running these Sheds may need financial intervention which may be unaffordable.

Attempts to assist men overcome factors affecting participation

To assist men to stay in classes, the NCSALL (in Comings et al., 2007) suggested four supports which are helping men establish the goal, increasing a sense of self-efficacy, assisting men manage the positive and negative forces hindering participation and ensuring progress towards reaching a goal.

Comings et al. (2007) and Comings, Parrella and Soricone (2000) stress the importance of identifying the goal and sticking to it. They further advise the teachers to assist the adult learners to articulate their goals and build their teaching and learning activities around them. The teachers should also assist in monitoring the goals as they may change over time.

Miller (in Quigley, 1998), in his force-field theory believes that the role of the pull and push factors cannot be overlooked. Miller posits that some influences pull men towards a goal but there are also influences that push them away from that set goal, an idea embraced by Omolewa (2008). Therefore the reciprocal relationship between the teacher and the men is important. The teacher, as an experienced person, needs to work with the men and assist them to overcome these influences. Listening to men's concerns is essential as it is the first step in assisting them.

2.2.6 The role of the teacher

Teachers have a responsibility for ensuring that the educational needs of the learners who enrol at the centre are met. In my opinion this includes considering the needs of different types of learners, that gender should be something teachers should be aware of, and that certain things may assist to ensure that there is equality in the classroom and men are not discouraged.

This can be done by:

- Designing learning programmes that will consider and address the men’s unique needs.
- Varying teaching strategies, approaches and methodologies during teaching and learning.
- Re-evaluating these strategies and assessing men in diverse settings.
- Creating opportunities for men to participate in activities by making activities interesting.
- Avoiding offensive remarks about men’s skills and experiences (Department of Basic Education, 2011).

Teachers should create an environment that supports learning among older learners. This could be done by acknowledging the learner’s existing knowledge thus enabling the learner to link this with new knowledge and extending the learner’s zone of proximal development. This happens when teachers and learners engage in discussion about current and familiar concepts while introducing new ideas (Vygotsky, Bandura & Wenger, in Taylor & Hamdy, 2013).

2.3 Conceptual Framework

A conceptual framework “is an alignment of the key concepts of the study” (Henning, 2004, p. 26). The conceptual framework guides the researcher’s thinking by providing tools to use when conducting analysis as the study develops. I have already discussed some theoretical approaches in this chapter, and below I explain the concepts used in more detail.

For the purpose of this study, I combine Rogers’ (2004) categories of motivation with an adaptation of Owens’ (2000) four-stranded conceptual framework of barriers to participation. These concepts complement each other, and I will explain them separately first.

2.3.1 Rogers’ concept of motivation

Motivation is defined as “an internal state or condition that activates, guides, maintains or directs behaviour” (Kleinginna & Kleinginna, in Gall, 2013, p. 65). Motivation can either be intrinsic or extrinsic. Intrinsic motivation refers to the inner drive that propels one to engage in an activity. Pintrich and Schunk (in Mellard et al., 2012, p. 517) further define

intrinsic motivation as “an individual’s willingness and desire to engage in an activity because the activity is a means to an end”. Extrinsic motivation is driven by some external reward.

Rogers (2004) highlights four categories of motivation which drive people to attend adult education classes. These are attending for symbolic, instrumental, opportunity and for access reasons. From his interaction with people in adult education classes, Rogers (2004) points out that people participate in adult learning for different reasons. Some participate for symbolic reasons. They simply want to belong to the literate sector of society as a form of social status. They are aware that the world has two groups of people, those who have higher education and those who have basic or no education whatsoever. Therefore they want to migrate from the “illiterate” class which is regarded as “an inferior race, ignorant and powerless” and cannot engage in fruitful conversations, to the literate group which is regarded as clever and can dominate even in meetings (Rogers, 2004, p. 3). This group does not have proper goals that will make them focus, and does not usually do well in class. The main aim is just to belong.

This is strengthened by the self-determination theory as explained by Ryan and Deci, ten Cate et al., Kusrkar & ten Cate (in Taylor & Hamdy, 2013). This theory considers the importance of intrinsic motivation in adult learning that it brings about the feeling of belonging.

Learners who attend for instrumental reasons do this simply to perform certain tasks, like learning to read and write, read magazines, read the Bible, especially those who hold certain positions at church, write letters, fill in forms, sign bank cheques, getting a driver’s licence or obtaining specific skills to get a promotion at the workplace. They may want to learn practical skills (Rogers, 2004), and they feel happy and satisfied when they are able to perform these tasks. They may not feel the need to go as far as writing examinations or getting certificates, once they have acquired the skill or knowledge they wanted.

Some learners attend for opportunities the learning programme may provide, be it employment or promotion in the workplace or even to get a raise in their wages. They are aware that sharpening their skills or obtaining a certificate can put them in a better position to progress in life, such as applying for another job. They are extrinsically motivated and see the value of education because they want to benefit materially at the end (Rogers, 2004).

Rogers' last type is about access to further learning, either in a formal or non-formal education programme. Learners in this group are eager to learn. They love learning and enjoy the pursuit of knowledge. They are intrinsically motivated, and attend literacy classes and consider them as stepping stones to get through to formal education. To this group, enrolment is viewed as a key to further successful study. They are not motivated by material things, but, they want to satisfy their inner drive. Rogers (2004) argues that only people who are dedicated belong to this group. He further postulates that they are usually young adults who are between the ages of 16 and 20 and also that there are more young female learners than male learners. In South Africa, these learners may be those who have failed matric and could not be taken back by their schools, and so are to be found attending AET classes.

Concurring with Rogers (2004), a study on motivation and learning conducted in Papua, New Guinea, revealed that an array of reasons motivate adult learners to learn. These include inter alia, their desire to fit in social circles, improve their profession and intellectual stimulation. This then propels their behaviour to participate or not to participate in adult learning (Gom, 2009).

Another study conducted at a retirement village in the United States, focused on older educated adults. The purpose was to detect predictors of persistence in adult learning. The findings revealed that these adult learners stayed in adult classes for intellectual stimulation. They wanted to satisfy their intellectual curiosity and stay relevant in educational activities. Also, they wanted to stay away from boredom and loneliness. Association and contact was ranked lower in this study and was only evident among the unmarried participants and new residents (Kim & Merriam, 2004).

While there are some men at Endleleni centre who participate for extrinsic reasons, such as studying further so as to lead better lives, others have an inward drive. This could be matched to their determination and perseverance in attending classes despite their age.

Thus far, I have considered different motivations of learners for participating in AET classes. Now, I will consider another aspect to participation, covering factors that prevent men in particular, from accessing adult education.

2.3.2 Owens' (2000) concept of barriers to participation

Owens maintains that after enrolling at adult centres, adult learners may come across hindrances which make them fail to continue. These are attributed to different factors which may emanate from the individual, from the centre, or from different situations. Owens' (2000) refer to these as strands which include the institutional, informational, situational and dispositional factors.

Owens' barriers to participation

- The institutional factors refer to the school and system itself, which may include the image, ethos and the administrative processes, such as the entry qualification requirements, which may be frustrating to the adult learners. The pedagogical practices and the venues used by practitioners, are also part of this, and may sometimes be inaccessible. Furthermore, programmes may not cater for the special needs of the older educationally disadvantaged men.
- The informational factors comprise of the availability, range, quality, and reliability of information and the media used to disseminate information about the location of the centre. Moreover, the time for classes and frequency and methods adopted when advertising the programme, form part of the informational factors. These may deter the men from participation. Therefore, Owens (2000) recommends an effective communication and network strategy and the establishment of a National Adult Guidance and Counselling Service to assist older people make informed choices and plans.
- The situational factors are concerned with the individual's life-situation such as a person's health, resources like time and money and how these impact on participation.
- The dispositional aspect is concerned with the individual's character and perceptions such as feelings, thoughts and attitudes towards attending adult education classes (Owens, 2000).

After realising that very little focus is given to male participation in adult education classes, Owens (2000) decided to conduct a study among 41 men in Ireland where she explored the reasons behind the low number of adult men in adult education classes as compared to quite a number of women.

In Owens' study, men voiced that their low levels of education made them to be socially excluded. This makes them consider themselves as less human and feel a sense of alienation. This is reflected in their internalised sense of powerlessness and worthlessness. They do not feel brave and strong enough to be part of the patriarchal order which is characterised by "being strong, successful, capable, reliable and in control" and having power over other men and over women (Kimmel, in Owens, 2000, p. 29).

Owens further cites competition for rank in the hierarchical order as another deterrent to participation. Competition takes away a man's "sense of self" (Owens, 2000, p. 38). Rogers (2004) agrees with Owens (2000) that men fight for a symbolic display of power through the hegemony of masculinity on the hierarchical socio-economic order.

This loss of belief in oneself, Owens (2000) argues, creates a strong reliance on the peer group approval in an attempt to develop identity. Therefore, if education is devalued by the peer group, participation may be threatened. For this reason, Rogers (2004) argues that, such men may be motivated to fight for migration to the literate group. This may then enable participation.

Men in Owens' study further cited previous school experience as another deterrent to participation. Being streamlined according to the grades they received, caused shame and humiliation, not to them only, but to their parents too. Those who scored higher marks were considered 'brainy' and were placed in the A class, while those with lower marks belonged to the C class. This made them feel awful as they were labelled 'dumb' (Owens, 2000).

Though Owens (2000) acknowledges the structured development of men's groups within the communities, to men, belonging to a men's group, like the Men's Shed, is viewed as a disadvantage as they feel it creates the fear of difference among them. They indicated that they are being labelled as gay if they belong to such groups. This, Owens suggests, leads to emotional isolation and denies men the opportunity for critical reflection. In my view, some men also regard participation in women-populated initiatives as being weak and feminine. This is exacerbated by being the only man among women in a class.

These factors in my study will enable me to explore and get a better understanding of the men's experiences at Endleleni AET centre and what may make them not continue with their courses of study.

Although these factors can be barriers, in situations where males are participating, like at Endleleni centre, there must be something about the ways these elements are enacted that is encouraging and enabling men's participation rather than blocking it. For example, there must be something in the institution that encourages these particular men to start and continue attending. The dispositions of the individual men may enable them to face being a man in a class of mostly women, or to be ready to try going to school in their mature years. Thus, in my interpretation, the types of barriers identified by Owens (2000), can conversely be understood as factors which can have a positive effect on participation if they are well managed.

To understand participation, Cross (in Margery et al., 2010) came up with a chain of response model where adults engage in some self-evaluation, looking at their attitudes about learning, contemplate their transition, and the importance of their goals and expectations as well as the opportunities and barriers they may encounter along the way.

In my view, Cross's model, though different from the conceptual framework I worked on, appears helpful in influencing people's participation, if implemented from the outset, then monitored as the participant keeps on attending. Men may identify the opportunities and barriers they may encounter and work on a strategy to address them. Moreover, it may assist in exploring men's attitudes towards learning.

The pressing challenges of increased levels of unemployment have motivated most adults to participate in continued education as an answer to overcome this pressure. While most theories maintain that motivation should be considered as something existing within the individual, Ahl (2006, p. 1) argues that motivation is a relative concept and "is a construct of those who see it lacking in others". I align my argument with the understanding that adults may be intrinsically or extrinsically motivated to learn, however their motivation could be thwarted by a myriad of problems such as situational, institutional and dispositional obstructions that may steer them away from participating.

Chapter 3: Research design and methodology

3.1 Introduction

The previous chapter covered the literature relevant to this research, and this chapter focuses on the discussion of the design and methodology followed when gathering data at Endleleni AET centre. In this section I explore how this research was shaped in order to elicit data to answer the research questions.

3.2 Research design, approach and style

Bertram and Christiansen (2014, p. 40) define the research design as “a plan of how the researcher will systematically collect and analyse the data needed to answer the research question”. This covers all aspects associated with a specific type of data collection including the paradigm, methods and instruments as well as the type of analysis. Considering these aspects is important because they offer a framework for the construction of the research design (Oliver, 2010). All this must be informed by the key research questions. This is called fitness for purpose (Cohen et al., 2011).

Working within the interpretive paradigm allows for qualitative data. Qualitative data are primarily based on the collection of text and pictures. An inductive approach to data analysis is usually applied and the research explores the problem in an open-ended way. A qualitative approach is said to be flexible because if a question in a semi-structured interview is found to be too simple and does not generate interesting data, it can be adapted to elicit the type of data envisaged (Bertram & Christiansen, 2014). Qualitative data as Cohen et al. (2011) point out, focus on smaller numbers of people but the data tend to be rich and detailed, generating “thick descriptions” (Geertz, in Cohen et al., 2011, p. 540).

In this research, qualitative data were collected to explore factors motivating men to attend classes and to explore their experiences at Endleleni centre, and simple quantitative data assisted in drawing numerical information about the number of men in relation to women at the centre. This was done for the purposes of sampling when selecting men who were going to participate in the study.

3.2.1 Research Paradigm

This study is located within the interpretive paradigm. A paradigm presents a particular worldview, a lens on how to go about conducting research. It shapes how the researcher sees and understands a particular phenomenon. The interpretive paradigm is a naturalistic

approach which according to Bertram and Christiansen (2014), enables the researcher to describe and have a clear understanding of “how people make sense of their worlds, and how they make meaning of their particular actions” with the aim of capturing their living and working contexts (Bertram & Christiansen, 2014, p. 26; Cohen et al., 2011). Therefore the participants’ “social, cultural and political context” is always considered (Bertram & Christiansen, 2014, p. 27).

Interpretivism originates from hermeneutics, which is literally the “theory of meaning and understanding” (Maree, 2007, p. 58). The epistemological understanding of this paradigm is that there is not one truth or single reality, but “a set of realities or truths” which stem from people’s histories and experiences which can reveal how people view their situations and contexts. These truths and experiences are specific to those people and are non-generalisable (Guba & Lincoln, in Bertram & Christiansen, 2014, p. 26).

Moreover, the interpretivist paradigm aims to analyse and study the situation in trying to make sense of how people view the situation they find themselves in, assisted by the rich data emanating from the explored situations. This assists in understanding the reason behind their behaviour, in this case, the male participation in adult classes and what enables some men at Endleleni centre to go against the wider trend of non-participation.

As an interpretivist researcher, I believe that there are realities which emanate from the historical background of these men which are context bound. In my view, these arise from their culture, which especially the older ones want to preserve and protect. In addition, as much as they would like to know other languages, they hold theirs dearly. Some of men’s realities stem from their stereotypical upbringing, which holds that a man is superior to a woman. This includes ideas like a woman may not stand and look at a man in the eye while talking to him, or a woman needs to follow a particular dress code.

These stereotypical ideas translate into certain behaviour patterns and personalities which may be unique to individuals. I have tapped into these realities, by collecting and interpreting relevant data which assisted in shedding light on their behaviour. Because the data can only be obtainable from the interaction between the researcher and the participants, the element of subjectivity cannot be ruled out (Guba & Lincoln, in Bertram & Christiansen, 2014). To strengthen this point, Henning (2004, p. 20) argues that the interpretivist knowledge is dispersed and thus the researcher needs to collect varieties of data from different sources and use different methods of analysis “to strive for validity”. I

have adhered to this by employing various instruments in collecting my data, which I will discuss later in my chapter.

3.2.2 Case study

Rule and John (2011, p. 4) define the case study as “a systematic and in-depth investigation of a particular instance in its context in order to generate knowledge”. It is the study of an identified phenomenon. Yin (2011, p. 17) is in accord with this and in his concise definition states that a case study “studies a phenomenon in its real-world context”. Case studies investigate individuals, communities, organisations and/or institutions. A case study provides thick and rich description of the case enabling the researcher to have a better insight of a situation under investigation. It takes place where there is action. It works well with other approaches like life history, thus showing its versatility (Briggs & Coleman, 2007).

Johnson and Christensen (2012) concur with Henning (2004, p. 42) and other scholars that “case studies require multiple methods in order to truly capture the case in some depth” so that qualitative data can be generated. Case studies portray “what it is like to be in a particular situation, to catch the close-up reality and thick-description of participants’ lived experiences of thoughts about and feelings for a situation” (Geertz, in Cohen et al., 2011, p. 290). A case study is characterised by its boundedness focusing on the holistic description of a case under investigation (Johnson & Christensen, 2012). Baxter and Jack (2008) contribute to this discussion on case studies and maintain that both the case and context are important in selecting the case study as an approach to be used in a research study.

These definitions assisted in shedding more light on my understanding of the unit of analysis and context. In my study, the unit of analysis is ‘the male participation in adult learning’. The unit of analysis defines and establishes a case under study (Cohen et al., 2011). The context is Endleleni AET centre.

My study incorporated a descriptive case study because I wanted the men to give an in-depth description of what it is like to be a man who is a learner at Endleleni centre, and also, to have a deeper understanding of this specific instance which is of interest to me and I feel it was worth studying (Mabry, 2008; Rule & John, 2011; Bertram & Christiansen, 2014). Employing the case study resonated well with the interpretive paradigm as it enabled me to explore the situation at Endleleni AET centre through the men’s lens

(Cohen, et al, 2011). It allowed for the study of a bounded system, which in this case is Endleleni (AET) centre, and the use of appropriate instruments that assisted in teasing out information about men's perceptions, thoughts, attitudes and feelings about the events at their centre (Geertz, in Cohen et al., 2011).

Some strengths of case studies

Using the case study method at Endleleni allowed me to gain a holistic view of the nature of male participation at Endleleni AET centre. I was able to record the results in simple non-academic language with a hope that the information gained would be of use to people involved in the improvement of the system. For this reason, Cohen et al. (2011, p, 292) refer to case studies as being "a step to action".

Using the appropriate data gathering instruments, I was able to carry out the case study single-handedly while dealing with people's reality. I managed to get an understanding of the socio-economic situation of the area as participants unintentionally revealed that most men in the area are unemployed (Cohen et al., 2011; Noor, 2008).

Some weaknesses of the case studies

There is great potential for bias and subjectivity when dealing with a case study because it tends to be selective by depending on a single case, thus rendering it incapable of providing generalisable results (Cohen et al., 2011; Maree, 2007). In my study, the results cannot be generalisable to the whole population, but when transferred to other similar situations or contexts, they could be helpful in offering insight and assist in interpreting and understanding male participation in other centres.

3.3 Site

The research was conducted at Endleleni Public Adult Learning Centre, which is situated at Madadeni Township, Section two, at Newcastle in Northern KwaZulu-Natal. The centre does not have its own premises, but it is accommodated at Mbalenhle Primary school. It is ranked among the better-performing centres in the country in the provision of adult education. I chose it because it is part of a bigger multi-case study about the centres which achieve good results. My contribution was to explore the experiences and perceptions of men and how they benefit in this centre. I have fully explained this in Chapter 1.

3.4 Sampling

Sampling involves the process of selecting the most suitable research participants who will have an impact on the research topic by supplying information that is relevant to the study in an attempt to answer the research questions. The sample represents the population, which is the total number of people to be included in the research (Cohen et al., 2011). Chilisa and Preece (2005) argue that the appropriate sample size and the sampling strategy are determined by the accurate descriptions of the population. A distinction can be drawn between random, purposive, stratified and convenience sampling (Bertram & Christiansen, 2014). While random sampling gives every member of the population an equal chance of being part of the sample, in purposive sampling, the researcher decides who to include in the sample based on a particular purpose of the study.

The participants in my study were selected because they were seen to be suitable to shed light on the research questions (Rule & John, 2011). In stratified sampling, subgroups are selected so that they offer different experiences and opinions, and convenience sampling is where the researcher chooses a sample because it is within reach and is accessible.

This research employs a purposive sampling, which is also known as non-probability sample, which was drawn from the men at Endleleni centre because the study aimed to establish what it is like to be a man who is a learner at this institution (Cohen, et al., 2011). Specific decisions were taken about the people who were included in the sample. Initially, seven participants were earmarked to participate in this study, but other contributory factors, like getting more data increased the number to eight participants.

The initial sample comprised of four men from Levels 2 and 4, the centre manager, one male teacher and one female teacher. Three men participated in the group discussion, while one gave a life history interview. This sampling strategy was chosen because generalisable claims would not be part of the process (Rule & John, 2011), but results may be useful to understand similar situations. Seeing that more interesting data were emerging, I did not confine myself to this sample, but I capitalised on this opportunity employing the emergent design by adding one female teacher who teaches Level 4 to further explore and probe emerging facts, thus progressively focusing the study on the new prevailing significant data. This is called snowball sampling. The increasing of datasets is called expansionism (Mabry, 2008; Rule & John, 2011).

3.5 Participants

These men appeared to be appropriate for my study because they had progressed from Level 1 to Levels 2, 3 and 4, respectively. This shows focus and determination, but they faced the risk of dropping out should lessons become difficult or less interesting for them. I interviewed the centre manager and the teachers separately from the learners, to compare their views with what transpired in my discussion with the men.

Table 3: Demographic profile of participants at Endleleni centre

Name	Gender	Age	Marital status	Occupation	Education Level	Level at centre
Hlela*	M	76	Widowed	Learner	Level 2	Level 2
Vika*	M	64	Married	Learner	Level 2	Level 2
Lungelo*	M	36	Single	Learner	Level 4	Level 4
Juno*	M	19	Single	Learner	Level 4	Level 4
Centre Manager	F	-	Married	Teacher	PTD, Dipl. ABET, Cert. in Counselling	Teaching Matric
Teacher David*	M	-	Single	Teacher	Matric, Pursuing B.Ed.	Teaching Levels 2 & 3
Teacher Susan*	F	-	Single	Teacher	PTD, FED, B. Ed. Hon.	Teaching Level 4
Teacher Noma*	F	-	Single	Teacher	Matric, Dipl. in HR	Teaching Levels 2 & 3

Note: In this table, M stands for Male and F stands for Female

* - the asterisk next to the names, means that participants have been assigned pseudonyms.

I deliberately did not ask the teachers their ages because some people feel uncomfortable revealing their ages.

3.6 Data Collection

This is a process whereby information about the research is generated and gathered from various sources using relevant instruments. Henning (2004) suggests a cohesion between the topic, field of research and theories or conceptual framework. She further suggests that data collection methods should enable the researcher to capture both quantitative and

qualitative data and also complement each other. Therefore the researcher needs to have a comprehensive understanding of data collection methods and instruments to be used.

Data collection instruments in qualitative research include questionnaires, focus groups, interviews and observation, to name just a few. The engagement of these multiple data sources assists in triangulation. This enhances the credibility and trustworthiness of data resulting in the reliability of research (Maree, 2007; Patton & Yin, in Baxter & Jack, 2008). Questionnaires, individual interviews, group discussion, life history and class observation were my sources of data at Endleleni AET centre.

3.6.1 Questionnaires

A questionnaire is constructed to gather overt information from the participants in a research study (Peterson, 2000). A questionnaire may have either closed-ended or open-ended questions. Closed-ended questions may be used to collect demographic information about the participants prior to the interview (Bertram & Christiansen, 2014). To this end, dichotomous questions are used which usually have two possible response categories.

At Endleleni, a structured questionnaire with closed-ended questions was used to gather learners' biographical data such as the gender, the age, the home language and the highest level of education of the participant. This information assisted in selecting suitable participants for the research.

A questionnaire with closed-ended questions was administered to all Level 2, 3 and 4 men who attended classes at Endleleni. It was useful in getting their biographical information with the purpose of selecting the most appropriate participants for the research. This informed the preparation of an interview schedule. Piloting was not done because the study targeted certain participants (Bertram & Christiansen, 2014) and the small number of men attending in this centre did not give room for this.

The questionnaire made participants feel comfortable in responding to questions rather than face-to-face. This was quick and easy to administer and analyse. No bias could be picked up because questions were standardised and the information was controlled. I was also present to clarify and respond to queries.

3.6.2 Interviews

Dexter (in Briggs & Coleman, 2007, p. 207) terms the interview 'a discussion with a purpose'. During this discussion or conversation, the researcher tries to elicit information

from the participant by asking questions relating to a topic under research (Chilisa & Preece, 2005). Interviewing assists in determining participants' values and attitudes towards the issue under investigation. These stories assist the researcher to gain insight about the case (Seidman, 2013).

At Endleleni centre, the purpose was to get a better understanding of men's participation by exploring the truths about their lived experiences and the meaning made out of those experiences. The men themselves were better positioned to talk about and unlock these epistemological issues.

Following the advice of Seidman (2013), I made a contact visit in person to the centre to meet with a group of potential participants prior to the interview. This was a valuable exercise and it laid the groundwork for mutual respect. I got an opportunity to introduce myself and the study to gatekeepers and potential participants. By so doing, I hoped participants felt important and respected and that they were taken seriously. This visit gave me an opportunity to be familiar with the social setting and to be introduced to the culture and language of the potential participants.

During this initial visit, I managed to establish if the potential participants had an interest in the study so that they would not be taken by surprise on the day of the actual interview making them to have second thoughts about the interviews. This would delay and jeopardise the whole exercise. I managed to capture the potential participants' biographical information and basic data like telephone numbers, e-mail addresses, and scheduled the best time and place for appointments (Seidman, 2013).

Separate interview schedules were prepared for the selected sample. I prepared an interview schedule with semi-structured questions focusing on the issues to be covered in an attempt to answer research questions. The questions enhanced the collection of similar data from all participants. The sequencing of questions during the interview was not the same for all participants, as this was determined by responses from each participant which sometimes warranted an opportunity to probe for further clarity until the participant had responded satisfactorily. The opportunity to probe is further supported by Bertram and Christiansen (2014) when they highlight the advantages of interviews over the other data collection strategies.

Following the advice by Chilisa and Preece (2005) about the sitting position during the interview process, I was mindful of the potential for cultural discomfort especially when working with both older and younger men. Although I was working with teachers from another district, I was also careful that my position as an education specialist did not create a power dynamic when working with them. However, in one interview with a teacher, I picked up that the teacher was giving me what she thought I wanted to hear and possibly not her honest opinion. I refer to this in my chapter on data presentation and analysis.

The interviews worked very well for collecting most of my data because I was present and in a better position to clarify questions whenever the participant seemed not to understand the question. Interviews also present an opportunity to probe thus obtaining more detailed information where it seemed insufficient, thus closing gaps in the data (Cohen et al., 2011). I was able to do this. Knowing the language of the participants was an added advantage because participants were comfortable and forthcoming in their home language.

The conversation was recorded and permission to do this was requested from participants prior to the interview process. This assisted in obtaining a record of what transpired during the interview process (Maree, 2007).

The challenge was that large amounts of data were generated which needed a clear focus and strategy for analysis. Sometimes participants gave different responses while others gave superfluous information for the same question, making analysis difficult (Cohen et al., 2011). To verify this data, I employed observation as recommended by Bertram and Christiansen (2014). This was a way of confirming that the information supplied was a true reflection of what happened in the classrooms on a daily basis.

Transcribing information from tapes was a tedious process however. At Endleleni, I was fortunate that I could speak the language of the participants. Therefore there was no need to employ the services of a translator and a transcriber, which would have made the exercise quite expensive. In the end, volumes of data were produced.

3.6.3 Life History approach to data collection

Rubenson (2011) postulates that sometimes it may not be easy to link motivational factors to participation because adult learners may not be aware of their motivating reasons thus finding it difficult to express them. To this, Rubenson suggests a life history approach to

study individual participation, where individuals tell of their experiences and actions in their life situations.

Life history is an instrument for critical reflection where participants reflect on their journey as they participate actively as partners in the education process. When applied in the educational setting, participants are given a topic of interest and reflect on the education they have received. This is presented in a form of a narrative. The interviewer guides the participants so that the focus is on the relevant information such as education acquired in various contexts, life stages and key people who contributed to their education. This gives participants freedom of expression. This approach assists participants to be aware of their own life and the milestones they have covered. They become sculptors of their own life histories (Mezirow, 1990).

Concurring with Mezirow (1990), Bertram and Christiansen (2014) regard life history as an interesting approach where people give personal accounts of their life experiences and influences, upbringing and the intricacies of their relationships in family life, and the influence of culture and context. Life history allows for the participant's voice to be heard because the participant narrates his or her own story. It focuses on people's understanding and meaning making of their experiences. Concurring with Mezirow (1990), Dominice (1990) refers to this as an education biography and a tool for critical reflection where participants reveal the knowledge, values and meaning gained through their life experiences.

Dominice (1990) however warns against subjectivity when conducting life histories as he maintains that there may be plurality of meaning depending on the life experience of the participant and how much the participant is willing to share.

The point on storytelling in life history is further emphasised by Rule and John (2011). They posit that storytelling adds variety to the usual interview based on a set of questions. It produces rich data for the case study in a relaxed, non-threatening and informal setting. It can be employed to strengthen the case study because the participants are able to share important facts about their lives, touching on key aspects which are relevant to the research, such as the experience gained and meaning attached to that (McAdams, 2008).

In choosing a participant for a life history interview at Endleleni centre, I was fortunate to get a younger man who was motivated and with experiences and characteristics that were

of particular relevance to my research topic. I was able to have a one-on-one conversation with this participant who was willing to narrate stories about what motivated him and he shared his experiences, fears, doubts and hopes about the fulfilment of his needs. Guiding open-ended questions steered him towards his understanding of the world around him and the route he wished to take going forward. Probing assisted in gaining in-depth data about his motivation and real life experiences at Endleleni centre (Mezirow, 1990; Bertram & Christiansen, 2014).

He presented his life history based on the education he had received, guided by the questions on what the education was doing for him, what he has learnt through various life stages, and people who had been, and still were, instrumental to his educational journey. This questioning guidance gave him a structure to follow as he was relating his story. He was able to realise what he has gained in the course of his life, his good and bad experiences and the role played by education as he continued learning. This personal reflection was a way of understanding his experiences and potentially allowed him to take charge of his life. He was able to show creativity as he reflected on the knowledge gained and opportunities he was denied. As a young man in the centre, he also revealed how it felt to be in a class with a number of women.

I would have loved to include more men to present their life histories, however from my own observation, I picked up that absenteeism was common among men at the centre. The six males who were present on the day of class observation (Level 2), were absent on the following day, when only two were present, and it was those who had participated in the group discussion. I suspect that those absentees might have felt uncomfortable to have had a stranger in their class, and possibly might have been affected by the Hawthorne effect (Maree, 2007; Bertram & Christiansen, 2014). That made it impossible to get more participants for a life history interview. The other hindrance was the distance between Pietermaritzburg and Endleleni centre, which made frequent visits impractical and expensive.

3.6.4 Focus group discussion

A focus group discussion occurs where participants interact with one another over a topic provided by the researcher leading to a collective view. Data emerge from this interaction (Cohen et al., 2011). It is “a way of listening to people and learning from them” (Morgan, 1998, p. 9). The purpose is to get a range of views and a varied understanding of issues

around a given topic from the perception of the participants themselves (Hennink, 2007). Participants engage and work in a synergistic effort producing large amounts of data within a short space of time which might not have emerged from a one-on-one interview.

Literature has differing views on the acceptable number of participants eligible to form a focus group. Barbour (2007, p. 60) proposes that “it is perfectly possible to hold a focus group discussion with three or four participants”. She ascribes this to the challenge of identifying individual voices, seeking clarification and further exploring differences in views in larger groups with a maximum of eight participants. On the other hand, Cohen et al. (2011) recommend between four to twelve participants, while Alasuutari et al., (2008) suggest between six to twelve participants. This is also dictated by the layout and size of the room which also impacts on the capacity to record the conversation. In this connection, Alasuutari et al. (2008) argue that though literature recommends up to twelve participants, it can be impossible for all members to turn up at the same time for discussion. They further contend that the larger the group, the greater the likelihood for some participants to remain silent for the entire duration of the discussion, while smaller groups yield better environments for all participants to play an active role, thus providing relevant and interesting data. Morgan (1998) proposes that for the focus group to be successful, the topic must be interesting and be within the participants’ ability to discuss.

Participants also need to feel that their views will be respected by group members. The researcher who is termed the moderator, is advised to skilfully prompt participants to speak and stay on the topic while promoting thinking and reflection. Focus groups allow researchers to pick up differences of opinion among participants where they reject or embrace certain ideas. Barbour (2007) supports this and argues that focus group members may not necessarily agree on everything, as this may lead to a dull discussion causing the data to lack richness. A little bit of argument can steer the discussion towards eliciting what lies beneath the said ideas enabling the participants to clarify their standpoints leading to a mutual understanding. To this, Maree (2007) adds that in a focus group discussion, debates and conflicts are encouraged and assist in generating more data.

Morgan (1998) is of the view that participants in a focus group benefit because they get to understand how other people handle the situation they find themselves in, as new ideas may arise. Hennink (2007) substantiates this point and posits that participants can then build on what other group members contributed, thus showing diversity of ideas among

themselves. This then impacts on the quality of data as a range of issues can be covered within a short space of time (Chilisa & Preece, 2005). The reaction and comments of other group members lead to the refinement of the issues raised.

A focus group discussion was employed when collecting data at Endleleni centre. I intended to have between five and six men, however conditions were not favourable as most men were absent on that day. I ended up with only three men, two from Level 2 and one from Level 4. Ritchie and Lewis (in Alasuutari et al., 2008) maintain that if there are less than four participants in a focus group, the qualities of being a focus group could be lost. It was for this reason that I decided to refer to it as a group discussion.

The group engaged in a discussion on the experiences of men in this centre. I was fortunate that the men willingly gave their views on the situation of male participation generally at Endleleni centre. I assigned name badges to participants for purposes of courtesy and also not to confuse their names (Barbour, 2007). Guiding topics and questions assisted in keeping the discussion going and enabled men to stay on the point. Cohen et al., (2011) and Stewart et al. (2007) caution about other participants dominating during the focus group discussion and I witnessed that at Endleleni.

Advantages of group discussion

In my study, the group discussion was very economical on time, producing large amounts of data within a short space of time. Men shared and discussed ideas collectively bringing in their own perspectives. Even shy and less-educated participants were encouraged to voice their opinions, feeling comfortable to speak in the company of people they were familiar with (Cohen et al., 2011).

Disadvantages of group discussion

During group discussion, I noticed that one man was vocal and tried to dominate the discussion thus denying the less articulate participants voice and making them more passive. I had to intervene and requested him to give other men the opportunity to air their views, as this would otherwise have caused data to lack reliability (Cohen et al., 2011).

Ethical issues in group discussion

Following the recommendation by Maree (2007), during my initial visit at Endleleni, I created a healthy rapport with the participants which encouraged them to express their views fully and honestly.

To guarantee confidentiality of the discussion, from the outset, I familiarised my participants with the rules which included respect for each other's opinions and not to repeat what had been said (Chilisa & Preece, 2005). I was also careful against raising personal and sensitive topics (Hennink, 2007). I stayed away from topics that would embarrass them or cause them emotional harm, such as labelling them by asking questions like "What makes you so dumb and fail to understand the teacher in class?"

Ethical issues and potential risks to confidentiality were continually assessed at Endleleni centre and participants were advised not to share the content of the discussion with others who were not part of the group. Because I was dealing with older men, I tried to be sensitive to cultural issues including their language (Hennink, 2007).

3.6.5 Document analysis

Documents in a centre provide valuable data about the context, culture and functioning of that particular centre. These include school policies, employment applications, curriculum documents, performance management records including class schedules, class attendance registers, learner attendance registers, log books, meeting agendas and minutes, time table, learners' exercise books, evidence of support to teachers and learners. These documents form part of the centre's professional record and play a pivotal role in the operation of that particular centre (Briggs & Coleman, 2007).

Scott (in Briggs & Coleman, 2007) is of the opinion that documents should be examined in the context of other sources of data as they offer a voice and a certain level of insight for the researcher about the phenomenon. Furthermore, they compensate and supplement the limitations of other research instruments. This assists to confirm that participants are really doing what they say they do. This corroboration strengthens the reliability of findings (Noor, 2008).

For document analysis, Scott (in Briggs & Coleman, 2007), suggests four criteria which are authenticity, credibility, representativeness and meaning. Authenticity is about the determination of the original authorship and soundness of that document which include it

not being copied, deleted, and replaced or material added. Where the document is a copy, there must be no missing or unreadable text.

The level of credibility can be ascertained by looking at the accuracy of facts and getting plausible information about the author. In the case of Endleleni centre, this meant that these documents would have been produced by teachers who were teaching at the centre and not somewhere else and learners who were attending there. This involves looking at the learners' exercise books and teachers' files. Representativeness means that the documents contain activities that are taking place at the centre. They are retained at the centre and are available on request. Meaning involves deciphering codes and key words used, phrases and concepts so as to get a clear understanding of the content (Briggs & Coleman, 2007).

However, I could not have access to these documents as they were not available on request. This could be attributed to the fact that this study was conducted during the time of the shift where institutions of Adult Education and Training (AET) were moved from the provincial Department of Basic Education (DBE) to the national Department of Higher Education and Training (DHET, 2013). As a result, there was a lot of uncertainty as people did not know what would be happening to adult centres. I suspect that this climate contributed to a reluctance to share centre documents with a researcher. This needed to be respected.

These documents would have been examined and interpreted against the backdrop of male attendance at Endleleni centre and would have also assisted in triangulating data gathered from group discussion, life history, individual interviews and class observation.

In a situation like this, a researcher has different options. Since this is public information and should not be kept secret, it might be possible to seek assistance from higher authorities so that essential data is not excluded. However, researchers are bound to protect the autonomy of participants, respect their wishes and avoid doing harm. In the case of this study it was important to respect the situation of the centre at this uncertain time, and fortunately I could still do the study without this form of data which I had planned for. I would advise other researchers to negotiate carefully in advance, and possibly in writing about what they will be allowed access to, especially if such records are central to a study.

3.6.6 Observation

Bertram and Christiansen (2014) argue that observation assists the researcher to see the context of the research study. This creates “a sense of being there” (Cohen, in Rule & John, 2011, p. 67). Data can be considered trustworthy if the researcher goes to the site and observes, records and reports on events as they occur in natural settings (Bertram & Christiansen, 2014). It entails the use of the senses, like, seeing, smelling, and touching. The presence of the researcher on the site enhances a deeper perception and understanding of the phenomenon under observation (Maree, 2007). It further assists the researcher to gather important information which the participants may not talk about in interviews and it is a good strategy for triangulation (Bertram & Christiansen, 2014; Chilisa & Preece, 2005).

Observation can be structured or unstructured. Structured observation occurs where the researcher has a clear notion of what to look for during observation which may include looking for the number of learners in a class and the strategies employed during teaching and learning. The researcher may use an observation schedule worked out in advance to record the data. In an unstructured observation, the researcher tries to capture whatever is happening in an observed situation by writing notes (Bertram & Christiansen, 2014).

However, Nieuwenhuis (2007) warns against the risk of observation having a possibility of causing researcher bias, an idea which Maree (2007) also highlights. This is true because the eye sees what it wants to see and the brain processes what the eye has seen, focusing on a specific event and possibly ignoring other key points of the whole situation. Maree (2007) advises the researcher to use this technique with caution as the researcher may sometimes fail to understand what is going on and may thus be side-tracked and lose the meaning of what is being observed.

At Endleleni centre, I was a silent observer and sat unobtrusively at the back of the classroom during teaching and learning, observing a lesson (Chilisa & Preece, 2005). My focus was on gender dynamics in the classroom. I was looking firstly at the number of men in relation to women; secondly, I wanted to check the behaviour of men during teaching and learning; and lastly I planned to check if activities accommodated both men and women. Using structured observation, I prepared a checklist with sections that served as a guide during observation (Rule & John, 2011). This strategy assisted me in observing what was actually happening in class at the centre. I managed to observe the men’s

behaviour during teaching and learning. I observed that teachers were moving around assisting learners. Furthermore, I looked at the teacher's lesson planning, and his questioning skill.

Still, I was mindful of the fact that my presence would affect the whole exercise, as people would be influenced by the 'Hawthorne' effect and not behave normally in the presence of a stranger. For example, some aspects of the curriculum may not be taught if the teacher feels uncomfortable with the presence of an observer (Bertram & Christiansen, 2014; Maree, 2007 & Moyles, 2007).

However, I did not get the impression that the class was influenced by this effect. The teacher continued doing his work as planned except for the minimal strange behaviour of some men who seemed unsettled.

3.7 Data analysis

Qualitative data were collected. They were textual in nature and entailed words and observations, and were not numerical. Data were analysed following the inductive approach with the purpose of summarising and interpreting what was in the collected data in terms of common words, themes, patterns, categories and phrases as well as observations (Nieuwenhuis, 2007; Cohen et al., 2011).

The deductive approach was minimally used where the conceptual framework was followed and it assisted in categorising data and thus identifying the themes. The combination of these approaches made this process exploratory and more open-ended (Bertram & Christiansen, 2014). This assisted in drawing conclusions. Chilisa and Preece (2005) maintain that in qualitative research, analysis takes place throughout the data collection process and at the end. This enhances early identification of themes and patterns. It also lessens the problem of data overload (Cohen et al., 2011).

Cohen et al. (2014) warn the researcher to be always alert of personal bias during the process of selecting and ordering of data since there may be too much data which could be difficult to control. Additionally, since the data stems from the participants who have already interpreted their situations, the researcher is warned that they are involved in the double hermeneutics process by interpreting the already interpreted situation (Giddens, in Cohen et al., 2011). This double hermeneutics may steer the researcher towards being subjective and selective, leading to being unfair in terms of data interpretation. To avert

this, it is recommended that the researcher takes the data back to the participants for verification and for confirmability so that the research can be trustworthy (Cohen et al., 2011). Rule and John (2007, p. 108) refer to this technique “as member checking” and argue that this exercise assists in improving the completeness and accuracy of data, thus contributing to credibility.

Conversely, Whyte (in Cohen et al., 2011) argues that participant validation is unnecessary as researchers are within their right to publish interpretations and conclusions as they deem fit. Data verification poses problems as participants may change their minds and wish to say something contrary, their memories may recall events selectively, they may disagree with the interpretations effected by the researcher, they may feel nervous or even embarrassed about what they may have said in the heat of the moment because of authority or peer pressure, or they may wish to withdraw their comments. If such a situation comes up, Gibbs (in Cohen et al., 2011) advises the researcher to check the wording of the consent letter, which would deal with participants’ rights to withdraw and at what stage.

Data verification was done at Endleleni centre where participants were given their transcripts to confirm the authenticity of the data they have presented. They were pleased to engage in this exercise and to listen to their voices.

3.8 Ethical considerations

In research, ethics refers to moral standards regulating researchers on how they should communicate with the participants and how research problems could be perceived and articulated (Chilisa & Preece, 2005). This encapsulates proper procedures and practices in carrying out the research without invading the privacy of the participants (Alasuutari et al., 2008; Busher & James, 2007). It is about the good or bad and the right or wrong way of doing things when dealing with human beings and animals in a research study. The Economic and Social Research Council (ESRC) (in Busher & James, 2007), an international body, propounds that the impartiality and the independence of the researcher as well as any conflict of interest must be spelt out clearly from the outset so that the research is conducted professionally.

Each stage in a research project raises ethical considerations. Ethical issues may come from the study itself, the context, the process, the methods used to collect data and the data itself, the participants and the manner in which the data are published and reported

(Bertram & Christiansen, 2014; Cohen et. al., 2011). Therefore, a researcher needs to abide by ethical principles when conducting research as these regulate and show the professional responsibility of a researcher (Chilisa & Preece, 2005). Ethical principles include autonomy, non-maleficence and beneficence (Bertram & Christiansen, 2014). For this study, firstly, permission to conduct the study was requested from the university authorities and the clearance certificate was issued. Secondly, another permission was granted by the head of the education department and the authorities of the centre where the research was conducted, known as the gatekeepers.

To ensure that my study was carried out following correct ethical procedures, I engaged in a lengthy explanation and discussion of the consent form with my participants prior to carrying out the activities, which Usher (in James and Busher, 2007, p. 105) terms an “emergent or immanent ethical moment”. From the outset, I explained to participants what the study was about and the significance of giving their consent, showing that they were participating in the research of their free will, and they were not forced to be part of it. Thereafter, I assisted them in signing consent forms. Moreover, I informed them about their freedom to withdraw from the research at any time they wished to.

I made it my duty as a researcher to make sure that the research did not cause any harm to my participants either physically, emotionally or socially. Therefore, I tried not to ask sensitive or embarrassing questions. This is termed non-maleficence. Again, my responsibility as a researcher was to inform them how the information may be made public and that their confidentiality and anonymity would be guaranteed by not using the actual names of the participants, but pseudonyms (Cohen et al., 2011).

I discussed with my participants the benefits of being part of the study and also warned them against their hopes of financial gain. I made them aware that the society may benefit by knowing more about why some men choose to stay in class when others do not (Bertram & Christiansen, 2014; Cohen et al., 2011). I was mindful that the selection of men for the study might create another ethical issue of them being labelled by their peers as special, or having special needs. I then explained to them from the outset the pros and cons of participating in this research so that they could understand what they were getting themselves into. All this was done to protect the participants’ privacy and to earn their reciprocity.

3.9 Trustworthiness

Trustworthiness refers to the study that can be dependable, credible and plausible (Johnson & Christensen, 2012). Guba and Lincoln (in Maree, 2007) add confirmability, applicability and transferability as key elements of trustworthiness. A research is said to be credible if all the aspects it sets out to cover have been explored. Dependability looks at the findings that can be trusted by the community because it reflects their reality. Applicability and transferability mean that the results of the research can be transferred and applied to other similar situations (Rule & John, 2011).

To ensure trustworthiness in my research, I took the notes to the participants to confirm that they were the true reflection of what transpired during our conversation. Also, I triangulated by employing different data collection techniques which included questionnaires, interviews, group discussion, life history, and observation. This added credibility to the study (Briggs & Coleman, 2007).

Whilst my familiarity with the area enhanced the men's willingness to participate in the study, I needed to be sensitive to their cultural boundaries and belief system. On the day of the interviews I decided to wear a dress instead of pants because, I knew that as people who are clinging on to their culture, they disapprove of the wearing of pants by women. I had to respect that and I wanted them to open up without compromising their beliefs (James & Busher, 2007).

The fact that I speak the language of the participants fluently, also added credibility to this research because I did not have to rely on a third party for translation or mediation of the responses. To strengthen the dependability of the conversations, a tape recorder was utilised and these conversations were later transcribed. Transcripts were taken back to the participants to check accuracy and if they were a true record of what transpired during the conversations and also to determine if they really reflect the participants' reality; this is called member checking (Maree, 2007).

3.10 Conclusion

This chapter has explored how data was collected at Endleleni centre by discussing the design and approach of the research focusing on the paradigm used to frame the research, the instruments for data collection, and how data were analysed using codes and themes and also covering ethical consideration and trustworthiness of the research.

Chapter 4: Data Presentation and analysis

4.1 Introduction

In the previous chapter, I discussed the design and methodology I employed in my research, and in this chapter, I will focus on the presentation of data gathered from participants at Endleleni centre. Firstly, I present the data covering men's motivation for attending classes, followed by their educational experiences at Endleleni centre, and lastly, I indicate factors affecting their participation. The data came from the men who participated in the group interview, the individual life history interview, and from individual interviews done with teachers. The themes emerging from the data are noted and discussed. The themes are informed by the topic and research questions.

Among the participants interviewed at Endleleni centre, there was a group interview with men who were attending classes at the centre. This group comprised of three men, two from Level 2 and one from Level 4. Lungelo, a younger man from Level 4, was 36 years old. Vika was in Level 2 and 64 years old and Hlela, the oldest in this group at 76 years, was also the oldest in the centre. He was doing Level 2. Hlela and Vika indicated that they started three years ago, which is 2012, and Lungelo, from Level 4 started at beginning of the year, 2015.

Furthermore, a younger man, Juno, 19 years old, gave an individual life history interview. He was selected because, as a young man in an adult centre, he was motivated and had characteristics that are significant to my research topic. He was willing to narrate his story including his experiences, in a one-on-one conversation about what motivated him.

In addition, four teachers, including the centre manager were interviewed to get their versions on the issue of male participation in their centre and to confirm the data from the men. The centre manager, a female teacher, used to teach Level 4 but was teaching the matric class in 2015, and another female teacher, Susan, was teaching Level 4. Both Noma, female teacher, and David, male teacher, were teaching Levels 2 and 3. These teachers were interviewed to get their perspectives and experiences in working with men and also to triangulate the data from the men who were interviewed.

4.2 Men's motivation for attending classes

In this section, I focus on the discussion on the factors which motivate men to attend adult classes. Identified themes are discussed below.

Desire for literacy, English communication and numeracy skills

Men at Endleleni centre were requested to offer reasons for their motivation to participate and attend adult classes. Different responses came up, including their desire to read and write generally, desire to listen, speak, read and write English and to know how to count. Counting here includes working with numbers, and doing calculations. Specifically, they mentioned their wish to be taught the skill of handling their money, for example, taking out money from the bank, reading receipts from the shops, and reading the Bible. Reading the Bible was cited by the older participants. In addition, they wanted to sign when they have to, to be able to see the price and to be able to see correct measurements when buying at the shops. Other reasons from these men included their unwavering desire to listen to the English news on TV without anyone interpreting.

Reflecting on what the men shared, some teachers concurred that learners were motivated by their desire to learn how to write, sign contracts when they get employment, read the Bible, be able to take money from the ATM, count, and be able to understand the language used in the news media without having to have others interpret this for them.

Human dignity

The older man, Hlela, feels his dignity was tainted previously, as he could only use a thumbprint when signing official documents and even when signing the register in community meetings. This made him feel embarrassed as he is a respected member of the community.

“You see, when I enter the bank now, I sign on my own without any assistance, and they just get surprised. When there is a community meeting and we are asked to write our names, I no longer put my thumbprint and press on a paper while wearing a suit and a tie. I just take a pen and sign like anybody else” (Hlela).

Still, he is concerned about his limited skill of handling his money:

“We send children to Checkers, you are not educated, you give the child R100 to buy, and you don't get change, when you ask for it, the child will tell you there's no change, I can't even read the paper (receipt), I can't see anything. The child would eat my money. That is why I said to myself, even though I am this old, let me go and learn” (Hlela).

Lost opportunity

One participant, Lungelo (36), mentioned that his schooling was interrupted because of the life situation he found himself in. He had to assist in bringing up his siblings after the death of both his parents. This robbed him of the opportunity of going to school as he had to drop out and be the head of the family.

Similarly, another participant echoed the same concern about his lost opportunity:

“I also had a similar problem because, I was the eldest boy at home. So I had to help my mother at home. We did not stay with dad, and I grew up at my granny’s place, and I couldn’t get the opportunity to go to school until I heard about this school for grown up people. I said to myself, let me come and get what I couldn’t get” (Vika).

Even the oldest man, Hlela, revealed how his situation at home made him lose the opportunity to attend school. He mentioned that he comes from a big family.

“We were twelve at home, my brothers and sisters, and my father could not afford to send all of us to school. Only our older brother could manage to attend school until he was able to write a letter” (Hlela).

All three men lamented the opportunity they lost when they were still growing up because of situations beyond their control.

To develop a sense of responsibility

The younger man, Lungelo, asserted that he viewed his participation in adult classes as an alternative to negative influences. He was motivated by the drive to escape social ills and mischief and to take care of his siblings. In my view, this shows a sense of responsibility. He pointed out that he was sometimes involved in negative and even in criminal behaviour because he had no role model.

“I was sometimes involved in some of the things I didn’t like. I could see that what I was doing was not right, but I was forced by circumstances. You see when your parents leave you at a young age, it becomes very difficult, to be left alone as kids, raising yourself, you do what other young boys do and no one tells you this is wrong. We used to be mischievous, smoke and do all sorts of wrong things. At the end those things hit back to us because we ended up being arrested” (Lungelo).

Both Lungelo and Vika revealed that they assumed responsibility of their younger siblings at a tender age. This is a role men are expected to carry out anyway, and there is a general

perception that in most cases they do not. This role shaped these participants' personal outlooks on life, and enhanced their positive choice of lifestyles.

Conversely, Lungelo shared that he assumed a parental role at a younger age and at the same time he was involved in wrongdoings. In my view, this portrays a mismatch between his role of being a role model to his siblings and his mischievous behaviour. It is worrying how he managed to handle these conflicting roles.

Although these contradictory factors jeopardised these men's chances of attending school in their youth, later on these became enabling stimuli for them to forget about their advanced ages and seize the opportunity to attend classes later in life.

Role modelling

In addition to the above data, teachers were requested to express their views on what they think the motivation is for men to attend adult classes. Like the men, teachers had similar opinions about this. Teacher David, was the only one who shared that, by going to school, these men motivate their children to also attend school, by showing them that learning is not restricted to any particular age. Therefore they acted as role models to their children and grandchildren. *"So there's no age limit in going to school"* (David).

Teacher David shared a similar view with Hlela in the group interview on 'education not restricted according to age'. Both perceived that getting education has a positive impact despite the ridicule they may get from peers, friends and family members who do not offer support.

To acquire 'modern' life skills

Teacher Noma further argued that by attending adult classes, men want to fill the gaps caused by the lost schooling opportunities because 'modern' life requires people who are abreast with what is happening in their environment. She gave the following example about men's lives.

"... some were made to herd the cattle and the counting of those cattle was done by dropping down a stone when each cow passed until all of them had passed. If there were stones left, that would mean some cattle did not come back" (Noma).

This is one of the interesting examples of how people compensated for the lack of numeracy skills due to incomplete education.

Also, teacher Noma suggested that men are aware that times have changed and they had to learn skills that would make them able to cope with modern life. She ascribed this to the fact that some men missed the opportunity to learn when their mothers married men other than their real fathers, and they were forced to go away and stay with their grandmothers who did not see any value in education. This point was strongly embraced by Vika, in the group interview, who mentioned that he had to stay with his granny and assist in bringing up his siblings.

Some, according to teacher Noma, found the curriculum challenging when they were young, and could not progress to the next grade. They were dubbed slow learners, and were getting older than their classmates, having started school when they were already older, at 8 or 10 years. They felt embarrassed to be in the same class with the younger ones and they decided to leave school.

Life experiences

In order to get more information, Juno, 19 years old and the youngest man among those interviewed, was requested to present a story of his life which had led and motivated him to attend classes at Endleleni centre. Juno had mixed experiences of education from his earlier grades where he had a good primary school experience. His woes started in high school where he suffered many interruptions, some of which were unclear. He described his life and school experience by citing some interesting milestones that he went through in his life which included growing up with his father and a stepmother, doing well in class, even being a head boy for two years at the primary school, and being a motivational speaker, motivating fellow learners on aspects of life that would make them focus on education. This experience gave him the opportunity to interact with people at different levels.

“So you get to talk to different people, you learn something new about life” (Juno).

According to Juno, he was able to change other learners’ mind-sets, especially regarding education and he was respected for that. This means, like Lungelo in the group interview, he had to live responsibly, setting an example.

Moreover, Juno mentioned his dream of pursuing his career as an archaeologist. An archaeologist studies and traces the origins of human existence (Fagan, 2004). Juno wanted to investigate and understand how humans came into being.

He mentioned that after he had fallen sick, the hospital could not help him and he eventually got better after consulting a traditional healer.

“I went to Ulundi to see a traditional healer and they told me there was something wrong with me and things that happened during my past between my mom and my dad and their families, and also told me I needed to go and apologise. I went back home to Lesotho, we bought a goat, a ceremony was performed and I apologised” (Juno).

Disappointment

Juno’s dreams were shattered when his schooling was interrupted by an unspecified illness which denied him the opportunity of pursuing his education. He found himself lying in hospital for quite some time, and that disturbed his schooling. According to Juno, his medical records could not be accessed, because his medical file got lost in hospital and thus he could not submit proof of being hospitalised to the school authorities. According to him, this led to him changing schools. As he stated, that was really discouraging, but at the same time, he was thankful of the experience he gained:

“As I changed schools, I felt there was this side of me that I had left, but there is something I’ve gained from what I’ve left behind. So, it was a good experience” (Juno).

To add to his woes, his father then passed away, and he had to assist his step-mother with funeral arrangements. This delayed him from attending school again, and he could not be accommodated at any school the following year.

Seemingly, Juno’s coming to adult classes at Endleleni was prompted by his disappointment in his previous schools which could not accommodate him due to the misfortunes that befell him. His version of events can be summarised as various situations which caused his schooling to be interrupted and he struggled to find a school that would accept him. The details were not very clear and it was not possible to follow up and find further information that would help to explain these situations.

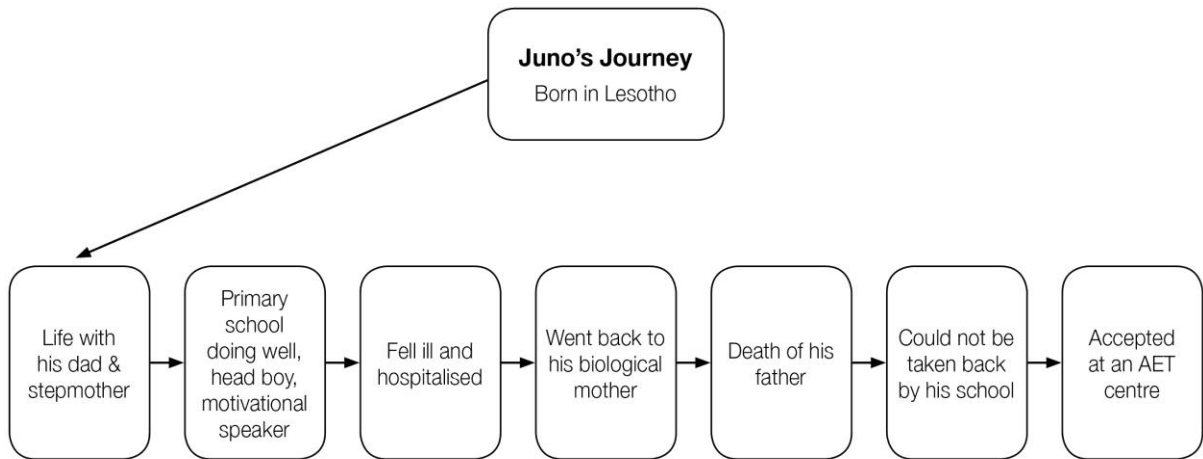


Figure 5: Events in Juno's life that affected his education

Future prospects and access to tertiary institutions

Men were asked to think about their future in four to five years' time, and to try to picture themselves.

"We will be teachers and motivating those at home to come and also benefit" (Hlela).

"I am very fond of planting, I am going to be a farmer because I like planting" (Lungelo).

In my opinion, these men seemed elated about learning and very optimistic about their future. They revealed high hopes for their lives and expressed their wish to access further education and shape their careers. They displayed a positive outlook on life. They hoped to be teachers, farmers, having gained a lot from the centre.

Teachers' views were requested whether there was noticeable change in their learners after attending classes at the centre. From the data, it emerged that teachers were generally appreciative of some of the learners who were making good use of the opportunity offered to them. They revealed that some learners from their centre proceed to study at tertiary level and pursue their studies in various fields including teaching, nursing, and home-based-care, amongst others.

"We do have learners that are more focused because they see that they have lost time, when they come back to do AET, they become so serious, they are so focused to improve their lives. They want to see themselves somewhere" (Teacher Susan).

Changing roles and expectations

Changing circumstances can affect a person's life and hinder them from pursuing their goals. The sickness that attacked Juno affected his plans adversely. His dream of studying and working as an archaeologist was crushed when he fell sick. Fortunately, he highlighted that he has a strong support system, particularly his mother, who assisted him to recover and think about other options.

He indicated that he now wants *“to be something simple”* (Juno).

Juno enjoys writing and refers to himself as a lyricist:

“I’m a person who enjoys writing, I’m a poet, and I’m a lyricist and I write for different people and I write speeches, every time there has to be a speech during English lessons I enjoy those times because I’m doing something that I love. So I’m a person who likes writing whether a script, whether a poem, whether a song for someone, I just like writing. Yes” (Juno).

“The aim was for me to write speeches for the president” (Juno).

Juno revealed his high aim of writing for the president, a very high position which needs one to be a visionary. This aim seems highly unrealistic, however, in my view, with determination, a person can achieve more than one could expect is possible.

Though Juno declared that he wanted to be something simple, he showed that he was still holding a burning desire to pursue his wish of being a scriptwriter and to be among the most respected names in the creative art industry.

“The aim was for me to write one of the biggest scripts in South Africa” (Juno).

“I am a person who likes to be appreciated for what he does, so I make sure that everything I do, I do my utmost to make sure it shows that this person was really determined, this person really gave it his all” (Juno).

For me, it is so amazing to hear someone coming from an adult learning centre aiming so high. Although Juno had changed his goal and considered that he wanted to be something ‘simple’, it is really a big dream. When talking to him during our interaction, he seemed determined.

Acknowledging men's personal situations and dispositions

Equally, the teachers were asked how they motivated men to stay at the centre. To this, the centre manager revealed that from their vegetable garden, they sometimes gave their adult learners vegetables to take home so that they would not worry about what to eat. She also allowed them to sell snacks at school to get money for transport or for something to eat.

“We have a garden, we get some vegetables from the garden and give them. You know, an AET learner is not like a school learner. She will be learning and thinking about bread for the family. The activities that I allow them to do are for instance a learner comes to sell snacks and some oranges that they have planted at their homes” (Centre manager).

Both Juno, the youngest man, and teacher David confirmed this point that men worry about food for their family which ends up affecting their school work and attendance.

Themes on motivation identified in this section include: desire to read and write and to listen, speak, read and write English, to do simple calculations, human dignity, lost opportunity and a sense of responsibility, future prospects and access to tertiary institutions, unpleasant life experience, disappointment, role change and future prospects/goals, role modelling, desire to use technology, to fit in modern life skills, and acknowledging men's personal situations and dispositions.

In the above section, I have covered factors motivating men to attend adult classes. This was done looking at the themes that came up from the data. I now turn to discussing how men feel about the experience they come across at the adult centres, with reference to Endleleni AET centre.

4.3 Educational experiences of men at Endleleni

In this section, I discuss the themes which related to the experiences of men at Endleleni AET centre. The following are what were identified:

Appreciation of practical skills gained

While Vika pointed out that although they were happy at the centre, they had not reached a point where they would say they have achieved what they would like to gain because there were skills that they would still like to learn.

Likewise, Lungelo praised the teachers for teaching them practical skills. They practise some skills that would enable them to take care of themselves. These include gardening, sewing, and woodwork, amongst others. Furthermore, they indicated their involvement in

extension activities which are more social and leisure and encourage a healthy lifestyle, such as sport, including soccer, where they compete with other centres.

“The good thing is, I can put it this way, they also teach us to be hands-on, like myself, I like sport, we also do sport, I play soccer. They also teach us gardening and some of the skills that will enable us to take care of ourselves, like gardening. They also teach us to build things using wood, we also do sewing” (Lungelo).

Similarly, teacher Noma revealed that although men wanted to know the basic skills of reading, writing and doing basic calculations, when they were asked about what they would like to learn at the centre, they were quick to point out that they would prefer to know and understand something they could relate to. Expressing this in her own words, she stated that,

“Men prefer hands-on, practical skills, writing compositions frustrates them, they become irritable” (Teacher Noma).

From this connection, it was obvious that these men were enjoying the more practical skills than the formal subjects.

Challenging curriculum

Although these men acknowledged and appreciated the education they were receiving at the centre, they thought the curriculum was challenging. They all felt challenged by subjects like Mathematics and English. Seemingly, these subjects are difficult for them.

“We get more knowledge here. The only thing is Mathematics, sometimes you tell yourself that you’ve got it, then all of a sudden, it’s all gone” (Hlela).

Like other men, Lungelo, the younger man in the group interview, raised his concern about English. Though he claimed he could speak it a little bit, it was still a challenge. As he stated, his teachers encouraged him to read newspapers so that his English could improve. Regarding this concern about the challenging curriculum, men were asked if they would prefer to learn something else. One man, Vika, thought for him, learning IsiZulu seemed much better.

“I would prefer to learn just IsiZulu” (Vika).

Interestingly, on the same point of learning just IsiZulu, men could not agree with one another. Hlela was adamant and argued that he came to the centre to learn English because of his desire to communicate in English and understand what people of other races say in English, and would not need anyone to interpret for him.

“Learning IsiZulu is much better, however it also has its own challenges, say you are in Durban, there comes a white man and you have to call an Indian because you can’t speak for yourself, now you call for someone to interpret for you. No, I want to talk, I want to say: “Good morning, how are you? Ngizwe ukuthi unjani uyaphila yini.”(I want to know how he’s doing). Nothing should be left out, I want to hear everything” (Hlela).

Though Vika agreed to this, he still had concerns about English.

“Yes it is important, but it is difficult” (Vika).

Seemingly, though Vika persistently showed his eagerness to learn, he prefers to do manageable tasks that are within his experience, rather than starting a new challenging task.

Learning and understanding English appeared to be one of the goals of participating, for the purpose of improving their skills in order to have a better chance of employment, however most of these men found English difficult. Nevertheless, they were still attending classes at the centre because they felt their needs have not been fully met. This showed their readiness to learn. Although they maintained that there were improvements in their lives, they wanted to acquire more education.

“I can put it this way, we haven’t reached a stage we want to get to, though we have got something but we still want to get more” (Vika).

It emanated from the discussion that learners generally are not given the opportunity to choose what they would like to learn at the centre as the curriculum is prescribed by the Department of Basic Education, however there is an element of flexibility where learners are allowed to choose the subjects they would like to do. Teacher Susan explained this by painting this picture:

“The only way that we involve them is allowing them to choose the subjects that they want to do, that is the only way, because there are so many subjects that are there for AET

learners, so they choose according to the field they want to pursue after finishing at the centre” (Teacher Susan).

Teachers were also requested to give their opinions on adult learners’ perceptions about the writing of tests and examinations. The general feeling among teachers was that most of the learners, generally, showed anxiety when they were supposed to write tests and examinations despite the teachers’ attempts to prepare and calm them down.

“They are afraid, but we try to calm them down by telling them that it’s nothing ... others do have anxiety attacks during exams, others just blackout” (Teacher Susan).

Teacher Noma revealed that sometimes learners would be deliberately absent from class during tests and examinations to try to avoid the test. It also transpired from the discussion that when writing a test, most of the learners usually took time to write just one question and as a result, the test could be spread over two days to accommodate all learners.

“One or two will say I don’t go because we are writing a test, and will come the following day and find them still writing and we then give him the question paper to write” (Teacher Noma).

Among men who were interviewed, Juno, the youngest, welcomed the writing of tests and examinations. He indicated that he viewed them as a yardstick that determines what a person has learnt throughout the year and this enables a person to be aware of their capabilities.

The implication of this absenteeism for possible cheating was not discussed. Perhaps this is seen as something these learners do not do, or that it does not matter as long as they are able to write for themselves.

Teacher support

On the question about how they think the issue of the challenging curriculum could be resolved, men were quick to point out that they were fortunate because their teachers assisted them by explaining the activities.

“There are two teachers who explain, it becomes better” (Vika).

It emerged from the data that teachers were encouraging adult learners to ask questions if they did not understand. This was good to hear coming from the men themselves. It was apparent that teachers were offering support and men were aware of this and were greatly

appreciative. This made them realise that their participation was worthwhile and their performance was improving.

“The dark cloud really is gone, you can see if people try to rob you” (Vika).

To echo the men’s claim on the challenging curriculum, David, an English and Mathematics teacher at the centre, was aware that adult learners generally found English difficult and he tried to explain difficult concepts.

“Some of them find English a little bit harder, but I’m trying to put it to a standard they will understand” (Teacher David).

This was in line with what the men said about teacher support.

From the discussion with teacher David and the centre manager, it was apparent that the language of learning and teaching at Endleleni centre is English, but learners’ difficulty grasping the concepts taught, result in teachers codeswitching from English to IsiZulu in an attempt to assist adult learners understand.

“For Maths I teach them, I used to combine when I teach them in English, and teach them in Zulu whereby when they don’t understand what I mean in English, then I try to explain and say “kunje, kunje, kunje” (it’s like this and this and that), and then they say ok teacher “besingezwa” (we didn’t understand)” (David).

On the contrary, Juno, (the youngest man), showed his satisfaction with the all the subjects he was doing at the centre including English. He expressed his happiness and contentment with the centre and the teachers. He mentioned that teachers were patient with learners and love what they were doing.

“I respect and love the teachers who teach us, they are very patient with us” (Juno).

He also stressed that teachers were taking time to explain concepts in class, and were giving them (learners) the opportunity to discuss what they were going to write in a test. He found that very interesting, and this enabled him to enjoy his subjects.

Unlike the older men in the group interview who found most aspects of the curriculum challenging, maybe because they had not been exposed to schooling before, Juno, as a younger man showed that he went through schooling and was enjoying being in class.

Men's attitude towards their classwork

Juno voiced his concern about the other men's low level of commitment to their work. He argued that unlike women, men do not display a high level of commitment in terms of their school work.

"I think men just come to school and do whatever they are meant to do and then they go back home and they focus on other things, but women make sure that when they get home, they have two hours to study before cooking or during their cooking, they're studying" (Juno).

Juno maintained that men do not bother doing their homework. While women in his class were giving themselves time to study and do homework, men were perceived to be doing other things. He expressed this by remarking as follows:

"We don't do that as males" (Juno).

In his opinion, he thinks that men work differently from women, and he appreciated their teachers' patience with them.

Concurring with Juno, teacher David voiced his concern about the men's lack of focus because of responsibilities at home. He stated that men worry about being providers and the wellbeing of their families because as heads of households, they are expected to provide for their families. Due to unemployment, they fail to do this activity and thus become devastated.

"Older people have got to think here at school, think about their children at home, and think about the food they will eat. There are so many things that affect them from getting to learn quickly" (Teacher David).

As teacher David put it, both men and women get distracted from learning if things are not going right at home. To make things easier for all of the learners, both men and women, David claims that he becomes friendly to them and this makes them calm.

"I become kind to them" (Teacher David).

Embracing the same idea, teacher Noma indicated that they, as teachers, accommodate men's challenges and they make them feel special in order for them not to feel they are in an unfriendly environment.

“It’s the love we give them, we make them feel important and special and give them a reason to come back tomorrow” (Teacher Noma).

It emerged from the data that men want to be seen as breadwinners, taking care of their families. Although they are seen as if they do not do their homework, some do. This was confirmed by the two older men in the group discussion who showed commitment to their schoolwork. They revealed that they ask their children to assist them with homework although they (the children) sometimes show reluctance.

Family support

When men were asked about the educational support they were getting from their families, they portrayed conflicting stances. Both older men revealed their disappointment about their children who were not willing to assist them with school work. It was very disappointing to learn that they were not getting support from family members, yet they were trying hard to be role models to their children and grandchildren.

“Our kids are not so keen to help, sometimes when you ask, they tell you, sometimes they say they don’t know” (Vika).

Hlela relied on his son who has passed Matric who occasionally assisted him.

“I have a son who has passed Form 5,(sinc) sometimes he does assist me, but you can see that he is too proud (uyazigabisa), he knows that he’s got something and I have to beg him for help” (Hlela).

Conversely, the two younger men voiced their satisfaction with the level of support they were enjoying from their families. The younger man Lungelo appreciated the support he was getting from his family members. Although he did not stay with his siblings, he found his aunt and cousins very supportive. They assisted him with homework and they explained concepts which seemed difficult to understand.

Like Lungelo, the strong family ties and the strong bond with his mother make Juno’s participation in his school activities an enjoyable experience. During our conversation, he claimed that his mother was very supportive of whatever he does, as long as it is going to benefit him, whether it is a hobby or anything he feels passionate about. He called her a shield and a spear. From what he said, there is a strong connection between them.

“My mother has always been a shield of everything that I do, she has always been the spear that breaks through every wall that I thought could never be broken down” (Juno).

He voiced his respect for his mother for encouraging him to engage in things that would create opportunities for him to improve his life. From this connection, one can deduce that strong family support can build up confidence which can enhance participation.

On the same point, teacher David was of the idea that, some men do get support from their family members who encourage them (fathers and elder brothers) to keep on attending based on the change they see in their lives. Teacher David explained this by giving the following scenario,

“I think the support ma'am they get is, I think their families tell them that father, now you can read the letter, last year you didn't read the letter, since you were not at school, now we encourage you to go there because there's something we see since you started going to school” (Teacher David).

On the contrary, teacher Susan echoed what the men in the group interview said about not getting support at home. Teacher Susan had this to say,

“Some don't get support because we once had a learner here at the centre. At home, they were mocking him telling him that he won't go anywhere with this AET thing. Others just look at AET as something that doesn't work, that doesn't help at all” (Teacher Susan).

Teacher David argued that men who get support from their families have a greater likelihood to continue participating at the centre and they are able to see positive results like, they can count, they can sign on their own, they can write their names and they are able to read the time from their watches.

Nevertheless, despite what teacher David said about family support, from what has been discussed above, other teachers, like teacher Susan and the men themselves, disputed this.

Discipline

The young man Juno cited discipline as one of the challenges faced by teachers at the centre. He had this to say,

“It's hard for these teachers to teach people who are the same age as they are and to discipline a person who is the same age as you are, is a big responsibility indeed” (Juno).

Juno seemed worried about the behaviour of some of the men at the centre. Though he is a bit younger, he had noticed that some adult men at the centre were challenging teachers, especially female teachers, when they were trying to enforce discipline. This portrays the stereotypical behaviour of men who do not want to be dictated to by women.

Limited time for classes

Juno also picked up the limited time they have for attending classes but commended the teachers for utilising the time wisely so that they come out of the class satisfied.

“The fact that we are beaten by time, from 14.30 to 16.30, for us to be doing 6 subjects in such little given time. I think it’s a big achievement” (Juno).

In his own words, he realised that these teachers were modelling and teaching them life skills, for example, time management. Juno felt that

“this teaches you a lot about things that happen in life” (Juno).

He is taking this positively as he kept on emphasising that

“... having to do a lot in a limited time teaches you to work on your own timetable, give yourself your own time frame” (Juno).

Impact of participation on men’s lives

On the question whether they see any change in their lives since they have started attending at the centre, all men voiced their happiness and indicated that they are able to see a change in their lives. They shared a common view that they are able to do things they could not do before, like being able to see and read what is written in the Bible, being able to see and know if people try to rob them, reading time on the watch, signing documents, have gathered some English vocabulary and consequently being able to hear and speak English a bit, and also doing practical activities like building a house using the information they have gained in subjects like Mathematics.

“I am a builder, here I have gained knowledge, even the tape, and I measure first so that the width agrees with the roof so that the roof doesn’t fall inside because maybe the rooms are bigger than the roof” (Hlela).

Themes identified in this section include: Appreciation of practical skills, challenging curriculum, teacher support, low level of commitment, family support, discipline, limited time for classes, and the impact of participation on men's lives.

4.4 Factors which affect men's participation

Having explored and discussed the experiences of men at Endleleni AET centre, I now move on to discussing factors which affect their ongoing participation. The common reason that came up for the gender imbalance in classes at this centre, was alcohol use by men.

The impact of alcohol use

This issue came up as a factor which affects the participation of men negatively as they arrive at the centre late for class, or choose not to come to classes often, and eventually drop out. It can also be associated with the socio-economic conditions men in this community live under. From the data, it transpired that most men in this section of the township do not have work, and, as a way of socialising and to pass the time, they go to the taverns and shebeens.

"Men do come [to class] but alcohol is a problem. They indulge in beer drinking and the following day they are absent" (Hlela).

Supporting the same idea about the reason for absence of men in classes, Lungelo pointed out that,

"Our brothers are troubled by liquor and these things which they smoke. You find that the following day they have forgotten about school" (Lungelo).

Seemingly, the teachers are aware of the smaller number of men in the classes and like the men in the group discussion, attribute this to alcohol abuse.

"We do see them around the location drinking, you see, so they only come to the centre when they see their friends coming, not that they want to continue with their education. Once they find out that it's a little bit tougher, they drop out" (Teacher Susan).

Concurring with the men and teacher Susan, the centre manager also mentioned the point of alcohol abuse.

"Some come even when they are drunk" (Centre manager).

Although the men in the group discussion viewed drinking as a problem that impacts on participation, the centre manager defended those who have a drinking problem and argued that men are accommodated and are not chased away if they show interest in learning. She, as a centre manager, sits with them in trying to find ways of resolving the problem. The centre manager's positive attitude shows that the centre has a positive ethos even though men may have problems that affect their participation. It is however notable that the participants interviewed, the regular and dedicated attendees, who did not seem to be among those who suffer from these problems with attendance.

More factors that negatively affect participation among men are discussed below.

Health challenges and special needs

Additionally, the centre manager voiced her concern about a few factors that impact negatively on participation at the centre. She mentioned that,

“ ... some learners, especially among Level 2 are challenged in such a way that they have special needs and at times you get a learner who can't see” (Centre manager).

This was confirmed by the older man in the group interview who commented about himself being visually challenged.

“The only problem is my eyesight, since I am old sometimes I see two things instead of one” (Hlela).

During the conversation, I noticed that the old man Hlela, was wearing glasses, however we did not discuss issues like going for eye tests.

Gender disparity

The older men mentioned that gender disparity in class was an issue affecting men's participation. To understand how this gender imbalance affected their participation, men were asked about their feeling of being in the same class with women who are in the majority. They expressed mixed feelings about this. The older man, Vika, was quick to point out that women laugh at them when they make mistakes.

“They laugh at us, but we don't care we are used to that ... Say you made a mistake, and that is why some people drop out” (Vika).

Vika ascribed the point of dropping out to the fact that some men fail to tolerate being laughed at by women.

The oldest man, Hlela, agreed with Vika but seem not to care and pointed out that although these women laugh at them, they (men) are now used to that and they also ask them for assistance if there is something they fail to understand. This act of women laughing at men could contribute to the low number of men who remain in these classes as Vika and Hlela have stated.

Even the centre manager attested to what Vika and Hlela said about being laughed at by women.

“At times there are complaints that the young ones know too much and they laugh at them” (Centre manager).

Due to the fact that these men are old and seem to hold their culture dearly, the behaviour by women can be frustrating and make them fed up to the point of dropping out. Seemingly, the older men demand respect for the elders, especially men. They expect women to adhere to their gender roles.

Conversely, the younger man, Lungelo agreed with Hlela on the point of women being helpful and seemed to have no problem with them. In his own words, he finds women to be helpful and resourceful. Although there are three men in his class, he is the only man in his group when they discuss activities in class.

“As a young man I don’t have a problem with women, we talk and assist each other especially when we are doing Maths. We are in groups ... women understand things fast, if you get closer to them, they explain to you because they understand fast. If there’s something I don’t understand, I just approach them and ask for assistance because their minds work faster” (Lungelo).

It emerged from the data that men perceive women to be the source of knowledge and are not selfish when it comes to information sharing. Maybe women do this out of respect of patriarchy or maybe it stems from the fact that, women are seen to be willing to help and to share, according to stereotypical gender roles. It is interesting that Lungelo says ‘their minds work faster’, which belies the stereotype of men’s superiority as thinkers.

Similarly, responding to the question about the number of men and women in his class, Juno indicated that there are more women than men in his class. He pointed out that at one stage, he was the only man in class. Being in a class where women outnumber men, the

ratio being 30:3, put a lot of pressure on the men. This made him feel uncomfortable as he was expected to put more effort in his work to prove that men can do it.

“At the beginning of the year, I was the only male in class ... it had put a lot of pressure on my shoulder ... I was expected to perform better” (Juno).

He felt a bit of relief when two other men joined later on.

“As those two guys came in, I felt okay, a bit of weight was lifted off my shoulder” (Juno).

Juno again remarked that the coming in of the other men brought another dimension of competition to them as males.

“There was a lot of competition as anyone wants to prove that they are good ... one wants to come out tops better than others” (Juno).

This, as Juno acknowledged and embracing Lungelo’s assertion, is exacerbated by the fact that women are perceived to be doing their best at tasks.

“... women are good, they give themselves time to study” (Juno).

Compared with women, Juno feels men experience a lot of pressure:

“Most of us, a lot of us have a lot of things to do, so, for me I don’t have much responsibility as I still have a mom who works, so I don’t stress much about what I am I going to eat, and what are my kids going to eat” (Juno).

Juno thinks women have fewer responsibilities than men. He seems ignorant about many women’s responsibilities. For example, like his mother, single mothers play both the father’s and mother’s role. They commonly have the reputation that they work hard to ensure that their kids have food every day and they are financially and emotionally supported.

In addition, women get praised for performing well in class. The fact that they get better results when it comes to class activities, makes men want to compete to show that they are also able and cannot be beaten by women. The younger men, Juno and Lungelo, have realised this and even the oldest man, Hlela, confirmed it. This embraces the idea that men are sometimes intimidated by women when it comes to academic excellence, but also motivated to prove themselves better.

Teachers at the centre acknowledged the issue of gender imbalance. The centre manager ascribed this imbalance to the fact that usually, men work and women stay at home.

“Some men are at work and women stay at home, so they come to learn” (Centre manager).

From this claim by the centre manager, one may deduce that maybe most of the younger women in the higher levels, like in matric, do not work, but stay at home to do chores. For that reason they get the opportunity to attend adult classes. These women were finishing their schooling in this way, and perhaps did not yet share as many adult responsibilities at home.

Teacher Noma who teaches Levels 2 and 3, was the only one who pointed out that in her class there were more men than women. After further probing, it appeared that teacher Noma was referring to the men who joined the centre after another intake which takes place in July. When she was asked about who dominated between men and women, in terms of speaking and doing class activities, she started by stating that men dominated but later stipulated that they performed on an equal level.

“To my surprise, men are dominating, but I can say that it’s 50-50 because the women also dominate. I can say it’s a competition that ‘women won’t beat us in answering questions’ and participation is on an equal level” (Noma).

My view on this is that maybe teacher Noma was just telling me what she thought I expected to hear from her and this could also be attributed to the fact that she is a bit inexperienced as she had only joined the centre at the beginning of the year.

Responding to the question on how teachers prepared activities so that they are not gender biased, teacher Noma stressed that they try to design activities that will accommodate both men and women. She elucidated this by giving the following example:

“That was evident when we were talking about abuse, we said men also get abused as much as women do, we don’t have to always say women are ... all the time. So we put it that way so that men will also be covered and feel that they are accommodated so that they don’t think that they are the only ones who are abusive” (teacher Noma).

Teacher Noma's explanation is fair, however she referred to a major issue like abuse, whereas the question was about the preparation of class activities that accommodate both genders.

Like other teachers, the centre manager acknowledged the gender imbalance in the classes, yet, she appeared to be ignorant of the men's uneasiness of being in the same class with women, or maybe, she had never witnessed and explored it. She made the following remark,

"They are comfortable. They don't have a problem" (Centre manager).

Dropping out

The issue of men who drop out also came up and was confirmed by Vika:

"The problem here is that learners drop out" (Vika).

Vika attributed the high levels of dropping out to the men getting temporary employment and not coming back after the contract has expired. Men find this disruptive to their studies but they have no option because they need to earn money to support their families.

The centre manager confirmed the point of men dropping out because of employment opportunities.

"Some get jobs and leave" (Centre manager).

Concurring with the men on this issue, teacher David indicated that men do enrol at the centre but they do not stay in class for the entire duration of the course because some get employed. This makes them drop out. While some do come back to complete the year, others do not.

Seemingly, the issue of men getting temporary jobs and never coming back to class appeared to be attributed to men only. Yet, in my opinion, the problem of adult learners dropping out probably affects women too. Women may drop out when they have to go for maternity leave. This should take a lot of their time because they may have to wait until the child is old enough or leave him or her with relatives or friends when they go back to class. Women who work on farms in temporary jobs are known to get affected during planting or harvesting seasons, by not attending classes. This was not raised because this study focused on men and the question was specifically directed to the behaviour of men.

Confirming the issue of men dropping out, teacher Noma and the men in the group interview ascribed this to employment and ill-health.

“Some drop out because they get employment, others because of ill-health as they are old” (Teacher Noma).

Teacher Susan viewed dropping out from another angle, and attributed it to the men’s anxiety about assessment. Like the men themselves (in the group interview) and other teachers, Susan maintained that at the beginning of the year men enrol, but as the year progresses and assessments are administered, they start to disappear.

“At the beginning of the year, we have big numbers, the problem comes when there is this lot of work from formal SBAs [School-based Assessments from the department]” (Teacher Susan).

From the data above, it emerged that formal assessments can have a detrimental effect on the participation of older learners, especially in adult centres. As an education official, I have noticed this when monitoring the final examination in adult centres. There is usually a higher number of adult learners who enrol to sit for this examination, yet, during the actual writing, there are usually low numbers of candidates, or no candidates at all in other centres. I believe that men in particular are afraid of failure because they may feel it will damage their dignity as men. The data I have presented under the different sections above seems to support this possibility. It could also be the case that exams are not that important to the more mature male learners who attend classes for other reasons, like gaining skills they can use in daily life.

Attitudes of peers and family members

The drop out problem is also attributed to other men in the community laughing at those who attend classes at the centre. They do not see any value in learning when a person is old. According to my research participants, these other men think:

“Learning when you are this old, is just a futile exercise” (Vika).

“Yes, they say that all the time. To me they say, ‘Khehla, seziya eweni lapha kuwe, wenzani?’ [old man, you are about to die, what are you doing?]” (Hlela).

Both Vika and Hlela expressed their concern and seemed uncomfortable when their friends ridicule and discourage them about their age. They both referred to it and felt their friends demotivate them instead of giving them encouragement.

Concurring with the men about the ridicule by friends, teacher Noma had this to say,

“Here inside, we try by all means to contain them and encourage them so that they don’t even think of dropping out. The influence may come maybe from outside when they chat to friends, like saying: “you are wasting your time, what is this education for, how is it going to help you at this age? Come, we are enjoying drinks and we hustle and you, it’s just pen and paper, what for?” They will then think it means this thing is not important, they then stop coming to class” (Teacher Noma).

Teacher David also ascribed this to the influence of friends who ridicule men when they see them going to the centre.

“Why do you go to the adult school because adult school is for adult people, you were supposed to learn long time ago, now there is no reason for you to go to school” (Teacher David).

To add to the same debate, teacher Susan revealed that one learner was ridiculed at home for attending adult classes. She expressed that incident as follows,

“We once had a learner here at the centre, at home they were mocking him telling him that he won’t go anywhere with this AET thing. Others just look at AET as something that doesn’t work, that doesn’t help at all” (Teacher Susan).

Still, the centre manager ascribed the ridicule to the image of adult learning and she feels it impacts negatively on participation. She gave an example such as,

“Sometimes it is the stigma attached to AET. If one says he is attending ABET, sometimes they think that you didn’t attend school. ‘Oh! You also didn’t learn that is why you go to AET!’ People are lacking knowledge about what goes on in ABET. In fact, there is need for them to know what AET is about” (Centre manager).

These arguments on ridicule and influence of friends were rejected by the young man, Juno, who raised a concern about people who get influenced by friends. Juno is the young man who fell sick and could not continue with schooling. He stressed this by giving the following example,

“As a teenager, I’ve always been exposed to that kind of environment, where there is a lot of peer pressure and all those sorts of things. I, myself do not believe in such, because I believe as an individual, you make your own decision and it is up to you whether you want or don’t want to do this”(Juno).

Though Juno referred to peer pressure as one of the factors negatively affecting men’s participation, he claimed that he does not succumb to peer pressure as he believes in the uniqueness of each individual in decision making.

“A lot of people blame peer pressure, a lot of people smoke, why do you smoke? I saw my friend smoking and I thought it was cool, so I thought I should do it” (Juno).

He contended that peer pressure is not an excuse as many people blame it for their actions.

Coming late to class

Another point that came up during the group interview, was that some learners, especially men, come to class late. One man came fifteen minutes before the centre closed. One participant, Hlela showed his irritation about this:

“Look at that one, at this time! He is late” (Hlela).

By this utterance, Hlela revealed his annoyance about his fellow student’s lack of commitment to attending classes. Initially, I thought maybe the time table did not fit in well with men’s day-to-day activities. On further probing about the reasons for their late coming, it transpired that these men spend most of the time drinking beer and by the time they remember the classes, it is already late. This is also what Lungelo felt strongly about, and had this to say:

“You find that the following day they have forgotten about school. When you meet them and ask them about school, they tell you don’t worry I will come. I can just say such a person does not know what he wants. When you know what you want, you continue coming and get what you want” (Lungelo).

This behaviour can be attributed to socio-economic problems, which include lack of employment in the area, as the men have revealed. Men find themselves idling the whole day and then resort to spending time indulging in alcohol. On the other hand, they do enjoy attending classes because in spite of them being drunk, some remember to come.

Strengthening this point, the centre manager again came to the men's defence and pointed out that she allows them to come to class even if they are under the influence of liquor.

"... others are challenged in such a way that they have special needs. I accommodate them and use some of the educators who have specialized in special education to assist. I call upon them and at times you get a learner who can't see and even comes when they are drunk. I can't chase such a person away. They have to learn so I accommodate them. Then we sit down to find out what makes this person come late to the centre. May be the person is having problems at home then I assist using my managerial skills" (Centre manager).

Perceived value of education

Juno, the younger man (in the life history interview), also shared the same sentiment about those who see no value in attending classes.

"A male who's grown, say about 26 or something, feels 'I'm already old enough, what am I going to do with school, what's the use of me going to school and wasting my time reading books'" (Juno).

When comparing men's and women's outlook on education, Juno's perception is that some men think they will not benefit by participating in education. My observation is that jobs are scarce, and, even the graduates do not find jobs. This affects the men's motivation and participation leading to them dropping out. Unlike women who focus on obtaining a certificate, Juno's view is that men are stubborn and see no value in education. According to him they see going to school as a waste of time.

"We as males, are stubborn, we, a lot of us, don't see a future in education at this point. One just thinks I'll go to school and I'll be getting a certificate and then what?" (Juno).

Recruitment Strategies

There was dissatisfaction among men about the way recruitment of adult learners had been done. One man suggested that the centre should write letters to their churches inviting people to attend classes at Endleleni centre.

"We belong to churches, and they don't write letters to invite old people to come to the classes. If they can write letters inviting old people even send letters to meetings, like when you are courting a girl" (Hlela).

Yet, the centre manager mentioned that the centre uses the church to recruit learners. Teacher Susan supported the centre manager on the point of recruitment as she reiterated that they use churches to spread the word as a marketing strategy for their centre. They even use the community radio and other structures like the war rooms. These are halls or rooms where the councillors and other political figures meet with the community members to discuss and exchange ideas on matters affecting the community.

“We use the churches, we go to churches and war rooms, we print flyers and even go to the local radio to spread the word for us” (Teacher Susan).

I think the centre works with one specific church that provides a feeding scheme, because many people converge there for meals.

Teacher David claimed that they, as teachers, move from door to door making adults aware of the centre,

“We also go from door to door whereby I’ve got to go maybe go from section 1 to section 4 and the houses that are around here at school, just go door to door and explain to them about the school” (Teacher David).

This point was also emphasised by teacher Noma who added that they also visit the shebeens in their quest to market their centre. She had this to say about their marketing strategy,

“We go out to them. We tell them the importance of education and also tell them about the opportunity the government affords them to get free education. So we go to them and chat with them about this. We visit them at home and even at the shebeens” (Teacher Noma).

This seems to be a bold move by teacher Noma. Being a woman, it is difficult to chat to a group of men at shebeens, especially older men, as this also infringes on their culture. Also, they may have a perception that coming to class after drinking is acceptable.

Shortage of resources

Teacher David also raised the shortage of resources as a factor that can have a negative impact on both men and women’s participation. Books and other resources are not provided at the centre, which makes it difficult for adult learners to do their homework and other school activities. This makes things hard, even for the teacher. This point was also

stressed by teacher Noma, who mentioned that they sometimes use their own money to make copies for their learners.

The lack of resources is viewed seriously at the centre.

“So far, we don’t have resources. What’s happening, we try to borrow the textbook from the school, as they are Level 2, I’ve got to find books that are equivalent to what they are doing, and that’s how we try to help them” (Teacher David).

Concurring with teacher David, the unavailability of books keeps on coming up as the centre manager also indicated that it affects their teaching and learning negatively. She pointed out that sometimes it is difficult to give learners homework because they do not have books where they can get activities from. They do not even have storage to keep important documents.

“The challenge is, even if we have the resources, I don’t have a place to keep, only a cupboard that I was given 6 years back. So I keep my AET documents in that cupboard” (Centre manager).

It should be remembered that this centre does not have its own premises but is accommodated at a school. Having furniture for the centre can be a challenge. Although the school has provided the centre with classrooms and desks, the desks are not user-friendly for adult learners.

The impact of cultural norms

The centre manager revealed that because there are older men at the centre, teachers follow a dress code, especially female teachers. The centre manager cited just one example,

“The oldest male learners can refuse to come to class because the female teacher is wearing pants. Sometimes they won’t come to the centre” (Centre manager).

This then suggests that older men do not compromise in terms of cultural observance. Therefore, teachers, especially women, need to be familiar with the culture. They need to respect it by discussing some related aspects, being mindful of the attitudes of older men. Nonetheless, it would be ideal for men to understand that culture is not static, but that it changes with time.

Conflicts at the centre

The centre manager revealed that younger men get involved into conflicts leading to fights.

“That fighting. You find that they have got fights that they started at their homes then they finish it here at the centre. Relationships you know! Others as they fall in love at the centre, when they are fighting, maybe they know that this is a boyfriend or girlfriend to this one” (Centre manager).

According to the centre manager relationship problems are the cause of conflicts and fights at the centre. This affects classwork negatively and contributes to men dropping out of the centre because of the humiliation which may be caused by the defeat.

Themes identified in this section include: Alcoholism, health challenges and special needs, gender disparity, dropout rate, attitudes of peers and family members, coming late to class, perceived value of education, recruitment strategies, shortage of resources, impact of culture and conflicts at the centre.

In this section, I have discussed factors which have negatively affected men’s participation in adult classes at Endleleni AET centre and highlighted themes that were identified.

4.5 Conclusion

This chapter concentrated on the presentation and analysis of data collected from participants at Endleleni centre exploring men’s motivation for attending classes, their educational experiences and factors affecting their participation. Themes were identified and discussed. It emerged from the data that, considering the rate at how technology is developing, men look at their situations and get motivated to attend adult classes. However, when they get to the adult centres, they experience different circumstances beyond their control which impact negatively on their participation leading to them deciding not to pursue their learning.

It is however noted that, some of the issues affecting men, such as lack of resources, temporary employment, starting time for classes, the idea that old people are wasting their time going to classes, are not specific to men only, but are generic to all adult learners.

In the following chapter, I discuss the data presented and analysed in this chapter.

Chapter 5: Interpretation and Discussion of Findings

5.1 Introduction

The preceding chapter presented the data collected from participants at Endleleni centre, which provided the basis for interpretive analysis. Drawing from the previous chapter, I will now discuss the findings emanating from the data generated from these participants to examine the reasons men registered for adult education classes at Endleleni AET centre. Subsequently, I explore their experiences in class, and the factors that negatively affect their attendance leaving only a few of them in adult classes. The purpose is to gain a better understanding in order to address the research questions.

I now discuss the factors affecting men's participation at Endleleni centre in the light of Rogers' (2004) concept of types of motivation and Owens' (2000) barriers to participation. Although Owens (2000) refers to barriers to participation, I argue that the barriers he has identified can also be understood in the reverse, as factors that could also enable participation if the conditions in a particular situation are conducive. I also believe that sometimes individuals may realise that there are barriers that prevent them from doing what they would like to, and they may be able to take action and do something in order to overcome that, if they are strongly motivated. There is something about the men and the situation at Endleleni which has made it possible for them to participate in adult classes against the odds.

As previously outlined, when these men registered to participate in adult learning, they are motivated by challenges in different situations they find themselves in, which include their inability to do certain things. They were motivated by various things, including the desire to:

- listen, speak, read and write English.
- listen and understand English news on television without waiting for someone to interpret for them.
- be involved in conversations with people who speak English.
- do calculations with confidence.
- reclaim their sense of dignity by being able to sign bank forms and registers in meetings instead of using a thumbprint.

- be able to handle their own finances.
- develop a sense of responsibility.
- access higher learning.
- explore opportunities of employment.
- avoid negative social activities.
- acquire modern life skills.
- be involved in debates in community meetings.
- cope with life experiences and disappointment.

These different motivations can be understood and classified according to concepts in the literature.

5.2 Motivation for men to participate in adult education

Merriam et al. (2007) cited professional and career upgrade, life transition such as retirement, job changes, promotion, getting fired and preparing for another job, and staying mentally alert as some of the reasons motivating adult people to attend adult classes. These seem more appropriate to adults whose learning is in the contexts of their work lives. Other reasons include improving communication skills such as verbal and writing skills, social contact which include trying to escape boredom, remediation of past educational experiences and pursuing knowledge for its own sake. These have more in common with the context of my study.

In line with Rogers' (2004) four categories of motivation which include attending for instrumental, symbolic, access and opportunity reasons, Merriam et al. (2007) and Houle (in Fasokun et al., 2005) argue for three learning orientations. These include goal-oriented learners (which incorporate activity oriented learners) who participate to perform particular activities, such as writing and reading. The second category is for those who engage in learning for social interaction, wishing to meet people and make friends. The last category is for the learning-oriented learners who wish to continue with their learning for its own sake.

The above-mentioned different reasons spurred my line of enquiry, when in order to explore the reasons which motivate men to enrol in adult education classes, I interviewed men who attend adult education classes at Endleleni AET centre. These men were quick to indicate that this experience has helped them to escape social ills, commonly associated with men, thus developing a sense of responsibility because they were expected to be role models to their children and grandchildren. Furthermore, some revealed their hopes of accessing higher learning, and others wanted to pursue careers they have been aspiring to follow. Getting any type of qualification, as they view it, will open up opportunities towards being able to find work in different sectors which include agriculture, and the arts industry, being a script writer or a lyricist.

In support of what the men said about their motivation to learn, Fasokun et al. (2005) argue that adult learners generally, participate in classes to acquire knowledge they are lacking in, to learn a new skill or obtain a qualification that could open doors to the world of work.

Similarly, life experience which brings about disappointment was cited as a motivator to enrol in adult classes. Fasokun et al. (2005) touch on this and they highlight the impact of life crises such as diseases. The young man who in the life history mentioned that he was constantly ill and could not be accepted back at his school, was gladly accommodated at the centre. For this reason, he showed his appreciation and held the centre in high esteem.

Adding to this, role change and future goals were among the reasons men cited for participating in adult learning. The younger man in the group interview, expressed his excitement about joining the adult classes which gave him another perspective in life. He had decided to change his life style which was causing him to engage in criminal activities quite often. This young man is now very optimistic about his future, and his goal is to become a farmer. He has an internal drive which motivates him towards the fulfilment of his goal. His learning is thus self-driven and he is not forced to learn (Fasokun et al., 2005).

In addition, being able to read the Bible for themselves and at church was an achievement for these men, a motive which was highlighted by Fasokun et al. (2005). More mature men went on and mentioned that by enrolling at Endleleni centre, they wanted to acquire modern life skills which include the use of technology. They also indicated their desire to overcome the embarrassment which comes with unemployment.

The view that adult learning orientation is usually associated with “problems, challenges or needs arising from their social or vocational roles or life tasks”, is evident in what the men from Endleleni centre indicated as their reasons to participate in adult classes (Gravett, in Greyling et al., 2002).

Rogers (2004) maintains that reasons for attending classes can be intrinsic, stemming from within, or extrinsic, driven by external aspirations such as the status attached to people who are educated and employed and how their lives improve. Omolewa (2008) calls these the push factors, motivating old people to pursue their goals and register at AET centres.

Using Rogers’ (2004) categories of motivation, the motivating reasons as stipulated by men at Endleleni centre can be summarised, classified and presented in a table as follows:

Table 4: Categories of men’s motivation for attending AET classes (Rogers, 2004)

Instrumental reasons	Symbolic reasons	Opportunity	Access
Desire to read and write generally Speak and understand English Do calculations Sign bank forms Use technology like ATM Sign documents	Dignity, Independence Taking responsibility Community stature ‘Modern’ life Opportunity to contribute and to be appreciated in the community	Obtain work Improve existing career prospects Overcome obstacles and disappointments	Access to further learning, learning for the love of it Means to escape negative social influences Role change, ability to pursue future goals.

The above-mentioned types of motivation are relevant to understanding the men in my study because they were able to realise that they needed to revisit their way of life and adopt another stance which would lead them into shaping their future which would be more goal-oriented, activity oriented and learning oriented (Houle, in Fasokun et al., 2005). As one man in the group interview remarked with happiness and pride that after spending three years at the centre, he is now able to append his signature on his important documents, like signing deposit slips at the bank and is able to sign registers at community meetings. This resonated well with the observation articulated by Kump and Krasovec (2007) that adults who are involved in adult learning feel empowered and this improves their social relationships (Duay & Bryan, 2008).

Instrumental reasons

Moreover, it emanated from the data that since these men did not have the opportunity to learn while growing up, they were unable to perform certain functions and do things they wanted to do. Since they started attending adult classes at Endleleni centre, their dreams had been gradually unfolding, which was the instrumental value for their attending. They always felt embarrassed for failing to perform certain functions especially in front of other people. The older man in my study confirmed this when he voiced that as a builder he would like to learn more about measurements.

Symbolic reasons

Linking to the above reasons, the centre had given them a second chance to learn and they were now able to fit well in the community, which are Rogers' (2004) symbolic reasons for attending adult classes. The men had the identity as learners and could do certain things that helped them to have dignity and take responsibility for their own lives.

Gaining opportunities

Sharpening their skills in their existing work and hopes for better careers, similarly came up as strong motivators. Men revealed the skills they had and their aspirations to refine them so that they would be able to take care of themselves and their families, thus contributing to the wellbeing of their community. This, they hoped would be possible if they continue with their learning. Confirming this, Fasokun et al. (2005) and Rogers (2004) maintain that learners hope that adult classes provide access and open doors to further learning.

Access to knowledge

Williamson (2000) argued that older men who participate in the University of the Third Age (U3A) are interested in sharing knowledge they have acquired over the years, and to keep their minds stimulated. Mulenga and Liang (2008) support this and, in emphasising the motivational concepts, they propose themes like fulfilment, intellectual stimulation, escape, social contact and adjustment.

From the discussion with the men at Endleleni centre, Mulenga and Liang's (2008) concepts were evident. One of the participants revealed that attending adult classes had assisted him to avoid negative activities like smoking, and not to be involved in criminal activities such as stealing, as he used to be arrested quite often. His mind was stimulated

and he wanted to study further and he did not want to go back to the bad things he used to do. Attending adult classes contributed immensely to the change in his behaviour. All the men expressed their desire to further their studies because they still wanted to gain more knowledge and skills. Embracing the idea by Mulenga and Liang (2008), the men voiced a sense of fulfilment about the activities they are able to do and they claimed that they fitted in better in their community due to attending AET classes.

Findsen and Formosa (2011) highlight the importance of teachers keeping male learners motivated and inspired throughout their learning process by coming up with stimulating activities that will accommodate them and make them stay in the programme.

In my opinion, the Endleleni teachers' positive attitudes motivate the men to stay in classes. The men I spoke to at Endleleni centre, indicated that their teachers worked with them, scaffolding them and giving guidance in completing activities. They mentioned that their teachers were very patient and explained difficult concepts until they understood. This was strengthened by the teachers themselves. Teacher David pointed out that to motivate the men to stay in classes, he emphatically explains concepts to the learners in a friendly way. In this connection, teacher Noma stressed that they show their learners love, making them feel special.

Men who participated in my study acknowledged the impact of their participation in education on their lives. In their own words, they mentioned that they were able to do things they could not do before, like reading the Bible at church and understanding a bit of English. Hlela, the oldest man, was quick to point out that his existing skill of being a builder had improved after attending at the centre and mentioned that he was able to use the tape for measuring. As I see it, he views himself and his contributions as more significant in his community because the community benefits from his skills.

Most adult learners generally, are intrinsically motivated, which makes motivation a psychological concept which shapes a person's personal disposition enabling him or her to take an informed decision whether to participate or not (Owens, 2000). This creates a link between Rogers' types of motivation, and Owen's barriers to participation, or in this case, factors which may influence participation in a positive way if the conditions are right.

5.3 Educational experiences of men in adult classes at Endleleni AET centre

When exploring the experiences and perceptions of men at Endleleni centre from both the men's and the teachers' perspectives, the following findings were observed: men appreciate practical activities more than theory, they find the curriculum very challenging, they appreciate teacher support, they portrayed mixed feelings on family support, discipline appeared as a concern, there is limited time for classes, teaching resources are lacking, local men in general are perceived to have low levels of commitment to studies, and those who are committed show this by their responsiveness to the curriculum, by engaging in class activities, and doing homework.

Appreciation of a second chance

In our interaction with the men at Endleleni centre, they showed gratitude for the second chance offered to them to get what they did not get before. They were pleased with the knowledge they had gained at the centre and about their teachers who encouraged and supported them with their studies by explaining difficult concepts. Adding to that, they praised their teachers for teaching them to engage in practical activities. They mentioned skills like soccer, gardening, sewing and woodwork. In my view, this was a way of revealing their preferred content. It was apparent from the older ones that they would prefer courses that would sustain them beyond work (Osorio, 2008). The way I see it, this is the social role of attending classes which does not put more emphasis on achieving the outcomes, but a way to fill the time and to keep active.

One of the teachers touched on this when she argued that adult learners generally prefer practical activities than writing essays. This ties up well with what Osorio (2008) highlighted adult learners' disappointment when centres offer formal school subjects instead of vocational hands-on courses that are aligned to the experiences they have accumulated over years. This confirms the assertion that the prescribed curriculum at Endleleni centre is not what the men would prefer. However, it was interesting to note that with the knowledge they have gained at the centre, they were able to apply it to practical activities. They seemed to enjoy these practical activities where they applied skills in real life, beyond classes, rather than theory. They were able to pick up the integration between English and Mathematics and its application to real life situations.

Curriculum decisions

In my quest to confirm what the men said about the curriculum at the centre, I interviewed teachers. I discovered that the centre offers formal school subjects which are prescribed by the Department of Basic Education.

While Indabawa and Mpofu (2006, p.77) recommend women's involvement "in determining the content, form and delivery mode of their programmes", men too should be involved in determining their curriculum. In my view, this could make them take ownership of the programme. Also, this could serve as a motivation to stay and participate in adult learning.

From my discussion with men, though, they showed satisfaction with the knowledge they were gaining at the centre, and they mentioned that they had not gained all the skills and knowledge they hoped to acquire when enrolling for classes. This means that their learning needs had not been fully met (Baker, in Gboku & Lekoko, 2007).

Moreover, they find the curriculum very challenging, especially English and Mathematics. All three men in the group interview referred to this, but could not agree with one another on their preference for subjects. One man went on to suggest his preference to learn in IsiZulu, a point which was strongly rejected by another who pointed out that he joined the adult classes because he wanted to know and understand English.

This echoes well with what transpired from the study by Greyling et al. (2002) on self-directed learning. In this study, learners portrayed strong positive attitudes when they stated that, to them, difficulty was not an obstruction in trying new things. These learners maintained that challenging learning situations enabled them to try new learning methods and to take responsibility of their own learning until their felt needs were achieved.

Gboku and Lekoko (2007) argue that the concept of learning needs ties up well with that of motivation. Therefore, sometimes the challenging curriculum can be problematic to men and can cause the motivation to diminish leading to them leaving the classes. To this, Mphahlele (in Zeelan et al., 2004) recommends the involvement of the Department of Labour to integrate the skills component. The involvement of the Department of Labour could ensure that the curriculum includes skills which the men aspire to gain after attending classes at Endleleni centre. This could also assist in enhancing the existing skills of men.

Role of educators

Although these men found some subjects difficult, they voiced their appreciation for the support they were getting from the teachers who worked as a team to explain activities. As mentioned in Chapter Three, I witnessed this teamwork among teachers when observing a Mathematics class. There were two teachers in this class. While the one teacher was standing in front explaining the activities and giving examples, the other one was moving around assisting groups and those who were working individually.

Support from others

Family support is crucial in enhancing learning in adult learners and for keeping them motivated. In a study by Park and Choi (2009), family support was cited as one of the factors influencing participation in adult learning. Most adult learners are expected to be responsible for taking care of their families, however, family members seem not to reciprocate this responsibility. The study found out that there is a great likelihood for adult learners to stay in the education programme where there are strong family ties, but they drop out if this support is lacking.

Although this study was conducted in another context, the views of the participants are common to the views of those in my study. The two older men, Vika and Hlela, who revealed their difficulty in getting support at home with homework, also voiced their struggle with the curriculum, while the two younger men who were satisfied with the support at home, were happy even with the content taught at the centre.

The impact of family support was also confirmed by the teachers. Among teachers, only teacher David gave a positive response about the support men get from their families. He supported this by citing an example where a brother or a father is able to read after participating in adult classes and family members are able to notice this and encourage him. Other teachers refuted that men get supported by their family members. Teacher Susan emphatically referred to family members who ridicule those who participate in adult classes. In the discussion, this appeared as one of the factors which may negatively affect men's ongoing participation.

Discipline

Discipline came up as a concern, particularly among some of the younger men at Endleleni AET centre. Discipline issues include aggressive behaviour such as rule violation, disruptiveness, and defiance and fighting. One of the approaches suggested by Osher,

Bear, Sprague and Doyle (2010) to address discipline, is a student-centred approach which focuses on developing students' ability to control their own behaviour, thus developing an engaging, caring and trusting relationship. The behaviour of some of the adult learners is sometimes not acceptable at the centre. The young man, Juno, shared his concern about the difficulty faced by the younger teachers when it comes to disciplining learners some of whom are of their own age, and especially men who are of their fathers' age. To endorse what the young man said, the centre manager touched on this when referring to 'the fights at the centre'. In her own words, she revealed that these fights happen across the genders. She further mentioned that she often creates an environment where she sits with men and listens to their problems, thus applying the student-centred approach, as suggested by Osher et al., (2010).

In this connection, in a study which explored power and control in learning organisations in Botswana, Akelia (2008) argues that discipline and negotiation go hand in hand. In this study, it was found that management should create an enabling environment where people would be aware of the control measures from the outset so that they would not be antagonistic towards them.

Time for learning

Time constraints are a worrying factor in educational programmes meant to either improve existing skills of adult learners or to equip them with new ones. In a study by Bush-Gibson and Rinfret (2010), which observed challenges related to environmental adult transformation in non-formal and formal educational settings, it was found that the time for engaging the adult learner in education activities, was not enough. The programme was aimed at educating the adult learners beyond content knowledge acquisition (Mezirow, in Bush-Gibson & Rinfret, 2010).

Men also voiced their unhappiness about the limited tuition time at Endleleni but commended the teachers for trying hard to teach them all the subjects within two hours. Classes are from 14h30 to 16h30 at this centre and each period is 30 minutes, which means the time table can accommodate four subjects per day, or less if there is a double period. I could not establish how other adult centres' tuition time in the area operated.

Resources for teaching and learning

The integration of resources with teaching assists teachers in facilitating learning and improves the understanding of lessons in any teaching and learning situation, making the

lessons practical and easy to follow. Resources include materials such as books, pictures, charts or any other relevant educational material that assists in enhancing the understanding of lessons (Palfreyman, 2006). It transpired from the data that there was a shortage of such resources in this centre. This makes it difficult for teachers to teach skills like reading and for learners to do homework. The availability of resources would have made things better for the men who appeared to have difficulty in understanding concepts that were taught in class.

Teachers also revealed that the centre was poorly resourced. They indicated that the situation was so bad that they ended up using their money to make copies for worksheets and texts to be taught. They also referred learners to the library in order to get more material for reading, especially. In my view, working in groups may partially assist teachers with resources.

Outcomes and assessments

In trying to further establish men's perceptions and responsiveness to the curriculum, I found from the data that men were scared to write tests and examinations. Teachers tried their best to prepare them for this exercise but it turned out to haunt the adult learners generally including the men. The men, especially, decided to absent themselves from classes during this period in an attempt to avoid tests and examinations. This was expressed by teachers that learners generally, both men and women, sometimes panic and get blackouts during tests and examinations. However, this did not come up from the older men. On the other hand, Juno, welcomed these assessment activities and expressed that they serve as a yardstick to gauge their understanding and readiness to move on.

5.4 Factors influencing the participation of men in adult classes at Endleleni AET centre

As explained in Chapter 2, and touched on elsewhere, Owens (2000) argues that although people sometimes get attracted to adult classes, there are barriers which affect their participating. She introduces a four-stranded framework of barriers to participation, which are the institutional, informational, situational and dispositional barriers. For the purpose of this study I will refer to these as factors instead of barriers. This is because, what comes as a barrier to some people can be enabling to others, depending on the different aspects of a situation, and some of these factors overlap.

Table 5: Factors influencing men’s participation in adult classes

Institutional factors	Informational factors	Situational factors	Dispositional factors (personal characteristics such as attitudes, values, motivation)
<ul style="list-style-type: none"> • Challenging curriculum • Teacher support • Discipline • Limited time for classes • Gender disparity • Curriculum and men’s responsiveness to it • offering of practical and recreational activities including sport • and stigma associated with adult centres, • Acknowledging men’s personal situations and dispositions 	<ul style="list-style-type: none"> • Recruitment strategies/adv ertising. • Perceived benefits of AET and how these are communicate d. 	<ul style="list-style-type: none"> • Lost opportunity • Family support • Alcoholism • Dropout rate as a result of temporary employment • Ridicule by peers • Culture • Coming late to class • Peer pressure • Health challenges, special needs • Conflict. 	<ul style="list-style-type: none"> • Human dignity • Future prospects • Impact of participation on men’s lives • Men’s attitudes towards and motivation for their studies • recurrent ridicule by peers can translate to negative attitudes • Acknowledging men’s personal situations and dispositions • A sense of responsibility

The factors mentioned above seem to overlap and can sometimes be classified in more than one category. They are useful in explaining the complex situation about male participation.

Men’s situational and dispositional factors enabled these men to see the need to improve themselves by enrolling at adult centres. This was evident when the younger man, Lungelo, revealed his challenges when growing up without parents and how he was expected to assume the role of being a role model to his sibling while he himself did not

have any. His frustration with his criminal activities motivated him to leave his old ways and assume innovative ways for his own benefit and for that of his siblings.

Most of the factors highlighted above as motivators for people to attend adult classes are not all gender related. Most of them could apply to all adult learners, men and women alike. Nonetheless, human dignity and acknowledging men's personal and situational dispositions have particular issues related to men, due to the nature of their social context, which is a traditionally patriarchal society. When looking at patriarchy, which has to do with male power and domination, men feel losing human dignity deprives them of masculinity and the respect that they deserve (Moghadan, 2007). Enrolling in adult classes is viewed as a way of gaining skills to restore their masculinity and dignity, thus escaping the humiliation of not being able to sign documents, for example.

In my pursuit of getting a deeper understanding of factors which affect men's ongoing participation at Endleleni centre, both men and teachers cited the following reasons as factors which hinder men's participation. These were alcohol abuse, gender disparity in class, dropouts as a result of temporary employment, and the response from younger women who laugh at older men, peer pressure (including ridicule by friends and family members because of age), the image of adult centres, others coming late to class, perceived value of education, impact of participation on men's lives, inability to focus, health challenges including special needs, conflicts at the centre and recruitment strategies.

These factors are now going to be discussed according to their categories in Owen's theory, either as barriers or enablers.

Institutional factors

As I have pointed out above under the experiences of men in adult classes, the uneven number of men and women in the classes is another factor which hinders men's participation. Although some men voiced this as something that does not bother them, other men were concerned about the younger women who laugh at the older men when they make mistakes. This humiliates them and they feel they have lost their dignity and masculinity. Because they have no power over these women, the only option is to drop out. This was confirmed by the centre manager about the complaints they receive about younger women laughing at the older men when they could not do activities.

Stressing the point on gender disparity, Williamson (2000), pointed out that the problem of gender disparity in adult learning institutions, is universal. Even in movements like the University of the Third Age (U3A) which is meant to keep those who have retired occupied after their retirement, are populated by more women than men. Women are seen to use the opportunity to do things they could not do before, but men tend “to sit” after retirement (Williamson, 2000, p. 55).

On this point, Lind (2006) stresses the importance of having a breakdown of different issues considering those related to men when designing a literacy programme, looking at men’s educational background, their level of motivation towards learning, what they wish to learn and the time they have at their disposal. To support this claim, Knowles (in Fasokun et al., 2005) argues that adult learners participate in literacy programme to satisfy their felt needs which could be to fit into their social circles, satisfy a personal interest or to respond to a life event. Therefore it is advisable for the programme developers to acknowledge the needs of the learners when developing the programme for men.

Likewise, Greyling et al. (2002), support this claim basing it on their study where adult learners expressed their desire to participate in decisions about their curriculum. Men in my study, indicated that they would like to relate what they learn to their own lives, thus calling for a more creative curriculum development.

Adding to this debate, Creighton and Hudson (2002) argue that the disparity between men and women is also noticeable in work-related and non-work-related courses. In this connection, Lind (2006) confirms what the participants articulated and argues that men are shy and feel uncomfortable to engage in class discussion as they think if they make mistakes their dignity and image as men could be tainted. This endorses what the men themselves were concerned about when they revealed that women laugh at them when they make mistakes in class during class discussions. Men associated this with the high dropout rate at the centre. For some it may be too risky to be exposed to the ridicule of women.

Moreover, Lind (2006) argues that the prevalence of the gap between the participation of men and women in adult education could be ascribed to the nature of most of the learning programmes, which cater for and attract women rather than men. This includes programmes like child rearing, beadwork and sewing. Although Lind’s (2006) study was conducted in a different context, in Mozambique, in my study, participants revealed that

skills like sewing and beadwork were also on offer at Endleleni AET centre. These skills are more aligned to women and I feel this in a way promotes gender stereotypes.

McGivney (in O'Rourke, 2012, p.84) acknowledges the gender disparity in adult learning programmes, but attributes it to the men being "more highly qualified than women". This assertion can be debatable and could be ascribed to McGivney writing from a different context, because in my study, participants indicated that men do come to the centre to register, but they disappear when things get tougher.

From what most of the participants in my study revealed, temporary employment takes the bulk of men from the classes. Some of these men do not come back after their contracts have expired. This was a concern from both men and teachers. To address the gender disparity, Lind (2006) suggests innovative approaches in an attempt to attract men to attend adult classes, like, having separate classes for men and women. Similarly, Indabawa and Mpofu (2006) suggest adult education programmes that can address gender-related needs.

In my opinion, separating men from women in class will not assist much because men at Endleleni centre mentioned that they benefit a lot from being in the same class with women because 'women understand activities fast'. This shows men's commitment to learning that they are prepared to swallow their pride and approach women for assistance even while clinging to other traditional social norms and gender roles, such as their disagreement with women wearing pants. This can also be ascribed to dispositional factors as most men would not do this. As I see it, getting the men's view on this, may be helpful, in order to understand how men benefit from being assisted by women in completing class activities.

Endorsing what men said about women understanding tasks fast, Abadzi (2006) argues that the woman's brain is lined with neurons, and they utilise more parts of the brain to do certain tasks, resulting in them understanding and performing activities quicker.

Additionally, the image of the adult education centres is a concern. Some participants, the centre manager and teacher Susan, suggested sessions with the communities so that they are enlightened on the benefits of attending classes at the adult centre and the second chance that is offered to the citizens. In their view, communities may start to realise 'what

AET is about'. One teacher emphasised this by referring to the past learners who went through AET and have managed to pursue their careers.

Indabawa and Mpofu (2006) add to the debate about the value of education not being so obvious. Akinpelu, Yahya and Indabawa (in Indabawa & Mpofu, 2006) contend that products of African schools acquire minimal skills or receive irrelevant training which is not suitable for jobs in the market and end up unemployed. These youths end up being a social burden to communities and at loggerheads with either modern cultural norms or traditional ones. Some parents then decide not to send their kids to school because of the empty employment promises.

In our communities, this can be confirmed with the number of unemployed graduates who have become burdens to their families and others are unable to repay the loans they used for studying.

Although in her study, Owens (2000) found experiences of bullying and corporal punishment to be a negative experience that men associated with learning in their context, in my study, this did not come up as a factor or a past experience that influenced men's participation in AET at Endleleni.

Informational factors

Recruitment of learners came up as a concern from men. They claimed that the centre's strategy for this activity is not clear. However, the teachers painted a different picture where they asserted that they employ a number of strategies which include the community radio, churches, and the learners at school where the centre is accommodated, as well as door-to-door calls.

To improve the recruitment of men and to retain them at the adult centre, Hadfield (2003) recommends a strategy that will focus on customer service. This includes listening to men and giving them what they want at the centre. Merriam et al. (2007) confirm this and further argue that, to stimulate motivation, recruitment strategy should revolve around responding to adults' learning needs. This could be achieved by involving them in decision making about the centre.

Situational factors

Alcohol abuse among men was cited as a factor that leads to men forgetting about their commitment to attend adult classes. Most of the participants, both men and teachers, referred to this. It emanated from the data that men spend the whole day drinking beer because in this area, unemployment is rife and men idle around and have nothing to do except for converging at the taverns and indulge on beer. As men and teachers put it, this leads to them forgetting to come to school and by the time they return, they are far behind. They then feel ashamed and eventually decide to leave the centre.

Alcohol abuse has its links to the socio-economic situation in the area. In this section of the township, men are directly affected by the unemployment rate stemming from the economic downturn (Van Aardt, 2012).

I align the above scenario with Golding (2015) who argues that men, especially those who have retired, need to be provided with place and space to share ideas and knowledge accumulated over the years. According to Golding (2015), other countries like Australia have tried to support men by forming Men's Sheds where men come together and discuss issues of concern which may include offering mentorship and support to younger men. Men in my study mentioned their need for practical skills in support of what is offered at the centre. However, the AET centre does not really have a chance to be a Men's Shed because men who participate at the centre have different needs which include shaping their careers.

Pressure and ridicule stemming from friends and family members came up as another concern from men themselves. Men and teachers alike voiced their concern about the offensive behaviour of some of the men (their friends) who ridicule them attending the adult centre. Men claimed that their friends' utterances were always disheartening. This was supported by some teachers who expressed that friends and family members belittle the older men for not having completed their basic education. They ridicule them for attending school while they are perceived as being 'old and about to die'. This disturbs some of the men, leading to some hiding their books and eventually dropping out. Their friends put pressure on them by inviting them to sheebens in an attempt to distract them from attending classes at the AET centre. Owens (2000) associates this with the individualistic sphere because of the stigma aligned with being illiterate, making it a dispositional factor.

The shortage of transport money was raised as another practical concern which impacts on the men's coming late, especially those who stay far from the centre, which suggests a shortage of centres closer to where people live. To overcome this, Comings et al. (2007) suggest transportation assistance either by the centre or the programme provider, which in this case would be the Department of Basic Education. Comings et al. (2007) come up with a good suggestion which may attract more adult learners, both men and women. However, in my opinion, he is speaking from another context, from the perspective of a developed country. This would not be feasible in our context, South Africa, where the budget allocated to AET is so low and standing at 1% of the whole budget of education (Education Directorate, 2000).

Some of the men at Endleleni centre are quite old, the oldest being in his seventies. It is quite a challenge because most people at that age are prone to a number of diseases and conditions. It was picked up from the data that some men have challenges with their eyesight and others have hearing problems. It is therefore imperative that institutions and teachers have a complete and clear understanding of the diseases afflicting adult learners when planning their activities for teaching and learning (Indabawa & Mpofu, 2006).

It emanated from the data from the teachers that there are sometimes conflicts over relationships leading to fights at the centre. These fights are caused by jealousy over men or women.

Dispositional factors

It was picked up from the data that both men and women alike sometimes lack focus in their learning centre activities, stemming from their family responsibilities. This is again associated with the unemployment which makes them fail to provide for their families. Due to this, they do not concentrate in class nor do their homework. They sometimes feel devastated when things get tough and they think attending classes is not for them. In a way this weakens their motivation and some eventually leave the centre. Fortunately their teachers are very supportive and this gives them courage to move on, a point which was embraced by both men and their teachers.

Some learners arrive late for class and this was associated with their drinking problem. It emerged from the data that because of the socio-economic challenges, which include unemployment, men spend time drinking alcohol and by the time they remember about classes, it is already late. This behaviour, according to other participants, show men's low

level of commitment to their studies and stresses the point that men do not see any value in education.

Nonetheless, teachers showed understanding of these men's challenges. In spite of the men's drinking behaviour, the centre manager revealed that she, as the centre manager, appreciates their coming to class because this shows determination and that they value what they get from the centre. For this reason, they are not chased away but are allowed to come to class. They get assistance in solving their problems where possible. This reveals the centre manager's tolerant and caring behaviour, but one wonders if this is not out of desperation to keep men at the centre.

The observance of cultural requirements by men at the centre was mentioned strongly by the teachers. They stated that men at the centre do not compromise in terms of their cultural observance, especially when it comes to female teachers. An example of an appropriate dress code by women was cited. This then suggests that men at this centre subscribe to certain patriarchal social norms which include their values and gender stereotypes. Caffarella and Daffron (2013) advise that for an adult education programme to succeed, planners need to be sensitive to the cultural diversity and observances of participants. This includes their language, religious observances and spiritual practices.

Owens (2000) refers to the impact of these aspects when discussing situational and dispositional factors that impact on men's participation of adult classes. Similarly, Quigley (in Comings et al., 2007) in support of Owens (2000), stresses that in situations like those mentioned above, situational factors may translate to dispositional factors leading to a person losing interest. Omolewa (2008) refers to these as pull factors, taking people out of adult classes. To support learners who find themselves in such situations, Quigley (in Comings et al., 2007) suggests programme reform that will accommodate these learners.

5.5 Conclusion

Being an adult learner has many challenges, and gender is an extra layer that affects men because of cultural norms and types of problems they have in a context of being unemployed, while expected to be providers for their families. Alcohol abuse tends to be a scourge that haunts men which translates in a change of behaviour resulting in them steering away from the path they intend to follow.

Some of these issues affecting men are not necessarily specifically gender issues, however they impact on men's participation to education in addition to other challenges and stigma that they experience because they are men and the community has certain expectations of them.

In the next chapter, I present the summary of how the study unfolded, including the summary of the key findings.

Chapter 6: Summary, Conclusion and Recommendations

6.1 Introduction

“Here inside, we try by all means to contain them and encourage them so that they don’t even think of dropping out. The influence may come maybe from outside when they chat to friends, like saying: “you are wasting your time, what is this education for, how is it going to help you at this age?””

This quote from one of the teachers at Endleleni sums up push and pull factors that act on adult learners and especially men. While the staff at this centre accommodates men and try to make them feel welcome at the centre, there are pressures from society that may discourage men from attending classes. This study has explored these tensions and in this chapter I summarise the investigation before stating my conclusions. I reflect on what transpired during the research process by emphasising selected aspects and I present the summary of the key findings of this study. The gaps that have been identified are highlighted, leading to recommendations for further study. In addition, the limitations of the findings of this study are acknowledged.

6.2 Overview of the study

This study investigated the issue of male participation in adult education classes focusing on Endleleni Adult Education and Training Centre. In order to address the topic, I explored men’s motivation to attend adult classes, their experiences at the centre and the factors influencing their ongoing participation, guided by the following research questions:

1. What initially motivated the men to participate in adult education Level 2 and 4 classes at Endleleni Adult Education and Training Centre?
2. What are the educational experiences of men in adult education classes at Endleleni Adult Education and Training Centre?
3. What factors affect men’s ongoing participation at Endleleni Adult Education and Training Centre?

6.3 Reflection on the methodology

This is a qualitative case study where I aimed at exploring and getting to understand the behaviour of men at Endleleni AET centre. The case study approach assisted in exploring

men and their behaviour at this centre, covering the unit of analysis, which in this case was the male participation in adult classes.

Furthermore, this study focused on the understanding of the men's circumstances in terms of their motivation for participating and experiences at Endleleni AET centre. Using the case study has assisted in creating the boundary where I focused on male participation at this particular adult centre (Baxter & Jack, 2008). The interpretivist paradigm was appropriate for this investigation as it assisted in exploring the perspectives which inform the men's behaviour of choosing to stay in classes while others decide to leave.

A variety of data collection instruments were used to gather data from the sampled participants. These included group discussion, life history, class observation and interviews, where I interviewed the men and their teachers. This was done to triangulate, compare sources and thus to enhance data credibility (Patton & Yin, in Baxter & Jack, 2008).

I took the transcripts to the participants to verify if the transcribed data was really a true reflection of what transpired during the interview process. This added rigor, credibility and trustworthiness to the conclusions I was able to draw from my data (Guba & Lincoln, in Baxter & Jack, 2008).

The collected data from different sources were analysed and a combination of the deductive and the inductive approaches were followed. Simple statistics were used only in order to describe the gender balance in the centre. In the inductive phase of the data analysis, the themes that emerged across the data were identified and included with those deduced according to the theories which seemed to fit.

6.4 Summary of the key findings

In this section I present key findings of my research in an attempt to analyse the extent to which the research questions are answered. The research questions listed above will be used as subheadings to structure this section. My research participants at Endleleni were teachers who teach at the centre and men who attend adult classes there. These men came to the centre with different experiences and hopes of fulfilling their dreams. The men showed an interesting spread in terms of their age and skills, the oldest being in his seventies. This man revealed that he worked as a builder and by enrolling at Endleleni AET centre, he wished to sharpen his skills. The second man, in his sixties, liked going to

church and it had always been his wish to read the Bible on his own. The one in his thirties enjoyed agricultural activities and lastly the youngest who was only nineteen at the time of this study, enjoyed writing speeches and poems. The first three men showed willingness to have a group interview with me, while the youngest gave an individual life history interview. The teachers gave individual interviews.

Men's motivation to attend classes at Endleleni AET centre

In my interaction with men and teachers at Endleleni AET centre about the men's motivation to attend adult classes, they cited the following aspects:

- their general desire to read and write
- the desire to listen, speak, read and write English
- to do calculations with confidence
- to have dignity by being able to sign bank forms and be able to deposit cash at the bank independently
- to be able to sign registers in community meetings instead of using a thumbprint
- to be able to handle their own finances and not to be cheated when they buy from shops
- to avoid social ills by participating in education, and develop a sense of responsibility

They hoped to access higher learning which would enable them to get a qualification thus opening opportunities of employment which will improve their livelihoods.

In the data analysis, these different motivations were likened to Rogers' (2004) categories of motivation. Rogers (2004) argued that adult learners who attend adult classes are motivated by instrumental reasons, where they enrol to perform certain tasks, also for symbolic reasons, aspiring to belong to higher and respected sectors in the community, for opportunity reasons, which include employment or promotion at their current workplaces and for access purpose, where they can explore chances of pursuing their education in tertiary institutions. These motivations can either be intrinsic or extrinsic, or both.

Owens' (2000) acknowledges the motivational reasons of the adult learners, however, she contends that after enrolling at the adult centres, institutional factors which emanate from

the centre, including the administrative and pedagogical processes, may affect adult learners' participation. Similarly, the way information about the centre is disseminated, including how the programme is advertised, may be dissatisfactory or may not reach potential learners. Also, situational factors, including men's life-situation such as time, money for transport, ill-health may have an impact on participation. The dispositional factors, which include individual's perceptions such as attitudes, thoughts and values may also affect men's participation. The combination of Rogers' (2004) types of motivation and Owens' (2000) barriers to participation assisted in exploring the situation more comprehensively. The diagram further on in this chapter shows how these aspects worked together.

Men's experiences at Endleleni AET centre

In terms of men's experiences of education at the centre, both men and their teachers described a situation which suggests that men seem to prefer activities where they can gain skills that they can quickly apply to their situations, be it at work or at home. In class, the curriculum seems very challenging for the participants in this study, especially subjects like Mathematics and English. While some prefer tuition in their home language, others showed their readiness to persevere because their aim is to listen, understand and speak English. Though they struggle with English, they voiced their satisfaction and appreciation for the support they get from teachers.

There were mixed feelings about family support. Some were happy about the support they get from family members and relatives, whereas others felt the behaviour of their family members is unpleasant. They had to contend with ridicule and mockery. Discipline appeared to be a concern because some men are quite old, even older than their teachers and others come while under the influence of liquor.

Time for classes was considered to be limited and not enough to cover the six subjects offered at the centre, leaving the teachers with no option but to give each subject only 30 minutes per day. There is a shortage of teaching resources, like books and other teaching and learning material that will enhance participation and learning.

Men in general have demonstrated very low levels of commitment to their studies which was said to be attributed to some leaving the centre when the going gets tougher. However, those who have stayed showed responsiveness to the curriculum because they shared their ability to perform some skills which they did not have prior to joining the centre, such as

being able to read the Bible, understand and speak a little bit of English and sign the register during community meetings and signing bank forms.

Factors affecting men's participation in adult classes at Endleleni AET centre

Although both men and teachers pointed out that men do enrol at the centre, they unanimously reflected on the factors that impact negatively on their participation. The following are factors which both men and teachers felt affect men's participation in adult classes in their centre: alcohol abuse was cited by most of the participants and is attributed to unemployment and low income levels in the area. It emanated from the data that most of the men are unemployed and if they get money, they go to shebeens to socialise.

The gender disparity between men and women in classes was highly noticeable. This was associated with alcohol abuse because men get drunk and forget about schooling. This gender imbalance was received with conflicting ideas from men themselves. While some felt humiliated by being in the same class with many women who sometimes laugh at them when they make mistakes, others welcome this disparity and voiced that women are resourceful and understand concepts quickly in class. They are always willing to assist them with activities.

The gender disparity was also attributed to men dropping out when they get temporary employment. Some do come back when the contract expires, but most of them do not. Another factor which came up was the perception that men work while women stay at home, and therefore they are able to attend adult classes. This perception could be attributed to stereotypical gender roles of men as breadwinners and women as home-makers, which may not necessarily reflect the actual situation in the context of this research – the high rate of unemployment would suggest that many men could attend classes if they wanted to. It also transpired from the data that tests and examinations also contribute to this disparity as men choose not to come to the centre during assessment time and others just disappear.

From the data, it also emanated that peer pressure, including ridicule by friends and family members because of age, affect male participation. Men, like anyone else, do not want to be ridiculed. For them, this is viewed as a factor affecting their status and dignity as men.

The data implied that there is still a stigma attached to not having completed one's schooling and is associated with poor background or stupidity. This means one would need

to attend classes as a mature adult. Teachers expressed that there is still a need to educate people about the benefits of attending classes at the adult centre.

Other men were coming late to class and also came drunk. This showed that some men lack focus and see no value in education. Men voiced that their peers indicate that after attending classes for some time and getting a qualification, there is no employment, therefore attending classes with a hope of employment is fruitless.

Some men shared positive results of their participation as their status in the community has changed. People treat them with respect because they can even append their signatures on registers in community meetings and even at church they can read for themselves, thus regaining their dignity.

Culture is held in high esteem by older men at this centre. They cannot tolerate anything that jeopardises what they see as their culture. For example, these men feel women need to follow appropriate dress codes. Health challenges including special needs came up as some men reported challenges with their vision. These challenges hinder men to perform to their utmost best.

Conflicts at the centre were also reported especially among younger men. These were ascribed to relationships and also affect men's participation. Furthermore, men complained about the recruitment strategy which they felt is not clear and as a result does not attract potential adult learners.

6.5 Reflection on the conceptual framework

The combination of Rogers' (2004) concept of motivation and Owens' (2000) barriers to participation or seen here as factors enabling participation, proved to be a useful conceptual framework which anchored my study. This framework provided the appropriate language to explain the nature of male participation at Endleleni AET centre. It described the motivations of the men who participated in the study from when they enrolled at the centre, and their experiences and frustrations in their studies. These accounts, combined with their educators' perspectives, shed light on the difficulties men experience which may affect them while attending classes and may lead to the seemingly higher dropout rate among men. It has been possible to identify factors that may serve as barriers or that make participation possible depending on an individual's motivation, disposition, and the

efficacy of the centre that he has access to. The following diagram shows how the theoretical concepts from Rogers and Owens complement each other:

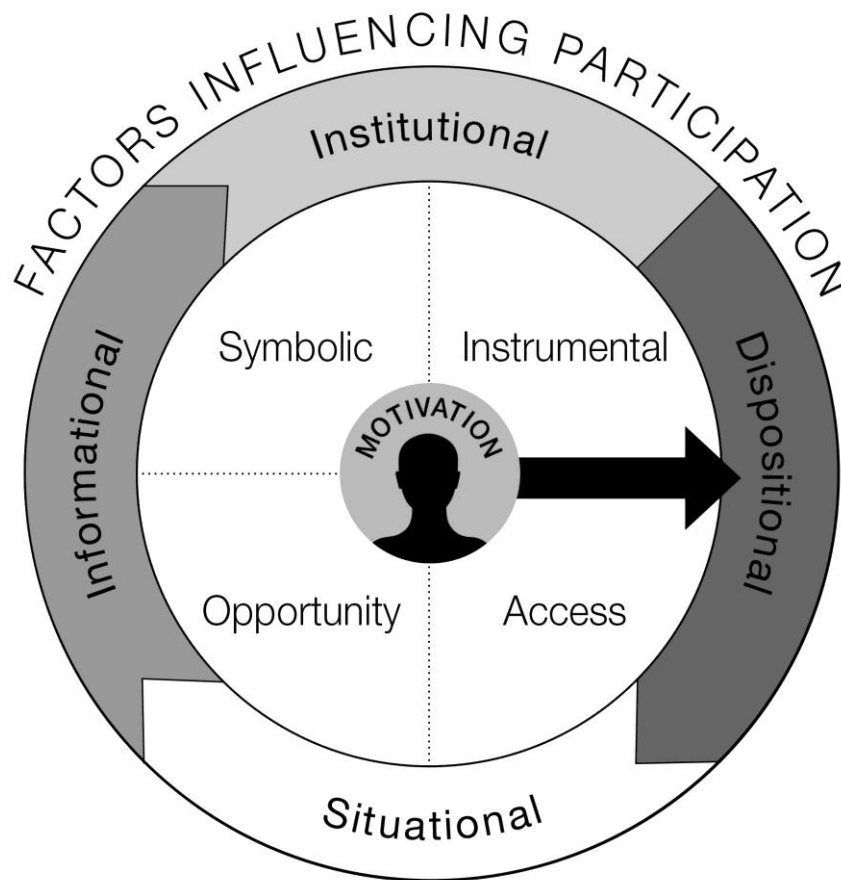


Figure 6: Factors influencing participation in adult education, adapted from Rogers (2004) and Owens (2000)

6.6 Limitations of the study

I was only able to access men who were participating in education at this centre, and this means I could not verify the reasons for non-participation by other men, and had to rely on the accounts of other stakeholders at the centre and current learners. Still I believe it was interesting to be able to hear from those who stay in class, and I was able to explore my questions.

While it was interesting to conduct this study at Endleleni AET centre, the distance between Pietermaritzburg and Newcastle imposed some challenges in the smooth running of the research. I could not go back quite as often as I wanted to the centre and probe in order to get clarity on some aspects of interest. For that reason, I relied on phone calls some of the time.

I intended to incorporate document analysis as another strategy for data collection. This could not happen as the intended documents were not available on request. These documents would have assisted in triangulating data gathered from the interviews and class observation.

My position as an official in the department of education may have also affected my study. This created some position of power. I became aware that some teachers knew about this and I acknowledged it and followed the ethical principles. Sometimes I could feel that teachers were giving me what they thought I wanted to hear from them instead of giving their honest opinions.

6.7 Recommendations for further research

During my study, I discovered some issues which I could not explore because of the scope of my study which focused on men's participation in adult education at a particular centre. To expand and further explore insights and propositions gained from this study, and to fully comprehend some salient factors of male participation in adult centres which I could not explore, I suggest the following to researchers who may have an interest in pursuing research expanding on and exploring male participation in adult education:

- A qualitative study exploring the experiences of female teachers in adult centres, considering culture and patriarchy.
- A quantitative study which examines what the actual dropout rate of men is. It is known they participate less than women do, and it is thought they dropout more frequently but we have not compared the actual rate of dropping out. It would also be interesting to speak to men who see no need to attend adult classes.
- In my research I noticed a gap between the prescribed, official curriculum and the curriculum envisaged by men. Men kept on referring to practical skills, and teachers have confirmed that they seem to want this. Further study would be essential to investigate the issue of curriculum and what men would like to be studying at adult centres to address their needs.
- When employing group discussion/focus group and life history in one study, I discovered that group discussion/focus group work well, but that a life history style

of interview yields similar data if participants are both in the focus group, and also give their life history individually.

6.8 Conclusion

This study has revealed some interesting findings on the frustration and the pressure men put themselves under as a result of community expectations, cultural norms and the manner in which they respond to this in different ways.

The ‘common knowledge’ assumption that women need education more than men, shifts the focus of delivery to women, thus enabling them to come to adult education classes in greater numbers, outnumbering men. This makes it difficult for men to go to class, out of fear of being in the minority and of the humiliation they may suffer if they make mistakes in front of women which may make them lose their dignity as men.

The assertion that men may not attend adult classes because education lacks value, may be untrue because my research has revealed different benefits that men feel they have gained from attending adult classes. This is strengthened by the young man’s acknowledgement that participating in education has given him strength to leave his bad behaviour behind. Also, it revealed an elderly man’s contentment that he has regained his dignity because he can append his signature to documents in public meetings.

Motivation to learn depends on the individual’s needs and the thinking that going to class can provide them with what they want to achieve. It is not just about a promotion or getting a better job, but also about regaining confidence and self-esteem. Men cannot be classified as different from women, but there are certain issues that affect them more, and it is important to give them proper attention for the good of everybody.

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Appendices

Appendix A: Permission to conduct research



education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Nomangisi Ngubane

Tel: 033 392 1004

Ref.:2/4/8/207

Dr P Rule et al
School of Education (Adult Education)
University of KwaZulu-Natal
Private Bag X01
Scottsville
3209

Dear Dr Rule et al

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: "Investigating efficacy in adult learning centers: A multi-case study", in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 01 August 2014 to 30 June 2015.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Mr. Alwar at the contact numbers below.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report / dissertation / thesis must be submitted to the research office of the Department. Please address it to The Director-Resources Planning, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education. (Pinetown District and Amajuba District)

Nkqosinathi S.P. Sishi, PhD
Head of Department: Education
Date: 15 August 2014

KWAZULU-NATAL DEPARTMENT OF EDUCATION

POSTAL: Private Bag X 9137, Pietermaritzburg, 3200, KwaZulu-Natal, Republic of South Africa ...dedicated to service and performance
PHYSICAL: 247 Burger Street, Anton Lembede House, Pietermaritzburg, 3201. Tel. 033 392 1004 Fax: 033 392 4000
EMAIL ADDRESS: keholoile.connie@kzndoe.gov.za; CALL CENTRE: 0860 596 363;
WEBSITE: www.kzneducation.gov.za

Appendix B: Ethical clearance from UKZN



01 June 2015

Ms Eunice Sibongile Zwane 981226557
School of Education
Pietermaritzburg Campus

Dear Ms Zwane

Protocol reference number: HSS/0426/015M
Project title: An investigation into male participation in adult education classes at Endleleni Public Adult Learning Center.

Expedited Approval

In response to your application dated 30 April 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Dr Shenuka Singh (Chair)

/px

cc Supervisor: Dr Kathy Arbucke
cc Academic Leader Research: Professor P Morojele
cc School Administrator: Ms B Bhengu, Ms T Khumalo & Mr S Mthembu

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X84001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4608 Email: smban@ukzn.ac.za / smmanm@ukzn.ac.za / mohamp@ukzn.ac.za

Website: www.ukzn.ac.za



100 YEARS OF ACADEMIC EXCELLENCE

Fouring Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

Appendix C: Gatekeeper's permission

26 March 2015

The Centre Manager

Endleleni Public Adult Education Centre

Dear Ms. Mbonambi

REQUEST FOR GATEKEEPER PERMISSION TO CONDUCT MY MEd STUDY AMONGST STUDENTS REGISTERED AT ENDLELENI PUBLIC ADULT EDUCATION CENTRE.

I am a student doing Masters in Adult Education (Student No 981 226 557) at the University of KwaZulu-Natal in Pietermaritzburg who has applied for ethical clearance for an MEd study entitled: An investigation into male participation in adult education classes at Endleleni Public Adult Learning Centre.

Purpose of Study

The main aim is to investigate male participation in education classes at Public Adult Learning Centres with particular interest in the situation at Endleleni Centre.

Participants will not be forced to participate in this research, but they will do this in their free will. Their autonomy will be respected all the time. I will then assist them in signing consent forms and will also inform them that they are at liberty to withdraw from the research anytime they may wish to. Their real names will not be revealed, instead, pseudonyms will be used. This research will not harm the participants either physically or emotionally.

For more information and any questions regarding this study, you can contact my supervisor Dr Kathy Arbuckle on 033 260 5071.

Thank you for your assistance.

E. S. Zwane (Ms.)

Cell. No. 082 804 3766

21. May. 2015 7:56

No. 0114 P. 1



education
Department
Education



ENDLELENI COMMUNITY COLLEGE



Emis Number : 609168
Quantile : Four (4)

Private Bag x5014
MADADENI
2951

Enquiries : S Mbonambi
Cell No. : 082 519 8025

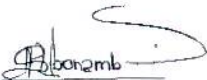
TO WHOM IT MAY CONCERN

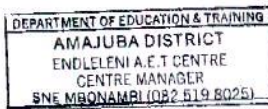
Attention: / RE - REQUEST FOR CENTRE VISIT BY ^(ES ZWANE) THEMBI AND DORAH MATULA (UKZN)

The Endleleni Community College hereby wishes to inform you that your students can be accommodated to visit learners for interviews as per your request.

Thank you for the interest shown to our institution. Looking forward to hearing from you soon.

I thank you


(Mrs.) S. Mbonambi (Principal)



Appendix D: Informed consent to participate in research study

I am Eunice Sibongile Zwane, student number 981 226 557, from the School of Education, University of KwaZulu-Natal (UKZN– Pietermaritzburg Campus). You are invited to be part of our research project. You have been chosen because you attend classes at Endleleni Adult Learning Centre.

The title of the research project is: An investigation into male participation in adult education classes at Endleleni Public Adult Learning Centre. This centre has been selected because it is more successful than most other centres.

This research project aims to investigate male participation in adult learning and their experiences at Endleleni. If you agree to be part of this research, I will ask you questions about the centre. There are no right or wrong answers, and anything you say – whether it is good or bad – will help us understand the research topic better. What you say will be written down and I will tape record the interviews only if you agree. The interview will take between 45 minutes to one hour.

For more information, you can contact me, Eunice Sibongile Zwane (Thembi) on 082 804 3766 or after hours at 033 396 4788 or by email at sibongilthembi@gmail.com. My supervisor is Dr Kathy Arbuckle, and can be contacted on 033 260 5071, or by email at arbucklek@ukzn.ac.za.

HSSREC RO (Ms Phumelele Ximba 031 260 3587, email: ximbap@ukzn.ac.za)

Please note:

- You do not have to participate in this research if you do not want to.
- You can stop at any time and leave the interview if you want to.
- Your real name will not be written down in the research report, or made public.
- Your personal information will not be shared with anyone else.
- The notes and recordings of the interview will be kept in a safe place, and destroyed when they are no longer needed.

You will not be paid for participating in this research.

Declaration by participant

I (Full name and surname), understand what this research is about, and agree to participate in the research by being interviewed. I understand that I am free to withdraw from the interview/focus group at any time. I agree to a sound recording being made of my interview and /or focus group. I am aware that I will not be paid for this.

.....

.....

Signature

Date

Incwadi yokuvuma ukuba yingxenye yocwaningo

Ngingu Eunice Sibongile Zwane (Thembi), (981 226 557). Ngivela eNyuvesi yakwaZulu-Natal (UKZN) eMgungundlovu, ophikweni lwezemfundo.

Uyamenywa ukuba uhlanganyele nathi kulolu cwaningo. Ukhethwe ngoba ufunda esikhungweni semfundo yabadala, Endleleni.

Isihloko salolu cwaningo sithi: Uphenyo ngokuzibandakanya kwabesilisa emfundweni yabadala esikhungweni semfundo Endleleni.

Lesi sikhungo sikhethwe ngoba sikhombisa impumelelo kunezinye. Lolu cwaningo luhlose ukubheka ukuzibandakanya kwabesilisa emfundweni yabadala nezinkinga abahlangabezana nazo kulesi sikhungo. Uma uvuma, ngizokubuza imibuzo embalwa ngalesi sikhungo. Azikho izimpendulo ezilungile nezingalungile konke ozokusho noma kukuhle noma kukubi, kuzosisiza ukuba siqonde kangcono isihloko esikhuluma ngaso. Konke okushoyo sizokubhala phansi, sikuqophe futhi, kodwa uma uvuma. Lokhu kuzothatha imizuzu engama-45 kuya ku lihora.

Ngitholakala kulezi zinombolo: 082 804 3766. Umphathi wami uDr Kathy Arbuckle otholakala kulezi zinombolo: 033 260 5071, noma nge imeyili ethi arbucklek@ukzn.ac.za.

Unobhala ngu Nksz Phumelele Ximba, otholakala ku 031 260 3587, noma nge imeyili ethi ximbap@ukzn.ac.za

Qaphela lokhu:

- Awuphoqelekile ukuzibandakanya nalolu cwaningo uma ungathandi.
- Ungayeka noma kunini uma ungasathandi.
- Igama lakho ngeke libhalwe noma livezwe emphakathini / obala.
- Ulwazi oluqondene nawe ngeke lwenekelwe noma ubani.
- Amanothi nakho konke okuqoshiwe kuzogcinwa endaweni ephephile, kuyobe sekulahlwa uma kungasadingeki.
- Ngeke ukhokhelwe ngokuba yingxenye yalolu cwaningo.

Ukuzibophezela kwalowo ozobamba iqhaza

Mina (Igama eliphelele nesibongo), ngiyaqonda ukuthi le projekthi imayelana nani, futhi ngiyavuma ukuba yingxenye yayo, nokuthi ngibuzwe imibuzo. Ngiyaqonda futhi ukuthi ngivumelekile ukuyeka noma ukuphuma kule ngxoxo noma kunini. Ngiyavuma ukuthi kungasetshenziswa isiqophazwi kule ngxoxo.

.....

.....

Isiginesha

Usuku

Appendix E: Questionnaire and interview schedules

Questionnaire for learners at Endleleni Public Adult Learning Centre

There are no right or wrong answers, anything you say will be helpful to us.

Tick (✓) the relevant space or write where applicable. You do not have to write your name.

- | | | |
|------------------------|------------------|-----|
| 1. Gender | a) Male | [] |
| | b) Female | [] |
| 2. Age group | a) 16 – 25 years | [] |
| | b) 26 – 36 years | [] |
| | c) 36 – 45 years | [] |
| | d) 46 – 55 years | [] |
| | e) 56 – 65 years | [] |
| | f) 66 – 75 years | [] |
| | g) 76 – 85 years | [] |
| 3. Marital status | a) Single | [] |
| | b) Married | [] |
| | c) Divorced | [] |
| | d) Widowed | [] |
| 4. Level at the centre | a) Level 1 | [] |
| | b) Level 2 | [] |
| | c) Level 3 | [] |
| | d) Level 4 | [] |

Other _____

4. Years at the centre
- a) 0 – 1 year []
 - b) 2 – 3 years []
 - c) 3 – 4 years []
 - d) 4 – 5 years []
 - e) 5 – 6 years []
 - f) 6 – 7 years []
 - g) 7 – 8 years []
 - h) 8 – 9years []

Other (Specify)

Thank you!

Uhlelo lwemibuzo yabafundi basesekhungweni semfundo yabadala i-Endleleni

Zonke izimpendulo zamukelekile.

Gcwalisa ngophawu (✓) lapho kufanele khona uphendule imibuzo ngokwethembeka.
Akudingekile ukuthi ubhale igama lakho.

1. Ubulili

- a) Owesilisa []
- b) Owesifazane []

2. Iminyaka yobudala

- a) 16 – 25 iminyaka []
- b) 26 – 35 iminyaka []
- c) 36 – 45 iminyaka []
- d) 46 – 55 iminyaka []
- e) 56 – 65 iminyaka []
- f) 66 – 75 iminyaka []
- g) 76 – 85 iminyaka []

3. Isimo esiphathelene nomshado

- a) Angiganiwe []
- b) Ngiganiwe []
- c) Ngahlukanisa []
- d) Ngashonelwa []

4. Izinga lemfundo

- a) Izinga Loku- 1 []
- b) Izinga Lesi- 2 []
- c) Izinga Lesi- 3 []
- d) Izinga Lesi -4

5. Iminyaka kulesi sikhungo

- a) 0 – 1unyaka []
- b) 2 -3 iminyaka []
- c) 4 – 5 iminyaka []
- d) 6 – 7 iminyaka []
- e) 8 – 10 iminyaka []

Okunye (Chaza)

Siyabonga kakhulu!

Interview schedule for learners at Endleleni Public Adult Learning Centre

1. When did you start attending classes at Endleleni?
2. What are your reasons for attending classes at Endleleni?
3. Why do you keep on attending classes?
4. I have noticed that there are more women than men at this centre.
5. What do you think is the cause for this?
6. What kind of challenges do you face at the centre?
7. How do you deal with them?
8. What subjects do you do at this centre?
9. Do you get what you came here for? Tell me more?
10. Is there anything else you would love to learn at the centre other than what you are learning at the moment? Elaborate
11. How does your family feel about your studies?
12. Do you get enough support from your teachers?
13. How has your life changed since you started attending these classes?
14. Where do you see yourself in the next four to five years?

Thank you!

Imibuzo yengxoxo nabafundi basesekhungweni semfundo yabadala i-Endleleni

1. Waqala nini ukufunda Endleleni?
2. Yiziphi izizathu ezakwenza wazofunda Endleleni.
3. Yini ekwenza ube nogqozi lokuqhubeka nokufunda?
4. Ngiqaphela ukuthi baningi abesifazane/abesimame kunamadoda. Nicabanga ukuthi ngabe yini imbangela yalokhu?
5. Yiziphi izinkinga ohlangabezana nazo njengoba ufunda lapha?
6. Uzixazulula kanjani lezi zinkinga?
7. Yiziphi izifundo ozifunda lapha?
8. Uyakuthola yini owakuzela lapha. Chaza kafushane.
9. Kungabe kukhona yini wena obungafisa ukukufunda lapha kunalokhu okufundayo? Chaza kafushane?
10. Umndeni wakho uyibona kanjani indaba yakho yokufunda ? ezifundweni zakho?
11. Othisha bona bayakwesekela yini ezifundweni zakho?
12. Ingabe impilo yakho isishintshe kanjani selokhu waqala lezi zifundo?
13. Uzibona ukuphi eminyakeni emine ezayo?

Interview schedule for teachers at Endleleni Public Adult Learning Centre

1. How long have you been teaching at this centre?
2. What motivates you to keep on teaching at Endleleni?
3. What do you think motivates the adult learners to continue attending at Endleleni?
4. How do you select learners for different levels?
5. How are the dropout levels of your participants, especially for men?
6. What do you think are the causes of dropouts?
7. Who determines the content for teaching and learning?
8. Do you involve learners in determining the content for teaching and learning?
9. What methods do you employ to advertise the centre?
10. Do you find adequate resources for teaching and learning?
11. Do you think learners get enough support at home and at school?
12. Do you think learner participation has any impact on their livelihoods?
13. What kind of challenges do you think men meet along the way in their study at this centre?
14. How do you support them in dealing with those challenges?

Thank you for your time!