

**THE IMPACT OF ADULT BASIC EDUCATION  
AND TRAINING (ABET) ON THE LIFE OF THE  
ADULT LEARNER**

By

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OCTOBER 2014

## **ETHICAL STATEMENT BY RESEARCHER**

With the signature below I,

MASIBONGE BENEFACTOR KA MALUSI NXABA,

hereby declare that the work that I present in this dissertation is based on my own research,  
and that I have not submitted this thesis to any other institution of higher education to  
obtain an academic qualification.

---

M.B.NXABA

OCTOBER 2014  
Date

## **ABSTRACT**

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The right to education as entrenched in the Bill of Rights is a universally recognised human right and is similarly guaranteed and protected in section 29 of the Constitution. This has necessitated the need for government to enhance the educational capacity of adults through the adult basic and education training programme. The purpose of this study is to explore and examine the impact of Adult Basic Education and Training on the lives of adult learners. Historically disadvantaged communities, now have structures in place to afford adult learners an opportunity to acquire knowledge and skills to improve their educational standard. This programme affords the adult learner an opportunity to interact with fellow community members and educators and engage on a path of constructive learning.

This study consists of a brief literature survey as well as empirical research on the impact of education and training on adult learners. A purposive sampling design was used to identify subjects or respondents for inclusion in the sample. As a result four ABET centres were identified in accordance with the defined population. From each centre, learners were selected in order to produce statistically dependable results. A total of 54 ABET learners formed a sample for the study and this was considered adequate to produce reliable results.

The results of the study revealed that the ABET learners' understanding of socio-economic status of their families, the threat of HIV and AIDS, general behaviour in public as well as respect for self and others had improved. The majority of participants (89%) seemed to agree that after completing the ABET programme they could do their jobs more effectively. There was also general agreement amongst the learners that their confidence in demonstrating work-related skills had improved. A similar sentiment was also shared with regard to improvement in the level of education, trust in own abilities and understanding of HIV and AIDS related issues in their broadest sense.

## **DEDICATION**

THIS DISSERTATION IS DEDICATED TO MY

MOTHER

LATE FLORA KWENZA NXABA (NEE' NTULI) AND

MY FATHER

LATE MALUSI WALTER KA LEACH NXABA

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## CHAPTER 1

### ORIENTATION

#### 1.1. INTRODUCTION

The modern and the corporate world demand a certain level of literacy among its citizens; literacy is an enabling factor among the people of the world. A literate person can read, and can also use numeracy skills. Literacy is the breaking point of ignorance. It enables a person to interact with fellow citizens with confidence and to make transactions at the bank and post office without assistance (Van Heerden, 1991:25). According to Bhengu (1998) historically disadvantaged people in the Republic of South Africa were left with a legacy, which prevents them from participating in various democratic processes in the country.

The Constitution of the Republic of South Africa has become the main vehicle through which adult who lack literacy skills could learn and be taught. (Department of Justice and Constitutional Development, 1997:40)

The government has done extensive advocacy on ABET, which has encouraged even the European Community (EC) and a number of Non-Governmental Organizations (NGOs) to promote this section of education in South Africa. Some of these organisations are the South African Nation's Literacy, Operation Upgrade, English Resource Unit (ERU) and National Adult Basic Education in South Africa (NASA). Campaigns, among others, observed World Literacy day on an annual basis, Road Shows and *Uvuko ngo ABET* (Reawakening through ABET) and many more. All of these organizations and campaigns are aiming at breaking illiteracy in South Africa and to implement life-long learning through the National Qualification Framework (NQF) (Makhathini, 2001:1).

The national government in South Africa has allocated R90 million in 1993 to R300 million in the 1997/ 1998 financial years for ABET. The budget shows an increase of twenty percent (20 %) in the 2003/2004 financial year. The annual growth in the budget for ABET has implications for the growth in numbers of ABET graduates and practitioners as well as the ABET centres countrywide (Bhengu, 1998:2).

Most ABET learners are second chance learners, having dropped out of formal education due to a wide range of reasons like poverty and the lack of goal orientation. On the basis of this, adult learners come to the ABET centres with expectations; these expectations are either extrinsic or intrinsic which may be translated to the following (Melrose, 1999:67):

- Education which addresses their needs like communication and numeracy skills.
- Recognition of their adult status in terms of age and their achievements, like being a father, a mother, a community leader, like Tribal Inkosi (Tribal Chief), Induna (Headman), etc. This would influence, inter alia, the choice of the subject matter, teaching and learning strategies, and learner-facilitator relationships. In brief, the entire treatment befitting an adult learner.
- Adequate and relevant resource material.
- Conducive environment for adult learning.

Based on the foregoing factors, it follows that ABET raises many challenges to all its stakeholders, that is, the government, ABET practitioners, community leadership structures, the NGO's as well as the ABET learners.

In this chapter I will motivate why it has been necessary to undertake this study. I will outline four problems that motivated this research, as well as the four aims of the study. The aims are directed at resolving the problems that I have identified. After having stated the research problems and aims I give an account of the research methodology that I employed to resolve the problems that I identified.

## **1.2. BACKGROUND**

According to Statistics South Africa (1996:40) about 24% of African adults in South Africa are illiterate (no formal schooling), followed by coloureds with 10%, Indians 6% and lastly whites are 1%. The foregoing figures include a very significant percentage (24%) of black people in South Africa, the population section which is in the majority. The statistics have shown that South Africa have more than 10 million people who do not have basic literacy skills, which, inter alia, includes reading, writing and numerical language (Statistics South Africa, 1996:40).

Van Heerden (1991:21) states that fifty percent (50%) of the workforce in the mining industry is illiterate. Participation in democracy is almost impossible where illiteracy is rife. Hence, the restructuring of the entire education system, which includes among others, the approaches to learning and teaching as well as the accreditation, became necessary.

According to Van Heerden (1994:4) adults who exit ABET programmes have little value added to their lives in terms of possible employment opportunities, creating job opportunities for themselves and others, promotions as well as learning. The foregoing assertion is evidence of the inappropriateness of ABET programmes to adult learners.

Derbyshire (1991:11) states that entering school for the first time is one of the greatest and happiest events in the life of the child. On the contrary, the adult learner experiences anxiety when entering an adult learning center for the first time. Hilgard and Bower (1996:562-564) also indicate that the following factors contribute to the adult learners' anxiety, namely the environment that an adult learner has to be subjected to, respect, trust and the relationship between the facilitator and the adult learner.

According to Makhathini (2001:24) there are many challenges, that confront the government if its aims and objectives for ABET are to be accomplished. Some of these challenges are:

- Devising viable strategies to draw as many as possible potential adult learners to the ABET centres.
- To ensure that quality teaching and learning takes place in the ABET centres.
- To ensure that the ABET directorate in all provinces function at acceptable levels, and that there is uniformity in terms of the approaches as well as the aims and objectives.
- To ensure that ABET has relevant structures to deal with a number of issues which sometimes stall progress due to the lack of communication between the centre-based ABET personnel and the department.
- According to Makhathini (2001:4) ABET is not a comprehensive or well co-ordinated system as there are many service providers of ABET. The fact that these providers of ABET programmes are not controlled by the Department of Education causes disorientated national goals and values. Based on the above, it appears that ABET is

dysfunctional countrywide. Makhathini (2001:4) states that the failure to function properly may, inter alia, be due to the following:

- Most ABET practitioners are full-time educators in the mainstream schools who come to ABET for a second income.
- Lack of relevant teaching and learning material.
- Lack of facilities to conduct ABET classes and the resultant dependency on the mainstream schools.
- Inadequate and inefficient administration.
- Lack of motivation and commitment on the part of the adult learners.
- Discrepancies in the assessment at the entrance level of most adult learners.
- The lack of proper orientation of adult learner ship on the status of ABET in relation to the structure of the mainstream education.

Engelbrecht and Lubbe (1981:24) state that dysfunctional education result in social decline, juvenile delinquency and high drop-out in society. The above also applies to ABET even though in this section of education the clients are adults.

### **1.3. STATEMENT OF PROBLEM**

What is the impact of adult basic education on the life of an adult learner?

### **1.4. ELUCIDATION OF CONCEPTS**

This study on the life of an ABET learner will cover a variety of concepts. In the interest of clarity and understanding, important concepts in this study will be elucidated. These concepts will be analysed in greater detail in subsequent chapters.

#### **1.4.1. GENDER ISSUE**

In this study, all references to any gender, include references to another gender.

#### **1.4.2. EDUCATION**

According to Smith (1993:13) the word education is derived from the Latin word “educare” meaning “to draw forth from within”. Education is the educators’ concern in assisting the learner on his/her way to responsible adulthood. Van Rensburg, Landman and Bodenstein

(1994:32) describe education as the conscious, purposive, normative intervention by an adult in the life of a learner with an aim of helping and guiding him to adulthood.

### **1.4.3. LIFE**

According to Vrey (1984:15), life is the “gestalt” of an individual person’s meaningful relationships. The life of a person includes all the people, objectives, ideas, systems, forces, attitudes, norms, self and everything to which he attributes meaning and therefore understands. Van Rensburg, Landman and Bodenstein (1994:45) define life as the world in which people conduct both a way of life and a mode of being. It is a life reality in contrast with the non-reality (physical and chemical) and the non-human life reality (animal and plant). The life includes among other things, the educational reality, social reality, the life of deaf, the young child, the adolescent, the adult, etc. All these are embedded in the (big) encircling reality. The life is what one understands of the world of reality, non-living and non-human life reality, attribute meaning to what one carry into his life, a world as significant to him, the life is also the horizon of comprehensibility. The world of living experiences is what one has experienced as a person’s totality (intellectually, cognitively, volitionally and emotionally) of not only life-reality (life and non-human life reality) but also of non-reality (Van Rensburg, Landman & Bodenstein 1994:45).

### **1.4.4. ADULT EDUCATION**

Coles (1977:5) and Charters, Boyd and Apps (1981:32) and Darkenwald and Merriam (1982:49) all agree that, adult education is the process whereby persons who no longer attend school on a full time basis, undertake sequential and organized activities with the intention of bringing about change on the information and the understanding of skills, appreciation and attitudes for the purpose of identifying and solving personal or community problems. Adult education is an experience designed for adults, irrespective of content, level and methods used.

### **1.4.5. ADULT BASIC EDUCATION AND TRAINING (ABET)**

According to the DoE (1997:12) Adult Basic Education is viewed as the basic education and training phase in the provision of life-long learning and development, comprising of knowledge, skills, attitudes and values required for social and political participation in transformation. It can also be described as the elementary or fundamental band of



education which focuses on the basic skills like reading, writing and numeracy as well as the foundation for further education.

#### **1.4.6. RELATIONSHIPS**

According to Vrey (1990:2) the term “relationship” implies an association between two referents. An ABET learner as it would apply to the child, is busy throughout life with these relationships, giving them meaning and in that way form a relationship. Relationship is a particular mode in which ABET learner can interact with others and could even refer to the child, things, ideas, self and God are mutually connected in such relationships they are usually dynamic and interactive which are initiated by an individual through his involvement and assigning meaning to the life (Du Toit & Kruger, 1993:10).

#### **1.4.7. ANDRAGOGY**

According to Knowles (1990:46) andragogy refers to the art and science of helping an adult to learn. This embraces the teaching and learning strategies, the learning content, the aims and objectives, as well as the environment created for an adult to learn. Andragogy is partly the opposite of pedagogy which in its application refers to children.

### **1.5. AIMS OF THIS STUDY**

The aims of the study:

- To establish the impact of ABET in improving the social, religious and community life of the adult learner.

### **1.6. RESEARCH METHODOLOGY**

Research with regard to this study was conducted as follows:

- This research consists of a literature survey, followed by survey research among 4 ABET centres. A total of 54 ABET learners formed a sample for this study.
- Quantitative research methodology was used to analyse the responses from the various ABET learners. The quantitative research was conducted in the following phases:

- An appropriate anonymous questionnaire was constructed.
- Permission was sought from the relevant educational authorities in the Kwa-Zulu Natal Department of Education for a voluntary, anonymous survey to be conducted among ABET learners within the Pinetown the iLembe Districts.
- Selected ABET learners were interviewed and a questionnaire was completed with the assistance of the ABET practitioners at the chosen ABET centres. Questionnaires were disseminated and retrieved with the assistance of ABET practitioners and their management teams at each selected ABET centre.

## **1.7. VALUE OF THE RESEARCH**

This research will have the following value:

- It will provide valuable information on the current functioning of ABET centres;
- It will provide valuable information on the challenges experienced by ABET centres;
- It will provide insights on what needs to be done to address the challenges;
- It will provide information to establish whether the adult learners are acquiring the desired knowledge and skills by attending ABET centres.

Based on the findings of both the literature study and empirical research, certain guidelines may be formulated to assist in improving the basic functionality of ABET centres.

## **1.8. SUMMARY**

An exposition of the problem statement and the aim of this study were given in this chapter. The method of research was explained and certain relevant concepts were elucidated. Finally, the further course of this study was set out.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **THE LIFE OF AN ABET LEARNER**

##### **2.1. INTRODUCTION**

For one to study the life of an adult learner from a psycho-andragogic perspective, clarity should be reached on the twofold nature of education. The first being ABET, which falls under the National Qualification Framework (NQF) level one. The second part of adult education is Further Education and Training (FET) beyond the first NQF band, which may include studying through a technical college, where job specific skills are taught. Knowles (1988:29) states that adult education seeks to help an adult to adjust to situations in which he may find himself.

In an adult learning situation, two adults interact through learning material with the intention of helping an adult learner to orientate himself to the situation he finds himself in. For this process to be a successful venture, certain aspects need to be clearly understood by both parties.

The ABET practitioner needs to understand what the needs of an ABET learner are and what situations he finds himself subjected to. Secondly, the ABET practitioner needs to understand the emotional expectations and the factors which affect the adult learners drive to search for knowledge. Lindman in Knowles (1990:160) states that the approach to adult education will be via the route of situations and not subjects. Lindman further states that the academic system has grown in reverse order, and that subjects and teachers constitute the starting point, whilst learners are secondary.

For the purpose of handling the sub-topics of the life and self-actualization of an ABET learner, different types of experiences and relationships shall be dealt with.

In this chapter, based on the available literature, psycho-andragogics and the actualization of the psychic life of an ABET learner through interaction between the learner and the ABET practitioner, will be explored.

## **2.2. THE ABET LEARNER'S EXPERIENCE OF EDUCATION**

The ABET learner's experience is the cornerstone of education which has many facets. The concept of experience as well as the various aspects of experience such as the cognitive, physical, conative and social experience will be explored in the ensuing sub-topics.

### **2.2.1. THE CONCEPT 'EXPERIENCE'**

Van Rensburg, Landman and Bodenstein (1994:383) say the term experience is derived from German "erfahren" and the Afrikaans "ervaar" and implies "to be in motion or while being in motion". To undergo or experience something is becoming aware. The verb "erfahren" implies the acquisition of knowledge, getting to know and becoming aware of something.

The ABET learner (like the child learner) learns that experiences has denotative (logical) and connotative (emotional) characteristics, which make an experience unique to the one who experiences it. Gouws and Kruger (1994:6) note in this regard: "what I know another may know, but what I experience is unique to me".

An experience can be positive or negative, as seen in physical perceptions (pain, comfort, energy), social relationships (enjoyment, rejection, acceptance), with objects (frustration, success) and spiritual experiences in terms of modes and feelings. Nel and Urbani (1990:106) say that each experience is accompanied by feelings. Each experience is accompanied by feeling and willing, different in quality and intensity.

Du Toit and Kruger (1994:19) state that experience is related to the emotional and effective dimension of being human and indicates an evaluation of a fluid situation in broad categories of pleasant and unpleasant. Examples of feelings experienced, such as excitement, disappointment, gaiety and frustration during involvement in a situation indicates how a person is emotionally affected.

Van den Aardweg and Van den Aardweg (1988:83) and Vrey (1990:42) give the following essential components of experience:

- Experience is emotional and is evaluated in terms of varying degrees of pleasantness and unpleasantness.

- Experience stresses the uniqueness of each person's relationships.
- Experience, especially its intensity, determines the clarity and stability of meanings assigned by a person
- Experience inhibits or incites a person's involvement in every attribution of meaning.
- Experience is a meaningful event, involving the total person who experiences certain feelings and also knows that he experiences them.
- An educator's praise or disapproval is a determining factor in the positive and negative intensity of the subjective experience.

### **2.2.2. COGNITIVE EXPERIENCE**

According to Van Rensburg, Landman and Bodenstein (1994:339) the concept cognitive implies the life of knowing of a person of which the outcome is knowledge. The cognitive experiencing of a person encapsulates facets of analysis, synthesis, abstraction, comparison and so forth and leads to objective judgement, pronouncements and knowledge. Van den Aardweg and Van den Aardweg (1988:39) maintain that cognitive development concerns itself with all that has to do with knowing, perception, conceptualization, insight knowledge, imagination, initiation and is closely allied to experience.

ABET learners are mature adults who lack some life skills like reading, writing and basic numeracy skills. However, they do have various kinds of experiences which mean they are not like children who are experiencing a lot of things as they grow or develop their psychic life. An adult learner comes to the ABET practitioner not knowing how to read, write and using the basic functional skills like the four basic mathematical or numeracy operations. As the adult engages himself in learning activities, he becomes aware or gains the knowledge of counting using the basic functional skills like the four basic numeracy operations (bonds) like addition, subtraction, division and multiplication. He also finds himself coercing with reading, writing and speaking the language of his choice, in particular his mother-tongue. Knowing how to speak, write and read is the culmination of the experiencing process which leads to knowing. Adult learners, like children, are getting cognitive guidance towards achieving an intellectual grasp of the world. It, therefore, follows that ABET practitioners need to take cognizance of

the cognitive experience of the ABET learners as it impacts on the effectiveness of their educational interaction with ABET learners (Melrose, 1999:83).

### **2.2.3. PHYSICAL EXPERIENCE**

The adult is bodily (physically) in the world. His body is the centre and the medium of experience. The range of an adult's potentials and the levels to which it can be developed are genetically determined and have a biological, neurological basis (Nel & Urbani, 1990:5). Physical development greatly affects an adult's psychological development. An adult with some physical deficiencies, like a paraplegic person, depending on how he has grown to accept himself, will face psychological barriers. The psychological being of a person will include intellectual (cognitive) development, his relationships with others and his self-concept. Adults, like children, with some physical deficiency will present with a negative self-concept which will affect the adult learners' achievement. (Van den Aardweg & Van den Aardweg, 1988: 169; Vrey, 1990:67)

ABET practitioners need to be aware of their adult learners physical experience. Among their responsibilities is to establish if the learner has barriers to learning as well as physical defects. This aspect is of importance as adult learners seem to be neglected with regard to education support.

### **2.2.4. CONATIVE EXPERIENCE**

According to Vrey (1990:36) the conative experience of an adult, as it would be with a child, is concerned with the basic driving forces which give rise to the person's behaviour. The conative aspect of an adult, includes needs, impulses, tendencies, aspirations, aims, drives, wishes, motives and the will. It implies the goal to be pursued and the will to achieve the goal. In essence, practitioners and learners have the zeal to achieve certain goals. In this regard, conative experience plays an important role in the learning and teaching of adults. Du Toit and Kruger (1991:95) place the will high in the hierarchy of learning requirements as they state that will is the active striving towards the realization of a goal. In an act of will the aspiration forms the point of departure for the action.

ABET learners come to ABET centres with some expectations, the basis of which are needs, aims, wishes, impulses, aspirations, drive and will. According to Van den Aardweg and

Van den Aardweg (1988:46) aspiration and will form an integrated whole in the psychological structure pertaining to conative experiences. In circumstances where the conative experience of an adult learner is ignored the results may be disastrous in the sense that the entire learning and teaching process can become a fiasco.

### **2.2.5. SOCIAL EXPERIENCE**

Social development is the most fundamental phenomenon informing relationships and associations with others. Adults come to the learning centres as social beings. Gouws and Kruger (1994:110) and Derbyshire (1991:92) say social experience is marked by interaction, friendliness, geniality with the aim of enjoying the companionship of others. They state that an adequate social life is an important social competence of adulthood. Zingler and Hodapp (1986:175) maintain that social competence involves the learner's degree of success in meeting social expectations and the learner's self-actualization. The foregoing implies that skills should be made available to learners so that they can associate with others without being hampered by anxiety and a lack of confidence.

Knowles (1988:77, 1990:57) has developed some conditions of adult learning which also emphasise the need for social development, as adult learners bring their own experiences to the learning situation, social experience being one of these. Much as some similarities can be drawn between the adult learners and children, it is essential to note that ABET practitioners should not lose sight on the fact that adult learners have the experience from their environment and that they have lived in the society from which they have learnt social skills. These skills enable them to cope with social demands (normative values). Knowles (1988:59) states that adult learners bring to the learning situation their self-confidence. Adults as well as children are social beings and therefore should be motivated to build their confidence so that they can find it easy to interact with other members of society, which includes their colleagues (adult learners and adult practitioners).

According to Knowles (1988:77) adults need to feel that they are treated with respect as this further enhances the learning experience. Knowles (1988:77) believes that the foregoing will contribute towards changing the life of an adult learner as he tends to perceive people at a higher level.

### **2.3. THE MULTIPLE RELATIONS OF AN ABET LEARNER**

The art of educating the adult learner requires the need for a teacher-learner relationship. According to Vrey (1990:73), when a person begins to understand, a relationship is formed which may be ineffective and may be improved through greater involvement. This assertion underpins the teaching methodology to be used for teaching ABET learners, which should involve them through active participation.

The “mitwelt” is the world of interpersonal relationships, the “umwelt” is the world of objects (things) to which we should physically orientate ourselves and in which we should act. The “eignwek” or own world is the world of one’s relationship with oneself. The child forms relationships with the objects in his “unwelt”, with significant people in his “mitwelt” and with himself, thus establishing an “eigenwelth” (Vrey, 1990:133).

Madela (1998:38) states that since man is essentially a being related to a being, it stands to reason that one can only understand his experiences by studying him in his relationship with himself, others, things around him and God.

Jarvis (1995:46) and Vrey (1990:117) both agree in that what motivates an adult to learn is the discordant relationship between the self and the socio-cultural environment. They state that an adult or a child has to form a relationship with his surrounding world, which he divides into broad categories. They are his relationship with people (parents, other family members, and peer group-in the case of an adult learner it could even include his spouse and children as well as the ABET practitioner), objects (all the objects he comes into contact with) and ideas (concepts that concern his dealings with the world).

#### **2.3.1 THE ABET LEARNERS’ RELATIONSHIP WITH THE ‘SELF’**

Rodgers (Vrey, 1990:115) states that the self-concept of a person is dynamic. He further states that it changes as the person grows older. An adult learner has his self-concept which is imbedded in the way he relates to his surrounding world.

When a person’s relationship with the self is positive, he forgets himself and becomes selflessly involved. In this way he successfully assigns meaning. It follows that an adult learner when he experiences love and caring, accepts these within clearly defined limits. The foregoing



is the end product of self acceptance, which brings self esteem. This notion is further supported by Canfield (Melrose, 1999:143) when he says a positive self- concept is a better indication of success than a high I.Q.

According to Purkey (1996:25) there is a close connection between the self-concept and experiencing success. Centi (1985:103) maintains that poor achievement leads to a lowering of self-esteem.

Lindman (Knowles, 1990:75) states that the experience of an adult learner is his living text, so is the base for his self-esteem. From this scenario, it follows that the relationship between the ABET practitioner and the adult learner improves. He further states that ignoring a learner's experience is like rejecting the learner himself. Hence, a negative relationship with himself will develop.

Linked to the concept of the relationship with the self, Knowles (Jarvis, 1995:123) says that there is disharmony between an individual's experience and his perception of the world. Secondly, he states that the adult learner brings to the learning situation his own self-confidence, self-esteem and self-perception.

The relationship with the self impacts on self-concept. According to Jarvis (1995:125), self-concept places the adult learner in a particular world which may be good in that it is conducive for his becoming. Engelbrecht and Lubbe (1981:4) say the adult learner with a negative self-concept is inclined to interpret all new experiences in that light.

According to Jarvis (1995:57), the self is that detached individuation of consciousness which expands as a person gains experience. This suggests that through increasing experience, the self-concept also increases positively; hence the self-concept of an adult learner improves as he gains more experience and knowledge. Hilgard and Atkinson (1989:481) suggest that there are three aspects of the self that should be noted. It may be an agent of change, it is continuous, self-perception is dependent upon the extent to which others accept or reject. It suffices to say that these three aspects are of paramount importance in effecting change in an adult learner's life.

Finally, the learner's positive relationship with the self tends to play a crucial role, it not only determines the level of success, but also leads to an improved self-concept.

### **2.3.2. THE ABET LEARNERS' RELATIONSHIP WITH OTHERS**

Relationships with others will depend on the family status of the person under discussion. A child's relationship with others may include parents, peer group, friends and teachers, as well as siblings, whereas an ABET learner's relationship with others may, among others, include spouse, children, fellow church members, fellow workers, fellow learners, community members and employers.

Vrey (1990:194) states that the relationship with others contributes to the person's further becoming. Hilgard and Bower (1996: 562) agree with Vrey (1990:191) in that the important interaction between the ABET learner and others must be heralded by respect of an individual's maturity and dialogue or an argument must be used to effect a change of mind.

According to Naidoo (1994: 86) a healthy relationship with others will be characterized by love, security, giving, acceptance, trust and esteem. Creating relationships with others is a learning curve on its own as it enables a learner to learn from them.

The relationship with others is the nucleus of the adult learners' relationship with his immediate environment. This relationship translates itself to how he perceives others in relation to himself. Finally, the relationship with others will set the tone, the direction and the pace of learning (Naidoo, 1994: 87).

### **2.3.3. THE ABET LEARNERS' RELATIONSHIP WITH HIS / HER SPOUSE**

The relationship between an ABET learner and his/her spouse plays an important role, especially if the learner is to succeed in ABET engagements. The spouse needs to adopt a positive attitude towards the decision of his/her partner to pursue further or basic education. Naidoo (1994:75) states that in a psychological sense, the child or adult leaves his home and takes up a new personal vantage point outside his common environment. He/she sees both the world and the home in a new light. The experience of an adult learner, especially one who goes to the learning centre for the first time, will be backed by the support he received from his/her spouse. The bond between the learner and his/her spouse has to be strong to enable the

learner to reach full potential. Oberholzer (1986:74) and Pretorius (1990:49) both refer to the family as an educative environment or a family milieu as a life space form which the learner can explore. Since the spouse is part of the wider family, it follows that an ABET learner can learn a lot of things from him or her. A strong, supportive relationship with a spouse will assist a learner to reach self-actualisation.

#### **2.3.4. THE ABET LEARNERS' RELATIONSHIP WITH CHILDREN**

Children, like the spouse, are part of the family milieu or environment from which the ABET learner can explore. Melrose (1991:59) agrees with Pretorius (1990:49) that the family is an educative environment. An ABET learner's relationship with his children is important. Quite often children are better educated than their parents. This is due to the historical development in South Africa with more opportunities and more access to education becoming available. As a result, an illiterate parent can learn from his children. The fact that children are able to use the basic literacy skills may be a motivating factor for an adult learner to pursue ABET studies. The academic and psychological support that the ABET learner receives from his/her children will add impetus to his/her academic endeavour. A parent with children who are educated may pride himself with the achievement of his children. In this way his ego and self-esteem is boosted to the point that he may also ameliorate his ego by attending ABET lessons (Melrose, 1999:65).

Discord in the relationship between the adult and children necessitate that an adult finds a way of improving his cognitive experience. For adults, being dependent on children in terms of writing, reading, speaking and using numeracy skills may be a humiliating experience. Hence, pursuing ABET programmes tends to be the only way through which an adult can become independent (Knowles, 1988:94).

#### **2.3.5. THE ABET LEARNERS' RELATIONSHIP WITH ABET EDUCATORS**

Vrey (1990:117) states that the primary school child, and thus also the adult learner, considers the teacher as very important and gladly identifies himself with the teacher. As a result he emphasizes the importance of the teacher taking a positive view of the child or adult learner. An illiterate adult who comes to the ABET centre for the first time is no different from

a primary school child. An ABET educator has to boost the morale of his learner by keeping the relationship warm.

An ABET educator needs to be transparent about his expectations from an ABET learner. The ABET educator's expectations may, among others, include well stated objectives or out-comes, required quality and what is an acceptable level of performance. In this way the morale of the learner will be kept afloat and this will be reflected by the learner's performance, as he will go out of his way to ensure that he meets the set standards and expectations.

A positive relationship between the two adults engaged in teaching and learning will have positive effects on their venture. Gessner (Knowles, 1990:31) states that none but the humble become good teachers of adults. In an adult class the adult learners' experiences are very important.

Knowles (1990:33) regards the relationship between the adult learner and the teacher of adults as the cornerstone of lesson planning as it determines even the teaching strategies to be employed. Knowles (1990:33) compares conversional education and adult education. In this regard, he states that in conversional education, pupils have to adapt themselves to the curriculum design. He sees one as the opposite of the other. Conversional education is signified by the authority of the teacher, whereas in adult education there is democracy. Hence, conditions conducive to a two way learning process has to be created.

Several authors and researchers on adult education agree the need for democratic approaches in educating adult classes. Merton (Knowles, 1990:178) states that the situation as it unfolds in an andragogic situation induces comradeship in learning, stimulating both the teacher and the learner alike. To achieve this desirable state, there should be laughter in which all can join.

Tolman (Knowles, 1990:130) places the relationship between the ABET educator and ABET learner in the hierarchy of factors which determines success in teaching and learning. The educator's task primarily concerns itself with creating stimulus conditions which make it possible for the learner to perceive clearly what leads to what and to understand the different means by which a given goal can be reached.

### **2.3.6. THE ABET LEARNERS' RELATIONSHIP WITH FRIENDS**

Vrey (1990:169) states that during adolescence relationships with friends become vital for self-actualisation. The same would apply to adults, as adults would mirror themselves through friends. The level of acceptance by his friends boosts his image and self-concept. An adult would venture to explore his potentials and skills more freely when he knows that his relationships with friends are at acceptable levels. Vrey (1990:170) says that friends are both company and the sounding board for his voice and opinions. Some of these opinions cannot be aired in public before they are tested by his friends. When adults interact, they tend to share experiences and thoughts. Approval of these experiences and thoughts leads to enhancement of confidence and self-esteem, which in turn leads to the application of these ideas. A situation of this nature can promote independent thinking and the knowledge at a higher level.

According to Vrey (1990:170) a meaningful friendship arise where the parties meet as equals, feel at home with one another and feel free to share the most private thoughts and emotions. He further states that parties to that friendship can openly criticize one another without condemning; such friendship is more common where important characteristics like intelligence and socio-economic status are shared. The forgoing confirms the reality behind the English expression, "birds of the same feather flock together." Adults like children behave in the same way, in this respect, adults who share the habit of drinking alcohol or who are passionate about sports like soccer, will always be found together. With this relationship, an adult learner will do this best to gain more skills and knowledge so that the relationship is sustained.

### **2.3.7. THE ABET LEARNERS' RELATIONSHIP WITH OBJECTS (THINGS) AND IDEAS**

Part of the life of an adult learner is objects and ideas. To be able to assign meaning, involvement and experiences are necessary and the person enters into a relationship with them (Du Toit & Kruger, 1991:14). Similar to the child, an adult is confronted with endless types of objects and ideas. In order to understand them he needs to involve himself and experience them so as to form a relationship with them. Some objects are products of technology like computers and television. An adult person from the rural area will experience television for the

first time when he comes to town, in the same way as the child will do as part of his development. Vrey (1990:177 ) states that relationships are extended, adapted and refined during involvement through meaning, attribution, assimilation and accommodation, with the result that understanding is improved and the orientation towards ideas and objects in his life is improved.

For the child, as for the illiterate adult, the degree of development of his personal awareness (awareness of the self) and his awareness of the world around him; depends on his cognitive development. The cognitive development has a direct impact on the education of the adults as it proceeds from ideas to experience and culminates in cognition. This means that the child, just like the adult learner will learn more effectively if his cognitive skills are developed to the highest level (Vrey 1990:177).

A child's cognitive powers, like those of an illiterate adult learner, function on an intellectual plane unknown to him, (Vrey, 1990:178). According to Piaget (Vrey 1990:178) changes in the life of an adult learner, as it happens with a child, is the result of three factors: the maturity of the nervous system, experience with objects in his life and the experiences with people he holds in higher esteem.

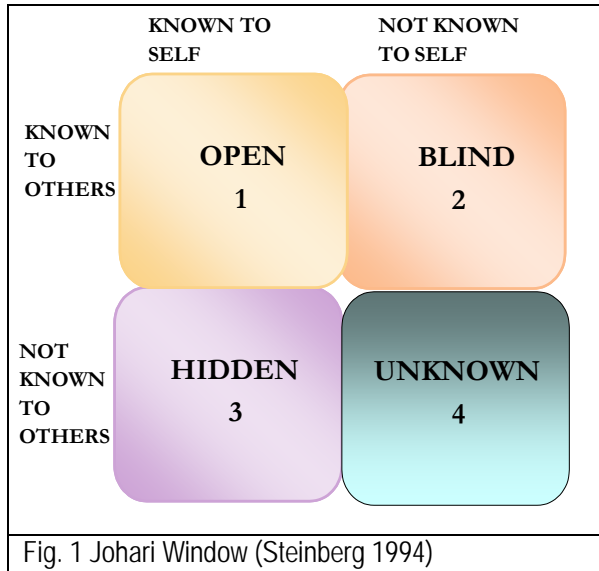
## **2.4. INTERPERSONAL RELATIONS AND SELF-DISCLOSURE**

Interpersonal communication influences our relationships and allows us to gain a deeper understanding of ourselves and our behaviour in relation to the amount of information we disclose in our interpersonal relationships. A model that helps to assess the amount of information we disclose is the Johari window, named after two psychologists, Joseph Luft and Henry Ingham.

### **2.4.1. THE JOHARI WINDOW**

Mersham and Skinner 2001: 124 state that the self-disclosure is about revealing information about the private self to other people. It is essential in the development of close interpersonal relationships. Revealing information to another that he already knows is not self-disclosure. Self-disclosure relates to our deepest feelings and thoughts. There are some relationships in which we are comfortable enough to allow people access to our most intimate thoughts, and others in which we keep our thoughts and emotions to ourselves.

A model, which helps to assess the amount of information we disclose, is the Johari window.



The window is divided into four panes or quadrants, which represent your different selves, and explains how each self relates to other people during communication encounters. According to DeVito (1989) the size of each pane is determined by your own and others' awareness of your behaviours, attitudes, feelings desires, motivations and ideas.

#### 2.4.1.1. THE OPEN SELF (ARENA)

The open pane is the most public area. This section reflects openness to the world and a willingness to be known. It comprises all the aspects that are known to you and others. Mersham and Skinner (2001a:124) refer to the Open Self as the Arena. Mersham and Skinner (2001a:124) contend that this region is most conducive to effective interpersonal relationships and communication.

In this setting all of the information necessary to carry on effective communication is known to both the communicator (self) and the receivers (others). For a communication attempt to be in the Arena region, the parties involved must share identical feelings, data, assumptions and skills. Since the Arena is the area of common understanding, the larger it becomes, the more effective communication is. According to Luft (1970), the smaller the first quadrant, the poorer the communication and the relationship.

#### 2.4.1.2. THE BLIND SPOT

According to Mersham and Skinner (2001a:124) when others know relevant information but the self does not, a Blind spot area results. This constitutes a handicap for the self, since one

can hardly understand the behaviours, decisions, and potentials of others if one does not have the information on which these are based. Others have the advantage of knowing their own reactions, feelings, perceptions and so forth, while the self is unaware of these consequently interpersonal relationships and communications suffer. DeVito (1989:56) points out that while communication and interpersonal relationships are generally enhanced as the blind area becomes smaller, we should not force people to see themselves as we see them because this could cause serious trauma. DeVito (1989:56) states that a certain amount of blindness is part of any successful relationship.

#### 2.4.1.3. THE HIDDEN SELF (FAÇADE)

Mersham and Skinner (2001a:124) state that when the self knows information, but this information is unknown to others, a person (self) may react with superficial communication, that is, present a false front or façade. Information that we perceive as potentially prejudicial to a relationship or that we keep to ourselves out of fear, desire for power, or whatever makes up the façade. This protective front, in turn, serves a defensive function for the Self. Such a situation is particularly damaging when a subordinate ‘knows’ and an immediate supervisor ‘does not know’. The Façade, like the Blind spot, diminishes the Arena and reduces the possibility of effective communication.

#### 2.4.1.4. THE UNKNOWN SELF

According to Mersham and Skinner (2001a: 125) this region constitutes that portion of the relationship where neither the self nor other parties know the relevant information. A statement often heard is, “I don’t understand them, and they don’t understand me.” It is easy to see that interpersonal communication is poor under such circumstances. Circumstances of this kind occur in organisations when individuals in different specialties must communicate to co-ordinate what they do.

An individual can improve interpersonal communications by utilising two strategies, namely exposure and feedback.



a) EXPOSURE

Mersham and Skinner (2001a: 125) add that increasing the arena by reducing the façade requires that the individual be open and honest in sharing information with others. The process that the self uses to increase the information known to others is termed exposure because it sometimes leaves the self in a vulnerable position. Exposing one's true feelings by 'telling it like it is' often involves risks.

b) FEEDBACK

Mersham and Skinner (2001a: 125) state further when the self does not know or understand, more effective communications can be developed through feedback from those who know. Thus, the Blind spot can be reduced, with a corresponding increase in the Arena. Of course, whether the use of feedback is possible depends on the individual's willingness to 'hear' it and on the willingness of others to give it. Thus, the individual is less able to control the provision of exposure. Obtaining feedback is dependent on the active cooperation of others, while exposure requires the active behaviour of the communicator and the passive listening of others.

The four panes of the Johari window are interdependent, thus a change in one pane will affect the others. You may discover things you did not know about yourself from others. This information then moves into the open area. The open pane enlarges and the hidden pane is reduced. Luft (1970) states that it is rewarding and satisfying to learn more about yourself and thus gain self-insight, but also to reveal enough about yourself to enable others to get to know you better.

Emotions such as anger, fear, happiness or sadness, as well as feelings that arise when confronted with conflict and adversity are all part of meaningful relationships. To build trust, engage in self-disclosure, resolve conflicts, express our needs, and influence others; we need to be able to communicate such feelings. Often, it is not the emotion that threatens the relationship, rather how we deal with the emotion, and the effects that it has on you and those who are important to you. There are occasions when problems are created in relationships with friends, family or work colleagues because we lack the communication skills needed to express our emotions, needs and opinions assertively. Gamble & Gamble (1987) indicate that we may

sometime choose to bury our emotions or unleash them uncontrollably. The manner in which we handle such feelings often impedes the relationship and creates conflicts instead of helping it.

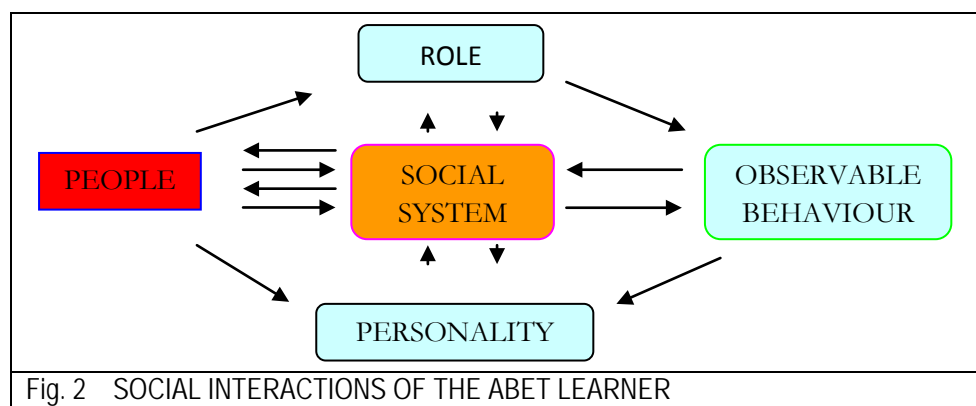
Verderber (1990:155) defines assertiveness as “verbalising your position on an issue for the purposes of achieving a specific goal”. This goal refers to the ability to express yourself in such a way that you hurt neither yourself nor others. Assertiveness involves the ability to express feelings and opinions openly and honestly, to give good reasons for a belief or feeling, and to offer suggestions without attacking the other person verbally. The individual who responds in an assertive style addresses contentious issues, is self-respecting, protects the rights of others, allows room for negotiation or compromise, and generally conveys confidence.

The following categories of relationships shall be explored with the intention of establishing the role played by relationships in the understanding and the learning of an adult.

## **2.5. THE PUBLIC IMAGE OF THE ABET LEARNER**

As a successful, responsible, productive citizen one must be able to read critically, write coherently and speak effectively. Public image plays an important role in the working lives of the ABET learner. In most organisations the ability to give oral presentations is an indication of personal and professional success. Senior personnel are expected to be able to give introductory talks to new employees, to conduct meetings, to present training sessions, and to report to the board of directors. A salesperson that is able to present a well thought-out scenario to clients has the opportunity of successfully concluding a sale than one that is not as coherent. The same by implication is true of the ABET learner. An ABET learner who is vocal in class, and undertakes to complete all tasks assigned by the educator is able to progress at a faster pace than one that is timid and not able to vocalize his or her thoughts on an issue.

The social dimension may be illustrated as follows:



It is an established fact that public image also plays a role in one's social life. Some of us are called upon to lead the meetings at church, school or social action groups. The more confident you feel about your ability to stand up in public and deliver your address, the greater the feeling of well-being you are likely to experience. It is important that the purpose of the talk be considered as well as the audience. An ABET learner thus has the task of improving his or her public image by presenting a confident persona when interacting outside the school environment.

### 2.5.1. THE ABET LEARNERS' RELIGIOUS RELATIONSHIP

According to Van den Aardweg and Van den Aardweg (1988:194) religion is the development of a spiritual relationship between man and a divine power and indicates a belief reverence for, a desire to please and also to exercise of rites and rituals. The assimilation of a religion depends upon the internalization of standard rituals or practices. Vrey (Melrose, 1999:95) states that the child's relationships develop to a point where he will confirm to such religious and moral norms of his own free will.

Vrey (1990:198) states that the child, as it may refer to an adult learner, forms opinions about religious and moral issues. The child takes decisions freely and without compulsion from parents or teachers. ABET learners come to school with their own religious convictions to the extent that they are role players at different levels. Some adult learners are pastors (abefundisi) in their indigenous churches. Others are even bishops by virtue of being founders of their own sects. In South Africa and in particular in KwaZulu-Natal dominant churches are part of Zion sects. The majority of African people have much faith in and passion for their indigenous

churches. In these sects practices are informed by the African tradition and promote the African way of life, (Davis, Ntshangase & Ndlela, 1996:115).

There are two dimensions of the indigenous religion, especially in KwaZulu-Natal. There is Christianity and the ancestor veneration, which is coupled with the worship of uMvelinqangi. Elliot (Melrose, 2001:95) maintains that the traditional Zulu religion, in common with that of other Nguni people, is ancestor worship and great importance is attached to the need for families to remember their forefathers and the ancestors who care for the everyday things in family life, their cattle and crops as well as things they knew on earth. In situations where lives are at stake, ancestors act as intermediaries to creator who is called uMvelinqangi or uNkulunkulu (Melrose, 1999:95).

An ABET learner brings to the ABET centre all these perceptions, experiences and beliefs. These factors form part of the life of an ABET learner. The ABET practitioner should know and understand that these factors constituting a part of the ABET learner's life if his educational activities are to succeed.

### 2.5.2. CHRISTIANITY AND CHRISTO-TRADITIONAL WORSHIP

According to Melrose (1999:97) most African people are combining the Christianity with traditional worship, which he calls "Christo-traditional worship".

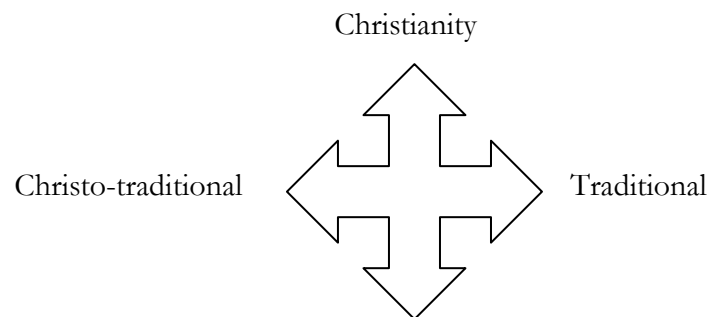


FIGURE: 3 CHRISTO-TRADITIONAL WORSHIP (adapted from Davis and Ntshangase, Ndlela, 1996:15)

However, it is necessary at this stage to refer to the argument raised by the philosophers in the field of African traditional religion and those who link the ritual exercise of remembering

the ancestors and goat slaughtering with ancestor worship. It is of utmost importance for the sake of clarity to draw a clear distinction between ancestor veneration and traditional African worship, which based its faith on *uMvelinqangi*, not the ancestors. The ancestors are like a structure of angels. This structure is a link between God (*uMvelinqangi*) and the living people. To keep them working and doing good things for their families they need to be remembered through goat slaughtering. Therefore, it suffices to say that the ancestors are not elevated to *uMvelinqangi* or God, but they are merely given respect as Saints.

Moral background as it is informed by religion plays a pivotal role in the education of an individual. Empirical research into ABET learners' levels of moral judgement has established that the average young person of child age is likely to subscribe to ideas of right and wrong that closely resembles the ideas held by adults (Jersild, 1983:388).

## **2.6. MORAL VALUES AND THE ABET LEARNER**

Every individual person is the product of his religion. Du Toit and Kruger (1991:66 – 67) maintain that religion assumes a very important place in the life of an individual and that it assists him in his understanding and value of his life, it further provides him with an understanding of in his own society.

At times moral values are misconstrued. African people's values are ubuntu (humanistic personal relationships, obligation to others and values and norms and inhlonipho (respect). The behavior of the African people based on these moral values may be interpreted otherwise. For instance, "ukuhlonipha" may to somebody foreign to the African culture mean timid and inferior, whereas ubuntu can have many connotations like stupidity, wastefulness, etc. (Davis, Ntshangase & Ndlela, 1996:88).

An ABET learner has these values rooted in his culture and manifested in his religious norms and standards. Linked to conventional education and learning outcomes, speech or rather outspokenness is the performance indicator. A person who cannot express himself raises doubts with regard to his academic achievements. This performance indicator may not always be an appropriate pointer of good performance. African people, by nature and virtue of "*ukuhlonipha*" being part of their moral values tend to be silent as a way of showing respect. Unless some modalities are in place to ensure that ABET learners do not become victims of the

wrong tools of performance assessment, ABET learners will persistently achieve below their potential levels. (Ndlela, Cele, Shongwe & Melrose, 1996:131)

## **2.7. THE SELF-ACTUALISATING ABET LEARNER**

Vrey (1990:77) maintains that there are two factors which enable the person to actualize his potential. Firstly, he states that the relationship with the self, others, objects and ideas as well as with God or religion pre-determines the level of understanding which is essential in a didactic situation. Secondly, he mentions the importance of needs. Among the needs he prioritises the need for achievement, love, esteem, understanding and belonging. These needs are essential for growth and independence. An ABET learner has to go through certain stages for his learning to be successful. He will need to form relationships with the self, others, objects, ideas and religion, so that he can be in control of his world. Once the latter has been realized, his self-actualisation will become a reality.

In the following section, as part of the self-actualisation of an ABET learner, the following concepts will be dealt with:

### **2.7.1. THE NEED FOR ACHIEVEMENT**

According to Vrey (1990:77) a child (or ABET learner) must experience being in control of at least a part of his external world and must be able to achieve success in it. Knowles (1990:94) states that an adult comes to the educational centre with both a greater volume and a different quality of experience from youth and work place. The experience forms part of his life, which needs to change. The intention to change or become, develops the need to achieve or gain competence in his field. The satisfaction for his need for achievement calls for increasing involvement in task and with the objects he encounters. Knowles (1990:61) is of the opinion that if the experience of an adult learner is ignored or devalued he perceives that as a rejection of himself as well. He suggests that as a point of departure, the life of an illiterate adult be first established before any teaching and learning can take place in an adult class. When an ABET learner makes a breakthrough at the inception, he will be eager to involve himself in a lot of educational tasks.

### 2.7.2. THE NEED FOR LOVE AND SELF-ESTEEM

Vrey (1990:77) says that an adult (as it applies to a child) knows that his people love him and consider him important, that he and his affairs matter a lot to them. Rogers (1987:106) maintains that the critical element in performing the role of facilitation of learning is the personal relationship between the facilitator and the ABET learner, in which case it is dependent on the facilitator's possessing the following three attitudinal qualities:

- Readiness.
- Non-possessiveness, caring, praising and trust.
- Love and esteem.

For an ABET learner to experience love and esteem, the ABET practitioner (facilitator) needs to be passionate about his work and his learners, then learning will become possible. Vrey (1990:177) regards this as a conducive condition for the self-actualising educand.

### 2.7.3. THE NEED FOR UNDERSTANDING

The need for understanding is a mutual process. It involves an adult and child but can also involve two adults. In the mainstream school one finds the teacher who needs understanding to cope with the task of educating children. However, in an Adult Basic Education and Training Centre the facilitator performs teaching tasks which involve another adult. In both situations understanding plays a pivotal role. Vrey (1990:78) alludes that the child urgently needs understanding from his adult. The educator must be patient and must try to understand what he is after, even when the learner makes mistakes.

### 2.7.4. THE NEED TO BELONG

Everybody needs to belong. Maslow's hierarchy of needs (Maslow, 1978:128) includes the need for security. Vrey (1990:78) is of the opinion that togetherness is the indispensable pedagogic requirement, in the same vein as in the andragogic situation. The ABET learner needs support and security, that is, to know that he belongs somewhere. The adult learner needs to have a quality relationship with his spouse and his ABET facilitator to experience a feeling of belonging. The need to belong must be satisfied if further relations are to be formed and an adequate life established. The following are some conditions for the quality of the relationship of belonging.

a) GENETIC POTENTIAL

The genes inherited by the ABET learner at conception create a possibility to achieve certain levels of performance. The possibility may also be referred to as the potential that a person may have. The genes are a determinant factor for one's life destiny. Vrey (1990:77) states that the child (adult learner) is an open energy system with the possibility of making choices and one who can transcend any substantive limit or characterization. However, hereditary limitations will always reflect upon his relationships in all situations.

Genes therefore set the pace and the destiny of every young learner, or an adult learner. The pace of learning and the attainment of the maximum potential are predetermined by the nature of genes inherited at birth. This assertion applies to both the hereditary and the environmental limitations.

b) PREVIOUS EXPERIENCE

For one's self-actualisation to become a reality, previous experience plays a significant role. It is on this basis that most researchers in the field of adult learning, like Knowles, (1990:28), Jarvis (1995:77) and Gessner, (1987:146) agree on the importance of previous experience. Knowles (1990:31) maintains that an adult's orientation to learning is life-centred, therefore, the appropriate units for organizing adult learning are life situations, not subjects. He emphasizes the importance of experience in adult learning, that the core methodology of adult education is the analysis of experience.

In pedagogics, the assertion is supported by Vrey (1990:78) as he reckons that a child who has experienced success in his explorations will show greater confidence in further exploration. An adult learner who has no experience of success will lack self-motivation, self-concept and will therefore be less motivated. It would be essential for an ABET practitioner to devise strategies to motivate his learners.

Lindman (Knowles,1990:32) did not dichotomise adult education versus youth education, but rather adult education versus conventional education, thus implying that youths might learn better too when their needs, interests, life situations, experiences, self-concepts and individual differences are taken into account (Knowles 1990:32).



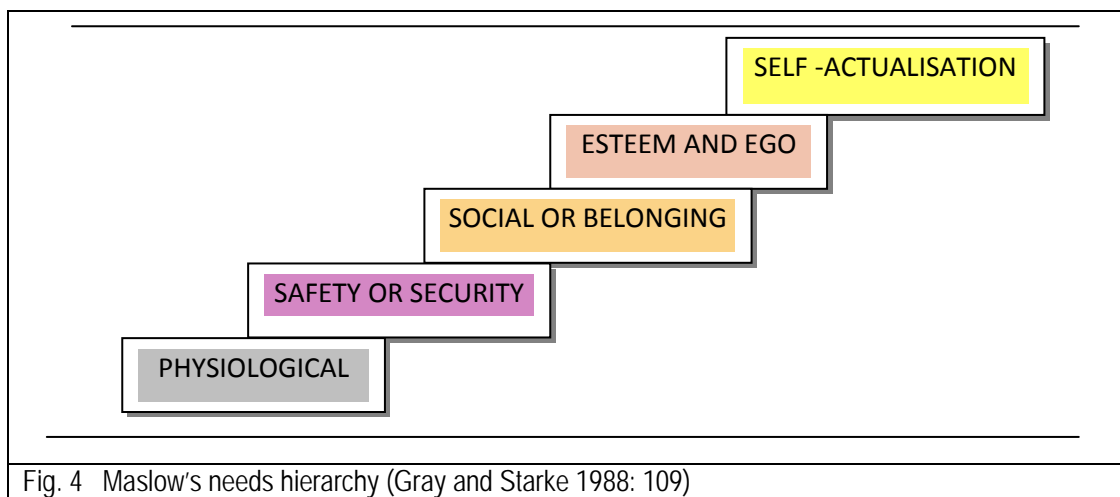
### c) EDUCATIONAL EXPERIENCE

According to Vrey (1990:78) a child's self-esteem will be greatly influenced by acceptance, rejection or spoiling and his self-concept, high or low, relies on his educational experience. This will tend to produce some corresponding behaviour. The same would apply to the ABET learner. His self-esteem, acceptance or rejection will present the kind of behaviour the learner will show. An adult learner may have some educational experience from his workplace. This may be formal or informal, but when this experience is taken into cognizance, and in turn is considered as decisive in shaping and organizing learning for adult learners, it will be likely to produce positive results. Educational experience forms the basis for an individual's orientation, firstly about himself, his potential and finally, what he achieves at the end. Vrey (1990:78) concludes by saying that the inferior scope and quality of his life will result in a poor self-concept.

## 2.8. MASLOW'S HIERACHY OF NEEDS

Abraham H Maslow's hierarchy of needs provides a theoretical background in which to understand the nature of needs. Maslow contends that each person has their own individual set of needs that motivates their communication and their responses to messages. The diagram below reveals the five basic human needs as identified by Maslow that motivates behaviour: survival, safety, social, esteem and self-actualisation needs. Maslow contends that our needs follow a hierarchical order. Such needs may be liken to the innate needs of the adult learner.

This hierarchical order may be illustrated as follows:



Maslow indicates that the most basic of all needs is self-preservation, or survival needs. These include the need for food, water, and sleep and may also include earning enough money to feed your family. According to Maslow's theory, there are four types of needs that must be satisfied before a person can act unselfishly. Maslow states that the upward climb is made, by satisfying one set of needs at a time. The most basic drives are physiological. After that comes the need for safety, then the desire for love, and then the quest for esteem. We're driven to satisfy the lower needs, but we're drawn to meet the higher one. Maslow referred to the four lower needs as "deficiency needs" because their lack creates a tension within us.

Maslow's hierarchy illustrates the need for communication in satisfying the basic needs that motivate our lives. It also illustrates, to a large extent, our needs determine the type of relationships we form and what we communicate about. We form relationships, for instance, to satisfy love and esteem needs. We also communicate to satisfy more fundamental needs such as purchasing food items or applying for a job. At the highest level of needs, after all other needs have been satisfied, people tend to seek relationships in which they can communicate less about material needs and more about issues such as politics, art, knowledge, or justice, in order to feel self-actualised.

## **2.9. SUMMARY**

As a way of constituting his life, an adult learner becomes more concerned about himself in relation to others. It is quite evident from the literature that before one can form a relationship, he needs to have experienced different types of experience. Cognitive, affective, physical cognitive and the social experience are the cornerstones of the establishment of relationships by an individual.

In striving to develop and change the life of an adult learner, it is important for the ABET practitioner to be conversant with the life of an ABET learner. This will inform the mode and the direction of adult learning. Being aware of the ABET learner's life will help the ABET practitioner to provide adequate support so that an ABET learner can attain his maximum potential, which Vrey, (1990:155) calls self-actualisation. I also show that there is a constantly interplay of information and skills which the attentive adult learner can acquire through these experiences which can assist the learner better understand his/her role in society.

**CHAPTER 3**  
**RESEARCH METHODOLOGY**  
**PLANNING OF THE EMPIRICAL RESEARCH**

**3.1. INTRODUCTION**

In this chapter, the research methodology used in the investigation of the life of ABET learners will be explained.

**3.2. PREPARATION FOR AND DESIGN OF THE RESEARCH**

**3.2.1. SELECTION OF THE ABET CENTRES**

The necessary permission was sought from the appropriate authorities with the Lower Tugela Circuit within the Ilembe District to administer the designed questionnaire (Appendix 1) to learners at the selected ABET centres. Permission was needed (Appendix 2) from the District Manager who then referred the request to the Chief Education Specialist of Early Childhood Development and ABET of the Ilembe district, Dr D.S. Pillay (Appendix 2). A copy of the preliminary questionnaire (Appendix 1) for the ABET Chief Education Specialist's approval was enclosed with the letter. The statistics and the operating budget for ABET was requested for and supplied by the Director-General of the National Department of Education, Mr Thami Mseleku (Appendix 4). Permission (Appendix 3) was granted by the Chief Education Specialist who also made arrangements with ABET Centre Managers and introduced the researcher to the Centre Managers.

**3.2.2. SELECTION OF RESPONDENTS**

The empirical investigation was conducted in the Lower Tugela Circuit. For the purpose of this study the target population was defined by the following considerations:

<b>Location of the centre</b>	Rural
<b>Geographical area</b>	Lower Tugela
<b>Population</b>	All ABET learners in the centre
<b>Age</b>	All the ages covered in the scope of ABET
<b>Gender</b>	Males and females
<b>Years in the programme</b>	1 year and more

Four ABET centres were identified in accordance with the defined population. From each of the four ABET centres, learners were used in the sample in order to produce statistically dependable results. This provided the researcher with a sample of 54 ABET learners as respondents, which may be considered an adequate sample for reliable data analysis. Borg and Gall (1989:542) state that a successful study depends on the skills in selecting groups that are homogenous with respect to certain critical variables.

### **3.2.3. SAMPLING**

According to De Vos (2001:191) a sample is the element of the population considered for actual inclusion in a study, or it can be viewed as a sub set of measurements drawn from a population in which one is interested. A sample is a small portion of the total set of objects, events or persons, which together comprise the subject of the study.

The major reason for sampling is feasibility (De Vos, 2001:191). It is often impossible to identify all members of a population of interest. The use of samples may result in more accurate information than might have been obtained if one had studied the entire population. This is so because, with a sample, time, money and effort can be concentrated to produce better quality research, better instruments, more in-depth information and better trained interviewers or observers.

The size of the sample will be influenced by the relative homogeneity or heterogeneity of the population and the desired degree of reliability for the purposes of the investigation (Cillier, 1983:11; Huysamen, 1993:50). In this sample a purposeful sample was selected.

According to Wiersma & Jurs (2005:314), purposeful sampling involves judgement as to who or what should be included in the sample. In some cases other respondent are included at a certain stage of the research which is referred to as the network, chain and snowball sample. Usually purposeful sampling is used when there are limited sites where the research sites are limited. The empirical investigation was conducted in the Lower Tugela Circuit. ABET centres were purposely selected which had been identified by the researcher as the subgroup with the knowledge required for the purpose of this study.

### **3.3. THE RESEARCH INSTRUMENT**

#### **3.3.1. THE QUESTIONNAIRE AS RESEARCH INSTRUMENT**

Data is any kind of information researchers can identify and accumulate to facilitate answers to their queries (Van Wyk, 1996:130). The questionnaire is regarded as the most widely used data collection technique (De Vaus 1996:80) According to De Vos (2001:152) a questionnaire as “a set of questions on a form which is completed by the respondent in respect of a research project” Van den Aardweg and Van den Aardweg, (1988:10) define the questionnaire as “a prepared question form submitted to certain persons (respondents) with a view to obtaining information”. Van Rensburg, Landman and Bodenstein (1994:504) define a questionnaire as “a set of questions dealing with some topic or related group of topics given to a group of individuals for the purpose of gathering data on a problem under consideration. Churchill and Peter (Schnetler, 1993:77) have shown that the measuring instrument has the greatest influence on the reliability of research data. The careful construction of the questionnaire best controls the characteristics of measurement.

According to De Vos (2001:153) questionnaires include mailed questionnaires, telephonic questionnaires, personal questionnaires, questionnaires delivered by hand and group-administered questionnaires. Factors such as time limitations, financial aspects, availability of manpower and infrastructure normally play a crucial role in the choice of the type of questionnaire selected. Questionnaires can be used if respondents can read and be motivated to read the questions carefully and respond honestly and if they are knowledgeable on the issues which are addressed in the questionnaire.

A well-designed questionnaire is the culmination of a long process of planning the objective of the research formulating the problem and generating the hypothesis. A poorly designed questionnaire can invalidate any research results, notwithstanding the merit the sample, the field workers and the statistical techniques (Hysamen, 1989:2). According to McMillan and Schumacher (1993:42) a well designed questionnaire can boost the reliability and validity of the data to acceptable tolerances. Questionnaire design, therefore, does not take place in a vacuum.

According to Dane (1990:315-319) the length of individual questions, number of response options and the format and wording of questions are determined by the following:

- Choice of the subject to be researched
- Aim of the research
- Size of the research sample
- Method of data collection
- Analysis of the data

Against this background the researcher looked at the principles that determine whether the questionnaire is well designed or not. It is thus necessary to draw a distinction between questionnaire content, question format, question order, type of questions, formulation of questions and validity and reliability of questions.

### **3.3.2. CONSTRUCTION OF THE QUESTIONNAIRE**

The questionnaire requires sufficient time and careful consideration in its construction. Van den Aardweg and Van den Aardweg (1988:198) state that the researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaire. The questionnaire should be pre-tested to eliminate possible errors.

Kidder and Judd (1986:243 – 245) and De Vos (2001:158) emphasise that adequate time should be allocated by the researcher in order to construct and test the questionnaire. The questionnaire design, therefore, is time-consuming and requires effort. The researcher has to keep in mind that the questionnaire will be redrafted a number of times before being finalized. Questions to be taken up in the questionnaire should be tested on people to eliminate possible errors. An important aim in the construction of the questionnaire for the investigation was to present the questions as simple and straightforward as possible. All of the above was taken into consideration by the researcher during the design of the questionnaire for this investigation.

The aim of the questionnaire (Appendix 3) was to obtain information regarding the life of an ABET learner. The researcher's objective was to avoid bias, ambiguity, prejudice and technical language in the questions. A variety of response systems or question types were used in order to obtain the desired result.

### 3.3.3.1. TYPE OF QUESTIONS

#### 3.3.3.1.1. CLOSED-ENDED QUESTIONS

Oppenheim (1992:112) and De Vos (2001:161) state that questions in a questionnaire can either be open or closed-ended. A closed-ended question is one in which the respondents are offered a choice of alternative answers. Closed-ended questions are easy to ask and quick to answer and their analysis is also straightforward. The major drawback of closed-ended questions is that they limit the respondents to the provided answers or alternatives. The respondents are deprived of the opportunity of providing their own answers in their own way. These questions may also introduce some form of bias.

#### 3.3.3.1.2. OPEN-ENDED QUESTIONS

According to Oppenheim (1992:112), De Vos (2001:161) and Cohen and Manion (1998:98) open-ended questions are not followed by any kind of choice and the respondents' answers are recorded in full. In the case of a written questionnaire, the amount of space or the number of lines provided for the answer will partly determine the length and the fullness of the responses provided. The virtue of the open-ended question is that it does not force the respondent to adapt to the preconceived answers. Furthermore, the open-ended questions are flexible, thus enabling the researcher to clear up misunderstandings.

Oppenheim (1992:112) emphasizes that the chief advantage of the open-ended question is the freedom it gives to the respondents. Once they have understood the intent of the question, they can respond freely without being influenced by a prepared set of answers.

The disadvantage of open-ended questions is that they are difficult to answer and difficult to analyse. Many open-ended questions lengthen the time of completion and respondents may be tempted to leave notes incomplete, which decreases the real value of the data obtained from the questionnaire. A large number of open questions also lengthens the time necessary for the processing of data. Inclusion of many open questions in the questionnaire makes it more expensive, more time-consuming and more liable to error (De Vos, 2001:160).

### **3.4. SCALED ITEMS**

McMillan and Schumacher (1997:132) state that scales are used extensively in questionnaires because they allow a fairly accurate assessment of beliefs or opinions. This is because our beliefs and opinions are thought of in terms of gradations. The usual format of scaled items is a question or statement followed by a scale of potential responses. Scaled items are a type of multiple-choice question. The subjects check the place on the scale that best reflects their beliefs or opinions about the statement. The most widely used example is the Likert scale. A Likert scale is one in which the item includes a value or direction and the respondent indicates agreement or disagreement with the statement. Likert-type items use different response scales; the items can be either neutral or directional.

According to De Vos (2001:164) a scaled question is useful to obtain information about non-exact and more aspects. The researcher must be careful not to follow the same sequence from positive to negative throughout the questionnaire. Alternation is necessary to decrease bias. For this study, the researcher employed the Likert-type scale response in the construction of the questionnaire.

### **3.5. THE QUESTIONNAIRE**

#### **3.5.1. SECTION ONE:**

This section deals with the biographical information of the respondents. This was done in accordance with Babbie (1990:84), who regards the biographical questions as valuable “ice-breakers” at the start of the questionnaire, since they are generally not threatening and easy to answer. In section one, completion type questions as well multiple choice questions were used.

According to Babbie (1990:84) asking demographic questions at the beginning of the questionnaire not only has the advantage of the respondent becoming accustomed to the questionnaire but it also gives information regarding variables influencing refusals, should the respondents wish not to complete the questionnaire.

#### **3.5.2. SECTION TWO**

This section focuses on the adult learners’ relationships with the self, others, ideas and religion. The researcher employed the Likert-type scale response in the construction of this section. These closed questions enable the result of the investigation to become available fairly



quickly. Closed questions are better understood, questions can be answered within the same framework and responses can be better compared with one another.

### **3.6. CHARACTERISTICS OF A GOOD QUESTIONNAIRE**

During the construction of the questionnaire, the researcher was guided by the following characteristics of a good questionnaire as identified by Van den Aardweg and Van den Aardweg (1988:190), Mahlangu (1987:84 – 85) and Norval (1988:60):

- It has to deal with a significant topic; one which the respondent will recognize as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire and accompanying letter.
- It should seek only that information which cannot be obtained from other sources.
- Questionnaires should be attractive in appearance, neatly arranged and clearly duplicated or printed.
- It must be as short as possible, but long enough to get the essential data.
- Directions should be clear and complete and important terms clearly defined.
- Each question must deal with a single concept and should be worded simply.
- Objectively formulated questions with no leading suggestions should render the desired responses.
- Different categories provide an opportunity for easy, unambiguous and accurate responses.
- Questions should be presented in a proper psychological order proceeding from general to more specific and sensitive responses. An orderly grouping helps respondents organize their thinking so that their answers are logical and objective. It is preferable to present questions that create a favourable attitude before proceeding to those that are more intimate or delicate in nature.
- Data obtained from questionnaires are easy to tabulate and interpret. It is advisable to pre-construct a tabulation sheet anticipating the likely tabulation and ways of interpreting the data, before the final form of questionnaire is decided

upon. This working backward from a visualization of the field analysis of data is an important technique for avoiding ambiguity in a questionnaire. If computer tabulation is planned, it is important to designate code numbers for all possible responses to permit easy transference to computer programming format.

In deciding on the appeal and utility of the questionnaire in this study, cognizance had to be taken of the fact that the questionnaire was to be self-administered. The design of the questionnaire therefore had to be appealing and brief in order to elicit answers.

### **3.7. ADVANTAGES AND DISADVANTAGES OF THE QUESTIONNAIRE**

Data can be gathered by means of a structured questionnaire in *inter alia* the following ways: a written questionnaire that is mailed, delivered or handed out personally, personal interviews and telephone interviews. Each mode has specific advantages and disadvantages which the researcher needs to evaluate for their suitability to the research question and the specific target population being studied, as well as relative cost.

### **3.8. ADVANTAGES OF THE WRITTEN QUESTIONNAIRE**

One of the advantages of using the questionnaire is that all respondents receive the same set of questions phrased exactly the same way. The questionnaire is time-saving and conducive to reliable results. Bless & Higson-Smith (1995:112 – 113), Mahlangu (1987:96) and Cohen and Manion (1994:111 – 112) list the advantages of the written questionnaire as follows:

- Affordability. It is the least expensive means of data gathering.
- It precludes possible interviewer bias.
- It permits anonymity. If it is arranged such that responses are given anonymously, the researcher's chances of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions, will increase.
- It provides uniformity across measurements situations. Each person responds to exactly the same questions because standard instructions are given to respondents.
- A respondent has sufficient time to consider answers before responding.
- Data provided by written questionnaires can be more easily analysed and interpreted than data obtained from verbal responses.

- Written questionnaires can be given to many people simultaneously; hence a large sample of a target population can be reached.
- The use of written, mailed questionnaires solves the problem of non-contact if the respondent is not at home when the interviewer calls. When the target population to be covered is widely and thinly spread, the mailed questionnaire is the only possible method of approach.
- The problems related to interviews can be avoided. Interview “errors” may seriously undermine the reliability and validity of survey results.
- A respondent can answer questions of a personal or embarrassing nature more willingly and frankly than in a face-to-face situation with an interviewer who may be a complete stranger.
- In the case of the mailed questionnaires, questions requiring considered answers rather than immediate answers can be completed by consulting relevant documents.
- Respondents can complete the questionnaires in their own time and in a more relaxed atmosphere.
- The administering of the questionnaires and the coding, analysis and interpretation of data can be done without special training.
- Data obtained from written questionnaires can be compared and inference made.
- Written questionnaires can elicit information, which cannot be obtained from other sources. This renders empirical research possible in different educational disciplines
- Self-administered questionnaires provide an opportunity to establish rapport with respondents and to explain the purpose of the study.

### **3.9. DISADVANTAGES OF THE WRITTEN QUESTIONNAIRE**

Van den Aardweg and Van den Aardweg (1988:190), Bless & Higson-Smith (1995:114), Kidder and Judd (1986:223 – 224), Mahlangu (1987:84 – 85), and Grinnel and Williams (1990:216 – 217), also hi-light the following disadvantages:

- It does not provide the flexibility of interviews. In an interview comments can be explored. This makes it possible to gauge how people interpret questions. If respondents interpret questions differently the validity of the information is jeopardized.
- Respondents generally express views better verbally than in writing.
- Questions can be answered only when they are easy and comprehensible with given instructions and definitions.
- Answers to mailed questionnaires must be seen as final. Rechecking of responses cannot be done. There is no chance of investigating beyond the given answer for clarification of ambiguous answers. If respondents are unwilling to answer certain questions nothing can be done about it. The mailed questionnaire is essentially inflexible.
- In written questionnaires, researchers are unable to control the context of question answering, and specifically the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias of the respondent's own opinions.
- The researcher cannot correct misunderstandings or answer questions that the respondents may answer incorrectly or not at all due to confusion or misinterpretation.

The researcher of this study used the written questionnaire as research instrument, taking into consideration its advantages and disadvantages.

### **3.10. VALIDITY AND RELIABILITY OF THE QUESTIONNAIRE**

Huysamen (1989:1-3) mentions that the validity and reliability are two concepts that are of critical importance in understanding issues of measurement in social science research. Questionnaire designers rarely deal consciously with the degree of validity and reliability of their instrument. This is one reason why so many questionnaires lack these two qualities (Cooper 1989:5). Questionnaires have a very limited purpose. In fact, they are often one-time gathering devices with a very short life, administered to a limited population. There are ways to improve both the validity and reliability of questionnaires.

Although reliability and validity are two different characteristics of measurement, they “shade into each other” (Kidder & Judd, 1986:53-54). Both validity and reliability are two ends of a continuum but at points in the middle it is difficult to distinguish between them. Researchers can never guarantee that an educational measuring instrument measures precisely and dependably what it is intended to measure (Van den Aardweg & Van den Aardweg 1988:198). According to Huysamen (1989:1-3) researchers must have a general knowledge as to what validity and reliability are and how one goes about validating a research instrument and establishing its reliability.

### **3.11. VALIDITY OF QUESTIONNAIRE**

According to De Vos (2001:166) validity refers broadly to the degree which an instrument is doing what is intended to do. Validity refers to the degree to which an instrument succeeds in measuring what it has set out to measure. De Vos (2001:166), Van den Aardweg and Van den Aardweg (1988:237) and Dane (1990:257-258) distinguish between four types of validity:

- Content validity is determined by asking: Is the instrument really measuring the concept we assume it is? Does the instrument provide an adequate sample of items that represent that concept?
- Face validity is often used interchangeably with content validity, but some argue that it is technically not the same. It refers to what an instrument “appears” to measure. It is a desirable characteristic of a measuring instrument and without it; one may encounter resistance on the other part of the respondents.
- Criterion (or criterion- related) validity involves multiple measurement and is established by comparing scores on an instrument with an external criterion, known to , or believed to measure the concept, trait or behavior being studied. The criterion should be relevant, reliable and free from bias and contamination.
- Construct validity is perhaps the most difficult because it involves determining the extent to which an instrument successfully measures a theoretical construct, e.g. intelligence, cohesion, achievement, responsibility, motivation, etc. Construct validity is concerned with underlying theory.

De Vos (2001:168) contends that we really pose three questions when we ask how valid an instrument is:

- How well does this instrument measure what we want it to measure? (Content validity).
- How well does this instrument compare with one or more external purporting to measure the same thing? (Criterion validity).
- What does this instrument mean, what is it in fact measuring, and how and why does it operate the way it does? (Construct validity).

The validity of the questionnaire as a research instrument reflects the sureness with which conclusions can be drawn. It refers to the extent to which interpretations of the instrument's results, others than the ones the researcher wishes to make, can be ruled out. Establishing validity requires that the researcher anticipates the potential arguments that skeptics might use to dismiss the research results (Cooper, 1989:120; Dane, 1990:148 – 149).

The researcher employed the questionnaire as a method to establish ABET learner's life in ABET centres. Due to the complexity of the respondents' varying contexts and conditions, one is never sure that the questionnaire devised will actually measure what it purports to measure. From the interpretations of the results obtained and the sureness with which conclusions could be drawn the researcher is convinced that, to a great extent, the questionnaire did measure that which it was designed for.

### **3.12. RELIABILITY OF THE QUESTIONNAIRE**

According to De Vos (2001:168) reliability can be defined as the accuracy or precision of an instrument, as the degree of consistency or agreement between two independently derived sets of scores; and as the extent to which independent administrations of the same instrument yield the same (or similar) results under comparable conditions. Synonyms for reliability are dependability, stability, consistency, predictability, accuracy, reproducibility, repeatability and generalisability.

Van den Aardweg and Van den Aardweg (1988:184) distinguishes between the following types of reliability:

- Test-re-test reliability-consistency estimated by comparing two or more repeated administrations of the measuring instrument. This gives an indication of the dependability of the results on various occasions.
- Internal consistency reliability indicates how well test items measure the same phenomena.
- By correlating the results obtained from two halves of the same measuring instrument, calculation of the split-half reliability can be made.

Reliability refers in general to the extent to which independent administration of the same instrument (or highly similar instruments) consistently yields the same (or similar) results under comparable conditions. Reliability is not primarily concerned with what is being measured but with how well it is being measured. A reliable instrument, provides consistent and dependable results. High reliability does not guarantee valid results, but there can be no valid results without reliability (De Vos, 2001:16).

Sources of errors that affect reliability are *inter alia* the following (Mulder 1989:194) and Kidder and Judd (1986:209):

- Change of mood or alertness of respondents because of illness, fatigue, good or bad experiences or temporary differences amongst members of the group being measured.
- Variations in the conditions of administration between groups. These range from distractions such as noise to omissions in verbal instruction by administration.
- Differences in scoring or interpretation of results, chance differences in what the observer notices and errors in computing scores.
- Random effects by respondents who guess or check off attitudes or alternatives without understanding them.

The researcher believes that the questionnaire in this investigation was completed with the necessary honesty and sincerity required to render the maximum reliability possible. Frankness in responding to questions was made possible by the anonymity of the questionnaire.

### **3.13. ETHICAL MEASURES**

The importance of ethical measures when establishing the research design is evident in the literature. The researcher has an obligation to respect the rights, needs, values and desires of the participants in the research (Creswell, 1994:165).

In contrast to research in the natural science, research with human beings requires the researcher to take into consideration the scientific and moral values relating to his research (Kvale, 1983:10). Although it is important to make the truth known, it is ethical to have respect for people's humanity and dignity even if it means information might get lost (Blauner & Wellman, 1982:101 – 113).

The following safeguards, as suggested in Creswell (1994:165 – 166), were employed in this research to protect the participants' rights:

- The research objectives were articulated verbally through arranged interviews and in writing to the participants.
- The participants and the KZN Department of Education were informed of all data collection activities.
- The participants' rights, interests and wishes were considered first when choices were made regarding the reporting of the data.
- The participants will remain anonymous.

Confidentiality, privacy and anonymity were respected in this research. With privacy is meant that no information was forced from participants in the focus groups if they did not wish to give inputs, and they were respected. Furthermore, confidentiality means that no information will be made known to a third person without the consent of the respondent. To ensure anonymity the identification of none of the participants will be made known (Miles & Huberman, 1994:293).

Ethical and moral aspects involve the “person” of the researcher and are more than only knowledge of ethical procedures. The “person” of the researcher is the totality of the background, integrity and experience of the researcher (Kvale, 1983:17).



### **3.14. ADMINISTRATION OF THE QUESTIONNAIRE**

If properly administered the questionnaire is one of the best available instruments for obtaining information from widespread sources or large groups simultaneously (Cooper 1989:39). The researcher personally delivered questionnaires to the selected ABET Centres and collected them from the centre managers.

### **3.15. THE PROCESSING OF THE DATA**

After having collected data, it then had to be captured in a format which would permit analysis and interpretation. This involved the careful coding of 54 questionnaires completed by ABET learners in ABET centres in the Lower Tugela Circuit. The coded data was subsequently transferred onto a computer spreadsheet using Microsoft Excel.

### **3.16. DESCRIPTIVE STATISTICS**

Descriptive statistics serve to describe and summarise observations. Frequency tables, histograms and polygons are useful in forming impressions about the distribution of data.

According to Van den Aardweg and Van den Aardweg (1988:65 – 76) frequency distribution organizes data obtained from questionnaires to simplify statistical analysis. A frequency table provides the following information:

- It indicates how many times a particular response appears on the completed questionnaire.
- It provides percentages that reflect the number of responses to a certain question relation to the total number of responses.
- The arithmetic mean (average) can be calculated by adding all the scores and dividing it by the number of scores.

### **3.17. ANALYSIS OF DATA**

- The questionnaire (appendix 3) was designed to determine the impact that education has had on the adult learner. In order to obtain the information needed for the purpose of this study, the questionnaire was subdivided into categories.

- Section one, items 1.1.-1.19 requested biographical information about the ABET learner. The questions included information on age, gender, occupation, work experience, mother-tongue, ABET level, and verbal command of English.
- Section two gathered information regarding ABET learners' relationships with the self, others, ideas and the religion.

### **3.18. LIMITATION OF THE INVESTIGATION**

This investigation was contained by a number of factors that may have influenced the reliability and the validity of the questionnaire:

- To restrict the investigation to manageable proportions, the researcher limited the study to ABET learners in three centres in Lower Tugela Circuit. The alternative was to conduct research at ABET centres in the eThekweni Region. However, this might have resulted in an unmanageable number of respondents for statistical programme used by this researcher.
- Even though anonymity was required in the questionnaire, the possibility exists that, out of caution, the respondent might have been frank and truthful in their responses.

### **3.19. SUMMARY**

In this chapter the researcher provided an overview of the research design, explained the research methodology used for this study and gave a brief description of the method of data analysis. The preparation, research instrument, pilot study and administration of the questionnaire (Appendix 3) were presented.

## CHAPTER 4

### DATA PRESENTATION AND ANALYSIS

#### 4.1. INTRODUCTION

In this chapter, the data which was collected from the completed questionnaires will be analysed, findings will be interpreted and some comments will be presented. The data comprises biographical information of the respondents and their perceptions of the effect of ABET on the life of the adult learner. Fifty four interview questionnaires were administered and completed during the process of data collection for the purpose of this research.

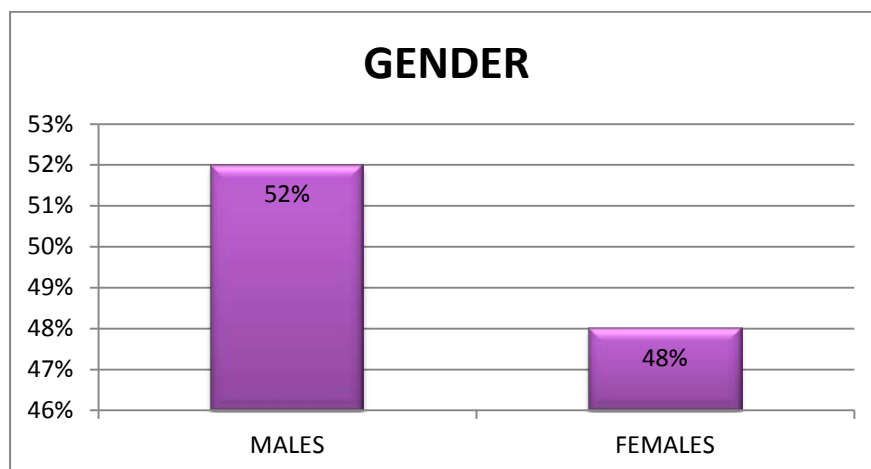
#### 4.2. DESCRIPTIVE STATISTICS

Bless and Higson-Smith (1995:42) state that the purpose of research is to gain insight into a situation, phenomenon, community or person. Descriptive research is one of the methods of research used to study a person or persons scientifically in the educational situation (Van Rensburg, Landman & Bodenstein, 1994:355). It attempts to describe the situation as it is, thus there is no intervention on the part of the researcher and therefore no control. Descriptive studies do not set out with the idea of testing hypotheses about relationships but want to find the distribution of variables. In this study nomothetic descriptive research was employed with the aim of describing the effect of ABET on the life of the adult learner. The researcher was primarily concerned with the effect of ABET on the life of the adult-learner.

##### 4.2.1. GENDER OF RESPONDENTS

**Table 1: Frequency distribution according to the gender of respondents**

GENDER	FREQUENCY	%
Males	28	52%
Females	26	48%
TOTAL	54	100%



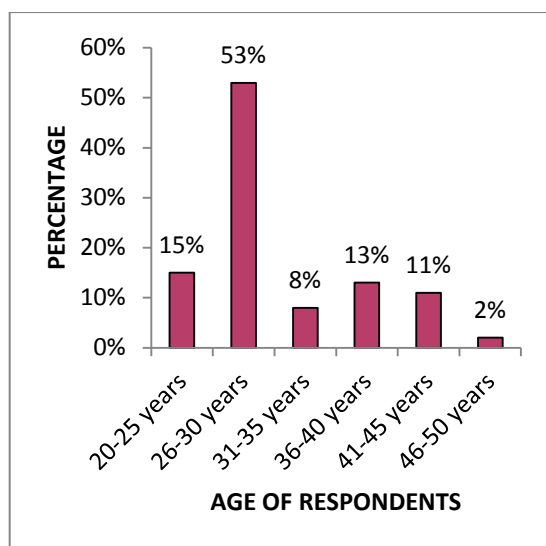
An analysis of the above table and graph shows that four percent (4%) more males than females were respondents in the research. Although this is a small percentage, possible reasons for this are the following:

- ABET classes are held in the evenings and the women are vulnerable to all forms of abuse, including rape. The Love in Action Adult Education Centre in Lower Tugela experienced three incidents of rape during the first term of 1998. (Stanger Police Service Centre Information Book February-March 1998:7). There is a high risk of being raped in walking alone at night especially where there are no street lights.
- Female learners are prevented by their husbands to attend. The centre managers who were accounting for the drop-out rate in ABET centres, stated, among other reasons the reluctance of husbands of female ABET learners to allow them to attend classes held in the evenings (Centre Managers of ABET, 2003).
- Female learners are mothers who have the responsibility of caring for their children and often no one is available to look after them. In rural areas there is, for instance, a lack of electricity, which means that in the evenings it is dark on the roads.
- One cannot run away from the fact that some women do not see the need to upgrade their education, hence the percentage of female ABET learners is below their male counterparts.

#### 4.2.2. RESPONDENT'S AGE

**Table 2: Frequency distribution according to the age of respondents**

Age group	Frequency	%
20-25 years	8	15%
26-30 years	28	53%
31-35 years	4	8%
36-40 years	7	13%
41-45 years	6	11%
46-50 years	1	2%
<b>TOTAL</b>	<b>54</b>	



According to Table 2, the majority of the respondents (53%) in the research sample are in the age group 26-30 years. According to the multi-year plan of the Department of Education (DoE, 1997: 65) persons from 15 years of age and above who have never been to school and those who did not complete nine years of schooling from 15 years of age upward are considered illiterate.

#### 4.2.3. QUALIFICATIONS

**Table 3: Frequency distribution according to the qualifications of respondents.**

	Qualifications	Frequency	%
1	No formal schooling	4	7%
2	Standard 1	6	11%
3	Standard 2	4	7%
4	Standard 3	7	13%
5	Standard 4	8	15%
6	Standard 5	16	30%
7	Standard 6	9	17%
	<b>TOTAL</b>	<b>54</b>	<b>100%</b>

## GRAPHICAL REPRESENTATION OF LEVEL OF SCHOOLING OF RESPONDENTS

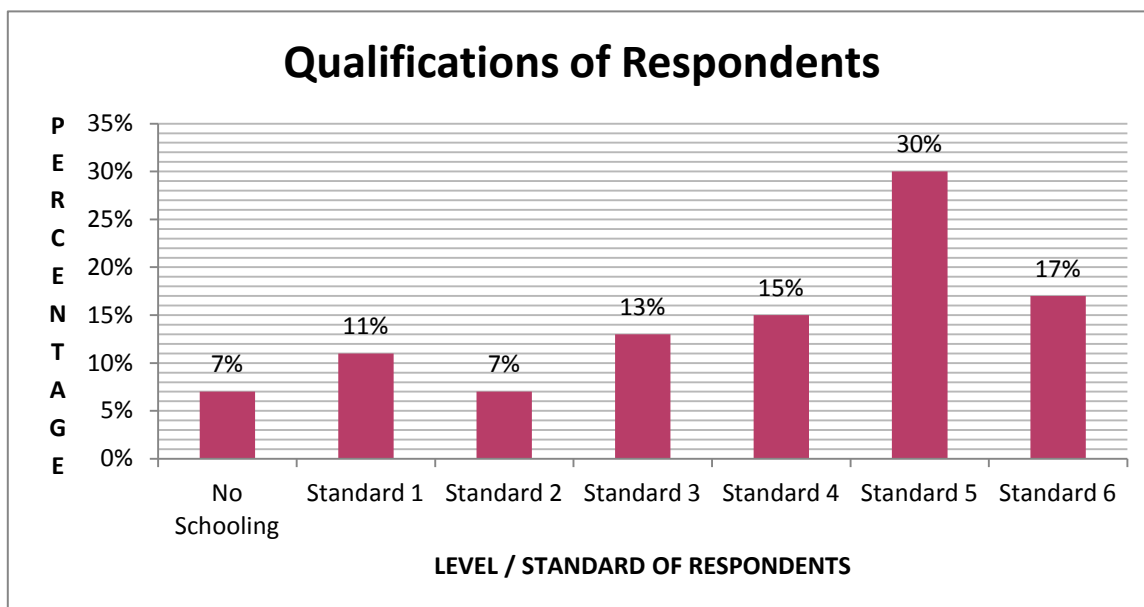


Table 5 shows that the majority (93%) of respondents that partook in the research have some formal education. Melrose (1999:147) says that adults who have been to school for 6 years and upward know the value and the importance of education. These adults are more inspired to further their education compared to those who have never been to school and those who spent less than 6 years in school are also less keen to pursue learning at the ABET centres.

The largest group of respondents (30%) in the research sample have attended school up to standard five. This, however, does not mean that most of the respondents have mastered the basic functional skills of reading, writing and using numerical skills. Some have bounced back to illiteracy, due to many years of not being academically active. (Van Heerden, 1991:29)

ABET level 1 – 4 is equivalent to the GETC (General Education and Training Certificate) which includes the following:

- NQF level one.
- Grades R to 9.
- Sub-standard A and B to standard 7.

The research sample is representative of ABET learners since it includes standard 1 – 6, which falls within the bracket of ABET.

#### 4.2.4. OCCUPATION OF RESPONDENTS

**Table 4: Frequency distribution according to the respondents' occupations**

	<b>OCCUPATION</b>	<b>FREQUENCY</b>	<b>%</b>
1.	Unemployed	16	30%
2.	Self-employed	10	19%
3.	Mechanic	2	4%
4.	Construction Worker	4	7%
5.	Painter	4	7%
6.	Domestic Worker	8	15%
7.	Gardener	6	11%
8.	Security	4	7%
	<b>TOTAL</b>	<b>54</b>	<b>100%</b>

Table 4 indicates that nearly one third (30%) of the respondents in the research sample are unemployed. The fact that they enrolled for ABET means that they want to improve their education in order to find employment.

The second highest percentage (19%) of the respondents are self-employed. Self-employed refers to people who are not employed but have entered into their own business ventures like street vending, selling own craftwork, and small trading.

Domestic work (15%) and gardening (11%) can be done without formal education but they should also be encouraged and motivated to attend classes to improve their standard of education. Construction work (7%), painting (7%) and security (7%) now require specific skills which include a higher level of numeracy and literacy in communication.

The lowest percentage (4%) of the respondents in the research sample is mechanics. A possible reason could be that mechanical work is normally done by people who have technikon and technical diplomas.

#### 4.2.5. WORKING EXPERIENCE

**Table 5: Frequency distribution according to the years working experience of the respondents**

	NUMBER OF YEARS	FREQUENCY	%
1	0 – 5 years	46	85 %
2.	6 – 10 years	5	8 %
3.	10 – 15 years	4	7 %
	<b>TOTAL</b>	54	100 %

The above table 5 shows that the majority of the respondents (85%) in the research sample have less than 5 years working experience.

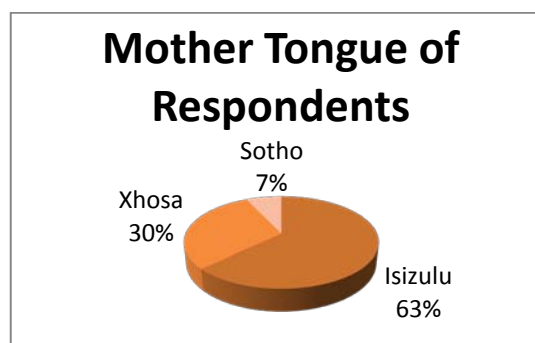
Possible reasons for not retaining jobs for a longer period could be that:

- Their jobs become obsolete (redundant) due to the advancement of technology in production.
- They were replaced by better qualified people.
- Their jobs were affected by economic cycles raising the need for staff reduction.
- They are the first to be retrenched because they are not adequately qualified and they do not have the basic skills required for retraining.

#### 4.2.6. MOTHER TONGUE OF RESPONDENTS

**Table 6: Frequency distribution according to the mother tongue of the respondents.**

	Mother Tongue	Frequency	%
1.	IsiZulu	34	63 %
2.	Xhosa	16	30 %
3.	Sotho	4	7 %
	<b>TOTAL</b>	54	100 %





The graphical representation reveals that most of the respondents (63%) in the research sample are isiZulu speakers. This was expected as the sample was taken from the eThekweni region in KwaZulu-Natal, where IsiZulu is the mother tongue of most inhabitants.

#### 4.2.7. ABET LEVEL

**Table 7: Frequency distribution according to the ABET level the respondents were placed in:**

	ABET Level	Frequency	%
1.	Level 1	28	52 %
2.	Level 2	16	30 %
3.	Level 3	10	18 %
	TOTAL	54	100 %

According to Table 7 more than half (52%) of the respondents in the research sample is at ABET level 1. This level is the reception class in ABET and people who have never been to school before will start at this level and progress to other levels as time goes on.

Eighty two percent (82%) of the respondents in the research sample are in levels one and two, which means they either had never been to school before or had spend one or two years in school. The ABET level one and two tuition mainly concerns itself with communication, literacy and numeracy skills.

A possible reason for this high percentage (82%) of respondents on ABET levels 1 and 2 shows how many people are not satisfied with their literacy status and want to improve their literacy levels through ABET classes.

People see ABET as an institution capable of changing their life, hence they attend ABET classes.

The sliding scale of respondents by percentage shows the dropping numbers of ABET learners in centres as they proceed to higher ABET levels.

It also shows the problem of drop-out in ABET programmes among the ABET learners. Regarding the high drop-out rate, it was suggested by Lindman (Knowles, 1990:75) that the

relationship with the self would be enhanced when the ABET learners' experience is taken into consideration.

The following may further explain the high drop-out rate:

- ABET programmes do not fulfill learners' expectations.
- ABET educators do not acknowledge the experience (prior learning) of the ABET learners.

#### 4.2.8. VERBAL COMMAND OF ENGLISH

	<b>Command of English</b>	<b>Frequency</b>	<b>%</b>
1.	Very good	14	26 %
2.	Good	12	22 %
3.	Satisfactory	18	33 %
4.	Poor	10	19 %
	<b>TOTAL</b>	<b>54</b>	<b>100 %</b>

**Table 8: Frequency according to the respondents' verbal command of English**

Table 8 reveals that the larger percentage (33%) of the respondents who attend ABET classes think they have a satisfactory command of English. However, satisfactory command of the verbal use of English does not extend to reading and writing. Table 7 reveals that 52% of the respondents were at ABET level one. The overall perception is that the spoken English of the IsiZulu-speaking respondents is at a low level. Melrose (1999:124) says that the level of spoken English of IsiZulu speaking population in KwaZulu-Natal is low because they do not speak English frequently. This is probably due to the fact that the IsiZulu-speaking population is in the majority and that there may be no reason for them to speak English while they can communicate more effectively in their own mother tongue.

Employed adults without literacy skills are often forced by circumstances to speak English; as a result they learn communication skills in English.

After many years having been in the work situation which demands the use of English, their command of the English language improves. It is the researcher's experience with ABET that the improved command of the spoken language does not suggest that the skills of writing and reading are consequently developed.

Adults without literacy skills often find discord between their ability to speak the language and the fact that they cannot read and write the same language. They end up with an incomplete command of two languages, that is, their mother tongue and English.

#### 4.2.9. RELATIONSHIP WITH THE SELF

**Table 9: Frequency distribution according to the ABET learner's relationship with the self**

	<b>ADULT LEARNERS WHO HAVE COMPLETED AN ABET PROGRAMME SHOULD :</b>	<b>AGREE</b>	<b>DISAGREE</b>	<b>UNCERTAIN</b>	<b>TOTAL</b>
2.1	have improved their self-esteem	85 %	11 %	4 %	100%
2.2	be more confident about their physical appearance	93 %	0 %	7 %	100 %
2.3	have more confidence to interact with other people	91 %	4 %	5 %	100 %
2.4	be better trained for a job	100 %	0 %	0 %	100 %
2.5	do their job more effectively	89 %	0 %	11 %	100 %
2.6	have more confidence in their job skills	100 %	0 %	0 %	100 %
2.7	be able to communicate better (e.g. writing and reading)	89 %	4 %	7 %	100 %
2.8	have improved their level of education	100 %	0 %	0 %	100 %
2.9	have more trust in their own abilities	89 %	4 %	7 %	100 %
2.10	have higher aspirations of their work	88 %	12 %	0 %	100 %
2.11	feel motivated to better themselves	90 %	10 %	0 %	100 %
2.12	have more self-confidence	87 %	7 %	4 %	100 %

##### 4.2.9.1. SELF-ESTEEM (2.1)

According to Van den Aardweg and Van den Aardweg (1990:200) self-esteem is the degree of positive or negative feeling that one has on the assessment or evaluation of oneself.

It is what we feel about ourselves and such feelings are brought about as we compare ourselves with others. A high (positive) self-esteem comes from being able to do things better than others.

The majority of the respondents (85%) agreed that after completion of the ABET programmes their self-esteem had improved. Improved self-esteem is one of the targets which drives an illiterate adult to attend ABET programmes. Self-esteem can be positive or negative.

Positive self-esteem is the person's good self-concept. A person's improved self-esteem becomes evident when he freely interacts with his surrounding world and he feels accepted. When a person has a positive self-esteem, he forgets himself and becomes selflessly involved. Canfield (Melrose 1999:143) supports the concept of positive self-esteem as he says that it is a better indication of success than a high I.Q.

#### 4.2.9.2. PHYSICAL APPEARANCE (2.2)

More than ninety (93%) of the respondents agreed that they were more confident about their physical appearance after completion of ABET. Melrose (1999:127) states that physical appearance appears to be a matter of physical self-pride and confidence.

Physical appearance affects an adult psychologically. The physical structure of a human being can either be positive or negative. If the physical appearance of an adult learner is positive, it will make them more confident and assertive. A physical disability may make the adult learner less confident or less assertive. Physical appearance will also have a direct impact on the adult's intellectual (cognitive) development and this will have the same impact on a child's intellectual development (Elliot, 1986:6).

#### 4.2.9.3. CONFIDENCE TO INTERACT WITH OTHER PEOPLE (2.3)

The majority of the respondents (91%) in the research sample said that after the completion of ABET they had more confidence in their ability to interact with other people. Knowles (1978:77 – 79) states that it is important for adults to develop self-confidence, so that they find it easy to interact with other members of society. This would include adult learners and practitioners.

An illiterate adult gains confidence in interacting with other people after he has tested his knowledge in the ABET classroom. This classroom serves as his sounding board. If his knowledge has been approved by his peers or the ABET practitioner he will have confidence in the knowledge acquired from ABET.

Van Niekerk (1986:7) states that through education the individual can continually raise the level at which he communicates with life and gives meaning to the world around him. It is thus assumed that one of the main reasons why adults attend the ABET programme is to gain confidence in interacting with others.

#### 4.2.9.4. BETTER JOB TRAINING (2.4)

All the respondents (100 %) indicated that after completing the ABET programme they could do their jobs more effectively. Zingler and Hodapp (1986:7) maintain that competence involves a degree in demonstrating improved functional skills and an increased capacity in performing their duties. The response to this question also serves as an indication that adults have confidence in ABET in that it is capable of increasing their working skills and capacity. (Ndlela et al. 1996:184) An ABET learner sees the inadequacy of his educational level as a crippling factor in the performance of his tasks (Ndlela et al. 1996:184).

#### 4.2.9.5. JOB EFFECTIVENESS (2.5)

Among the respondents that were interviewed, the majority (89%) agreed that after they have completed the ABET programme they could do their jobs more effectively. Zingler and Hodapp (1986:175) maintain that competence involves the degree to which the learner demonstrates some functional skills. The fact that the majority of the respondents have agreed that ABET improved their competence in doing their jobs has the implication that since ABET learners are mainly workers, they also need job related skills. Knowles (1980:57 – 58) says that every adult person finds himself in specific situations with regard to work, recreation, family life and the community.

#### 4.2.9.6. CONFIDENCE IN SKILLS (2.6)

Hundred percent of the respondents (100%) said that the completion of an ABET programme should cause an adult to have more confidence in job skills. Adults who complete an ABET programme should show improved competency in their jobs. From the researcher's

experience and observation as an ABET educator, the confidence that the adult learner has gained by attending ABET programmes may have positive results in terms of skills development for the job an adult is doing.

#### 4.2.9.7. BETTER COMMUNICATION (2.7)

Most of the respondents (89%) agreed that a person who has completed an ABET programme should be able to communicate better than before attending ABET. One of the objectives of ABET is to endow an ABET learner with communication skills. When communication and numeracy skills (functional skills) are to be looked at in finer detail, communication will be the main reason why ABET is being put in place. Most ABET learners are engaged in different work environments which at all times warrant that there should be communication among workers themselves. There should be good communication between workers and employers as well as the workers and the clients or customers. The importance of communication among people of all groupings cannot be underestimated. Adult learners, when interviewed for job placement, often mention that their reason for enrolling in the ABET programme is to learn how to read and write. This is an indicator that every adult wants to develop communication skills to the maximum level.

#### 4.2.9.8. IMPROVED LEVEL OF EDUCATION (2.8)

All the respondents (100%) in the research sample agreed that an adult learner who completes an ABET programme has improved the level of his education. Although ABET does not necessarily concern itself with pure academic work, adult learners always regard their movement from one ABET level to another as academic mobility. Jarvis (1995:46) states that what motivates an adult to learn is the discordant relationship between the self and the socio-cultural environment. The response to this question confirms the fact that the aim of attending ABET classes is to improve the level of education. Melrose (2001:129) says the keenness to raise educational level relates to the inner motivation of an individual. Among many adult learners there is a will not only to survive but to succeed. This drive for an ABET learner may be backed up by the criteria used at labour markets for employment and promotions. In this regard the level of education is linked with the skills a person has and what salary bracket one can be placed in.

#### 4.2.9.9. TRUST IN OWN ABILITIES (2.9)

A large percentage (89%) of the respondents agreed that after they have completed the ABET programme they have more trust in their own abilities. Some are doing skilled jobs like mechanics and bricklaying, as per the responses to the questionnaire for this research (4.2.4). According to Melrose (2001:128), employed adult learners quickly learn the relevant basic skills necessary for the job. The trust in themselves, once they are literate, becomes evident when they want people to know that they are now educated so that people can recognize them.

#### 4.2.9.10. WORK ASPIRATION (2.10)

Eighty eight percent (88%) of the respondents agreed that after completion of an ABET programme they have higher aspirations for their work. Melrose (2001:130) found that workers who lack work skills in the Natal Parks Board had low aspiration levels. The sample he used was of ABET learners who had not gained skills but the low aspiration level could be the reason for attending ABET programme. This research focused on the expectations after successfully completing an ABET programmes. The fact that the majority responded positively to the question suggests that adult learners in ABET centres always want to boost their aspirations of their work. This can be qualified by the fact that a skilled worker is not easily retrenched as he has the possibility of retraining and is therefore not likely to be unemployed.

#### 4.2.9.11. MOTIVATED TO BETTER THEMSELVES (2.11)

Nearly all the respondents 98% agreed that adult learners who have completed an ABET programme should feel motivated to better themselves. According to Ndlela, et al. (1996:184) an uneducated adult shows a spirit of survival and a will of reaching up to that which has been and still is to a large degree, the unattainable. The majority of the ABET classes are run in the evenings. Adult learners brave low temperatures winter nights and the hazardous small paths and even crossing rivers with dangerous spots. From the researcher's point of view, ABET learners sacrifice a lot by defying many obstacles to attend evening classes. That alone characterizes the ABET learners as motivated to better themselves. If they don't attend ABET classes there is much at stake, like promotions, efficiency in their jobs and higher wages. The possibility of getting promoted an improving efficiency depends entirely on how well the person has improved his skills.

#### 4.2.9.12. HAVE MORE SELF-CONFIDENCE (2.12)

Most of the respondents (87%) agreed that they should have more self-confidence once they have successfully completed an ABET programme. According to Melrose (1999:126) this factor should play a major role in motivating adults to improve their education level. Perhaps one would go further to that by saying that the main drive behind improving illiteracy level by adults is the content and appearance conflict between the ABET learner's aspirations and the way others perceive him. The conflict the adult results in the initiative to improve his self-confidence.

### 4.3. RELATIONSHIP WITH OTHERS

**Table 10: Frequency distribution according to the ABET learner's relationship with others.**

		AGREE	DISAGREE	UNCERTAIN	TOTAL
	Successful completion of an ABET programme should have enhanced the ABET learner's relationship with his				
3.1.	Spouse	96 %	4 %	0 %	100 %
3.2	Children	92 %	0 %	8 %	100 %
3.3	ABET educator	85 %	7 %	8 %	100 %
3.4	Colleagues (fellow workers)	96 %	4 %	0 %	100 %
3.5	Neighbours	85 %	11 %	4 %	100 %
3.6	Supervisors at work	78 %	15 %	7 %	100 %
3.7	Members of their church	96 %	0 %	4 %	100 %
3.8	Children in the community	85 %	8 %	7 %	100 %
3.9	Members of the public	93 %	7 %	0 %	100 %
3.10	Family members	100 %	0 %	0 %	100 %

#### 4.3.1. RELATIONSHIP WITH SPOUSE (3.1)

Table 10 reflects that 96% of the respondents agreed that ABET programmes should have enhanced the ABET learner's relationship with his/her spouse. A good relationship between the husband and wife results in family happiness in that they have affection for each



other. They communicate more freely and this environment makes one to even think of improving himself so that the family can benefit economically and socially. The positive response by the majority of the respondents confirms the importance of relationships in a society as a factor which should be improved to upgrade production, learning and teaching. The relationship with a spouse is a very important, especially in the light of the current divorce rate in South Africa. Divorce among parents disadvantages the children and an adult learner loses the moral support from a partner. Breakdown of the relationship between spouses occurs because of traditional practices as well as the perception of spouses and their expectations of one another.

Melrose (1999:135) talks about the importance of the family (spouse is part of the family) as the catalyst to social change. The fact that the majority of the respondents agreed confirms the idea that one of the reasons why adults come to ABET centres to improve their literacy level is also backed by the drive to see their relationships with spouses improved, which can be a catalyst to the creation of a conducive environment for children in the family to grow well.

#### **4.3.2. RELATIONSHIP WITH CHILDREN (3.2)**

More than ninety percent (92%) of the respondents in the research sample agreed that the completion of an ABET programme should enhance the adult learners relationship with his children. Literate parents:

- Better understand their children as school children.
- Can assist them with schoolwork

Poor relationships between parents and children can result in teenage suicide, underachievement in academics and sports which may lead to anti-social behavior. There is strong feeling that the relationship between the child and a parent relies heavily on the literacy level of a parent. Parents have to improve their literacy levels so that they can maintain the relationship with their children at a high level. The possibility exists that because parents lack literacy skills they may fail to understand the dynamic nature of the age group of their children with the result that relationships can be spoiled.

#### **4.3.3. RELATIONSHIPS WITH ABET EDUCATORS (3.3)**

Eighty six percent (86%) of the respondents agreed that they had good relationships with their ABET educators. Melrose (1999:132) comments on the responsibility of ABET educators towards their adult learners by stating that very few occupations have such a lasting effect on the lives of others. In the light of the paradigm shift engendered by democracy in education, it follows that the trends of relationships between the educator and the learner have to move from an authoritative/autocratic to a democratic one. The ABET educator-adult learner relationship is important for the effective teaching and learning engagements between adults.

ABET teaching and learning, according to Knowles (1988:139), have to go via the adult's experiences. Teachers and books play a secondary role. This is a further emphasis of the importance of relationships. ABET, according to McKay (2001:155) can be more effective if it is taught through co-operative learning. A co-operative learning strategy has implications for the relationship between the learner and the educator as well as among learners themselves. An ABET educator has the mammoth task to ensure that the relationships are sound so that learners can feel free to interact with the educator and with each other. Rogers (1987:103) says that the role of the teacher is that of being a facilitator of learning. Rogers further states that the critical element in performing this role is the personal relationship between the facilitator and the learner. According to Rodgers (1987:103) good relationships between facilitators and adult learners depend on the facilitators possessing the following attitudinal qualities:

- realness or genuineness;
- non-possessive caring, praising, trust and respect; and
- empathic understanding and sensitive and accurate listening.

The responsibility of the facilitator or ABET educator is quite important in setting the mood or climate of the group. ABET learners overwhelmingly believe that the relationship between them and their facilitator (ABET educator) has to improve with more effective interaction. Rodgers (1987:106) provides the following guidelines for a facilitator of learning which in his opinion can help in enhancing relationships. They are, inter alia, as follows:

- The facilitator should help to elicit and clarify the purpose of the individuals in the class as well as the more general purpose of the group. This assistance has to be founded on trust.
- He must rely on the desire of each student to implement those purposes which have meaning for him as the motivational force behind significant learning.
- He should regard himself as a flexible resource to be utilized by the group. Because of andragogic love he makes himself available as a counselor and advisor.

The entire above are factors which underpin good relationships between learners and the ABET educator.

#### **4.3.4. RELATIONSHIP WITH COLLEAGUES (FELLOW WORKERS) (3.4)**

Among the respondents in this research 96% agreed that learners who finish ABET programmes should have enhanced their relationship with colleagues. Melrose (2001:132) feels that common culture and a common language among colleagues at work are the cornerstones of good relationships.

Dykes (Melrose 1999:24 – 25) and Madela (1998:95) both support the notion the relationships should improve among colleagues following the successful completion of ABET programmes. Dykes (Melrose 1998:24 – 25) and Madela (1998:95) state that workers, as with any child, youth and adult, have a need to identify with his peers and neighbours in the community and with colleagues at work.

#### **4.3.5. RELATIONSHIP WITH NEIGHBOURS (3.5)**

The majority of the respondents (85%) agreed that completion of ABET programmes should enhance relationships with neighbours. Melrose (1999:33) refers to the idea of common culture and common language as the bonding factor among co-workers or colleagues as well as neighbours who share a lot in common including grief, joy and hardships, hence the understanding of the world as connected systems which may include the interdependency of members of the community. The sharing of some communal features leads to the enhancement of relationships among neighbours.

Neighbours form a crucial component of the broader community and are the immediate environment of adult learners. An ABET graduate can use the neighbor as a mirror through which he can see himself. Positive relations with neighbours boost the self-image of an ABET learner.

#### **4.3.6. RELATIONSHIP WITH SUPERVISORS AT WORK (3.6)**

Table 9 reveals that most of the respondents (75%) believe that the relationship with supervisors at work should improve after the completion of ABET programmes. Good relationships with the immediate authorities may be borne by the fact that through ABET programmes an employee gains better insight of the organization, hence the relationships would improve. From the researcher's experience as a principal the relationship with supervisors is the life blood of an organization, since the relationship impacts on the productivity and the growth of an organization. The behavior of the workforce relies heavily on the environment which exists in the operational place.

If workers have good knowledge about the organization, it will enhance their work relationships with the management. With correct information about the organization, strikes or any form of industrial action may be obviated, depending on the knowledge that employees have about the organization. Some ABET programmes are run on the premises of the employer. That means that if the experiences of the adult learners (employees) are taken into cognizance, their curriculum will be heavily influenced by the relationships which exist between the employee and the employer, which includes the supervisors.

#### **4.3.7. RELATIONSHIP WITH MEMBERS OF THE CHURCH (3.7)**

Close to a hundred percent (96%) of the respondents agreed that the completion of an ABET programme should have enhanced the ABET learner's relationship with other members of his church. Some perceptions in churches are based on the lack of general education and low literacy levels. With the completion of ABET programmes, an adult becomes somebody different in terms of perception of personalities. The fact that the large majority of the respondents responded positively to the question confirms the findings of Melrose (2001:15). He found that the relationship with others, in particular church members is important as adults interact with their church members quite often. This forms another milieu in which an adult learners test their ideas and the level at which society accepts them.

A good relationship with church members is a very important factor in a person's life. Melrose (2001:160) states that some illiterate adults who attend ABET classes are very important figures within the church and community. Some in the indigenous churches are Lay-preachers or Abefundisi (Pastors/Priests). As a result the relationship with church members plays an important role. ABET learners who are Abefundisi in their churches cannot read and write, but these skills are needed in the church. What happens is that an adult who lacks literacy skills will rely on the literate church members.

By learning literacy and numeracy skills through ABET an adult becomes independent in the decision making process as he can do things on his own without depending on others. An adult who walks into the ABET class sets high goals for himself. An adult who has a senior position in the church (Pastor), but lacks literacy skills relies on the literate church members. As a result a relationship of dependency exists. This kind of relationship presents a reversal of normal relationship between the head of the institution such as the religious leader, and his followers.

#### **4.3.8. CHILDREN IN THE COMMUNITY (3.8)**

Most of the respondents in the research (85%) agreed that the relationship between the ABET learner and the children in the community should improve. The implication of this is that one of the major concerns of ABET learners is to see their relationships with other children.

Responses of this nature reflect the relationships of ABET learners with their educators which may have a direct influence on the relationships of ABET learners with the children in their community. According to Vrey (1990:73) the learner longs for security and loving acceptance and he longs to give love in return. A good relationship between the learner and the educator becomes the catalyst to stable relations with others, including that of the ABET learner with children in the community.

#### **4.3.9. MEMBERS OF THE PUBLIC (3.9)**

Among the respondents interviewed for the purpose of this study, 93% responded positively to the statement that successful completion of an ABET programme should enhance their relationships with members of the public. A good relationship with the members of the

public is important since an ABET learner is a member of the community. Any member of a community would test and ascertain their level of acceptability on the basis of how well they get along with members of their community.

#### **4.3.10. FAMILY MEMBERS (3.10)**

Hundred percent (100%) of the respondents agreed that with an improved level of education after successfully completing ABET programmes, the relationship should improve between the ABET learner and in particular with members of the family. Possible reasons for the improved relationships between the ABET learner and the family are:

- Life orientation in the ABET programme teaches the adult learner about relationships.
- Democratic decision making improves relationships in the family.
- Critical thinking skills are developed through the approaches used in ABET programmes.
- Counseling which is now in place in most community centres, including ABET centres.

#### 4.4. RELATIONSHIP WITH THINGS AND IDEAS

**Table 11: Frequency distribution according to the ABET learner's relationship with thing and ideas**

		AGREE	DISAGREE	UNCERTAIN	TOTAL
	<b>The successful completion of an ABET programme should result in a better relationship of understanding between the ABET learner and:</b>				
4.1	The socio-economic status of the family	93 %	0 %	7 %	100 %
4.2	The threat of AIDS	96 %	4 %	0 %	100 %
4.3	Existing working conditions	82 %	8 %	10 %	100 %
4.4	Traditional values	88 %	4 %	8 %	100 %
4.5	Rules of society	92 %	8 %	0 %	100 %
4.6	The value of education	94 %	0 %	6 %	100 %
4.7	The functioning of workers' union	80 %	5 %	15 %	100 %
4.8	Work ethics	90 %	4 %	6 %	100 %
4.9	Behavior in public	100 %	0 %	0 %	100 %
4.10	Other cultures	78 %	10 %	12 %	100 %
4.11	Politics of the country	82 %	18 %	0 %	100 %
4.12	Family responsibilities (e.g. breadwinner)	100 %	0 %	0 %	100 %

##### 4.4.1. THE SOCIO-ECONOMIC STATUS OF THE FAMILY (4.1)

Socio-economic status is an indication of the person's social status based on the family's level of education, occupation and income (Van den Aardweg and Van den Aardweg 1990:218). The majority of respondents (93%) in the research sample confirmed that the successful completion of an ABET programme should result in a better understanding by the adult learner of his socio-economic status.

The socio-economic status can be placed on a continuum from the lowest socio-economic level to the highest socio-economic level. The higher the level of education the

greater the possibility of job opportunities and resulting to economic stability and enhancement. In such an environment the adult who successfully completed ABET, sees the necessity to adopt the behavior, dress, manners, speech and way of living of a higher socio-economic status attained by his improved education.

#### **4.4.2. THE THREAT OF AIDS (4.2)**

Most of the respondents in the research sample (96%) responded positively to the question that after completing an ABET programme they understand the threat of AIDS better. A possible reason for this is that HIV/AIDS has become central in the lives of people. Death from HIV/AIDS related diseases in all the social institutions emphasizes the eminent threat of AIDS. The lack of literacy increases the threat of AIDS. The fact that people who cannot read and write means that they cannot effectively unpack graphic or pictorial material geared towards alleviating the threat of AIDS.

Melrose (1999:146) states that Health Clinics in both the rural and urban areas continually give free lectures and advice on this subject. These lectures can only be beneficial to people who are able to comprehend the advice on the subject. Adult education, and in particular ABET, is meant to equip adults with knowledge and skills that they can use immediately. Therefore, the threat of AIDS warrants that in all social gatherings, HIV/AIDS become part of the issues to be dealt with.

#### **4.4.3. EXISTING WORKING CONDITIONS (4.3)**

Most of the respondents (82%) interviewed were in agreement that ABET programmes should improve the relationship of the ABET graduate with his working conditions. The main driving force behind adult learners attending ABET, is that they want to improve their basic functional skills. The functional skills include speaking, reading and writing a language. Another skill is that of mathematical literacy and the ability to apply this knowledge in different contexts. ABET graduates should be able to read the documents relating to their working conditions and it would be expected of them to have acquired the functional skills spelt out in labour legislations like Labour Relations Act of 1995 and the Basic Conditions of Employment Act of 1997. The improvement of working conditions can come as a result of negotiations or through promotions. Promotions can mean that the employee is given a better job, with better wages or salary due to the skills acquired through ABET.



#### **4.4.4. TRADITIONAL VALUES (4.4)**

Eighty eight percent (88%) of the respondents agreed that the completion of the ABET programme should improve their relationship of understanding of traditional practices. Some of the traditional values which Africans practice are lobolo (the bride's price) and umgcagco (wedding festivity). The two traditional practices have been going on from generation to generation. A message that is being put across is that any form of education should not try to threaten, but rather enhance the understanding of traditional practices. The traditional African community is such that formal educational values are either biblical or Eurocentric and cannot be of any advantage to the African people. Lemmer and Squelch (Melrose 2001:18) note that the majority of schools use either a Eurocentric or Christian-based syllabus. The highly contestable issue is that different values, norms and ideas would be brought into an African society through children. One is prone to believe that some adult members of the African society do not understand the approaches used in teaching and learning of adults. ABET programmes are taught and learnt through facilitation, hence a co-operative learning and teaching approach is that experiences of adult learners are taken into cognizance. In facilitation, no formal and foreign ideologies are brought in, except the ideas of the indigenous people which are in turn based on indigenous beliefs. Melrose (2001:148) states that the Zulu and other African ethnic groups are proud of their cultures and traditions and that they anxiously observe the steady erosion of these practices.

#### **4.4.5. RULES OF SOCIETY (4.5)**

The majority of respondents (92%) agreed that the completion of an ABET programme should result in a better relationship between the ABET learner and the rules of society. Not all the rules of society are written down, but they are mostly normative and are in most cases based on the values of society. Knowledge and skills acquired through successful attendance of ABET programmes should provide one with skills to better understand the rules of the society.

The high positive response of (92%) shows that most respondents feel that in one way or the other, rules of society have some links with education and in particular, ABET. This response can also serve as a shining star to the planners and the participants of ABET as to what aspects of knowledge or content has to be included in the ABET programmes.

#### **4.4.6. VALUE OF EDUCATION (4.6)**

The value of education is to gain more knowledge, insight and skills essential for a member of society to participate in its ventures with efficiency. Values of education are the main reason as to why most people attend learning programmes in learning centres and in particular the ABET centres. Ninety four percent (94%) of the research sample responded positively to the statement that ABET impacts on a better relationship between the ABET learner and the values of education. The gains of education are linked to the achievements of education. The implications of successfully attending ABET programmes are such that one has developed reading, writing, speaking and numerical skills. A person who has these skills can communicate with other people as well as interact with things. When a person is able to use these functional skills, that person can participate in any programme which can improve this status, such as being a community leader, a pastor and performing any other skilled job with a better salary bracket. Values of education are embedded in ABET programmes have been identified by Makhathini (2001:103). These values are as follows:

- Reading, writing in the mother tongue and the understanding of English.
- Articulate one's thoughts in good English.
- Understand and participate in community structures.
- Engage in decision-making with confidence.
- Independence and self sufficiency.
- Promotion at work.
- Improved social status.

#### **4.4.7. THE FUNCTIONING OF A WORKERS' UNION (4.7)**

Trade unions are perceived by its membership as its mouthpiece which selflessly defends members against exploitation by employers. Workers tend to rely on their unions for protection from anything which aims to violate their rights. Eighty percent (80%) of the respondents were of the opinion that the successful completion of an ABET programme should result in a better relationship of understanding between the ABET learner and the functioning of Workers' Union. Conflicts could occur if the adult worker lack the skills and knowledge to understand the role and functions of Workers' Union.

#### **4.4.8. WORK ETHICS (4.8)**

Work ethics sets the norms and standards in the work situation. It also states good/bad, right/wrong practices which are enshrined in the code of conduct. Among the respondents who were interviewed, 90% agreed that the successful completion of the ABET programme should result in a better relationship of understanding between the ABET learner and the work ethics. This may become evident when an adult worker is able to read the code of conduct. The fact that the majority of the respondents agreed means that many of the adult learners earnestly trust that ABET programmes can change their current position in so far as work ethics are concerned.

#### **4.4.9. BEHAVIOUR IN PUBLIC (4.9)**

All the respondents (100%) agreed that the successful completion of an ABET programme should result in a better relationship of understanding between the ABET learner and public behaviour. The ABET learner's perception of the ABET programme is that it has the potential of improving the level of understanding of how the public behaves. Adults who lack literacy skills find it difficult to understand the changes in society, for example:

- The abolishment of corporal punishment in schools and even chastisement of juveniles by the court.
- Democratically elected leadership still believes in traditional leadership that is inherited.

The issues involved in public behavior are the reaction or response of people to some stimuli like the norms and standards of society. Adults who lack literacy skills have a certain pattern of behaviour in the public. Some become reserved while others hold stereotyped opinions about the public with the result that they prefer to adopt a reserved behavior in public.

#### **4.4.10. OTHER CULTURES (4.10)**

The majority of respondents (78%) agreed that successful completion of an ABET programme should result in a better understanding by the ABET learner of other cultures. An adult who lacks literacy skills finds it difficult to understand other cultures. The reason for this could be that, since the 1994 elections, the government has removed all barriers between racial groups and cultural groups. Education is the main vehicle to foster and develop racial and

cultural tolerance and understanding. The culture of a society is central in the education of a particular person.

#### **4.4.11. POLITICS OF THE COUNTRY (4.11)**

The politics of the country is about how power is shared, decision-making instruments and the extent to which public participation influences the operations of the government. The majority (82%) of the respondents in the research sample agreed that ABET programmes should improve the understanding of the politics of the country. In a country like South Africa, where there are rapid changes in the politics, an adult who lacks literacy skills will lack dynamism and therefore have a poor understanding of the politics of the country. The politics of the country demands participation in the governmental processes and that requires some basic skills which are being provided in ABET programmes. Some of these skills, among others, include reading, writing, speaking and numeracy.

#### **4.4.12. FAMILY RESPONSIBILITIES (4.12)**

Each member of the family has a role to play. Being a mother means taking care of the children and their father. Being a father in the traditional African family means being the breadwinner of the family. Some family responsibilities are based on the norms and standards of the community, while others are enforced by statute, like the maintenance of the children and the spouse. All the respondents (100%) agreed that ABET programmes should improve the relationship of understanding between the ABET learner and family responsibilities. According to Madela (1998:165) a family is a social milieu which means that there is social interdependency among the members of the family. Family responsibility will entail economic productivity, like boys being assigned pastoral care of the family livestock, which in the African tradition is the major economic indicator. The girls are assigned with the fetching of water and the household chores. Proper understanding of family responsibilities will lead to animosity and more support within the family for the fulfillment of each family member's role.

#### 4.5. RELATIONSHIP WITH RELIGION

**Table 12:Frequency distribution according to the ABET learners' relationship with religion**

		AGREE	Disagree	UNCERTAIN	TOTAL
	<b>THE ABET PROGRAMME SHOULD EQUIP ABET LEARNERS TO:</b>				
5.1	Have knowledge about the meaning of religion	89 %	11 %	0 %	100 %
5.2	Understand the role of religion in their lives	89 %	0 %	11 %	100 %
5.3	Have respect for their religions	96 %	4 %	0 %	100 %
5.4	Know the meaning of religious rituals	93 %	7 %	0 %	100 %
5.5	Understand the prescriptive rules of religion	93 %	0 %	7 %	100 %
5.6	Show respect for the holiness of religion (personal or others)	89 %	11 %	0 %	100 %
5.7	Understand religious values	93 %	4 %	3 %	100 %
5.8	Be a role model in religion	100 %	0 %	0 %	100 %

##### 4.5.1. KNOWLEDGE ABOUT THE MEANING OF RELIGION (5.1)

A given religion is feature of a given culture or like-minded group and so differences and practices of religion are to be expected (Very, 1990:182). Religion is essentially a personal search, a personal experience and a personal challenge and commitment. According to the majority of the respondents (89%) the ABET programme should equip adult learners to have more knowledge about the meaning of religion. Melrose, (1999:95) states that the majority of the African people have faith and passion for their indigenous churches. He alludes to the fact that most ABET learners belong to two dimensions of indigenous religion, especially among the African people in various religions and that some are *Abefundisi* (Pastors). Elliot (Melrose, 1999:96) states that in KwaZulu Natal there is Christianity and traditional religion which is referred to by the philosophers of Afrikology as ancestor veneration. ABET programmes without any link to religion would be meaningless and would leave out what holds together families and communities.

#### **4.5.2. UNDERSTANDING THE ROLE OF RELIGION IN THEIR LIVES (5.2)**

The understanding of the ABET learners shows uncertainty which may mean insignificant impact even though according to the researchers own perspective there is a difference of 11% of uncertainty.

#### **4.5.3. HAVE RESPECT FOR OTHER RELIGIONS (5.3)**

Ninety six percent (96%) of the respondents believe ABET programmes should equip the ABET learners to have respect for other religions. The need for the co-existence of various religions is part of the social set-up in South Africa. Two diverse religions are identified by Davis and Ntshangase (Melrose, 2001:65) namely Christianity and a combination of Christo-traditional religions. These two main domains of religion have the right of co-existence, hence it would be appropriate to expect that ABET endows learners with respect for other religions. Christianity is sub-divided into many churches, while there are also different sects which are breakaway groups from main churches. Each of these sects may have further broken into small sects. In some cases these sects or breakaway groups would involve members of the same families, communities and tribes. This could lead to tension or even violence, if people do not show respect for other religions. It would be appropriate to attach much value on education, especially ABET to the point that it can sensitise people to respect other religions.

#### **4.5.4. KNOW THE MEANING OF RELIGIOUS RITUALS (5.4)**

The majority of respondents (93%) in the research sample agreed to the statement that the ABET programme should equip ABET learners to know the meaning of religious rituals, (Knowles 1980: 151). Orthographers who are not of African origin quite often confuse the African religion with African rites. Some would say practicing traditional rites is worshiping, whereas there is a vast difference between the two concepts. Failing to understand other people's religion rituals is tantamount to undermining and being insensitive to other religions. If any institution like ABET disregards religion when planning its programmes it will be rendered meaningless to its clients.

#### **4.5.5. UNDERSTAND THE PRESCRIPTIVE RULES OF RELIGION (5.5)**

Most religious denominations have prescribed rules to which their membership should adhere, for example, how tithing is done and how to communicate with the leadership of the

church. More than ninety three percent (93%) of the respondents agreed that after the completion of the ABET programme, they should have a better understanding of the prescriptive rules of religion. These rules include, inter alia, not committing adultery, not to steal, not to give false evidence against your neighbour, and to observe certain days in the calendar which are identified for some religious celebrations and commemorations. ABET learners are attached to various churches or religions. The traditional people of AmaZulu in KwaZulu-Natal inherited the religion of their forefathers who believed in the existence of the super-natural being whom they call *Umvelinqangi* (*Owavela kuqala*). This literally means the one who is the creator and the source of everything.

#### **4.5.6. SHOW RESPECT FOR THE HOLINESS OF RELIGION (PERSONAL OR OTHERS) (5.6)**

The idea of showing respect for the holiness of religion is of paramount importance especially in Christianity, which puts emphasis on the idea that people who associate themselves with religion should lead by example as Jesus Christ himself did. Most of the respondents (89 %) agreed that ABET programmes should equip ABET learners with skills to show respect for the holiness of religion. The respect for the holiness of religion should be seen in individual members and the manner in which the member presents themselves to others. The manner in which the individuals conduct themselves towards others could show respect of the holiness of religion. This response is quite remarkable in the sense that it is sending a signal of education and in particular to ABET that people do not come to school to learn only secular or worldly academic skills and values, but to improve their reflection upon religious.

#### **4.5.7. UNDERSTAND RELIGIOUS VALUES (5.7)**

Values are the core of any society. Christians have their values, which reflect the acceptance of Jesus Christ as their Lord. Christian values embrace love, fellowship, and respect for the Bible, tithing and holiness, whereas the Christo-traditional religion would have values which partly subscribe to the Bible and also those values based on the African heritage. The African values (traditional) range from homogeneity in religion to Ubuntu (humanism). The most important aspect of the religion of the African people is ancestor veneration. In a sense, ancestor veneration is the act of drawing and keeping the departed ones close to their posterity.

While one points at Ubuntu as the paramount value among Africans, it is important to note that for one to identify with traditional religion, one should reflect upon its values. The majority (93 %) of the respondents agreed that ABET programmes should equip ABET learners with skills to understand religious values. The rationale behind religious values is the conceptualization of values as they relate to religion. Among other processes which obtain in the understanding of religious values is the internalization and perceiving them in a better light. ABET programmes should develop a better understanding of the values of religion. Change of understanding will improve the relations between the ABET learner and the values of religion. Illiterate adults seem to be struggling with the understanding of the religious values. There are times when they may not be in a position to differentiate between the ordinary values as they relate to humanity or the society and those which are the core values of religion. It is for that reason that ABET, which is associated with formal learning, seems to be a vehicle of conscientising the people about the values of religion.

#### **4.5.8. BE A ROLE MODEL IN RELIGION (5.8)**

All the respondents (100 %) agreed that ABET programmes should equip the ABET learners with skills to be role models in religion. This might be due to the fact that people believe that education has to improve them within the purview of their own cultural background. Religion is the aspect of culture which reflects the way of life of a particular group of people. Each nation has its own way of life (culture) which reflects the heritage of people. Therefore, religion and culture cannot be divorced from each other. Education is one of the dimensions of culture which serves as the vehicle through which culture is passed on from one generation to another. It is therefore on this basis that it would be expected that ABET programmes should equip ABET learners to be role models in religion.

Completion of ABET programmes has to earn an ABET learner the status of being a role model, which means that the ABET practitioners should be part of those who set the moral standards to be followed by other fellow members of a particular religion.

#### **SUMMARY**

In this chapter the researcher's aim was to give order to the range of information provided by the ABET learners in their answers to the questions in the questionnaires. Some of



the data collected were of demographic nature which enabled the researcher to construct a broad profile of the sample selected for the investigation. Data collected regarding the factors concerning the life of the ABET learner were organized in frequency tables to simplify statistical analysis. Statistical findings were analysed and discussed by means of the descriptive method.

The final chapter of this study will focus on a summary, findings from the literature review and empirical investigation followed by recommendations.

## **CHAPTER 5**

### **SUMMARY, FINDINGS AND RECOMMENDATIONS**

#### **5.1. INTRODUCTION**

In this chapter a summary of the previous chapters will be given. This will be followed by findings from the literature and empirical study, recommendations and criticism that emanate from the study.

#### **5.2. SUMMARY**

##### **5.2.1. STATEMENT OF THE PROBLEM**

This study investigated the life of an ABET learner. In the literature study and empirical research, it was found that the completion of an ABET programme has a remarkable effect on the life of the adult learner. The knowledge obtained in the ABET programme has enhanced the adult's relationship with himself, with others, with things, ideas and religion.

##### **5.2.2. LITERATURE REVIEW**

The life of an ABET learner before completion of the programme can be summarized as a situation of being less confident, lacking in skills to independently interact with the corporate world. Such an individual lacks the important skills of reading and writing as well as using numeracy as life skills needed on daily basis.

Experience is defined as the process of acquisition of knowledge, getting to know, and becoming aware of something. An adult learner's shortfall in some skills is the driving force behind the ABET learner's attendance of ABET programmes.

An ABET learner is entitled to be treated as an adult in all their educational ventures. In a situation where both the educator and the learner are adults, relationships have to be cemented so that learning and teaching can be effective. ABET programmes are concerned with changing the life of an ABET learner from the state of illiteracy to literacy. The crucial skills urgently needed by ABET learners have been identified as reading, writing and numeracy skills. Besides the skills needed by an adult, relationships are the central tools to determine the suitability of ABET programmes which can effectively change the life of an ABET learner for the better.

The relationship with the self is the ABET learner's self-concept (positive or negative). Illiteracy creates discord in the relationship between the self and the immediate environment.

For adult learner to understand relationships and ideas they need to involve themselves and experience them so as to form a relationship with them.

The relationship with religion concerns itself with religious development, which encapsulates development of the spiritual relationship between man and a divine power and indicates a belief in, reverence for, a desire to please and also to exercise rites and rituals.

### **5.3. FINDINGS FROM THE RESEARCH**

#### **5.3.1. FINDINGS FROM THE LITERATURE REVIEW**

ABET learners come to the learning centres with the following expectation:

- That they will not be treated as children but as adults; and
- That they will not be taught the material befitting children doing the equivalent grades in the mainstream education system.

In order to bring about effective teaching and learning in ABET classes, the ABET facilitator should take into consideration the following when preparing lesson plans:

- That the experience of an ABET learner forms the basis for learning and teaching, rather than books and the curriculum.
- Adult education is primarily based on situations than on books and the interests of the educators.
- Experiencing is the process of becoming aware therefore adult learning becomes a process of becoming aware of something.
- The conative aspect of an adult learner's experience includes needs, impulses, tendencies, aspirations, aims, wishes, motives and the will.
- ABET learners are motivated to learn because of the discordant relationship between the self and the socio-cultural environment.
- ABET is the direct opposite of conventional education which is epitomized by the teacher's authority whereas in ABET is epitomized by the prevalence of democracy throughout the programme.

### 5.3.2. FINDINGS FROM THE EMPIRICAL STUDY

The following findings were made in respect of the survey conducted:

- There was a slight gender imbalance in terms of the number of males and females who participated in the survey. 52% of males and 48% of females participated. (Table 1)
- It was noted that the largest percentage of respondents (53%) were between the ages of 26 and 30 years. (Table 2)
- Standard 5 was the highest qualification of most of the adult learners (30%) who participated in the research (Table 3).
- The larger percentage of adults (30%) in the research were unemployed when the research was conducted (Table 4).
- The majority of ABET learners (85%) had improved their self-esteem (Table 9).
- The majority of adults (88%) had higher aspirations for their jobs (Table 9).
- The majority of the respondents in the research sample indicated that after the successful completion of an ABET programme their relationships with the following have improved.(Table 10):

Spouse	(96%)
Children	(92%)
ABET educator	(86%)
Colleagues	(96%)
Neighbour	(85%)
Supervisor at work	(78%)
Members of their church	(96%)
Children in the community	(85%)
Members of the public	(93%)
Family members	(100%)
Table 10: Improved Relationships	

- The majority of adults who partook in the research sample indicated that after successful completion of the ABET programme their relationship of understanding had improved in respect of the following (Table 11):

The socio economic status of the family	90%
The threat of AIDS	96%
Existing working conditions	92%
Traditional values	88%
Rules of society	92%
Value of education	94%
The functioning of workers' union	80%
Work ethics	90%
Behaviour in public	100%
Other cultures	78%
Politics of the country	82%
Family responsibility (e.g.Breadwinner)	100%
Table 11: Relationship with things and ideas	

Most adult learners who participated in the research sample indicated that after successful completion of the ABET programme they were equipped with the following (Table 12):

Knowledge about the meaning of religion	(89%)
Understanding the role of religion in their lives	(89%)
Respect for their religion	(96%)
Know the meaning of religious rituals	(93%)
Understanding the perspective rules of religion	(93%)
Respect for the holiness of religion (personal or other)	(89%)
Understanding of religious values	(93%)
Role model in religion	(100%)
Table 12: Relationship with religion	

## **5.4. RECOMMENDATIONS**

### **5.4.1. TRAINING OF ABET FACILITATORS**

#### **5.4.1.1. MOTIVATION**

ABET programmes are the main vehicle through which the vision of the government of eradicating illiteracy in South Africa can be achieved. The continued use of the educators trained to teach in the mainstream schools creates many problems, such as a high drop-out rate in the ABET centres due to the fact that some ABET learners' expectations are not met because of the lack of expertise on the part of the ABET facilitators. The fact that ABET facilitators are not specifically trained for ABET facilitation causes a lack of understanding of the life of an ABET learner. Aspects for understanding include experience of an ABET learner, his relationships with the self, others, things, or ideas and God. Of cardinal importance is to have clarity on the needs and the expectations of ABET learners, which embrace the objective of attending ABET programmes. Training of educators involves the psychology of learners as well as curriculum studies. Quite often theories on these subjects focus on pedagogics (science of teaching children). It is therefore the cause of the disorientation of ABET facilitators.

#### **5.4.1.2. RECOMMENDATION**

The Department of Education, in partnership with service providers like universities and colleagues, must formulate a basic training model for the training of ABET facilitators equivalent to the training offered for mainstream educators. Training of ABET facilitators must equip them with skills to conduct classes for illiterate adult learners in such a way that the drop-out rate of these learners is reduced.

### **5.4.2. BUDGET FOR ABET PROVISION**

#### **5.4.2.1. MOTIVATION**

Budget is the life blood of any organization or institution. Budgetary allocations determine the extent to which the organization is going to grow and the level of growth in production that can be expected. Lastly the quality of production relies mainly on both quality and quantity inputs. The budget for ABET is very lean when considering the fact that adults who lack literacy skills in South Africa amount to about ten million. This inadequate budget could prevent the country from reaching the goal of the eradication of illiteracy by 2014.

The ABET component receives a small budget given the fact that ABET has a large backlog and has to cover a wide range of the population in South Africa. The growth of the economy of the country depends on the human capital (the investment on development of human resources). ABET learners need to amass computer skills and higher level skills in technology and the availability of adequate finances is priority number one.

#### 5.4.2.2. RECOMMENDATIONS

The Department of Education must increase the budget for ABET in proportion to the budgetary allocation of the mainstream education. In this way ABET will become a fully functional entity capable of meeting its goals and objectives.

The Department of Education must put modalities in place to ensure that the barriers like the times at which ABET classes conducted are overcome. This means that ABET classes must be conducted during the day and

- Full time ABET centres must be established.
- Full time ABET facilitators must be hired by the Department of Education.
- A population survey must be conducted to ensure that the centres are established where there is a need for ABET.

#### 5.4.3. FURTHER RESEARCH

##### 5.4.3.1. MOTIVATION

It has surfaced through this research that ABET has not received adequate support from the government, employers and the non-governmental organizations. ABET is continuously being marginalized, which sends out a signal that it is not a priority, contrary to what the Constitution of the Republic of South Africa guarantees, namely the right to learn. A number of adults in the country remain illiterate. Illiterate adults should not be presumed to be uneducable. Other barriers faced by ABET learners include the distance between the work place and the ABET learners have special needs, which ABET programmes do not entertain

#### 5.4.3.2. RECOMMENDATION

The recommendation is that further research of a quantitative and qualitative nature must be undertaken pertaining to the ABET programmes and ABET learners, given the diversity of the educational needs that ABET learners have.

### 5.5. CRITICISM

Criticism that stems from this study includes the following:

It may be assumed that some ABET learners who completed the questionnaire formed their perceptions from what the ABET facilitators explained to them. The possibility may exist that these ABET learners did not indicate the reality of what happens when an ABET learner has successfully completed ABET programmes.

During the course of the study some aspects came to light, but were not developed any further as they did not fall within the scope of this study.

### 5.6. FINAL REMARK

The aim of this study was to determine the effectiveness of ABET programmes in changing the life of an ABET learner.

It sincerely hoped that the stakeholders that the aspects such as the curriculum, psychology and the philosophy of ABET be explored in future research.

Finally, the researcher has an earnest hope that the stakeholders in ABET will respond positively to the issues raised in this study.



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APPENDIX 2

P.O. BOX 4501  
STANGER  
4450

10 .04.2003

DIRECTOR GENERAL  
MR T.D. MSELEKU  
Private Bag X895  
PRETORIA  
0001

Dear Sir,

**REQUEST FOR DATA IN RESPECT OF ABET BUDGET AND STATISTICS IN SOUTH AFRICA**

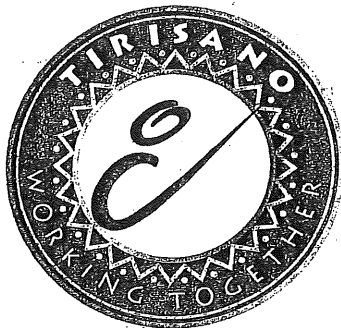
I would like to request for the above Statistics and the Budget for ABET learners. At the moment I am conducting a research in ABET towards a Masters Degree for all provinces but with particular reference to Kwa-Zulu Natal. My study is confined to Lower Tugela Circuit as a sample. This study is aimed at collecting and collating data in ABET.

I shall be administering questionnaire into the effectiveness of ABET within Lower Tugela Circuit.

Thank you.

Yours faithfully

  
NYABA M.B. (Mr)



## DEPARTMENT OF EDUCATION

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123 Schoeman Street  
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120 Plein Street  
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Tel.: +27 21 465-1701, Fax: +27 21 461-8110

Mr Masibonge Nxaba  
Box 4501  
STANGER  
4450

2003 -05- 14

Dear Mr Nxaba

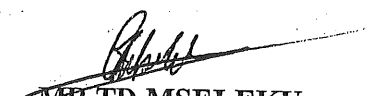
### REQUEST FOR DATA IN RESPECT OF ABET BUDGET AND STATISTICS OF ABET LEARNER IN SOUTH ARICA FOR A DOCTORAL THESIS

Thank you for your letter dated 10 March 2003, which requested ABET statistics and budget.

The statistics from 1995 to 1998 on learners and educators are extracted directly from reports submitted by the Adult Basic Education and Training (ABET) sub-directorates in all the provinces. The systematic collection of ABET data on educators and learners by the Education Management Information System (EMIS) started in 1999. That is why the 2001 number of learners is systemic and also reflects even the ABET levels (It came out of 2001 ABET annual survey).

The Department of Education, highly appreciates your efforts in focusing your doctoral research in the ABET matters such as statistics and budget. I hope that the information provided will help you in your studies. However, for more information, do not hesitate to consult the Adult Education and Training (AET) Directorate.

Yours faithfully

  
MR TD MSELEKU  
DIRECTOR-GENERAL

Please visit our web site at: <http://education.pwv.gov.za>

Department of Education, Departement van Onderwys, Kgomo ya Thuto, Lerapha la Thuto, Umnyango weZemfundo  
Nazawulo ya Dyandzo, Muhasho wa Prunzo, Mnyango weFundo, Isebe lezeMfundo, Litiko lezeMfundo

## ABET LEARNERS: 1995, 1998 AND 2001

### 1995: Total number of learners not reflecting levels

Provinces				
Eastern Cape	10,000			
Free State	12,000			
Gauteng	46,000			
KwaZulu-Natal	9,000			
Mpumalanga	16,000			
North West	42,000			
Northern Cape	5,000			
Limpopo	14,000			
Western Cape	8,000			
National	162,000			

Source: "Building an ABET System: The first Five Years"- 1995-2000

### 1998: Total number of learners not reflecting levels

Eastern Cape	66,792			
Free State	6,942			
Gauteng	55,143			
KwaZulu-Natal	20,000			
Mpumalanga	18,000			
North West	46,000			
Northern Cape	7,120			
Limpopo	24,908			
Western Cape	21,000			
National	434,728			

Source: "Building an ABET System: The first Five Years" - 1995-2000

### 2001: Total number of learners by ABET Levels (Excluding Gauteng, Mpumalanga and Limpopo)

Province	Level 1	Level 2	Level 3	Level 4
Eastern Cape	9418	10985	12523	13018
Free State	2516	2119	3547	6734
Gauteng				
KwaZulu-Natal	5315	5156	5459	2184
Mpumalanga				
North West	2832	2020	1862	2184
Northern Cape	1450	838	522	707
Limpopo				
Western Cape	2472	1497	1181	1363
National	24003	22615	25094	25904

Source: 2001 ABET Annual survey



# ABET BUDGET:1995. 1998 AND 2001

	1995/96	1997/8	2000/2001
Eastern Cape	52,631	136,772	96,772
Free State	8,706	13,727	84,441
Gauteng	28,481	43,413	99,671
KwaZulu-Natal	10,483	22,748	37,654
Mpumalanga	22,225	29,830	26,840
North West	9,121	69,781	41,200
Northern Cape	762	1,934	4,667
Limpopo	19,773	3,717	54,589
Western Cape	7,959	21,436	17,448
Total	160,147	343,358	437,292

\*PRELIMINARY FIGURES

\*\* Source: 200/2003 DATA: PROVINCIAL BUDGETS: 2001 OUTCOME AND 2002 MTEF BUDGETS:

NATIONAL TREASURY

## NUMBER OF ABET ABET EDUCATORS: 1995, 1998 AND 2001

	1995	1998	2000
Eastern Cape	500	3394	4038
Free State	600	541	614
Gauteng	1600	3188	3042
KwaZulu-Natal	1500	3000	3600
Mpumalanga	800	935	1233
North West	3500	3449	3400
Northern Cape	250	310	240
Limpopo	659	844	3433
Western Cape	667	1050	1300
Total	10,076	16,711	33,427

Source: "Building an ABET System: The first Five Years"- 1995-2000

APPENDIX 1

P.O. Box 4501

STANGER

4450

20<sup>TH</sup> August 2004

The District Director

Attention: Dr D.S. Pillay

E.C.D & ABET Directorate

Ilembe District

KZN Department of Education

Private Bag x 54330

Durban

Dear Sir/Madam

**REQUEST TO CONDUCT RESEARCH IN ABET CENTRES IN LOWER TUGELA CIRCUIT WITHIN ILEMBE DISTRICT.**

I would like to request for your permission to conduct research in ABET centres in Lower Thukela. I am currently undertaking research for a masters programme (M.Ed) at the University of Zululand. The title of my study is: **Life-world of an ABET learner.**

I shall be administering questionnaire into the effectiveness of ABET programmes from a psychological perspective to ascertain the extent at which ABET programmes impact on adult learners self-actualisation.

I sincerely hope that my request will receive favourable consideration.

Thank you in anticipation

Yours faithfully

  
NXABA M.B (MR)



PROVINCE OF KWAZULU-NATAL  
DEPARTMENT OF EDUCATION

DURBAN CLUSTER - ILEMBE DISTRICT

Address: *Malgate Building*  
Ikheli: *72 Stanger Street*  
Adres: *DURBAN*  
*4001*

Private Bag: *X54330*  
Isikhwama Seposi: *DURBAN*  
Privaatsak: *4000*  
Toll Free No. : *0800360691*

Telephone:  
Ucingo: *(031) 327 0570*  
Telefoon:  
Fax: *(031) 3270554*

Enquiries: *Dr D.S Pillay*  
Imibuzo: *082 567 3335*  
*Navrae:*

Reference: *Permission to research*  
Inkomba:  
*Verwysing:*

Date: *9 September 2004*  
Usuku:  
*Datum:*

Mr M.B. Nxaba  
P.O. Box 4501  
KWA-DUKUZA

Dear Mr Nxaba

**PERMISSION TO CONDUCT A RESEARCH IN ILEMBE ABET CENTRES  
LIFE-WORLD OF AN ADULT LEARNER**

It is a great pleasure to receive a request to research on ABET in our centres. I would like advise you that the permission to conduct the research in our ABET centres is being granted. .Once you have finalized your study We would like to request you to supply us with your findings so that the Department can benefit from your research.

Finally, I would like to wish you all the success in your studies

Yours faithfully

.....  
DR D.S. PILLY  
CES : ECD AND ABET-ILEMBE

1.

# UBUNFIHLO BUKHULU.

## INHLOLOVO UHLAMIBUZO



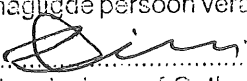
### IMPILO-ZWE YOMFUNDI WE-ABET

M.B. NXABA

JUNE 2004

I hereby certify that there is no indication in the foregoing that the undersigned is an unauthorised person

Ek senleker hiemme dat ek 'n getroue weergawe van die oorspronklike is en dat daar geen aanduiding is dat die oorspronklike deur 'n ongemagtigde persoon verander is nie.

  
Ex Officio Commissioner of Oaths/Kommissaris van Ede

Designation

Amp

Business Address: Magistrate's Office/Landdroskantoor

Besigheidsadres: Somiseu Road/Weg, Durban

Translated by R.V. Sibeko

2.

Mfundi we ABET othandekayo

Uhla-mbuzo: Impilo-zwe yomfundi we ABET

Kumanje ngiphume uphume ngenza ucwaningo oluqonde kuziqu ze-M.Ed(Master in Education) eNyunivesi iZululand ngaphansi kweso lika Proff: G. Urbani no M.S. Vos. Ucwaningo luphathele ne-Impilo-izwe yomfundi we ABET.

Ngizithathele inkululeko ngicela wena oziphendulelayo ohlonziwe ukuze ngicoshe usizo lwakho ngolwazi ngokufunde umdibi uthintene nocwaningo. Injongo yophenyo ukuthola ukuthi izinhlelo ze-ABET ziyayiguqula yini Impilo-zwe yabafundi be-ABET.

**UBUMFIHLO.**

Ulwazi lonke luzophathwa  
Nje-NGEFIHLO, futhi akukho  
mininingwane yamuntu noma  
ngubani ezogagulwa noma  
yikuphi okuqondene  
nokutholiwe, kanti ayisoze  
noma imiphi imidanti ishiwo ku  
noma umuphi mfundisi we-  
ABET noma isikhungo sayo.

Insebenziswano yakho iyabongeka kakhulu

Owakho ozithobayo

M.B. NXABA

17/06/2004

3.

Uhla- mibuzo kufanele lugcwaliswe njenge nhlolo-lwazi abasizi besikhungo se-ABET ngaphakathi kwesifunda-nkantolo ilembe.

Umyalo kubaphawuli

1. Siza ulalelisise ukulandise  
Ngakunye ucophelele  
Ngapambi kokuba uphawule.
2. Sicela usize uphendule yonke  
imibuza.
3. Siza uphumele-obala ngombono  
wakho.

# ISIGABA SOKUQALA: ULWAZI NGENKAMBO-MPILO

## 1.1 GENDER OF RESPONDENT

Wesilisa

☐

Wesifazane

☐

## 1.2 Ubudala boziphendulelayo ngesikhathi egcwalisa 2003-12-31:

IQOQO LEMINYAKA		IQOQO LEMINYAKA	
20-25		46-50	
26-30		51-55	
31-35		56-60	
36-40		61-65	
41-45		65 NANGAPHEZULU	

## 1.3 Ibanga lemfundo loziphendulelayo

IB ANGA		IBANGA	
Grade 1		Standard 5	
Grade 2		Standard 6	
Standard 1		Standard 7	
Standard 2		Standard 8	
Standard 3		Standard 9	
Standard 4		Standard 10	



#### 1.4 ISIKHUNDLA SOMSEBENZI SOZIPHENDULELAYO

ISIKHUNDLA		ISIKHUNDLA	
Akaqashwe ndawo		Umapendane	
Uyazisebenza		Umvuseleli	
Umkhandi		Umlimi	
Umshayeli weloli		Umsebenzi-zindlini	
Umabhalane		Ungadini	
Umsebenzi zinkontelakini		Unogada	
Omunye(ucelwa uchaze			

#### 1.5 ISAMBA SEMINYAKA AYIQEDE KULESISIKHUNDLA AKUSO: 1.4 NGOKUKA 2003-12-31:

ISIBALO SEMINYAKA	
0--5	
6--10	
11--15	
16--20	
21--25	
26--30	
Ngaphezu kwa 30	

### 1.6 ULIMI LWEBELE LOZIPHENDULELAYO

ISIZU

XHOSA  
TSHWANA

SWAZI

SOTHO

NDEBELE

OLUNYE (: Siza uchaze)

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### 1.7 Isigaba se-ABET abekwa kuso oziphendulelayo

Isigaba 1

Isigaba  
2

Isigaba 3

Isigaba 4

1.7.

Indlela akwazi ngayo ukucikoza ngolimi lwebele

KUHLE  
KAKHULU

BUTHAKA

KUHLE

BUTHAKATHAKA

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6.

**ISIGABA SESIBILI: UBUDLELWANO NAWA SIQU**

		VUMA	PHIKISA	NGAQINISEKILE
	<b>Abafundi abadala abaqede ngempumelelo uhlelo lwe-ABET kufanele</b>			
2.1	Sebekwandisile ukuzethemba			
2.2	Bayethembe ngcono indlela ababukeka ngayo			
2.3	Bakhulumisane kangcono nabanye abantu			
2.4	Bawuqeqesheleke kangcono umsebenzi			
2.5	Bakwazi ukwenza umsebenzi kangcono			
2.6	Bathembe kangcono amakhono abo omsebenzi			
2.7	Bakwazi ngcono ukuxhumana (isibonelo: ukubhala nokufunda)			
2.8	Bathuthukise imabanga abo emfundo.			
2.9	Bazethembe kangcono amakhono abo			
2.10	Babenentshisekelo eyandile yomsebenzi wabo			
2.11	Bazizwe begququzelekile ukuthuthukisa			
2.12	Babe nokuzethemba okuthe-thuthu			

7.

**ISIGABA SESITHATHU: UBUDLELWANO NABANYE**

	<i>we</i>	VUMA	PHIKISA	NGAQINISEKILE
	<b>Ukuqeda ngempumelelo kohlolo le-ABET kufanele kwengeze kumfundi we-ABET ubudlelwano no</b>			
3.1	Umlingani wakhe emshadweni			
3.2	Nezingane			
3.3	Anbafundisi be-ABET			
3.4	Ozakwabo emsebenzini			
3.5	Omakhelwane			
3.6	Abaphathi bakhe emsebenzini			
3.7	Amalungu ebandla lenkolo labo			
3.8	Abafundisi zingane esikoleni			
3.9	Amalungu omphakathi			
3.10	Amalungu omndeni			


8.

**ISIGABA SESINE: UBUDLELWANO NEZIXAZULULO NEMIBONO**

		VUMA	PHIKISA	NGAQINISEKILE
	<b>Ukuqeda ngempumelelo uhlelo lwe-ABET of kfanele kuholele emphumeleni wobudlelwano obungcono nokuqonda kangcono phakathi komfundi we- ABET kanye:</b>			
4.1	Inhlo-mnotho			
4.2	Uvalo ngeNgculazi			
4.3	Isimo esikhona sokusebenza			
4.4	Ukuziqhenya ngokobuhlanga			
4.5	Imithetho yobumbano			
4.6	Ubungako bemfundo			
4.7	Ukusebenza kwenhlangano yabasebenzi			
4.8	Izinkambo ezilungileyo zokusebenza			
4.9	Ukuziphatha emphakathini			
4.10	Aman ye amasiko			
4.11	Ezombusazwe zezwe			
4.12	Izobopho ngokuphathelele nomndeni			

9.

**ISIGABA SESIHLANU: UBUDLELWANO NENKOLO**

		VUMA	PHIKISA	NGAQINISEKILE
	 <b>Uhlelo lwe-ABET kufanele lihlomise abafundi be-ABET ukuthi</b>			
5.1	Babenolwazi ukuthi inkolo isho ukuthini			
5.2	Baqonde indima yenkolo ezimpilweni zabo			
5.3	Bahloniphe ezinye izinkolo			
5.4	Bazi ukuthi imithetho-mgomo yezenkolo			
5.5	Baqonde imithetho nemitheshwana yenkolo			
5.6	Bakhombise inhlonipho yobungcwele benkolo			
5.7	Baqonde isigqi senkolo			
5.8	Babe izibonelo ezinhle okholweni			

STRICTLY CONFIDENTIAL

**INTERVIEW QUESTIONNAIRE**

*The life-world of an ABET  
learner*

*M.B. Nxaba  
June 2004*

Dear ABET learner

Questionnaire: The life – world of the ABET learner

At present I am engaged in a research project towards my M .Ed (Master in Education) degree at the University of Zululand under the guidance of Proff: G. Urbani and MS.Vos. The research is concerned with the life – world of the ABET learner.

I have taken the liberty to ask you as one of the selected respondents, in order to obtain your assistance in getting the information about your experience relating to the research. The aim of the investigation is to establish if ABET programmes do change the life – world of ABET learners.

**CONFIDENTIALITY**

All information will be regarded as **CONFIDENTIAL**, and no personal details of any respondent will be mentioned in the findings, nor will any of the results be related to any particular ABET educator or centre

Your co – operation is highly appreciated

Yours sincerely



M.B. NXABA

17/06/2004

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Questionnaire to be completed by means of an interview to be Completed through the ABET practitioners assistance at ABET Centers within Pinetown and Ilembe district.

INSTRUCTION TO ,THE RESPONDENT

1. Please listen to each statement carefully before giving your opinion.
2. Please assist in answering all the questions.
3. Please be frank when giving your opinion.

## SECTION ONE: BIOGRAPHICAL INFORMATION

### 1.1 Gender of respondent

Male

☒

Female

☐

### 1.2 Respondent's age in completed years as at 2003-12-31:

Age group		Age group	
20 - 25 years		46 - 50 years	
26 - 30 years		51 - 55 years	
31 - 35 years		56 - 60 years	
36 - 40 years		61 - 65 years	
41 - 45 years		65 - older	

### 1.3 Qualifications of respondent

Qualification		Qualification	
No formal schooling		Standard 5	
Grade 1		Standard 6	
Grade 2		Standard 7	
Standard 1		Standard 8	
Standard 2		Standard 9	
Standard 3		Standard 10	
Standard 4			

### 1.4 Occupation of respondent

Occupation		Occupation	
Unemployed		Painter	
Self-employed		Maintenance	
Mechanic		Farmer	
Lorry driver		Domestic	
Clerk		Gardener	
Construction worker		Security	
Other (please specify)			

**1.5 Total number of completed years in this occupation in 1.4 as at 2003-12-31**

Number of years	
0 - 5 years	
6 - 10 years	
11 - 15 years	
16 - 20 years	
21 - 25 years	
26 - 30 years	
more than 30 years	

**1.6 Mother tongue of respondent**

IsiZulu

☐  
☐

Xhosa

☐  
☐

Tswana

☐  
☐

Swazi

☐  
☐

Sotho

☐  
☐

Ndebele

☐  
☐

Other (please specify) \_\_\_\_\_

**1.7 ABET level respondent was placed in**

Level 1

☐  
☐

Level 2

☐  
☐

Level 3

☐  
☐

**1.7 Respondent's command of verbal(oral) English**

Very good

☐  
☐

Poor

☐  
☐

Good

☐  
☐

Very poor

☐  
☐

Satisfactory

☐  
☐

None

☐  
☐

## SECTION TWO: RELATIONSHIP WITH THE SELF

		Agree	Disagree	Uncertain
	<b>Adult learners who have successfully completed an ABET programme should:</b>			
2.1	have improved their self-esteem			
2.2	be more confident about their physical appearance			
2.3	have more confidence to interact with other people			
2.4	be better trained for a job			
2.5	do their job more effectively			
2.6	have more confidence in their job skills			
2.7	be able to communicate better (e.g. writing and reading)			
2.8	have improved their level of education			
2.9	have more trust in their own abilities			
2.10	have higher aspirations of their work			
2.11	feel motivated to better themselves			
2.12	have more self-confidence			

### SECTION THREE: RELATIONSHIP WITH OTHERS

		Agree	Disagree	Uncertain
	<b>Successful completion of an ABET programme should have enhanced the ABET learner's relationship with his/her:</b>			
3.1	Spouse			
3.2	Children			
3.3	ABET educator			
3.4	Colleagues (fellow workers)			
3.5	Neighbours			
3.6	Supervisors at work			
3.7	Members of their church			
3.8	Children's educators at school			
3.9	Members of the public			
3.10	Family members			

## SECTION FOUR: RELATIONSHIP WITH THINS AND IDEAS

		Agree	Disagree	Uncertain
	<b>The successful completion of an ABET programme should result in a better relationship of understanding between the ABET learner and:</b>			
4.1	the socio-economic status of the family			
4.2	the threat of AIDS			
4.3	existing working conditions			
4.4	traditional values			
4.5	rules of society			
4.6	value of education			
4.7	the functioning of a workers' union			
4.8	work ethics			
4.9	behaviour in public			
4.10	other cultures			
4.11	politics of the country			
4.12	family responsibilities (e.g. breadwinner)			

## SECTION FIVE: RELATIONSHIP WITH RELIGION

		Agree	Disagree	Uncertain
	<b>The ABET programme should equip ABET learners to:</b>			
5.1	have knowledge about the meaning of religion			
5.2	understand the role of religion in their lives			
5.3	have respect for other religions			
5.4	know the meaning of religious rituals			
5.5	understand the prescriptive rules of religion			
5.6	show respect for the holiness of religion (personal or other)			
5.7	understand religious values			
5.8	be a role model in religion			

**ABET WITHIN THE NATIONAL QUALIFICATION FRAMEWORK IN SOUTH AFRICA**

<b><u>NQF LEVEL 1</u></b>	<b><u>ABET LEVELS</u></b> <b><u>ABET LEVEL 1</u></b> <b><u>ABET LEVEL 2</u></b> <b><u>ABET LEVEL 3</u></b> <b><u>ABET LEVEL 4</u></b>	<b><u>MAINSTREAM SCH</u></b>  GRADES 1,2,& 3 GRADES 4,5 GRADES 6,7 &8 GRADE 9  G.E.T.C BAND
<b>NQF LEVEL 2</b>  <b>NQF LEVEL 3</b>  <b>NQF LEVEL 4</b>		GRADE 10  GRADE 11  GRADE 12



NQF LEVEL 5		<b><u>HIGHER EDUCATION BAND</u></b>
NQF LEVEL 6		<b>DIPLOMAS, DEGREES, ADVANCED CERTIFICATES.</b>
NQF LEVEL 7		<b>DEGREES AND DIPLOMAS.</b>
NQF LEVEL 8		<b>MASTERS DEGREES, DIPLOMAS AND CERTIFICATES.</b>
		<b>MASTERS DEGREE &amp; DOCTORATE DEGREES.</b>

# Schools in the Lower Tugela Education District

