

**THE SELF-ACTUALISATION OF THE BLACK NATAL PARKS
BOARD EMPLOYEE**

by

ANDREW DENIS MELROSE

1999

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STUDY LEADERS

Prof. G. Urbani
Dr A. Van der Merwe

January 1999

DEDICATION

This dissertation is dedicated to:

The Zulu-speaking employees of the KZN Nature Conservation Service, with the prayer that this work will ultimately assist you in your striving for literacy and economic empowerment.

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- Jesus Christ, my Saviour and friend, who saved me and who granted me the wisdom and motivation to undertake and complete this study.

11 February 1998

Address: 25 Goldum Road
Riyadh
Verulam

DECLARATION - LANGUAGE EDITOR

This is to certify that I have, in my personal capacity, and given the constraint of a very short period of time, edited Mr A.D. Melrose's M.Ed. dissertation and can, to the best of my knowledge, declare it free from grammatical errors. The changes I have indicated concerning the dissertation have been made by Mr Melrose.



Signature: S. NILRAJ

BA LLB

Qualifications

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SUMMARY

In essence the study revolved around the following:

- The level of illiteracy of black Natal Parks Board employees.
- Factors which contribute to the level of illiteracy of Natal Parks Board employees.
- To determine in the light of the findings obtained, certain guidelines towards the route to be followed by illiterates and semi-illiterates, in attaining a state of literacy.

The research was specifically directed at the problems confronting adult illiterates and semi-illiterates in their striving for literacy. Both the factors influencing educational progress and the best route to be taken to attain to literacy were studied.

For the purpose of the empirical investigation a self-structured questionnaire was utilised. The respondents were selected at random from rural areas throughout KZN, from the learners from seven classes who have graduated from the basic Zulu, advanced Zulu and basic English classes and from people who are still awaiting incorporation into the adult literacy programme.

A summary was presented and based on the findings of this study, the following recommendations were made:

- Although there is already an ABET system and a bursary scheme currently operating in the NPB, it is nevertheless recommended that the NPB and other like-organisations should: reprioritise their goals from conservation of species to the development of staff, draw up clear education policies, identify current educational levels, all skills training courses should comply with the National Qualification Framework and that the individual's current knowledge, skills and experience should be recognised and certificated.
- In order to fully update staff on educational and training possibilities in the NPB and other similar organisations it is recommended that employees should have a say in educational and skills training and courses should be regularly advertised throughout the organisation and education and training needs should be discussed with individual staff members. In a climate where the employer realises and accepts his obligations, the organisation's budget should reflect that education and skills training have a very high priority rating.

OPSOMMING

Die doel van hierdie studie was:

- Om die aard van ongeletterdheid onder swart werkers by die Natalse Parkeraad te bepaal.
- Om moontlike faktore wat tot ongeletterdheid bygedra het, te identifiseer.
- Om in die lig van die bevindinge sekere riglyne aan die hand te doen ten einde geletterdheid te bevorder.

Die navorsing is gerig op probleme wat deur volwasse ongeletterdes en semi-geletterdes ondervind word. Sowel die faktore as die onderrigproses tot geletterdheid is nagevors.

Vir die doel van die empiriese ondersoek is 'n self gestruktureerde vraelys as meetinstrument gebruik. Die respondente is vanuit die hele KwaZoeloe-Natal, bestaande uit leerders wat basiese Zoeloe, gevordende Zoeloe en basiese Engels bemeester het, asook werkers wat nog in die geletterdheidsprogram ingeskakel moes word, gekies.

In die lig van die bevindinge van hierdie studie word enkele aanbevelings aan die hand gedoen:

- Hoewel daar alreeds 'n 'ABET'-stelsel en 'n beuraskema bestaan, word daar aanbeveel dat die Natalse Parkeraad en ander soortgelyke organisasies prioriteite in heroorweging behoort te neem, naamlik dat personeelverryking voorkeur behoort te geniet, dat duidelike onderwysbeleid neergelê behoort te word en dat die huidige kennis en vaardighede van werkers erkenning behoort te geniet.
- Ten einde personeel volledig rakende opleidingsgeleenthede in te lig, behoort die Natalse Parkeraad en ander soortgelyke instellings hulle werkers inspraak in onderwys endie aanleer van relevante vaardighede te bied. Kursusse behoort binne die organisasie geadverteer te word en individuele behoeftes behoort met werkers bespreek te word. In 'n klimaat waarin die werkgewer sy verantwoordelikhede besef, behoort die opleiding van werkers voorkeur te geniet.

CHAPTER 1 : ORIENTATION

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CHAPTER 1

ORIENTATION

1.1 INTRODUCTION

This study presents the results of thirty five years of adult-teaching experience among the Zulu-speaking people of KwaZulu-Natal, and five years of specific literature and empirical study (January 1994 to August 1998), which had as its specific focus the development of the KwaZulu-Natal Nature Conservation Service (KZN NCS) Zulu-speaking adults who find themselves in a state of illiteracy/semi-literacy, to lift themselves out of the uneducated, and consequent situation of deprivation in which the majority still find themselves. Their situation is in reality no different to that of other people in South Africa who were previously disadvantaged by the effects of an apartheid government which advanced certain ethnic groups, and caused others to suffer degrees of exclusion in respect of land, education, work prospects, and who were forced to fill an 'inferior' position/role in South African society. According to ELP and USWE (1989:7), "9 million adults cannot read and write in South Africa", i.e. "6 out of every 10 black people.

1.2 ANALYSIS OF THE PROBLEM

Whilst the KZN NCS has achieved outstanding success and world renown (particularly the erstwhile NPB), and enjoys provincial, national and world status as an organisation that has led the world in many aspects in the field of conservation, it too suffers from the past legacies of an apartheid regime.

The situation pertains to the KZN NCS, where either previously semi-literate adults have retrogressed into illiteracy or where previously illiterate adults have not yet had the opportunity to become literate; some employees, by dint of their own almost super-human efforts, have attained to a semblance of semi-literacy.

These phenomena were marked enough to warrant investigation, in view of the fact of the NCS' desire to eradicate illiteracy in the organisation (*cf.* Appendix I).

Considering the very real dilemma in which the black KZN NCS employee finds himself, i.e. without marketable education and skills and therefore in an enforced economically deprived situation, this research is directed specifically at the problems confronting adult illiterates and semi-literates in their striving for literacy, which includes skills, promotion prospects, and ultimately an improved standard of living.

1.3 STATEMENT OF THE PROBLEM

In essence, the questions which will need to be studied will revolve around the following:

- What is the level of illiteracy of black KZN NCS employees?
- What are the factors which contribute to the level of illiteracy of KZN NCS employees?
- What do the KZN NCS employees themselves feel?

1.4 ELUCIDATION OF CONCEPTS

1.4.1 Culture

The concept of culture may be defined in several different ways. Grové (1992:182) states that culture should not be regarded as a code or system of behaviour norms, neither should it be considered to refer to a particular group of people. Her perception is that culture refers rather to the ways in which a person perceives, believes, evaluates and behaves.

Van den Aardweg and Van den Aardweg (1988:56) perceive culture in the form of an 'umbrella' concept, "embracing all the accepted traditional customs, moral

attributes and behaviours practised by a particular cultural group". This opinion appears to differ from that of Grové (1992:182), but it is the one preferred and used by the researcher (see also in both Chapters 3 and 4 below, where this concept is further developed in respect of the life-world of the black KZN NCS employee).

Mead (Van den Aardweg and Van den Aardweg, 1988:56) sees three different kinds of culture, *viz.*:

- *Prefigurative culture* - where children learn from their elders and their forefathers (i.e. values and norms handed down from generation to generation);
- *configurative culture* - where children learn from their friends (peers); and
- *post-figurative culture* - where children teach adults and have a clear model for themselves.

This last concept, in the researcher's opinion, is particularly evident in a situation where the parents are uneducated, and the children are educated/being educated and have been subjected to acculturation as a result. According to Banks and Lynch (1986:197), acculturation takes place when the culture of an individual or group (e.g. Zulu South African), is modified as it comes into contact with another culture (e.g. English South African), "and acquires some of the characteristics of another ethnic or cultural group but maintains the essence of its own culture". This situation, it would appear, pertains to the subjects of this study.

1.4.2 Dilemma

According to Sinclair, Hanks and Fox (eds) (1989:216), a dilemma "is a difficult situation in which you have to choose between two or more alternatives".

For the black illiterate/semi-literate KZN NCS employee, the dilemma that he faces is how to extricate himself from his current state of illiteracy to a position of

literacy and consequent ongoing degrees of empowerment. He has a choice of either remaining illiterate/semi-literate and foregoing the possibility of advancement and promotion to any substantial degree, or taking advantage of the opportunity of ABET classes, which will mean he will have to contend with factors such as lack of NCS funds, periods of up to a month away from home to attend an ABET course (at the NCS Training Centre) or attending classes after a long day's work, with attendant transport, family, distance, leave and learning problems (local station level).

1.4.3 Functional literacy

Functional literacy today has replaced the former meaning of literacy (*cf.* 1.4.7), and educationists and industrialists tend to define literacy in terms of its ability to enable a person to function usefully in society. This interpretation of literacy is evident in the following quotations from literature which align functional literacy with a continuation of work skills, cultural background and basic education.

The following six definitions of what they considered functional literacy to be, were selected from interviews with representatives from 32 different organisations Pennington (ed.) (1994:3-8).

- "Taking people to a level at which they will feel competent to interact independently ... in all situations".
- "Functional literacy covers a preparation of individuals for performance readiness in the workplace".
- "Allowing people to feel confident and empowered to communicate effectively in the home, at work, and in the community".
- "To be able to communicate effectively, verbally and in writing, within the business context and beyond, in order to benefit from job enrichment and personal development opportunities.

- "To be able to contribute to the decision-making process in the workplace.
- "The ability to read all company notices (which are addressed) to staff, safety warnings, relevant documents, pay advices, etc. in English, unaided."
- "A functionally literate" person must be "able to engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculation for his own and the community's development" (Deetlefs, Norton & Steinberg, 1991:8).

Ryan (Charters, 1981) mentions that in Mali, the functional literacy programme is an example of a programme which has "... sought to respond to both personal needs and the national problem... (*viz.*) ... the drought ... decline in production ... agriculture, the main means of foreign exchange ... serious implications of financing of development activities ... peasant cultivators ... less income. The literacy project was designed to cope with the weighing of peanuts and pricing ... plus a functional literacy curriculum containing ... systematic instruction in agriculture and information on health, family planning and nutrition."

1.4.4 Literacy

A number of definitions are included below in 4.2.1, more as a background to illiteracy in the KZN NCS (*cf.* 4.2.1). As a concept, we may perhaps consider just two authors' viewpoints of what literacy is:

- "If one is skilled in literacy one may be required to fill out forms (write) and read letters for other members of the family ..." (Tennant (ed.), 1991:99).
- "An illiterate person is somebody without the ability to read in his/her mother tongue or any of the other official languages" (SALP: 1995:3).
- Ampene (Charters, 1981:91), when discussing literacy, has the following to say: "... until persons are able to explore all the options open to them by

knowing where to go for help, by being able to find out some things for themselves, and by *reading the relevant literature*, they are not equipped to be self-reliant in the life-long process of learning".

- Ryan (Charters, 1981:103) states that "Training in the elements of reading, writing, and arithmetic was the objective of a literacy programme ... literacy is defined as the *ability to both read with understanding and write a simple statement on one's everyday life*".

1.4.5 Mother-tongue

Sinclair, Hanks and Fox (eds) (1987:507) state that "your mother-tongue is the language that you learnt from your parents when you were a child."

In the case of the subjects of this dissertation, Zulu is the mother tongue. According to Ziervogel, Louw and Taljaard (1981:1), "Zulu (*isiZulu*) is an important Bantu language understood by approximately eight to ten million people in Southern Africa, although they do not all speak it." Ziervogel *et al.* (1981:1) note further, that Zulu is one of the Nguni group of languages, which is divided into two sub-groups, *viz. Zunda and Tekela, viz:*

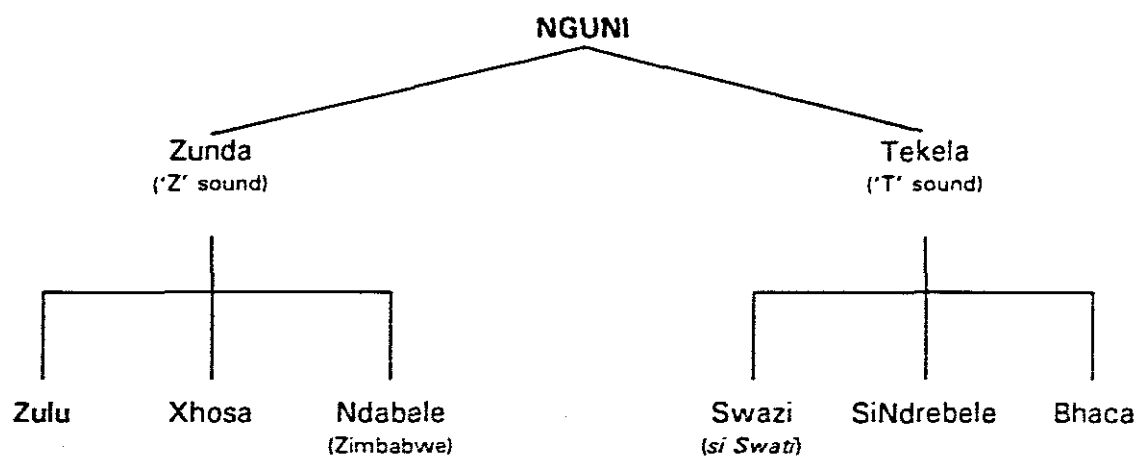


Figure 1: Breakdown of the Nguni people of Southern Africa

Zulu is the mother-tongue of the largest language group in KwaZulu-Natal who are in fact the subjects of this study.

1.4.6 Self-actualization

Van den Aardweg and Van den Aardweg (1988:84) have the following to say regarding the concept of *self-actualization*: "*Self-actualization* is the attainment of all that a child/adolescent (and in this study, the illiterate/semi-literate adult also) can possibly attain in every aspect of development and learning; it is the reaching of the highest level possible for him to reach, and this is individually determined. It is becoming the best that the individual can possibly become and is something everyone is entitled to."

In developing the **person** side of empirical education, Vrey (1986:4) has this to say of *self-actualization*: "Like the educator, the child (and the illiterate/semi-literate adult) is also a person. It is he who has to grow, mature and reach self-realisation. Educational help is offered judiciously, but the child (adult) has to accept it in order to come to self-actualization. The tendency to self-maintenance in the child - as in all other living creatures - is unmistakably present. *Self-maintenance* also includes *self-actualization* and *self-enhancement*".

1.5 AIMS OF THE RESEARCH

The aims of the study are:

- To pursue a study of relevant literature on the literacy education of illiterate and semi-literate adults and other similar groups.
- To undertake an empirical investigation concerning the black illiterate/semi-literate employee of the KZN NCS, in order to determine what his own evaluation, expectations and experiences are, pertaining to literacy and development and empowerment.

- To formulate recommendations that may serve as guidelines towards the recognition of certain factors which influence illiteracy and semi-literacy, and the establishment of the desired route to be followed by illiterates and semi-literates, in the attaining of a state of literacy.

1.6 RESEARCH PROCEDURE

Research with regard to this study will be conducted as follows:

- A literature study of relevant and available literature will be done.
- An empirical study comprising questionnaires which will be completed by the researcher and the respondents in an interview situation.
- An interpreter will be utilized in order to ensure maximum understanding of each question/statement and of each response.
- In addition three disks, coloured green (Agree), red (Disagree) and Yellow (Unsure) will be placed in front of the respondent, and he will be required to raise one of the disks in his hand in addition to his verbal answer, in order to ensure a correct interpretation of the question and answer process.
- Twenty-five different nature reserves will be visited, representing the whole of the KwaZulu-Natal and every vegetation and altitude type.
- It is envisaged that a sample number of 130 black illiterate/semi-literate KZN NCS employees will fill the role of the respondents.

1.7 FURTHER COURSE OF THE STUDY

This chapter (Chapter 1) has attempted to introduce the phenomenon of illiteracy and semi-literacy amongst the black employees of the KZN NCS, briefly outlined some of the relevant concepts, and aims and values of the study.

Chapter 2 will sketch the history of the KZN NCS and will include sections on its achievements, including major pioneering accomplishments, locally and internationally.

In Chapter 3 attention will be given to the life-world of the black KwaZulu-Natal indigenous people.

The research design will be explained in Chapter 4.

A summary and recommendations will be given in Chapter 5.

1.8 SUMMARY

The first chapter has served to outline and clarify the need for the research by stating the central problem and how the researcher plans to solve it. Some of the basic concepts relevant to the study have been explained. The aims attached to the study have been outlined, as well as the methods which will be used in the gathering of data. In the next chapter the historical development, sources of income and major national and international achievements will be discussed.

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CHAPTER 2

THE KZN NATURE CONSERVATION SERVICE

2.1 INTRODUCTION

In this chapter, the reader is introduced to the Natal Parks Board - its origins, mission statement (goals and objectives), sources of income, achievements and accomplishments, its amalgamation with the KZN Department of Nature Conservation, and that most important item of all, its employees.

2.2 ORIGINS

2.2.1 The Royal decrees

Grobler (1997:2) has sketched a brief history on the Natal Parks Board's past 50 years, and states as follows: "King Shaka set aside certain items such as leopard skins, lion claws and crane feathers for exclusive possession by royalty and established areas where he alone could give permission to hunt. These royal decrees were the first conservation laws ... the first written law affecting wildlife in Natal was enacted by the Colonial government in 1866 ... Zululand was annexed by the British in 1887 ... and the first game law for the region was signed by the governor of the new colony in 1890. It was only in 1906, eight years after Zululand and Natal became a single colony, that the game laws for the two areas were consolidated.

2.2.2 One hundred years of conservation

In 1995, the Board celebrated 100 years of conservation whilst looking back on their having successfully "managed the oldest game reserves in Africa", *viz.* Hluhluwe, Umfolozi and St Lucia, which were established by Shaka in 1895 (Grobler, 1997:2).

2.2.3 Appointment of the Game Reserves Commission of 1935

Grobler (1997:2) refers to the Game Reserves Commission of 1935 as follows: "An event of some importance to the future of conservation in the region was the appointment of the Game Reserves Commission in 1935". He states that one of the recommendations of this Commission was for the establishment of the Zululand Game Reserves and Parks Committee in 1927. The Zululand Game Reserves and Parks Board was constituted in terms of Ordinance No. 6 of 1939.

2.2.4 Going it alone

In 1944, the National Parks Board was invited to visit the Zululand game reserves, with a view to the possible taking over of control. In the early hours of the morning, after the meeting with the National Parks Board, William Power (then chairman of the Zululand Game Reserves and Parks Board) made the historic statement to Douglas Mitchell (MEC) while walking through Hilltop Camp at Hluhluwe: "We'll go it alone, Mitchell" (Geddes-Page, 1987:2).

2.2.5 The Natal Parks, Game and Fish Preservation Board

As a result of William Power's statement, the Natal Parks, Game and Fish Preservation Board was constituted on 1 December 1947 and later became known as the Natal Parks Board.

Grobler (1997:2) further notes that in its 50 year lifespan (1947-1997), the Natal Parks Board "has achieved a record of successes of which it is proud", and has also ensured that the Board is "highly regarded internationally".

2.2.6 The KwaZulu-Natal Nature Conservation Service (KZN NCS)

(1) A new parastatal organisation

According to the KwaZulu-Natal Nature Conservation Management Act (1997), the two conservation bodies in KwaZulu-Natal, namely, the Natal Parks Board and the KwaZulu Department of Nature Conservation (KDNC), were amalgamated into one

organisation, on December 13, 1998, and this new organisation has been named: The KwaZulu-Natal Nature Conservation Service (Hemming, 1998). This amalgamation actually officially commenced in practice, from 1 April 1998, at the beginning of the organisation's financial year.

Although the new organisation will retain the best of both the previous organisations' working conditions, yet due to its parastatal status and some of the following facts, there will in fact not be too many major changes to the *modus operandi* of the former Natal Parks Board; therefore what has applied to the NPB in the past as noted in this chapter, will now apply equally to the new NCS:

(a) Staff proportions

The Natal Parks Board consists of some 3200 staff members, whereas the KwaZulu-Natal Department of Nature Conservation, though consisting of some 1200 staff members, will lose a proportion of these (say 200) to the Department of the Environmental Services, leaving the ratio at approximately 3,2:1 or 69% NPB, and 31% KDNC. This can be depicted by way of an elementary sketch:

Staff proportions of former NPB	Staff proportions of former KDNC
<----- 69% ----->	<----- 31% ----->
Staff proportions of the new NCS	
<----- 100% ----->	

Figure 2: Proportions (%) of staff members of the former NPB and KDNC organisations which now make up the combined parastatal organisation known as the KZN NCS

(b) Parastatal

As mentioned above, the new organisation will be a parastatal organisation (as was the NPB) rather than a government department (as was the KDNC); the obvious intimation, then, is that the *modus operandi* of the newly established KZN NCS will be largely similar to that of the old NPB.

(2) Two millstones

The formation and running of the new organisation (NCS) has presented, and will continue to present, a very real challenge to the dedicated officers of the former organisations. Unfortunately, this task has been made quite a daunting one due to the following factors, which can, in fact, be compared to two weighted millstones being tied around the legs of the newly-formed NCS:

(a) Reduction in state subsidy

The State subsidy has been reduced this year (1998) by some R38 million compared to what the NPB alone received as a subsidy from the State in 1997. (*cf.* 2.4.3(2)).

(b) Staff over-subscribed

The addition of approximately 1000 employees - the KDNC (originally 1200 staff) was over-subscribed with staff members to the tune of some 124%; this extra financial burden has now to be born, including all the conservation activities by the NCS without the normal increase in annual funds (Hemming, 1998).

Points (a) and (b) above have resulted in budget spending being cut to the bone to enable the NCS to survive the financial year 1998/99.

2.3 MISSION STATEMENT

"The Natal parks Board's vision (adopted by the NCS) is the long-term conservation of KwaZulu-Natal's natural resources in such a manner that the people of KwaZulu-Natal and of South Africa will benefit from and share in the diversity, economic value, and opportunities for spiritual well-being and recreation they offer" (NPB Public Relations Section, 1997:1).

The Public Relations Section of the NCS has approached the vision of the Board from three angles in its attempt to fully elucidate its mission and objectives, viz a definition of the concept 'mission'; definition of certain key concepts; and actions necessary in order to fulfil its mission.

2.3.1 Definition of the concept 'mission' from the NCS's point of view

The NCS's mission is: To conserve the wildlife resources of KwaZulu-Natal and the ecosystems and processes upon which they depend, and to assist all other public and private groups in ensuring the wise use of the biosphere.

2.3.2 Definition of certain key concepts

"*To conserve*' means to ensure the survival of indigenous fauna, flora and natural ecosystems, the promotion of public environmental awareness, and the provision of nature-orientated outdoor recreation;

'*Wise use*', signifies that which will maintain biological diversity and ensure sustainable utilization of all resources;

'*Biosphere*' denotes that part of the earth which sustains living organisms. "(NPB Public Relations Section, 1997:1)."

2.3.3 Actions necessary in order to fulfil its mission

Seven actions have been identified as vital to ensuring that the NCS fulfils its mission, *viz*: ensuring diversity, preventing man-induced extinction, promoting sustained utilization, promoting awareness, providing public access, supporting KwaZulu-Natal's ecotourism industry, and conducting an effective and efficient service (NPB Public Relations Section, 1997:2).

In order to achieve its mission, therefore, the NCS must:

- "Ensure that the diversity of life forms and biological processes in KwaZulu-Natal are maintained, within a network of Board-administered protected areas and other areas which contribute to nature conservation.
- Prevent the man-induced extinction of species indigenous to KwaZulu-Natal" (e.g. by means of law enforcement).
- "Promote the sustained utilization of wildlife resources in KwaZulu-Natal and exercise control in order to ensure that all forms of utilization are sustainable" (e.g. by basing management decisions on scientifically researched criteria).
- "Promote awareness of the functioning and importance of the biosphere" (e.g. by means of ongoing information and assistance to the public through Conservation District Officers, Research Officers and all other Board officers who come into daily contact with the public).
- "Provide public access to protected areas and appropriate services including opportunities for scientific study".
- "Support KwaZulu-Natal's ecotourism industry by providing, on a self-funding basis, visitor facilities and experiences which are compatible with the Board's mission" (*cf.* 2.4.2).
- "Conduct its activities effectively and efficiently through people dedicated to service and committed to nature conservation".

2.4 SOURCES OF INCOME (*cf.* Appendix A)

The sources of income of the Natal Parks Board may be grouped into five main groups, *viz.*: the KwaZulu-Natal Conservation Trust, tourism, state subsidy, game auction/sales and "other" (Lind-Homes, 1998).

2.4.1 KwaZulu-Natal Conservation Trust

(1) Founding

The KwaZulu-Natal (KZN) Conservation Trust was founded in 1989 by the present Chief Executive, Dr George Hughes, for the purpose of raising funds to support the conservation work of the Natal Parks Board. This was seen at the time as necessary to the NPB's survival into the future, due to the ever-increasing demands for Government funds elsewhere in South Africa and the consequent ever-decreasing financial subsidy to conservation in South Africa. In Lind Homes' (1998:4) words: "The Trust's objective is to raise funds for an independent growing capital base from which trustees could approve an annual surplus amount for motivated formal conservation projects in KZN ... to supplement the funding received from State."

(2) Composition

(a) The Board of Trustees

The Board of Trustees of the KZN Conservation Trust is comprised of 11 members, as follows (Lind-Homes, 1998):

- Eight trustees are elected and appointed mainly from commerce and industry.
- One trustee is *ex officio* the Board, i.e. the Chairman of KZN Conservation Board.
- Two trustees are *ex officio* NCS, the Chief Executive of the Natal Parks Board (now KZN Nature Conservation Service) and the Deputy Chief Executive.

The trustees are honorary appointees, and the Trust operates as a registered fund-raising organisation, with licence No. FR 066012500006.

(b) The Staff of the Trust

The staff of the Trust consists of:

- A Managing Executive Officer
- A Senior Administrative Officer
- A Secretarial/Accounting Officer

(3) Spheres of activity

The Trust's main spheres of activity are fund-raising events, soliciting individual and corporate donations, trademark franchise agreements, collection-box network, and sale of art donations.

(a) Fund-raising events

Fund-raising events (*cf.* Appendix B for details of amounts raised between 1988 and 1998). The type of fund-raising event referred to in the raising of money, could include any of the following, and many more: the Mont-aux-Sources challenge (a 50 km ultra cross-country run from 1300 m above sea level to 3100 m above sea level, and back), the Midmar Mile and Golden Mile swims, the Giants Castle Mountain Bike Challenge, the Ukhahlamba Mountain Challenge for 100 teams of four per team, the Big Five Run/Walk series, an annual Art Auction and various others, e.g. Royal Show (Pietermaritzburg), the *Natal Witness* Garden Show, four annual golf days, race days, fashion shows, and raffles.

(b) Donations - individual and corporate

A long-established and growing database exists in a scheme whereby certificated membership or 'share holding in KZN Conservation' is given in return for graded donations - these pass from ordinary, through bronze, silver and gold, to platinum

membership. A selected list of major donors has been included as Appendix C, and a typical example of a certificate as Appendix D.

(c) Trade mark royalties

An agreement has been concluded with a local firm, for the production of a range of outdoor lifestyle branded clothing, which bears the NCS logo; this clothing is sold from NCS curio shop outlets throughout KZN, the royalties are calculated quarterly and these amount to ± R20 000 per quarter.

(d) Collection box network

A growing distribution of ± 130 Conservation Trust collection boxes and 'rhino banks', are strategically placed at hotels, airports, conservation stations (game and nature reserves) and other retail points. They are serviced by honorary NCS officers¹ and other supportive people. The 1998 targeted yield is R106 000.

(e) Sales of art donations

Renowned artists and sculptors donate some of their artwork to the NCS, and this is raffled or sold to members of the public. These art works include paintings and bronze models of rhinos (up to life-size). This form of income currently constitutes the Conservation Trust's major income source.

(4) Ploughing back of dividends

Since 1991, the Conservation Trust has followed the policy of releasing a percentage of its dividends in order to fulfil its objective of supporting the conservation work of the Natal Parks Board (and now that of the KZN Nature Conservation Service). These may be summarized as follows:

1. An honorary NCS officer is a private individual who has the objectives of the NCS and its mission statement at heart, and who volunteers his/her services to the NCS in his/her own private time.

Table 1: Summary of dividends released by the Conservation Trust: 1991 - 1997

	R
1991	101 500
1992	62 000
1993	213 000
1994	200 000
1995	250 000
1996	250 000
1997	400 000

The various branches/divisions of the NCS make a 'bid' for a specific amount each year (upon advice from the KZN Conservation Trust that it is time to do so) and the Board of Trustees decides on the most worthy conservation cause and also the amount to be granted to each specific cause.

2.4.2 Tourism

The discussion on tourism will be restricted to monies received from tourists and holiday-makers for the use of the NCS's facilities (accommodation, restaurants, trails and drives, refrigerators, bait sales, safety deposit boxes, launch and boat trips, dive retreats, caravan storage sites, entrance fees, etc.) (Jennings, 1997).

(1) Accommodation

Appendices E, F and G are examples of the different types of accommodation and facilities offered at the NCS' nature/game reserves, the appropriate fees payable, and the geographic location of the various NCS nature reserves, respectively. Accommodation offered varies from camping, through huts, cabins, chalets, bush camps and lodges; it is of the highest quality and offered at a price which is highly competitive in today's market.

(2) Restaurants

There are currently two restaurants to be found, located respectively at Ntshondwe Camp (Itala Game Reserve) and at Hilltop camp (Hluhluwe Game Reserve):

- Ntshondwe Camp has, until very recently, contracted out the restaurant services on a year to year basis, but has decided to run the restaurant with a combination of its own and contacted staff as from 1998, in an attempt to prune costs (Drury, 1997).
- Hilltop Camp employs a food service contractor to provide the restaurant services and has opted to continue to do so for the foreseeable future. A percentage of the profits is a source of income to the NCS.

(3) Trails and drives

(a) Trails

Trails may consist of either one- to two-hour walking trips for groups of tourists, led by a local Field Ranger and commencing at a set time or up to eight days at a time - also led by a Field Ranger according to prior arrangement.

(b) Drives

Drives may take place in daylight hours or at night. These are booked beforehand, and visitors are taken out in a vehicle specially fitted for transporting up to 15-20 at a time; the object is to take visitors to see game and other natural phenomena, to give them information by way of a commentary and to answer any questions which may be asked.

(4) Refrigerators/deep freezers

Refrigerators/deep freezers are provided on request and at a set fee - normally to fisherman - at places such as Sodwana Bay for example.

(5) Bait sales

Bait sales are a source of income at most coastal nature reserves - again for the convenience of fisherman. NCS Reserves such as Umlalazi, False Bay, Mapelane, Sodwana Bay, St. Lucia and Cape Vidal spring to mind.

(6) Safety deposit boxes

These are available for hire at Sodwana Bay, for example, especially for campers who may wish to safeguard any cash that they have brought along with them.

(7) Launch and boat trips

Launch and boat trips are available at nature reserves such as St Lucia and Charters Creek for example. Three launch operators are currently employed full-time in order to cope with the demand at St Lucia alone; a smaller boat powered by a petrol engine is available for hire, at, for example, Charters Creek, and a privately owned and operated one has its home base at Fannies Island Nature Reserve.

(8) Dive retreats

There are three dive retreats at Sodwana Bay who pay an entrance and an occupational fee in order to be allowed to operate within NCS grounds and to bring in divers for instruction, and for diving off the coral reefs.

(9) Caravan storage sites

Storage sites for caravans are available to campers who wish to leave their caravans at NCS reserves, such as Sodwana Bay and Midmar Dam. Caravans are stored in areas especially set aside for the purpose, the owners finding this more

convenient than towing their caravans backwards and forwards to and from Gauteng, for example.

(10) Entrance fees

For all visitors to an NCS park reserve, there is a set fee per head for gate entry. Regular visitors to NCS reserves may find it more convenient and less costly to invest in an annual season ticket, known as a 'Golden Rhino', which is obtainable upon application, from the NCS Head Office at Queen Elizabeth Park, Pietermaritzburg, KZN.

2.4.3 State subsidy

(1) Earmarked for specific use

The State subsidy during 1997 made up some 60% of the Board's income, and is earmarked for use specifically in the following areas: payment of staff salaries, subsistence and transport allowances, vehicles, transport and petrol costs, uniforms, and major conservation costs, e.g., fencing, alien plant control, road building and maintenance (Bourne, 1998).

(2) Decreasing source of income

The State subsidy, which in fact makes up the major source of the Board's income, is a decreasing entity, as can be seen from the following figures, covering the period 1992/93 to 1998/99:

Refer also to Figure 3 which shows in graphic form the expected State subsidy according to current inflation rates, the actual State subsidy received, and the shortfall between the two.

KWAZULU NATAL CONSERVATION SERVICE

Declining government contributions

KWAZULU NATAL CONSERVATION SERVICE

Declining government contributions

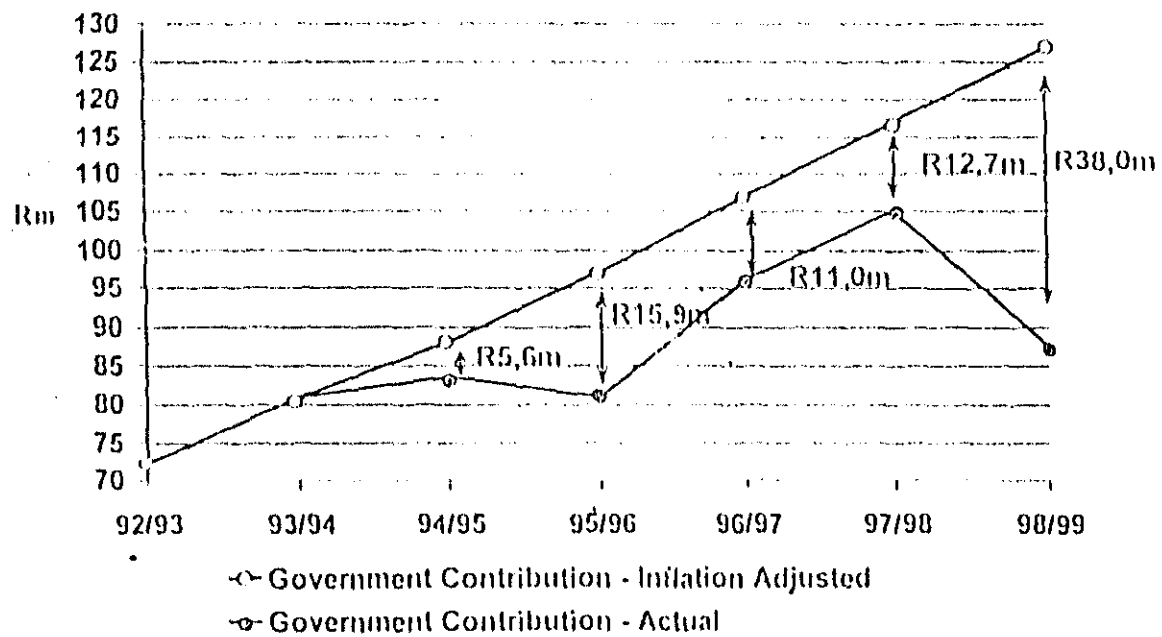


Figure 3: Graph depicting NCS finances

Table 2:

Table Showing state subsidies - amount expected and actual amount received

<i>Year</i>	<u>State subsidy received</u>	
	<i>Amount expected (R)</i>	<i>Actual amount received (R)</i>
1992/93	73 000 000	73 000 000
1993/94	80 300 000	80 300 000
1994/95	88 330 000	82 630 000
1995/96	97 163 000	81 221 000
1996/97	106 879 300	95 876 000
1997/98	117 567 230	104 880 000
1998/99	125 796 936	87 800 000

(3) Alternative sources of income required

As a result of the continued cut-back on the part of government in respect of the annual subsidy, the NCS has had to look to other sources of income in order merely to survive. A cutback of \pm R38 000 000 is expected for the 1998/99 financial year (*cf.* 2.4.3(2) above - 1998/99). Two of these alternate sources were discussed under 2.4.1 and 2.4.2, *viz.* the 'KZN Conservation Trust' and 'Tourism' respectively; these are the two major alternatives; in addition a number of others will be discussed below.

(4) Game auction sales

(a) Surplus animals sold

The NCS game auction takes place once a year in June (*i.e.* outside of the period of gestation for most animals), and entails the selling of surplus animals to the highest bidder. This source of income has become an important one and is one of the major alternate sources of income to the Board (Wong, 1998).

(b) Figures for 1996/7

Cooke (1997:347) states as follows: "A successful season was held, with 4069 animals being caught, 3868 antelope and 201 rhinos. The auction was once again a big success where 1413 antelope and 139 rhinos were sold. This sale grossed R8 863 210."

(c) Sales details for the past five years

These are summarised in Table 3.

(5) 'Other' sources of income

Under 'other' should be included the income derived from operations such as curio shops, herbal and animal products, licences, and other reserve products.

(a) Curio shops

A large number of the Board's reserves have a curio shop outlet, where curios, postcards, consumables (bread, milk, soft drinks, sweets), hiking gear (sleeping bags, boots, T-shirts), books (mainly on conservation, fauna and flora), ornaments, animal skins, walking sticks, camera spools, items of jewellery, etc. are sold.

(b) Herbal products

Herbal products are utilized by traditional doctors (*izinyanga*) for the treatment of their patients. These include items such as bark, leaves, fruit, etc. Their value to the NCS consists more in making the products available to neighbours under controlled circumstances than in any monetary value gained.

Table 3: Summary of game auction sales figures for the period 1992/93 to 1996/7 (adapted from Cooke, 1997:389-394)

Species	1992		1993		1994		1995		1996	
	No.	Revenue	No.	Revenue	No.	Revenue	No.	Revenue	No.	Revenue
Blesbok	17	4 075			15	5 550	95	27 500	59	21 500
Bushbuck	5	8 000	10	13 800						
Blue Duiker			8	7 800						
Grey Duiker	3	975								
Red Duiker	10	17 250	10	14 500						
Eland	10	25 500			12	48 700				
Giraffe	5	34 400	10	88 600	10	67 250	11	87 000	32	196 800
Red Hartobeest	19	18 600			16	30 400	50	78 000	57	94 900
Hippo							4	60 000		
Impala	70	16 400	78	19 300	45	14 420	658	118 275	278	115 660
Kudu	11	9 100	10	11 750	19	27 800	42	45 100	121	127 500
Nyala	80	1 125 500	71	86 900	61	117 100	110	216 700	282	662 250
Oribi	6	15 600	7	112 500						
Reedbuck	20	23 750	40	32 000			30	42 000	196	369 600
Black Rhino	5	2 300 000	5	975 000	5	750 000	6	840 000	6	900 000
White Rhino	40	1 076 000	40	1 096 000	30	983 000	63	3 020 000	133	5 827 000
Springbok	9	4 725			23	11 500	26	21 900	38	14 700
Suni	4	8 200	2	2 600						
Waterbuck	20	30 000			13	37 700			17	51 500
Black Wildebeest	6	1650	10	12000	10	17000	29	52300		
Blue Wildebeest	11	4 875	10	12 850	48	79 600	204	269 600	252	365 100
Zebra	15	19 800	16	30 100	8	13 400	90	131 100	81	116 700
Total Revenue		3 733 450		245 100		2 203 420		5 079 475		8 863 210

(c) Animal products

In the past, a black market has operated in order to supply animal body parts to the *izinyanga* and *izangoma* and other users of these items (*cf.* List of foreign words, p.xvii). This has obviously meant that animals were hunted illegally, and also, that prices for products were abnormally high as risks were great (Bowland, 1997).

Morrison (1997:8) has stated as follows: "The Community-based Tourist Programme Partnership Projects supports eco-tourism and conservation developments in rural communities and the *iNyanga* Programme has initiated the establishment of formal liaison with KZN *izinyanga* and includes a number of *umuthi* (medicine) nurseries", and again:

"The Board's (now NCS) Neighbour Policy in 1992 gave rise to a far-reaching and innovative programme of engagement with neighbouring communities" (Morrison, 1997:8).

In order to counter the effects of the black market trade and also to further contribute to good neighbourliness, an Animal Skinning Course was organised by Dr Tony Bowland (Head: Bio-Diversity, Scientific Services, NCS). The objectives, other than those already stated, were to allow *izinyanga* (traditional doctors) to show the NCS' animal-skinning experts the manner in which animals should be skinned and disseminated in cases where the animal parts are to be utilized for medicinal purposes, and to offer the *izinyanga* certain animal parts on an ongoing basis where culling of animals takes place on a game reserve. The exercise took place satisfactorily after four blue wildebeest were culled and used for the skinning course. The author attended the course for first-hand knowledge (Bowland, 1997).

The animal products (previously left to scavengers such as hyena and jackal) are offered to the *izinyanga* at a nominal price, thus negating the need for a black market to operate, but also turning to profit a previously untapped revenue source.

(d) Licences and permits

Some lesser known additional sources of income to the NCS are:

- Licences sold may include fishing licences to fisherman who are already in possession of a provincial licence and who wish to fish on NCS-controlled areas, thus necessitating a local NCS licence and a rod licence. Touring agencies who wish to utilize the NCS' facilities for their paying guests, e.g. night drives, are licensed with the NCS for the purpose; in an area such as the Hluhluwe-Umfolozi Game Reserve, this amounts to a substantial income to the NCS. Diving retreats such as 'J.R.', 'S.D.R.'; and 'Blueprint' at Sodwana Bay enter a contract with the NCS and pay an annual licence fee.
- Permits may be issued to members of the public wishing to enter NCS-controlled property for research purposes and to collect specified species of fauna or flora; collectors, researchers and university students/lecturers number amongst these permit-holders.

(e) Meat

Potter (1997:5) refers to the NCS' policy for the culling of excess animals and the sale of meat, as follows: "The Board (now NCS) follows the principle of live removal rather than culling. Animals that have to be culled (in excess of the carrying capacity and likely to upset the ecological balance) are shot or darted in the most humane way possible and, in most cases, the meat is sold to neighbouring communities" at a nominal cost.

(f) Hunting

"Southern Africa is one of the world's most popular big-game hunting regions, offering trophies such as white rhino, wildebeest, nyala, eland and buffalo. Specially protected game such as the klipspringer, giraffe and black rhino may not be hunted" (Coetzee (ed.), 1995:39).

In the KZN Nature Conservation Service, mainly male animals and animals that are due to be culled due to overstocking, are hunted, and trophies include the above-mentioned, plus the red duiker, suni, impala and warthog. Hunting is allowed on three of the game reserves (Mkuze, Chelmsford and Spioenkop) and is divided into two categories, namely, local and overseas. The NCS sells hunting rights to various hunting outfits who market the product and who bring in the hunters. The Rand value of the Natal Parks Board (now NCS) from hunting over the 1997/98 financial year in round figures is as follows (Davies, 1998).

Table 4: Value of funds brought in by hunters in the Natal Parks Board (now NCS)

Reserve	Monetary Value		
	Local (R)	Overseas (R)	Total (R)
Mkuze	70 000	800 000	870 000
Chelmsford	10 000	20 000	30 000
Spioenkop	25 000	150 000	175 000
Grand total:			1 075 000

(g) Reserve products

Other reserve products sold include thatching grass, river stones, *ncema* reed and other reeds, firewood, poplar, gum and wattle poles, and indigenous plants (NCS nursery at Head Office). The value of these products during the 1996/97 financial year amounted to R2 854 402.

2.5 ACHIEVEMENTS

During its short life of 50 years, the Natal Parks Board section of the NCS accomplished some astounding achievements in a number of areas. These include the following: saving endangered species from extinction, establishing the first wilderness areas of South Africa, establishing the first biosphere reserve in South Africa, setting of international standards in conservation, leader in environmental education, obtaining national and international awards, front runner in game

capture, and inauguration of the Conservation Education and Training Board (Grobler, 1997:2).

2.5.1 Saving endangered species from extinction

According to Grobler (1997:2): "Apart from successfully managing the oldest game reserves in Africa (Hluhluwe, Umfolozi and St Lucia, since 1895), the NPB saved the white rhino from extinction". In 1920, the white rhino numbered some 11 to 50 in the Hluhluwe-Umfolozi Park, but due to the NPB's efforts in protecting the species from poaching, and also by affording them a protected environment for breeding and establishing home territories, by the year 1926 the number of rhino that had been brought out of threatened extinction, numbered up to 2000 in the Hluhluwe-Umfolozi Park area, were distributed throughout KwaZulu-Natal, and had been exported to countries throughout the world. These and other species have increased in numbers under the NPB's care, as can be seen from Table 5 (Jennings: 1997).

Table 5: Growth in numbers within each specie number under the former NPB's control

Species	Initial year of assessment	No of animals	More recent year of assessment	No. of animals
White rhino	1920	11-50	1996	> 2 000
Zebra	1960	>51	1994	> 20 000
Giraffe	1900	Nil	1994	> 6 000
Eland	1900	>51	1994	> 2 000

2.5.2 Establishing the first wilderness areas in South Africa

Grobler (1997:2) notes that the first wilderness areas in South Africa were established by the Natal Parks Board. These include the Umfolozi Wilderness (early 1960s) and Lake St Lucia (1960s). Three wilderness areas were also established by law in the Natal Drakensberg Park in the 1980s (Porter, 1998).

2.5.3 Establishing the first biosphere reserve in South Africa

Markham and Davies (1997:5) have the following to say regarding biosphere reserves: "The biosphere reserve concept, based on the principles of the UNESCO Man and Biosphere project, has also taken root in KZN. There are now six NPB (now NCS)-registered biosphere reserves in the province, covering 150 000 hectares. More are in the planning stages".

Grobler (1997:2) notes that the very first biosphere reserve in South Africa was established by the Natal parks Board.

2.5.4 Setting of international standards

These were set by the NPB section of the NCS and have been recognized internationally in specifically the following areas of expertise: sea turtles, crocodiles and the live capture of animals (Grobler, 1997:2).

(1) Sea turtles

The present Chief Executive of the Natal Parks Board (now NCS), Dr George Hughes, is a world-renowned expert on sea turtles, and "his boundless energy has seen him engaged on tours of duty on some of Africa's remotest beaches and islands in pursuit of endangered sea turtles" (Goss, 1997:2).

(2) Crocodiles

The Crocodile Centre, located at St Lucia, is open to the public seven days per week. The Warden-in-charge, Mr Dave Blake, is an acknowledged world expert on crocodiles (Jennings: 1997).

(3) Live capture of wild game

The NCS is the acknowledged leader in Africa on the techniques of wild game capture, and captures/transport animals not only for the NCS itself, but also for the Free State (e.g. blesbok), Cape Province (e.g. eland), Transvaal (e.g. white

rhino), KwaZulu (e.g. wildebeest), Swaziland (e.g. zebra), Kruger National Park (e.g. elephants) (Cooke, 1997:348-384).

Gaisford (1997:5) has the following to say: "The Board (NPB) has been an international front-runner in the field of game capture for more than 30 years, dating back to 'Operation Rhino' in the early sixties."

Besides this, Gaisford (1997:5) adds that: "Techniques pioneered, developed or applied by the Board (NPB) and used throughout Southern Africa today include the boma (or Oelofse) method for herd animals, net capture (used in dense bush cover and occasionally for hippo), and the relatively unstressful but time-consuming method of passive capture."

2.5.5 Leader in environmental education

(1) Historical sketch

Morrison (1997:8) has sketched the Natal Parks Board's history over the past 50 years as a leader in environmental education in South Africa and Africa (Grobler, 1997:2), and mentions the following factors:

- the Board's Community Conservation Programme reflects how the NCS has responded to environmental issues and co-operative interactions with neighbours over the past 50 years;
- school educational visits to wilderness areas took place as early as 1957 (10 years after the Board was established (Jennings: 1997).
- in the 1980s an increasing concern for extension and education developed with the establishment of conservancies;
- schools and neighbouring communities are now provided with a regular service;
- interactions with neighbouring communities included the African Conservation Education Project - undertaken in schools and in partnership with the Wildlife Society;

- a community support programme led to the African Chief's Programme, and in the 1990s the communities became the Board's most pressing target group;
- in 1992, the Board's Neighbour Policy gave rise to a far-reaching and innovative programme of engagement with neighbouring communities;
- a diverse neighbour relations and community development programme emerged, and included project-based programmes such as water provision, building of schools, trench gardening, craft centres, vegetable markets, and support for traditional healers; and
- the Board's present programme incorporates local management teams and partnerships with the public in local environmental units.

All of the above will now be equally applicable to the new organisation - the KZN Nature Conservation Service.

(2) Sharing of responsibilities and objectives

The sharing of responsibilities and objectives between the NCS and local communities is a new trend in neighbour relations policies (Natal Parks Board Neighbour Relations Policy, 1992:1); Natal Parks Board Conservation Outreach Programme, 1995:1; The Natal Parks Board, 1947-1987:32)²

"Many protected areas around the world are increasingly pressured by growing populations of poor people, who are forced to increase their use (and abuse) of their immediate environment" (Natal Parks Board Conservation Outreach Programme, 1995:1).

This has the outworking of accelerated environmental degradation, and increases poverty and hardship.

2. These are booklets and a magazine-type publication put out by the erstwhile Natal Parks Board prior to the amalgamation of the NPB and the KDNC and therefore cannot be referred to as 'NCS, 1992:1' etc., but retain the 'NPB' titles, as would any publication.

These problems greatly concern conservation managers worldwide, and in response, "... the NPB³ has actively sought to develop a dynamic neighbour relations policy, with the objective of transforming previously neutral or even negative attitudes into healthy, mutually beneficial attitudes" (Natal Parks Board Neighbour Relations Policy, 1992:1).

This initiative taken by the NPB is innovative in its pioneering qualities, offering assistance far beyond the traditional approach of providing access to firewood, reeds, thatching grass and other plant and animal products. Today the NCS's policy: "... aims to develop joint participation in conservation programmes and appropriate shared responsibilities between the Board itself and the communities who live adjacent to protected areas" (Natal Parks Board Outreach Programme, 1995:1).

2.5.6 National and international awards of the erstwhile Natal Parks Board

Grobler (1997:2) states as follows: The Board has "won national and international awards for its eco-tourism development and conservation efforts". These include the following, amongst others:

(1) The World Wildlife Fund Conservation Award - 1995

This award was "in recognition of innovative actions to protect biodiversity while also helping to meet the needs of growing human populations of protected areas and successful species conservation, highlighted by success with black rhino, white rhino and marine turtles; these are complemented by environmental education, the conservancy scheme promoting conservation on private land, and community-orientated outreach programmes throughout KwaZulu-Natal".⁴

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3. The massive leadership role of the erstwhile NPB - in KZN, in Africa and in world-wide conservation circles has been recognized and referred to elsewhere in this dissertation, e.g. paras. 2.2.5 and 2.5 *in toto*.
 4. The details quoted in inverted commas in paras 2.5.6(1) through (8) have been copied from the actual certificates themselves.

(2) The National Conservation Award - 1995

Presented by the Minister of Environmental Affairs and Tourism, "in recognition for outstanding achievement towards effective conservation and sustainable utilization of the environment to ensure a better quality of living for all South Africans."

(3) The Green Globe Commendation Award - 1996

"In recognition of making substantial improvements in environmental performance, thereby contributing to sustainable development of the Travel and Tourism Industry."

(4) The British Airway's Tourism of Tomorrow Award - 1994

"Regional winner of the Southern Republic of South Africa Tourism award," (by Hilltop Camp, Hluhluwe/Umfolozi Game Reserve).

(5) A.A. Resort of the Year Award - 1994, 1995, 1996

"Itala Game Reserve and Royal Natal (Drakensberg) Park, selected as resort of the year for respectively 1994 and 1995 (Itala) and 1996 (Royal Natal) in the category of Game and Nature Reserves offering outstanding self-catering accommodation and facilities of the highest standard in South Africa".

(6) International Union for the Conservation of Nature (IUCN) Certificate of Merit Award 1966

"Awarded by the Marine Turtle Specialist Group of the International Union for the Conservation of Nature" (IUCN), in recognition of outstanding turtle research and protection efforts.

(7) The Green Trust Environment Award - 1996

In recognition of the "Best Conservation Project in South Africa" in the "Working for Water Programme".

(8) The Green Trust Finalist Environmental Award - 1996

For the "Green Trust Conservation Project" of the year 1996.

2.5.7 Inauguration of the Conservation Education and Training Board (CETB)

(1) Reason for the establishment of a CETB

For a number of years it had become evident to the NPB's (now NCS) Training Section that there was a need in South Africa for a training board, for the following reasons (Melrose: 1997):

- to establish and to offer conservationists a nationally recognized career path in conservation, for staff from grassroots level up to Chief Conservator level;
- to respond to employee training skills needs, which were eventually formalised in the Draft Skills Bill of 1997 in respect of training boards and levy payments;
- to establish a training board comparable to the Hospitality Industries Training Board (HITB);
- to agree on a core of courses which could be used to enable previously disadvantaged people to qualify for tertiary education via the non-formal education route (i.e. without any formal education as is obtained by way of schooling or correspondence courses from SSA up to Matric), and to act as refresher courses for qualified conservationists; and
- to set standards for training courses offered and to link these courses into the National Qualifications Framework (NQF).

(2) Inaugural Conference of 15-17 September 1997

This took place under the inspiration and guidance of the erstwhile NPB's Training Section. The Ntshondwe Camp at Itala Game Reserve was used as the venue; heads of training in conservation organisations throughout South Africa were invited, university and technikon heads of conservation departments, and organised

labour (COSATU, NEHAWU and SACCAWU). The outcome of this inaugural meeting was the appointing of a work group with the task of launching a training board which:

- would be truly representative of the conservation industry in South Africa;
- include employers (conservation organisations - private and government), employees (unions and training bodies) universities, technikons and colleges;
- be recognized by government;
- qualify to control its own destiny and its own levy system;
- draw up an interim constitution.

(3) Launching of the CETB

This exercise took place on 20 May 1998 and was hosted by the Pretoria Technikon and include (Ansara, Botha, Diaz, Louw, Melrose, & Small: 1998):

- addresses by the Chief Executive Officer of the Human Resource Development of the Department of Labour; the Chief Executive of the KZN Nature Conservation Service, and the Chief Executive of the Hospitality Industries Training Board; and
- the reappointing by vote, of a CETB work-group to continue to direct the formation of a Board, which will ultimately have the tasks of exacting levies, the setting of training standards, and the operating of a grant pay-back system.

2.6. EMPLOYEES

2.6.1 Employee categories

(1) Identifying the various categories

According to Jennings (1997) the employee positions of the NCS may best be viewed from the point of view of the dendograms identifying the three main branches, *viz.* Administration, Conservation and Scientific Services. Sykes (1998) sees them as employees on one of the 16 salary ranges effective in the NCS. Reference is also to Sykes and Melrose (1997:17) where the 16 salary ranges are listed in levels from 1 through 16⁵ (*cf.* Appendix H in regard to NCS staff dendogram).

(2) Introducing the various categories

The objective in this section (*cf.* 2.6) is merely to introduce the various categories of personnel with a view to identifying those that are the object of this dissertation. The erstwhile NPB (*cf.* Appendix H) dendograms have been utilized. Where these differ from the NCS (*cf.* Appendix F), the differences are not considered significant enough to detract from the real purpose of this section, *viz.* to identify the work location of the illiterate and semi-literate employees of the NCS, or the 'ungraded' staff members.

2.6.2 Three main branches

The three main branches of the erstwhile NPB will be briefly discussed here in order to throw light on the type of personnel employed by the NCS, *viz.* administration, conservation and scientific services. Where ungraded staff are found on the particular establishment, this is highlighted by italicising the fact in the paragraphs below (Jennings: 1997) (*cf.* Figure 4).

5. The words 'employees', 'staff' and 'personnel' are used interchangeably as synonyms.

(1) Administration

The Administration Branch, situated at the NCS Head Office, Pietermaritzburg, embraces three departments, *viz.* Personnel and Auxiliary Services, Finance, and Technical Services. Each of the three have 'graded' and 'ungraded' staff members. Briefly, 'graded' staff members constitute those who have obtained their positions by virtue of their educational qualifications, whereas 'ungraded' staff members constitute those who have been placed in their positions without regard to any qualifications they may have obtained. 'Graded' staff members constitute some 15% of the NCS staff complement, whereas 'ungraded' staff members constitute some 85% of the NCS staff complement (Sykes: 1998).

Administration, as shown in Appendix H, is subdivided into three departments, and these will be merely noted and the ungraded staff identified.

(a) Personnel and Auxiliary Services

This can be further subdivided into the four sections: Board Secretary's office, Auxiliary Services, Training, and Personnel *per se* (Jennings: 1997).

- Board secretary's office - no ungraded staff on the staff establishment.
- Auxiliary Services - *include the total number of ungraded staff members employed in the NCS Head Office, comprising the cleaners, whose duties are carried out in all of the branches, departments and sections in Head Office.*
- Training - no ungraded staff on the establishment.
- Personnel - no ungraded staff on the establishment.

(b) Finance

Also situated in the NCS' Head Office, Pietermaritzburg. This branch offers a financial service to the entire Board, as well as a financial monitoring service to the field staff. No ungraded staff are on the establishment.

(c) Technical Services

Although not an administrative function, this department, for control purposes, also falls under the heading of Administration. Technical Services can be further subdivided into the three sections: civil, structural and mechanical (Jennings: 1997:

- (i) Civil - comprises the various road maintenance teams of the NCS, *and has a large complement of ungraded staff members*, consisting of heavy equipment operators, drivers, indunas, and other general road workers.
- (ii) Structural - comprises the section responsible for building contracts and maintenance in respect of the NCS's buildings and structures; *includes a complement of ungraded staff members*, consisting of drivers, builders, indunas, and other general workers.
- (iii) Mechanical - comprises the section responsible for ordering (from contractors) and maintaining the vehicles of the NCS; *includes a complement of ungraded staff members*, consisting of mechanical assistants, drivers and other general workers.

(2) Conservation

Conservation constitutes the main line function branch of the KZN Nature Conservation Services, and the other two branches act in a staff support and advisory capacity (Personnel and Auxiliary Services) and a management advisory capacity (Scientific Services) respectively.

The Conservation Branch may currently be further subdivided into the following five sections: west region, north-west, coastal region, east region, and public relation services.

(a) West, north-west, coastal and east regions

Comprise all the game and nature reserves and the various visitors' camps which fall under the control of the NCS. The staff members employed in this branch are often domestically referred to as 'the field staff', as opposed to 'head office staff'.

Only senior management staff from chief conservators and upwards in rank currently operate from the NCS head office, or a regional office at Ulundi, whilst the remainder of the staff operate in one of the game/nature reserves/camps. *The largest majority of the Board's ungraded staff are employed in this branch*, and consist mainly of field rangers, drivers, handymen, indunas, cooks, domestics, waiters and general workers amongst others, all of whom make up the 'backbone' of the organisation. Astrup (1997:5) agrees with this terminology, by referring to the field rangers (included in the ungraded group above), as the 'backbone of the organisation'.

(b) Public relations

Comprise the following important aspects of external and internal communication to and from the Board: marketing and tourism, media liaison, environmental interpretation, audio visual, publications, environmental education, printing, library, and public relations. No 'ungraded' staff members are found on the staff establishment of the Public Relations Section, although the cleaning staff - as with the other sections - is supplied by Auxiliary Services, both of whom are located in the NCS's Head Office, Pietermaritzburg (Jennings: 1997).

(3) Scientific Services

"The primary aim of the branch is to provide the scientific information and advice required by the NCS to achieve its mission of promoting nature conservation in KwaZulu-Natal and of assisting in the promotion of the wise use of the biosphere. Functions and activities have therefore been carefully planned to ensure that each of the NCS' goals are addressed" (Bourquin, 1996). Scientific Services constitutes the main management advisory branch on ecological, biodiversity and planning

aspects to the NCS top management, and excludes staff advisory aspects, that being the task of the Personnel Section.

(a) Biodiversity

Includes staff employed in the following tasks: ecologists (community, freshwater, wetlands, landscape, animal, plant), technicians, technical assistants, resource ecologists (traditional, modern), horticulturalist. *Also included are a number of ungraded staff members, who fall into the categories: handyman, nurseryman, and general assistant.*

(b) Ecological advice

Includes staff employed in the following aspects: ecologists, technicians, technical assistants, veterinarian regional ecologists, clerks. *Also included are a number of ungraded staff members, who fall under the category of 'general assistant.'*

(c) Planning

Includes staff employed in the following tasks: conservation planner (regional, ecotourism, landscape), architectural, resource economics, database management, technicians (cartography, planning), and clerks. No ungraded staff members are listed on the staff establishment of the planning division.

(d) Combined goals of the Branch

A combined list of the Branch's goals may be summarised as follows (Jennings: 1997):

Staff are employed with specific duties, to ensure that:

- representative samples of all ecosystems in Kwazulu Natal are protected in a system of NCS-administered protected areas;
- the man-induced extinction of any species indigenous to Kwazulu-Natal is averted;

- the utilization of renewable wildlife resources in KwaZulu-Natal are regulated to ensure sustainable utilization;
- environmental awareness and public support for the NCS's activities are promoted;
- visitor facilities and services in NCS areas that are compatible with the conservation goal, and that are self-compensatory are provided; and
- an efficient and effective administration is maintained.

2.7 SUMMARY

In this chapter we have looked at the erstwhile Natal Parks Board and the combined NPB/KDNC organisation (now called the KZN NCS), with specific emphasis on its origins, objectives and goals (mission statement), sources of income, achievements locally and on the world front, and finally, an eagle's eye view has been obtained of its employees, and, more specifically, the ungraded staff members, who make up $\pm 85\%$ of the NCS' staff complement; these have been especially identified and introduced, for the reason that they form the real object of this study.

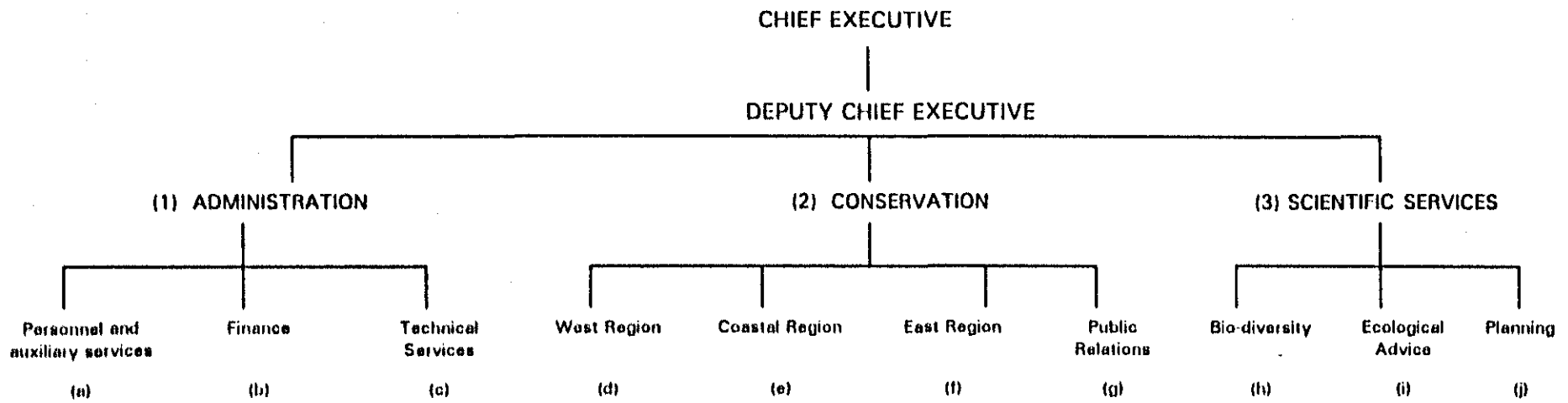


Figure 4: Dendogram showing the three main branches of the erstwhile Natal Parks Board (now known as the NCS), after amalgamating with the DNC

CHAPTER 3

THE LIFE-WORLD OF THE KZN NATURE CONSERVATION SERVICE EMPLOYEE

3.1 INTRODUCTION

The life-world of the majority of the NCS employees has been vastly different to that of the so-called 'educated' South African. In this chapter, the life-world of the black NCS employee is discussed, and reference is also made to other factors regarding the concept 'life-world', e.g. experience, relationships and educational opportunities.

3.2 LIFE-WORLD

Van den Aardweg and Van den Aardweg (1988:141) discuss the concept 'life-world' as it relates to the child, but their explanations are considered equally applicable to the adult. They note that everyone lives in his/her own life-world. They then go on to expound on the concept 'life-world', and state that just as each person is unique so also is the life-world of each individual. They then elucidate on their interpretation of 'life-world', and include the following thoughts: 'Life-world', they say, "includes everything that has meaning to an individual, and this refers to more than the geographical surroundings only; it embraces also his/her relationship to objects, ideas, people and even the individual himself". This particular viewpoint is supported and further developed in 3.2.3 under the heading 'Relationships'. Van den Aardweg and Van den Aardweg (1988:142) further note that these relationships within the individual's life-world are able to be both interdependent and interactive, and that they "are always dynamic, ever-increasing and changing".

An individual's behaviour and actions are all to be interpreted within the context of his particular life-world, as all the elements which make up his life-world have been attributed significance by him and are therefore understood by him. In addition, Van den Aardweg and Van den Aardweg (1988:141) consider that an individual without a life-world is in fact inconceivable, and that from birth the individual is actively

putting this life-world together, using his genetic potential, aspirations, will, and psychological abilities, within his particular cultural context, using its norms and values as a foundation for learning and a constant point of reference.

Van den Aardweg and Van den Aardweg (1988:141) allude to the geographic world, relationships, behavioural actions and cultural influences on a child in its own particular life-world; these elements are equally significant when the life-world of an adult is examined, and particularly that of the illiterate rural adult.

3.2.1 Experiences

(1) Feelings and thoughts

Fraser, Loubser and Van Rooy (1992:6), and Vrey (1986:39-42) all trace back psychic life to two basic forms, namely, feelings and thoughts. According to them, these two concepts are means whereby a common understanding of reality is expressed.

(2) Cognitive and affective

In studying the experience of the black illiterate and semi-literate NCS employee, the researcher is involved specifically in looking for the state of this adult's affective world of experience, his cognitive world of experience which cannot be separated from the affective, and how he gives meaning to this experience. Sonnekus (1985:60) explains this as the relation between his affective and cognitive experience or the stability, order and control in his cognitive and affective experiences.

(3) Effective, cognitive and normative

Meaning is given to the world around us by way of experiencing things and Van Rensburg (1994:113) recognizes that this can be affected at three different levels, namely; effective, cognitive and normative. In describing experience in the life-world of the black rural NCS employee, the following is particularly relevant:

experiencing things is a way of experiencing oneself through which something essential about one's life-world becomes manifest (Van Rensburg, 1994:113).

(4) Learning, meaning and orientation

It is not possible to build up one's life-world without experiencing, it cannot be understood or even contemplated at all. It is therefore obvious that it is through one's numerous experiences of reality and world of experience that one's unique life-world and that of the subject of our study comes into being. A study of the black illiterate and semi-literate NCS employee's world of experience implies learning about how he experiences his world and the meaning that he attaches to it (Van Rensburg, 1994:113). Experience culminates in orientation or is an act of orientating oneself. Macleod (1991a:37) notes that many black youth lack the orientation to cope with living in a peaceful world.

(5) Within relationships

On embarking upon a study of the black, illiterate and semi-literate NCS employee, it is striking to note just how many of the experiences of the unemployed black youth are to be found in the experiences of the black rural NCS employee - obviously because all experiences take place within relationships. Gouws and Kruger (1994:5) draw a clear distinction between the individual (in this case the unemployed or 'out of school youth'), and his various relationships; this concept is to be developed in 3.2.3 in more detail and applied to the NCS employee - briefly the relationships referred to are: self, others, things, and God.

3.2.2 Relationships

(1) Establishing an *Eigenwelt*

Van den Aardweg and Van den Aardweg (1988:85) develop the idea of relationships in the following way: "The *Umwelt* is the ... world of objects (things) to which we should physically orientate ourselves and in which we should act"; "the *Mitwelt* is the world of interpersonal relationships"; "the *Eigenwelt* or own world is the world of one's relationships with one's self. The child forms

relationships with the objects in his *Umwelt*, with significant people in his *Mitwelt*, and with himself, thus establishing an *Eigenwelt*."⁶

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

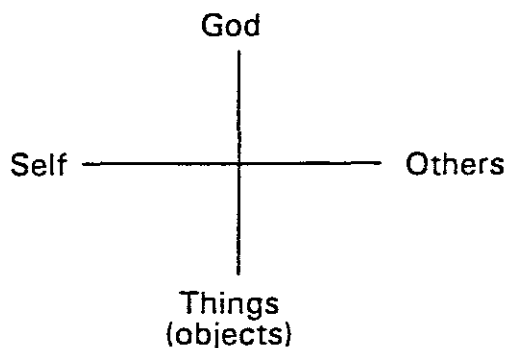


Figure 5: Relationships within the life-world of an individual

These relationships will be examined as they apply to the life-world of the black NCS employee. Some of the variables which apply to both black 'out-of-school youth' to the majority of black NCS employees in general, and based upon a summary of comments extracted from Kusel (1990:11), Macleod (1991b:38), Netshiombo (1994:4) and Olivier (1989:324) are summed up in Table 6 as follows:

6. *Eigenwelt*, by definition, includes relationships with self, others, and objects/things, but a relationship with God (religion) has not been referred to. For this additional essential element, we refer to Madela (1998:38) and Figure 5 above.

Table 6 : Relationship variables: comparison between unemployed black youth and the black uneducated (illiterate/semi-literate) NCS employee

<u>Characteristics</u>	<u>Black youth</u>	<u>Black NCS employee</u>
* uneducated	✓	✓
* jobless (unemployed)	✓	✓
* without saleable skills	✓	✓
* without social credentials	✓	✓
* exposed to political violence	✓	✓
* psychologically bruised	✓	✓
To the above list may be added:		
* face adverse socio-economic realities	✓	✓
* low self-esteem	✓	✓
* inadequate or no schooling	✓	✓
* angry	✓	✓
* low-income group background	✓	✓

Having noted some relationship variables which relate to the background of both unemployed black youths and black NCS employees, it is possible to examine more closely the various relationships which have a direct bearing on the black NCS employee.

(2) Relationship of the black NCS employee with himself

This relationship can be discussed under the physical self and the psychic self.

(a) Physical self

The physical self refers to the outer body of the individual, i.e. that which others perceive as the person.

(i) Corporality

Siann and Ugwuegbu (1988:212) maintain that the meaning of corporality (the physical body) in human existence may be seen in general terms, as follows:

- it is through the body that human existence (and experience) takes place in the world;
- man is (introduced and) admitted to the world of people and things through means of the body ('*corpus*');
- the mediator between man and the world is the body;
- man actively establishes his own world through the body.

(ii) Negative socio-economic conditions

The life and background of the majority of the black people from whom the ranks of the black employees is drawn, is marked to one or other degree by negative socio-economic conditions such as unemployment, homelessness, poverty, and often inadequate health, hygiene education, and welfare facilities. The Financial Mail (1994:22) refers to "the disaster created by National Party ideology and social disintegration in the townships". These circumstances give rise to greater sexual activity (a world-wide phenomenon in all under-developed or so-called third world countries), increased prostitution, teenage pregnancies and consequently the ever-present spectre of AIDS which is on the increase. A further result of negative socio-economic factors is often an above-average occurrence of child abuse, rape, violence and other related incidents.

The positive possession of these elements (listed as 'negative' above due to not having/possessing them) would contribute to the advancement of the self-esteem of the individual. Good wages, for example, would play an important role in the development of the material (and social) self (Becker, 1995:86).

The black NCS employee, though coming from the type of background sketched above, has elevated himself somewhat above many of his kin and neighbours in his

home environment due to the fact of his current employment with the NCS, thus raising his socio-economic level to an extent; however, the scars of his recent emancipation are often too evident and his inability to significantly increase his earning capacity due to lack of education and marketable skills, keeps him close to the breadline and affects his family in the clothes, food, transport and education which they are able to have access to.

(b) Psychic self

This refers to the inner person or the soul of the individual.

The Holy Bible (Scofield (ed.), 1967:1314 and 1293) states respectively (in Hebrews 4:12 and in I Thessalonians 5:23) that man (within his body) consists of soul and spirit, and the three separate elements of body, soul and spirit are specifically referred to. The spiritual (religious) aspect of man, however, will not be explored here, but rather under 3.2.3(5).

(i) Inadequate exploration

'Exploring', according to Le Roux (1992:102-107) "implies a study of those aspects of reality which are relatively unknown to the child. He explores those aspects of reality which reflect both known and unknown characteristics". This is an ongoing process, and is equally true of the black NCS employee who comes out of a background which is cited in Krige and Scott (1995:66) as of either 'high' or 'very high' educational need, and requiring urgent education intervention. In this type of situation, i.e. where exploration takes place, objectives of emancipation become more refined than the need merely to survive; indeed, the will to overcome a situation of helplessness, can become a will to succeed.

The psychic life of the black NCS employee is initially not realised, but with employment, becomes potentially realisable. His starting point was one of having no skills and therefore unable to look for work. If asked about his daily activities prior to being employed, his answer would echo that of an unemployed Umlazi Township youth who said: "I feel like a used tissue" (Mathiane, 1993:10) and who described his daily activities as that of "sitting at home and doing nothing".

In most of the South African townships there is a high percentage of unemployment and residents roam the streets and drift along from day to day (Mathiane, 1993:10). Mthiyane (1996) described his KwaMashu home area as one where even in daylight, bands of the unemployed criminal element prey on their own people, robbing them of any possessions which take their fancy (e.g. watches, money, shoes, items of clothing, food, etc.) as they walk the streets; after dark, none venture out of their homes.

(ii) Self image

Following on the inadequate exploration syndrome, is the very low possibility of ever actualising his psychic life, due to inadequate or no opportunity to attend school. Pretorius (Van Rensburg, 1994:122) has noted that the incidence of emotional liability is increased where the child (and illiterate/semi literate adult) fails to personally integrate as a result of inadequate exploration of his world. The result is a low personal self image or general feeling of inadequacy and inability with the real world. As a result of this many illiterate black adults (NCS employees included) have shown "a spirit of survival and a reaching up to that which has been and still is to a large degree, the unattainable" (Ndelela, Cele, Shongwe & Melrose, 1996:184) - this is with specific reference to "many adults who had received no education at all", and "were seen to be able to read and write, not just in their own mother tongue, but also in English" (Ndelela *et al.*, 1996:184).

Pretorius (Van Rensburg, 1994:125) commenting on unemployed youth could just as well have been discussing an individual with the illiterate black NCS employees' background situation when he noted the following: the child (or illiterate adult) wishes to become someone in his own right but he is held in check - he is forced to adopt an expectant attitude despite the fact that as a person he is endowed with the initiative to create relationships, he desires to be accepted, yet feels rejected, he would like to feel worthy, but he feels inferior instead, he craves support to realise his full potential but constantly seems to be dispossessed of his potentialities.

(iii) Anxiety

Van Niekerk (1986) observes that meaning in relation to an individual's life-world, which is not emotionally, cognitively and normatively integrated by an individual, leads to anxiety. According to Van Niekerk (1986), anxiety results in an impotence which virtually paralyses the individual. Madela (1998:43) is of the opinion that there are many issues which can make the unemployed anxious, viz. AIDS, unemployment, marginalisation, violence and hunger. Anxiety, then, makes an individual feel helpless as he is unable to resist it.

(iv) Inadequate emancipation

Ndlela *et al.* (1996:184) has noted that amongst many black illiterates (NCS employees) there is a will not only to survive, but to succeed: "During the course of this research, many adults who had received no education at all - were seen to be able to read and write, not just in their own mother tongue, but also in English", he further makes an observation on "the phenomenon of an uneducated adult who is nevertheless 'literate' enough to score not zero '0', but 28% and 48% in a mother tongue test, which shows a spirit of survival and a reaching up to that which has been and still is to a large degree, the unattainable".

Van Niekerk (1986: 22-23) has described "emancipating" as implying that the child (and by extension, the adult) is reaching or actualising the potential inherent in him as a person, as it relates to his various abilities. However, an 'under-actualising' child with no proper guidance and who will not be able to discern his education, falters. It would appear that "he will find it fairly difficult to accept adult decisions and judgments where he himself is concerned" (Madela, 1998:44). Hudson-Reed (1997) has stated that the saying "'the pen is mightier than the sword' is no misnomer, and that 'education' is the single most important factor which can bring about empowerment [*amandla*] to the individual, and place him in a position where he is able to control his own destiny."

(v) Inadequate distantiation

Van den Aardweg and Van den Aardweg (1988:65) describe 'distantiation' as "... one of the attributes of the phenomenologist, when they look at an educational phenomenon, devoid of any bias or prejudice or preconceived ideas. The attitude of distantiation is necessary so that the said phenomenon ... can as it were speak for itself, thus bringing to light its essential characteristics."

Fowler and Fowler (1984) define distantiation as: "placing oneself at a specified or considerable distance away from an object in order to consider (view) it objectively or without prejudice."

Van Rensburg and Landman (1986:35) describe distancing (distansiëring) as follows: "*Ten einde die pedagogiese fenomeen te kan ontleed, moet die fenomenoloog hom daarvan kan distansieer*".

Mhlambo (1993:10) states that the individual (with a minimal mode of distantiation) finds it difficult to control his emotional life by means of reason. This insecurity prevents him from proceeding to the mode of sensing, to perceiving and onward thinking, imagining and memorising, which are integral to the concept of experience and basic to establishing his life-world". The life-world in which the illiterate black NCS employee existed and continues to exist was, and in many instances continues to be, filled with a sense of insecurity and inferiority, perpetuates to one degree or another his basic insecurity, due to the fact that he is "less able to adopt the proper attitude for truly involving himself with the things of the world which are outside of himself" (Madel, 1998:45).

(vi) Inadequate differentiation

According to Van Den Aardweg and Van Den Aardweg (1988:61), "Differentiated education is the individualisation of education. Each child receives an education corresponding to his aptitude, interests and abilities which will enable him to reach his potential and become a responsible adult." An accurate observation of the milieu of the average black NCS employee will reveal the fact that a differentiated

education which makes provision for: various types of schools (e.g. technical, academic, farming, art, etc.) is totally lacking, as is the opportunity for different fields of study, various study choices/levels of subjects and school and career guidance services.

In this type of setting (i.e. a dysfunctional education system), where the individual does not have the opportunity to develop his particular talents/ gifts/skills/potential, it is not surprising that the individual, if he is able to attend school at all, becomes reluctant to fully actualise his potential and is unable to differentiate.

(vii) Inaccurate objectification

This refers to the ability (or rather the inability, in this case) to view his life-world objectively. Van Rensburg and Landman (1986:390) stress the "disinterested, impartial, factual unbiased and therefore authentic (scientific) investigation of what is" or "total disregard of the contribution made by the subject."

In the child this phenomenon is manifested in the individual by restricting his being able to "let go of himself, his fellow-man and material things in order to view his parents, other people and the realities of life objectively" (Van Rensburg, 1994:129).

The importance of adequately modelling or instructing the individual in the subject matter which is to be learned, is stressed by Van Rensburg (1994:130) to prevent the individual from eventually developing a defective objectivity stance. This responsibility rests with both parents (and extended families) and teachers. De Koning (1994:9), Van Wyk (1996a:40-41), Wolpe (1995:6), Smith (1996:8-10), De Villiers (1997:76-81) and Calitz (1998:14) consider the poor example/role models set by teachers and parents to be a major factor which lead to the erosion in the culture of learning.

In the life-world of the black NCS employee the initially responsible agents (parents and teachers) are often defective or totally absent, e.g. in respect of parents, Pillay (1998:16) states that 44% of pupils grow up without a father figure at home;

regarding teachers, Krige and Scott (1995:80,82) indicate alarming figures on deficit numbers of African teachers for the Province of KwaZulu Natal, totalling - 15 515, and total teachers for the Province of KwaZulu Natal, a total deficit of 7 836.

(c) Aspirations and expectations

According to Van den Aardweg and Van den Aardweg (1988:24), aspiration is the desire to reach or attain that which is out of one's reach at a particular time, and one of the dimensions of conative development; and expectation, as described by Fowler and Fowler (1984: 257) includes a 'looking forward, anticipation, what one expects, probability (of events), probable duration (of life), prospects of inheritance'. Lability is described by Van Rensburg and Landman (1986:102) and Van Niekerk (1986:28) as being denoted by feelings of anxiety, uncertainty, doubt, fear, depression, etc. and as a factor in retarding an individual's psychotic life in terms of maturity and learning. Lability can therefore be seen to be a major destabilising factor in an individual's aspirations and expectations in life and in the learning process. To be able to learn, a child (or an adult) should be in a position to actively direct himself to the content emotionally and intellectually (Schulze & Mellet, 1991: 105-106). The senses, perceptions, and thought, also play a major role in the learning process (Gouws & Kruger, 1994:45)

The experience and consequent lability of the out-of-school (unemployed) youth has been studied by Schmidt (1990:222) who has shown that violence, stress, crime and no or inadequate education and unemployment amongst other factors, has resulted in a generation which experiences a sense of failure, fear of venturing into the unknown, and a sense of having inadequacy as persons (Olivier, 1989:324)

Factors which are equally relevant and applicable to the out-of-school black youth in South Africa today, and to the black NCS employee's life-world are cited by Everatt (1994:1), Molefe (1995), Seekings (1993:1) and Van Zyl Slabbert (1994:17) as follows:

- acquired immune deficiency syndrome (AIDS)
- apartheid - controlled education
- apartheid government's repressive tactics
- crime
- political conflicts
- uprisings
- violence

The final result is equally true, *viz.* a grossly under-educated and potentially unemployable work force which carries a sense of failure and despair with it.

(3) Relationship of the black NCS employee with others

Under this heading, will be considered the various relationships which affect the individual in his life-world, either positively or negatively, these include the following: parents, family (extended, sham, subjected to stress, misfortune, or tragedy), peers/colleagues, teachers, SAPS (South African Police Services), community, (social welfare), tourists, and employer.

(a) Relationship with parents

This can be considered from a number of viewpoints, *viz.* foundation relationships, opposing values, one parent support, disorganisation, etc.

(i) The foundation relationship

The Holy Bible states in Ephesians 6:1-4 that the parents scripturally (Scofield (ed.), 1967:1277-1278), and historically (Davies & Ntshangase, 1966:2) are viewed as forming the foundation pillars or primary relationships for the child's other wider relationships. Where mutual love, respect, acceptance, trust and loyalty are absent or minimal, then insecurity and anxiety gain access to the child, and this will directly affect the education/learning process of the child. A successful parent-child relationship affords the child a permanent platform for exploration (*cf.* 3.2.3.(2)(a)) and self development (Schulze & Mellet, 1991:96).

(ii) Opposing values

Van Niekerk (1986:16) observes that in black urban areas the traditional role and values (culture) of the parent are being increasingly challenged by modern youth and that this has undermined the basic value of the parent/child relationship. This situation has not yet spread widely to the rural areas, and therefore only certain of the black NCS employees have been affected, such as a small proportion of the workers employed at the NCS head office. In the rural areas, from whence the majority of black NCS employees derive, the old traditional values still hold firm to a large extent, although these values have been somewhat eroded due to political violence and the incursion of western values (e.g. the 'lobolo' system, based upon wealth in cattle, becomes increasingly impossible with population increases, demand for land, and the building of houses), consequently there is less available undisturbed land for grazing of cattle, goats and sheep).

(iii) The one-parent support phenomena

Elliott (1986:10) notes that "in many rural Zulu communities there is a noticeable lack of grown men"; he puts this down to the result of economic necessity. Work opportunities are few in country (rural) areas, and adult men are frequently left with little choice but to seek employment in the towns, cities and mines, he says.

Pillay (1998:17) uses the term 'depopulation of families', where 44% of pupils in KwaZulu Natal grow up without a father figure at home, and where parents set poor examples/role models for their children. These phenomena can be put down directly to the outworking of the socio-economic situation found in the so-called black urban and black rural areas, where there is increased sexual activity amongst the unemployed; noticeable also are the increased teenage pregnancies on the one hand (i.e. no identifiable fathers), and on the other hand absentee fathers who migrate to areas where they can obtain work e.g. city centres, mines, etc. In a one-parent family the child has difficulty identifying with an absentee father figure.

(iv) Disorganisation

Cemane (1984:2-5) maintains that family disorganisation contributes to the phenomenon perceived in unemployed youth and this is equally true of unemployed adults; the educational needs of the children cannot be fulfilled when there is family disorganisation and the burden of the responsibility then falls on the shoulders of the formal schooling system to help bring about the change (Madela, 1998:49). The black NCS employee hales from the milieu of the unemployed where there is much family disorganisation mainly in the urban areas, and to a lesser extent in the rural areas.

(v) Parents and education

Pillay (1998:26) states that in 1994 extensive research was conducted on hundreds of teachers in the vicinity of Pretoria; he also notes some of the findings of this research from Van Wyk (1996b:27-28) in respect of their involvement in the education of their children. Briefly mentioned, they were as follows: Parents were not interested in what was happening in school; parents are negative towards the school and teachers; parents are mostly uneducated and there is a high rate of illiteracy; parents are unwilling to accept responsibility for school matters; parents felt intimidated by the school, its staff members, the organized student movement and the prevailing political climate; and parents are unable to play a role in the education of their children because of lack of training.

(b) Relationship with family

(i) Patriarchal society

According to Elliott (1986:7), the Zulu nation is a patriarchal society, and when sons of the family head marry, they bring their brides back to their father's home which is constantly enlarged with additional huts; as "polygamy is quite widely practised and each wife is entitled to her own hut, the household may grow considerably - and as many as 20 huts in one family group is not unknown" (Elliott, 1986:8).

(ii) The old traditional values

Munnik and Swanepoel (1990:18-22) state that strong family ties existed in the past in black African society, and that children learnt most of their values in the family situation. Ancient folklore is still very much part of the old country (rural) way of life but it is rapidly being eroded (Elliott, 1986:1).

Pillay (1998:20) relates the fact that political, economic and social change is currently taking place in South Africa, that the South African (and Zulu) society and its value system is also changing, and that in certain respects negative effects impact on the family.

In the past, says Pillay (1998:20), the extended family and kinship networks which included strong kinship bonds, adaptability of family roles, strong religious orientation, emotional support and strong survival and socio-economic skills were a uniting force within the family.

(iii) Modern values

According to Van Wyk (1996a:27) and Pillay (1998:20), modern members of society are expected to participate in many different activities; as a result the various family members belong to different organisations and sport clubs and are occupied with many of their own interests outside of the family.

Oliver, Smith, and Le Roux (1996:51-56) maintain that because of the disintegration of the family due to the 'busy-ness' of the parents, children who come home to an empty house day after day are tempted into drugs, alcohol and sex.

Again, due to the socio-economic situation prevailing today, parents suffer from divorce, stress, economic deprivation, alcohol and drug abuse, and children may be physically and mentally abused and also suffer hunger, deprivation, drug and sex abuse. This gives rise, amongst other things, to the incidence of street children,

crime, low hygiene levels, lack of education, poverty and unhealthy and squalid living conditions.

Tiddy (1987:49) states unequivocally that family units "have the potential to be powerful influences for social change towards a more equitable and just society."

Van Zyl-Slabbert (1994:78) supports this view when he states that the family "is a major socialising agent in society, assisting individuals as they move from childhood into adolescence and on into adulthood". He states that the main breakdown in family structures has taken place in especially the black communities of South Africa - this has resulted in the family's not being able to perform the necessary upbringing function.

Madela (1998:50) mentions families which are not operating as normal families and are therefore rather a part of the problem and not part of the solution - these include 'sham families', families under stress, families overtaken by misfortune, and families who have experienced tragedy. This list can be further explored, as follows:

a) Sham families

Sham families are those families who to all outward appearances give the impression of being a well-ordered and organized family, but who in fact, suffer from lack of communication and who are constantly involved in fighting (bickering); the emotional support in this type of family is negligible, ignores the children's needs, and results in the children "leaving their homes and head[ing] for the streets and shady city areas" (Madela, 1998:50; Cemané, 1990:2-5).

b) Families under stress

Families may be under stress, due to, for example, a debilitating illness in one of the family members, which negatively influences his/her role in the family (Madela, 1998:50).

c) Families overtaken by misfortune

Families may have been overtaken by misfortune, e.g. an absentee parent in jail for a long period, or earning the family's living a long distance away from home (*migrant labour*), or a father who has disowned his parenthood, leaving the mother with the full responsibility. Cemane (1990:2-5) mentions other conditions such as floods, drought, food shortages, riots, political violence etc., all of which impact heavily on the already struggling family.

d) Families overtaken by tragedy

Families could have been overtaken by tragedy due to the fact that a main family member, e.g. father or mother, has died, or divorced and remarried, often giving rise to the abuse of a child/children by a new marriage partner - emotional trauma and isolation of the child from the nuclear family, can occur.

(iv) The black NCS employee and his family

When applying the above anomalies to the black NCS employee, it is found that the general milieu of this employee contains all of the elements mentioned, which have had - and for many still do have - an effect on him/her, but specifically the 'migratory labour' phenomenon is an ongoing and unsolvable 'evil necessity'.

The main reason for this situation, is that the majority of the game and nature reserves, i.e. the workplace, are located a great distance from the family home of the employee (Mahlangu, 1995:2), who is only able, in most instances, to travel home on weekends, or in some cases, only once per month for four to five days at a time. The tourist demand is a seven-day week one, which must be met by seven-day week staff members; only by means of employing shorter work hours and relief staff, and allowing staff off for five days (out of 30) per month, can work demands be met. To provide housing for every staff member and his family would make prohibitive demands on financial resources and import large communities into the nature reserve, and only 'graded staff' are accommodated in this way. 'Ungraded' staff are provided with single-person accommodation in a compound complex. The

family at home is thus without either a father or a mother for a week or even a month at a time, and then either the mother, the grandparents or an aunt or uncle fulfils both parental roles in these cases, and they are not able to offer normal parental input (Pillay, 1998: 24). This state of affairs, though not desirable and not enjoyed by the majority of employees, is nevertheless an evil necessity due to the respective locations of the employee's workplace and his family home.

(c) Relationship with teachers

There are two main aspects that need to be borne in mind here, regarding the relevance of the relationship between teachers and NCS employees, *viz*:

- All NCS employees were at one time or another faced with the choice as to whether or not they would attend local schools and be educated - this decision (whether made by the individual himself or his/her parent(s)) resulted in illiteracy, semi-literacy or literacy, depending on his exposure or otherwise to the prevailing education system; and
- as adults, quite a number are being exposed to and are partaking in the adult literacy classes run either at the NCS Training Centre or at a more localised venue; adults attending local schools after hours, are subject to the same advantages/disadvantages and their spin-offs, as are the children who attend those same schools during normal school hours, either as the parents of pupils, or as 'pupils' themselves (*cf.* 3.2.3(3)(c)(i)a) and b).

(i) Forums, overcrowded classrooms and too few teachers

Msimang (1998:4) quotes Education MP, Blade Nzimande, as saying that the formation of education forums would help improve relations between parents, pupils, teachers and department officials - this implies a breakdown in relations between the parties mentioned, and the one that gets the shortest end of the stick is normally the pupil/child. KZN Premier, Ben Ngubane, announced that the contracts of more than 5000 teachers would not be renewed at the end of March 1998 (Msimang, 1998:4). The implication here is that already overcrowded classes serviced by too few teachers, would, from 1 April 1998 (in KwaZulu-Natal) be even

more overcrowded with even fewer teachers, resulting in less attention being given the pupil with a resultant lowering of educational standards and a higher failure rate (Pillay, 1998:18).

a) As parents

Because a large proportion of the black rural NCS employees are either illiterate or semi-literate, their contribution to education forums is rather limited and their sense of inadequacy is proportionately increased. This impacts on their general state of mind and has an outworking in the home and also in the work situation.

b) As pupils

The fact of being illiterate/semi-literate plus the humiliation of having to attend school in the same way that children do, are already major psychological hurdles for the black NCS employee to leap (Ndlela *et al.*, 1996); added to this the fact of having to be transported for long distances after a full day's work (mainly physical) and being taught by a teacher who himself may have had a trying day, plus the instances of lack of employer support, then the difficulty of progressing in literacy/education can be understood more easily.

(ii) Teachers' responsibilities

Pillay (1998:16) in commenting on the role of teachers (and principals) in schools in relation to their responsibility towards their pupils (in this study only the after-hours illiterate adult NCS employee has relevance), has noted some of the following areas of responsibility:

- very few occupations have such a lasting effect on the lives of others;
- teachers and principals need to ask themselves whether they are going about their teaching in the best and most effective way;
- the school has a special role to play in addressing the imbalances of the past and the empowerment of the people through education; and

- the (ABET) classrooms are often overcrowded, and often more than one ABET level is catered for in one classroom due to the lack of space; this places an onerous burden on the teacher, making it a major task to: check homework, motivate individual pupils with learning difficulties, and to help individual pupils with their homework (researcher's own observation).

(iii) Application to the black NCS employee

Again, all of the above life-world problems relate in one way or another to the background of the 'ungraded' black NCS employee, or to those of his children in the modern schooling system.

Especially applicable to the 'ungraded' black NCS employee, however, as reported by the teachers, are the following:

- they are not able to get involved in the encouragement or homework assistance tasks, being only semi-literate or illiterate themselves (Ndlela *et al.*, 1996:33-34).
- they desire education, but are not fully afforded the opportunity to participate in ABET programmes due to a variety of problems (Mahlangu, 1995:1-2):
 - demotivation - due to long distances travelled, tiredness and attending of classes after a full day's work;
 - other 'priority' activities by OiCs, (*cf.* p.xvi) e.g., the biennial inter-nature reserve competitions cause closure of classes in order for learners to concentrate on the competition activities and demands;
 - closure of classes in peak holiday periods, e.g. July and December has the effect that management request learners not to attend classes during those periods, leading to later absenteeism when classes resume;
 - transfers to other areas of work, result in no class attendance where the new workplace does not have ABET classes;

- off-days, according to facilitators, result in learners forgetting work already learned by them (i.e. breakdown in continuity).
- lack of moral and other support by employers; and
- lack of knowledge of the existence of an Adult Literacy Policy (*cf.* Appendix I).

(d) Relationship with peers/colleagues

(i) Identification and understanding

Biehler and Snowman (1991:67-68), Nel (1974:238-139) and Vrey (1986:63) all support the fact that a child's relationship with his peers is based on identification and understanding, a desire to share the joy and sorrows of life and to elicit 'support' in his insecurity and semi-independence.

Madela (1998:51) states that as the child grows older (and by implication, becomes aware of himself as a person in his own right, i.e. the discovery of the inner self), relations with peers (playmates, friends, children of roughly the same age) become more and more important.

(ii) Acceptance

The child gradually becomes more and more independent of family ties and develops his own opinion - it becomes important to him to receive acceptance amongst those with whom he associates.

(iii) Communicating of inner feelings

Mhlambo (1993:115), in reflecting on the out-of-school-youth (the unemployed youth) states that the youth's loneliness constitutes a heavy weight to carry and in the event of not establishing true friendships, he is deprived of the opportunity to communicate his inner view of, to him, important things in his life, such as parents, teachers, discipline, personal problems, relationships with opposite sex, etc. This would normally constitute a release or relieving of the person's inner

feelings, in relation to his own life-world as the child passes through adolescence towards adulthood and maturity.

(iv) The impeded child

Vrey (1986:57) notes that "the impeded child may remain sceptical, untrusting and introverted" ... and due to the impact of his experiences ..., he may ... "forego these multifaceted relations with his peers that are vital to self-actualization". He may also join in activities not normally acceptable to society, just to gain acceptance and identity in his gender (sex) group.

Gouws and Kruger (1994:126) maintain the importance of this identity with members of own sex as an avenue towards normal heterosexual relationships and eventually marriage.

(v) Relevance to the black NCS employees

The black NCS employee, as with any other child, youth or adult, has a need to identify with his peers and neighbours in the community and with his colleagues at work. The personal appraisal system (meriting of personal work performance) which is applied annually throughout the NCS at all levels, and which tests the individual, amongst other things, on his interpersonal relations and leadership abilities, compels an awareness of his standing amongst his peers and colleagues and where applicable, his subordinates'. Important matters such as acceptability, tact, adaptability and dealing with conflict, are monitored under the heading 'interpersonal relations', and matters such as self-confidence, communication skills, disciplining ability, approach to development, and exercise of control, are monitored under the heading 'leadership abilities'. Specific details which seek to identify and quantify the extent of the interrelationship with his peers/colleagues by the NCS can be gauged from the following points of appraisal tested (Sykes & Melrose, 1997:24-25):

a) Interpersonal relations

The factors which are considered under this heading, include the following:

- **Acceptability:** The extent to which he or she, as a result of his or her general conduct and the self-confidence he or she displays, is accepted by others (juniors/peers/seniors/public).
- **Tact:** The extent to which he or she conducts him - or herself, tactfully and with discretion, towards others.
- **Adaptability:** The extent to which he or she is able to adapt to others and to circumstances.
- **Dealing with conflict:** The way in which he or she successfully deals with difficult situations between him or herself, and his/her seniors/juniors/peers and the public.

b) Leadership ability

Abilities which are measured under this heading and which identify the necessary leadership qualities, are as follows:

- **Self-confidence:** The proven ability to lead with self-confidence when the situation arises.
- **Communication:** The ability to impart and to defend or maintain a point of view in a controlled and convincing manner and also to listen and show understanding for other points of view.
- **Disciplining:** The ability on the part of an employee to detect unacceptable take corrective steps and to deal with personnel under his control authoritatively.
- **Approach to development:** The extent to which he or she identifies his or her own (and his/her subordinate's) training and development needs and takes the necessary steps in order to correct a situation by way of training.

- Exercise of control: The extent to which the activities and conduct of personnel are continuously directed and checked for correctness.

c) Comment

It is obvious that the leadership, peer, and subordinate relationships of the black NCS employee (and all other employees) are thoroughly tested and this has become a major factor in their everyday work-life, and especially so because the majority of duties are normally carried out as members of a team.

(e) Relationship with community

This relationship includes those with neighbours, with social workers, with *izinyanga* (traditional doctors), *izangoma* (spiritual leaders/divines), the SAPS, local welfare workers, and employers.

(i) Neighbours (*amakhelwane*)

- Neighbours (*umuze*) include other families (*umuze* - kraals) that are situated nearby, working outwards from those in close proximity to those situated further away. Historically, the African people live in family groups or clans, and so an area would be referred to as that occupied by the Mncwabes, or the Zondis, the Zikhalis or the Zondos (Zulu surnames); for example, a large part of the Mbazwane area (name of a town) near Pongola, is known as Zikhali territory, as this is the dominant clan, although other lesser clans coexist (e.g. Mdletshe) and obviously intermarry. The same is true of the Zondo clan in the Mlambonja and the Mhlwazini areas near Cathedral Peak (a Drakensberg-situated nature reserve, north of Winterton, KwaZulu-Natal). Most areas are named after the major river, valley or mountain in the area; so, the dwelling place of the Mazibuko family within the Zondo clan area, may be Kalangenyoka (snake peak) in the Mhlwazini (river) valley. Davies and Ntshangase (1996:12) have sketched the *umuzi* (family kraal) and the positioning of the *isibaya* (main central hut), encircled by a grass or pole fence, the *izindlu* (minor huts)

which are built forming a circle around the *isibaya*. Each *umuzi* forms a family unit headed up by the head of the home, or the *umnumzane*, and the community consists of numerous such kraals (*cf.* Appendix J for examples from Davies and Ntshangase (1996:12)).

- Communication between kraals can take place by way of visits by one family group to another, which would be formal or informal, and which follows certain established ethical rituals of greeting and seating places, or they may be casual, as at waterholes, at shopping places (*ezitolo*), wood-gathering places, the local *inyanga* (traditional doctor) or *sangoma* (spiritual leader/diviner), or at parties (*emisindweni*).
- Greetings follow strict rules, being initiated not by the subordinate person (as is customary in Western culture), but by the most senior person of the two, or of the group; in a greeting. The normal pattern followed would be *sawubona* (addressed to an individual), or *sanibona* (addressed to a group of two or more); after the response, the individual (or group) is asked how his family is (*ninjani*) (an enquiry which includes the addressee's family); the reply would be *siyaphila* (we are well), or *sikhona* (we are here).
- Courting (*ukushela*) and marriage amongst the rural Zulu, as it is in all black African societies, is governed by strict procedures and protocol, but some aspects are unique to the Zulu, e.g. girls may dress up in men's clothes and act out a part in a ceremony in which girls dress in their brother's regalia and set out to woo a chosen girl on his behalf (Elliott, 1986:9).

According to Davies and Ntshangase (1996:1), the approach is normally fairly direct and initiated by the youth/man; he merely inquires who she is and informs her who he is. That is the commencement of the 'affair', which is acknowledged by a party (ceremony) called an *ukulanda impahla* (to fetch equipment/things), or *ukuvuma* (to agree), but is not yet an acceptance of the man as a potential husband. It takes place in an open field at a little distance from the girl's *umuzi* (family home). An *ukuqoma*

(acceptance of the man's proposal) party is held at the home of the young man, and only now do the parents acknowledge the 'affair' (courtship).

- *Ukulobola* ('purchase' price) is a handing over of goods/money to the father/guardian of the 'bride', and is an indication of the wealth of the prospective bridegroom's family. It is a fairly lengthy process and entails the setting up of good relations between the two family groups.
- *Isifo* (death), when it occurs in a family, causes all of the family members to cease their normal duties and to return to the family home; even those far away are expected to return home. Vigil is kept in a special room, by the mother (if deceased was unmarried), the widow (if married); if the deceased was a married woman, then the wife of the first brother keeps vigil - the men never do this; on the night before the funeral, a night vigil is kept by the whole family (Davies & Ntshangase, 1996:3).
- *Umngcwabo* (funeral), involves the whole community and is very expensive, as it involves feeding all the guests from the time of death up to the time of the funeral. At the funeral, it is customary to invite guests to talk about the deceased (from one's own perspective), saying only good things; all guests bring money (a donation - *isosos*) for the deceased's family. After the funeral, family members attach a piece of black cloth (*inzilo*) to the left arm sleeve for a month. After this period, a ceremony (*umsebenzi wokugezizandla* - washing of the hands) is held and the *inzilo* is removed; the mother or widow wears black for a further eleven months, after which the *ibuyisa* (bringing back) ceremony is held (cf. 3.2.3(5)).

(ii) Social workers

According to Ndaba (1997:3), referred to in Madela (1998:53), the out-of-school-youth's relationship with welfare workers is not always seen as desirable by him, but as an intervening in his life, and as a first step to 'restoring' him to an unchanged and sterile home environment or school, from which he escaped in the first place. From this situation when compared to the traditional one described in

the previous section above, it is obvious that a great change has taken place in the modern rural socio-cultural-economic environment.

Feketa (1989:54), is of the opinion that in a desire 'to conceal the traumatic stigma of having dropped out of school, and currently being a misfit in society', some 'out-of-school' (unemployed) youths may exhibit undesirable characteristics, such as being emotional, hypersensitive, aggressive, withdrawn, over-assertive, or susceptible to crime, alcoholism and sexual immorality.

Social workers are guides and helpers in the community, and although they may be rejected by a rebellious segment of the community, they perform a labour of love with very little funding, assisting families in distress, and often being the catalyst in restoring 'prodigal' family members to their families, or in assisting the womenfolk in the utilizing of their skills of weaving and pot-making in order to manufacture and sell these items to create an income for the family by way of selling these items to tourists/members of the holidaying/travelling public.

(iii) *Izinyanga* (traditional doctors), *izangoma* (diviners) and *abathakathi* (sorcerers)

- The *izinyanga* (*isinyanga* - singular) are traditional doctors who are the accepted experts on herbs and animal parts which they use for healing diseases and maladies. The *inyanga* can protect one against witchcraft and against diseases. To be an *inyanga*, the person merely chooses this as a vocation and is then trained by a qualified *inyanga*, or be the child of an *inyanga* and be trained for the vocation. Different *izinyanga* (plural form) may specialise in different illnesses, so that one may have to go to a specialist *inyanga* for a specific problem.

Although both rural and urban Africans have taken to going to medical doctors, especially for major sicknesses (syphilis, physical injury from fighting or vehicle accidents), the *izinyanga* still play a major role in black society (Davies & Ntshangase, 1996:5-6).

- The *izangoma* are diviners who reveal secrets and explain problems through the assistance of their *ithongo* (ancestral spirit) who 'speaks' to them. According to Davies and Ntshangase (1996:6), there are three types of *izangoma* in Zulu society: *isangoma sekhandu* - he/she who uses the brain when divining; *isangoma samathambo* - he/she who uses the bones for divination; and *isangoma sabalosi*, who interprets a whistle, heard by all, and which purports to come from the *ithongo* (ancestral spirit). This tradition is still very much followed, especially by the rural society.
- The *abathakathi* are recognized as evil people who work against the forces of good. He/she is perceived to be possessed by an evil spirit and who may have been trained from his childhood/youth to practice evil through sorcery or witchcraft; the *abathakathi* bewitch an individual or a family, either for their own or someone else's purposes/ they are secretive and nobody knows who they are; they perform their 'duties' mostly at night.

(f) Relationship with the South African Police Service

(i) The breakdown of family and community structures

This phenomenon is due to the rapid and enforced social changes, has had an outworking on society, and this is especially evident among the youth of today. Poverty, due to increased pressure on the socio-economic front, population increases, lack of employment and school dropouts, have all contributed to the increase in crime (Van Zyl Slabbert, 1994:72). This is nowhere more evident than amongst the youth, and according to Challenor (1997:1) 87% of juvenile arrests during 1997 consisted of boys.

(ii) Care of youth

Sosibo (1994:61) notes that the SAPS only get involved where actual criminal acts are reported, and these tend to be concentrated in urban areas and cities. Care of youth and tracing of parents is not a task which is performed by the SAPS, who render a supporting role only, and detain youth in cells following on crimes

committed, and youth below 17 years of age are detained separately from adults in prisons (Bhengu, 1997:2).

(iii) The city police

The city police (as opposed to the SAPS) and the Department of Welfare, are two bodies that are more directly related to the lifestyle of criminals and the socio-economic factors that lead to crime, and especially within the city precincts. Squatter camps, unemployed youth and the problem of street children are all part of the milieu within which these two organisations operate. The Durban City Police (and undoubtedly other city police in South Africa), have set up a special unit to attend to these problems (Van Rensburg, 1994:156).

(iv) The Department of Welfare

The Department of Welfare, Durban City, maintain ongoing records of crimes committed in the city and show that during a three-month period, no less than 3350 child crimes were committed, of which 15,7% were committed by unemployed youth - these included murders, rape, drug-dealing, housebreaking, vehicle theft, shoplifting, possession of firearms, possession of drugs, assault, bag snatching, amongst others, and many more unreported by the public (details from figures released by the Department of Welfare, Durban, and recorded by Challenor (1997:1).

(v) Relevance to the black NCS employee

The majority of the employees reside in the rural areas, and their relationship to welfare workers is greater than that of the SAPS, the latter of whom they come into contact with during police patrols or when local family, friends or neighbours are involved in some way, either through crime follow-up or in questioning in respect of crimes which have been committed in the community. The City Police are obviously not a factor in the rural areas. In the Hlabisa area (jurisdictions of Hlulhuwe and Umfolozi), the internal stability and reaction unit is an ever-present reality with '*buffels*', '*ratels*' and other military transport vehicles (lorries with

seating facilities for 20-30 armed reaction units); their area of activity is restricted mainly to political violence, however. The presence of the SAPS and the military have become a part of the life-world of the black NCS employee in the rural areas. In the urban areas, black NCS employees are aware of the activities of the City Police, the Department of Welfare and the SAPS, due to rising crime rates, unemployment-motivated thefts/burglaries, and sometimes minor and major taxi operator disagreements/warfare. These elements tend to destabilise and they do affect the mind-set of the black NCS employee, who is not always sure of what he may come home to on any particular day; the employee who has to remain at work for a month at a time before taking his 96 hours (four days) off to visit his home, has to rely on fellow-workers or friends and neighbours to keep him informed on any untoward happenings/events which may be affecting his family in the community at home, as a result of political instability, violence and crime - a situation which often is compounded by their lack of trust in the local SAPS.

(g) Relationship with tourists

(i) The organisation's 'life-line'

This is something which can be referred to as the bread-and-butter function of all employees in the hotel, safari camp, nature and game reserves, and other related 'hospitality' industries. In all training which is directed to employees involved in serving holiday makers or tourists, a very strong emphasis is placed upon such elements as customer service, telephone technique, understanding the expectations of tourists and meeting them. Such slogans as 'the customer is always right' are emphasized, and the handling of complaints. Employees of these types of organisations are continually made aware of the fact that the holiday makers and tourists bring in the money in exchange for services and are therefore the organization's life-line for the future and the assurance to the employee of continued employment. This fact is fully understood and appreciated by all employees who depend on tourists to bring in the necessary funding to the organisation that employs them.

(ii) Relevance to the black NCS employee

The black NCS employee may make contact with the tourist in a number of fronts, viz. in the curio shops, at the visitor's booking counter, at the entrance gate to the nature reserve, game reserve, or park, guiding of trails, law enforcement, cleaning of chalets, rest-huts and other accommodation, road repairs, repairing of accommodation units, bar services, catering and meal services, etc. (cf. 2.4.2 for fuller details of areas of contact between NCS employees and tourists).

It was pointed out in 2.4.2 how important the tourist trade is to the survival of the NCS, as a major source of income. It is therefore self-evident that the NCS employee should be able to provide the services that are expected by tourists in exchange for fees charged. There are two ways in which the NCS employee is enabled to meet his everyday challenges, viz. by assisting him in his education, and by specific functional/skills training.

a) Education

As the subject of this research is the black NCS employee, discussion will be confined to this particular member of staff. Education may be divided into three phases from the NCS's point of view: literacy, secondary school education, and tertiary education. This subject is discussed more fully under 4.4.7.

b) Training

This subject is also discussed more fully in 4.4.7. Briefly, in order to bring largely uneducated and unskilled workers up to a level where they can perform tasks which are acceptable to tourists and to NCS management, on-the-job training is carried out in every sphere of the NCS's activities.

(h) Relationship with employer

(i) The under-educated

Rip (Feketa, 1989:54) has listed a number of characteristics of under-educated employees in the open market; these have been adapted and compared to the black NCS employee (mostly rural) for points of similarity (Khoza: 1994):

Table 7: Comparison between Rip's listing and the black NCS employee

Characteristics	Rip	NCS	
• function below potential due to deficiency in education	✓	✓	
• have a low self-esteem and underestimate their ability	✓	✓	
• have difficulty in getting along with workers and employers	✓	✓	x *
• punctuality questionable	✓	✓	
• transfer negative value-orientation to work situation	✓	✓	x *
• work-shy due to long unemployment	✓	x	*

A look at the results reflected in the above table (particularly those marked with an asterisk *) reveals the following:

- Under-educated employees and NCS employees are alike in every point except that NCS employees are not work shy (*cf.* last characteristic in Table 7 - marked with 'x'); work is very difficult to come by especially in the rural areas, and once obtained, is coveted and every effort is made by the worker to prove his usefulness, in the hopes of future re-employment (temporary/relief workers).
- The NCS employee does not generally have difficulty in getting along with fellow workers and his employer (*cf.* third characteristic in Table 7 marked with '✓' and 'x'); where this does occur, the worker has normally originated

from another area, is not from the local community, and may have brought along an attitude that is foreign to the locals.

- The NCS employee is normally a contented worker; again, elements from outside the community may be imported by, particularly, previously out-of-work or previously city-orientated workers. (*cf.* fifth characteristic in Table 7 - marked with '✓' and 'x').

(ii) Liaison committees

Every game reserve, nature reserve and park in the NCS has a local liaison committee, where staff representatives meet with local management, to make representations, and to be updated on developments within the NCS. Minutes are taken, and matters raised are followed through to as high a management level as may be required. Once a year, the Chief Executive Officer of the NCS meets with all liaison committee staff representatives to hear and to discuss and inform on matters relevant to 'graded' staff. This vehicle provides the NCS employee with an avenue of request or grievance right up to top management (Jennings: 1997).

(iii) Unions

Although staff may belong to any union they wish, the one which has been formally recognized by the Board is NEHAWU (*cf.* list of abbreviations on p.xiv), and a formal legal agreement has been drawn up and signed by both parties. This vehicle ensures that the rights of the employee are safeguarded, and any unfair labour practices would be addressed immediately (AGREEMENT BETWEEN NCS AND NEHAWU, 1998).

(iv) Good working relations

Due to the good working relations experienced between the NCS employee and management, problem areas are identified early and addressed timeously, resulting in happy working conditions. Permanent workers are appointed under standard working conditions, and a copy of these working conditions is given to each employee in writing (Jennings, 1997:8).

(4) Relationship of the black NCS employee with things

In this sub-section, we shall be discussing such topics as environment, traditions, culture, working conditions, health care, violence, AIDS, education.

(a) Environment

(i) The condition and influence under which one lives

Van den Aardweg and Van den Aardweg (1988:85) speak of the environment in terms of "the condition and influence under which one lives". They state that the environment does not affect each individual in the same way, and that education seeks to provide an optimum environment for the child growing through adolescence to adulthood. Van Den Aardweg and Van den Aardweg (1988:85) go on to point out that, although the genetic make-up of an individual cannot be altered, yet the environment is able to be altered to a degree. A synonym used by Van den Aardweg and Van den Aardweg (1988:85) for 'environment' is 'milieu', and this can be used to describe, for example, the school milieu, the home milieu, the peer group milieu, etc., all of which make up the life-world of the individual.

In bringing the life-world to cognisance, the child relates things and ideas to himself and his experience of and interaction with them (Van Rensburg, 1994:159) - so, he learns that a cat scratches, his mother loves him, fire burns, etc.; in this way he becomes aware of ideas and objects in relation to his own identity. This takes place through the five senses, and also through means of language. "Language is the medium with which the child is guided to adulthood" (Chetty, 1997:80).

A child that is not made aware of the dangers of certain environments can be exposed to serious hazards, such as smoking, drinking, and the wrong use of sex; the saddest part of the life of a child prostitute is that they eventually accept as normal, the abnormal exploitative situation in which they find themselves (Nagoor & Meintjies, 1996:17).

(ii) The black NCS employee

The environments of the NCS employee that have the most influence on him are those of his home, and his work place. It is impossible for the worker to leave his home problems and experiences at home when he goes to work, and equally, to leave his work problems and experiences at work when he goes home - the two environments affect each other, through the medium of the worker himself. A further environment is that of a town or city to which the worker may have to travel at some stage; for example, for purposes of visiting a far-away hospital, for purposes of attending a funeral, or visiting a distant relative in an emergency. The 'milieu' to which the individual is accustomed, will travel with him, and his experiences in the distant 'milieu' will travel back with him.

Mazibuko (1994) tells of his fears and trepidation when travelling from his rural home in the Natal Drakensberg area of Cathedral Peak, Winterton (an Inkatha Freedom Party (IFP) stronghold), by means of a series of taxis, into an ANC dominated area in Umlazi, Durban, and back again, in order to fetch his long-lost daughter who had been kidnapped and found again; a large part of the trip for him was a journey into the unknown world of violence and sudden death, and possible detection as an intruder (spy) at every turn. His experiences up to that time, in his own environment, had not fully prepared him for the hazards and heartache which he experienced as a result of having to undertake the journey; his employers and colleagues commiserated with him at his enforced and sudden absence, and he returned a much wiser and more experienced man, able to share his experiences with his workmates, and so enrich their experiences by what they heard.

(b) Traditions and culture(i) Definitions

Van Den Aardweg and Van den Aardweg (1988:234) see 'tradition' as a collection of beliefs, rules, customs and conventions handed down from one generation to another, by word of mouth and by observance of the practice in one's society. 'Culture', on the other hand, is viewed as an umbrella concept, embracing all the

accepted traditional customs, moral attributes and behaviours practised by a particular cultural group (Van den Aardweg & Van den Aardweg, 1988: 56), e.g. Zulu culture, Hindu culture, Afrikaner culture, etc. This could be depicted as follows in respect of the Zulu culture and traditions:

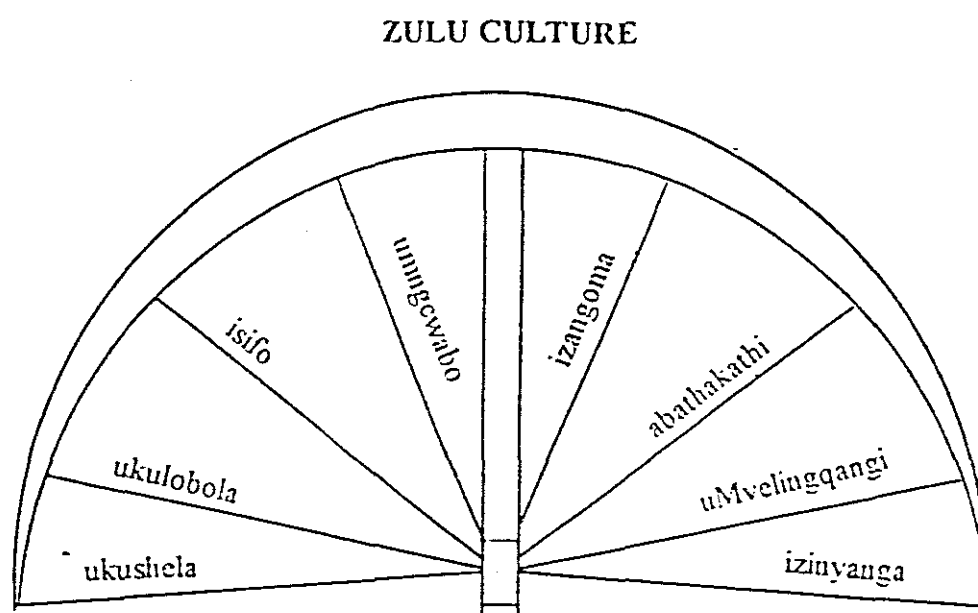


Figure 6: Umbrella diagram to illustrate the relationship between 'culture' and 'traditions' (Van den Aardweg and Van den Aardweg (1988:56, 234).

(ii) Culture

"Culture", say Van den Aardweg and Van den Aardweg (1988:56), "arises out of the need for people to communicate the meaning of things and to regulate social life. Culture is a system of symbols which are transmitted, that is ... passed on from one generation to another, which are learned ... they are acquired and participated in by persons in association with others ... there is a fair degree of consensus concerning what is proper and improper behaviour, what meanings are attached to objects, situations or events".

This includes material artefacts such as buildings, transport, values, flags, etc. Language, dancing, art and music communicate the hopes, fears and ideas of the particular culture. Education, religion and the family are the most important vehicles of cultural tradition and development (Van den Aardweg & Van den Aardweg, 1988:56).

(iii) Traditions

Much of what has been covered under 'relationship with others' could be termed 'traditions' and could equally be discussed under this heading, i.e. courting (*ukushela*), payment of a price for the bride to the father of a bride (*ukulobola*), death (*isifo*), funeral (*umngcwabo*), traditional doctors (*izinyanga*, *izangoma* and *abathakathi*) (Davies & Ntshangase, 1996: 1-6).

There are traditions which cover every phase of Zulu society and communication between people, e.g. in addition to the above, the following may be mentioned:

a) Forms of address in Zulu society

These differ according to context, and the age and status of the person being addressed is very important e.g. young people are normally addressed by their first names in Zulu society, adults by their surnames or by their clan names (*isithakezelo*) which is construed as a compliment; older people are always addressed by their juniors by their surnames, preceded by the term of respect *Baba* (father, in the case of men) and *Mama* (mother, in the case of women), e.g. "sawubona Bab'mKhize" or "Sawubona Baba". The chief (*inkosi*) is always addressed as *Ndabezitha* (Davies & Ntshangase, 1996:8).

For the black NCS employee, confusion may be the order of the day where a younger man is actually senior in rank (e.g. a sergeant field ranger) to an older man (field ranger); in this case the younger man must find a way of addressing and instructing the older without causing offence (Jennings: 1997).

b) Visiting a home

The visitor knocks, enters once told to do so, stooping slightly, men move to the right side and women to the left, and sit down immediately. Heads must be kept lower than that of the head of the household (*umnumzane*), who will always greet first, and who will only shake hands if he knows the visitor personally or by reputation. A mutual greeting is followed by an enquiry after health. Food and drinks are automatically served without enquiry and the visitor is expected to eat and drink at least something. Eye contact is never made by a junior with his seniors as this is a sign of disrespect (Davies & Ntshangase, 1996:9).

For the black NCS employee, fitting into a western-type cultural setting, where the senior sits and the junior stands, where the senior expects to be greeted first as a common courtesy, where eye contact is expected, and seen as a sign of suspicious intentions/character in a junior who does not do so, it is understandable that confusion at a topsy-turvy society will take a while to be dispelled by observing and learning this new strange culture (Jennings: 1997). For the black NCS employee, the misunderstanding of his intentions/ways of expressing himself, by his seniors who are perhaps not of his culture, could count against him unless he learns to adapt quite quickly in his work environment; when he visits his home and community, however, he would revert back to his own culture and traditional way of life.

(c) Nature

(i) Utilizing the resources

"The Zulu people love nature and do not wish to see it destroyed" (Davies & Ntshangase, 1996:10). Although many hunt antelope or remove bark from a tree, this will only be done for food and for medicine (*muthi*) respectively; the antelope meat and body parts (e.g. skin) will be shared by family and neighbours, and the tree will only have bark removed on one side, i.e. the east, so that it may recover more easily.

Naturally, reserve or park management would not approve of hunting or uncontrolled removal of bark or other products from the reserve/park. The Zulu people see the animals and plant life as belonging to everyone, and to be restricted by fences and to be charged at the local SAPS station for partaking in what belongs to all, does not auger well for good neighbour relations (Jennings: 1997). However, "... the NPB's⁷ community conservation programme reflects how the Board has responded to environmental issues and cooperative interactions with people (neighbours) over the past 50 years. Early interactions with communities adjacent to protected areas were dominated by law enforcement and the need to secure boundaries; they also included educational visits to wilderness areas as early as 1957, and the sale of meat and natural resource harvesting which began in the mid 1960s" (Morrison, 1997:8).

(ii) The management point of view

From a management point of view, the Zulu employee, because of his natural love and his consequent knowledge of and care for nature, makes a very good employee, particularly in the fields of ranging, trail guiding, community and conservation (extension/advisory) work on behalf of the NCS. In this respect, his natural and acquired endowments, therefore, fit him well for his conservation and community-related tasks as an employee of the NCS.

(d) Health care

(i) Health hazards

One of the health hazards most feared by black NCS employees is that feared by society at large, namely AIDS. Everatt (1994:9) has noted that young women will soon account for 81% of AIDS infections among women, and 62% will be accounted for, by young men. He further states that those that are the main sufferers of the AIDS virus are between 20 and 49 years of age. Where ignorance

7. It will be remembered - cf. 2.2.6 - that the 'NPB' is the older and major partner of the new 'NCS', and that the NCS was formed by the merger between the NPB and KDNC. All quotations which include the wording 'NPB' or 'the Board' are therefore equally applicable to the NCS as from 1 April 1998.

of the causes and effects of the disease is rife, especially in rural areas, the spread of the disease is often rampant in a socio-economic climate where unemployment, lack of education and poverty are common.

(ii) The black NCS employee

The NCS employee has a number of health-promoting options open to him in his rural or urban environment. The *izinyanga* (traditional healers) have been referred to under 3.2.3.(5) (Davies & Ntshangase, 1996:5-6); in addition, he/she has the option of visiting the nearest health clinic which is normally a satellite of the local or regional hospital and is normally run by nursing sisters on a specified day/s of the week on a regular basis. For serious cases, in many areas, ambulances may respond to distress calls and transport serious cases to the regional hospital (e.g. Emmaus Mission Hospital, near Winterton), who could transfer a critical patient who may not be able to be assisted there, to a city or a provincial hospital (e.g. King Edward VIII Hospital, Durban). These facilities function with State support and a minimal/nominal fee is levied, based on the individual's income (if any) (Ndlela *et al.*, 1996).

The black 'ungraded' NCS employee normally continues his and his family's medical care in this matter, but should he become injured or ill whilst at work, then a Board vehicle is made available to transport him to the nearest doctor or hospital, and his progress is monitored, until he has been treated and is well enough to return home or to work (Ndlela *et al.*, 1996).

(e) Work conditions

(i) Set working conditions

Every NCS employee is appointed under set working conditions. These may vary slightly according to the particular post and responsibilities of the individual, but will normally include provision for the following: salary notch and scale according to one of the 16 levels (Sykes & Melrose, 1997:17; Sykes, 1998, and Appendix K), uniform issue, housing, pension scheme, vacation leave, sick leave, study leave, free bed nights, a mini-loan scheme, grievance and disciplinary procedure guidance

and facility, opportunity for promotion, transfer, study bursary, NCS library membership, transport when on official duty, free entry to game reserves and parks, participation in management decisions at his level (e.g. liaison forums, local management meetings), participation in medical aid scheme, training on an ongoing basis in duties and related tasks.

The working conditions of the NCS employee are based on conditions pertaining to South African conditions of service, i.e. Labour Relations Act, the Conditions of Service Act, and the Manpower Act, (to be replaced by the soon to be enacted Skills Development Act, etc. (Melrose, 1997).

(ii) Altering of work conditions

When conditions of service need to be altered for the benefit of the employee or the NCS, these are negotiated between employer and employee.

(f) Qualifications

(i) Differentiation between the 'graded' and 'ungraded' employee

Under 2.6, the various categories of employees were noted, and a differentiation was made between the 'graded' and the 'ungraded' employee, viz.: "... 'graded' staff members constitute those who have been appointed to their positions by virtue of their educational qualifications; 'ungraded' staff members constitute those who have been appointed to their positions without regard to any qualifications they may or may not have obtained" (Sykes, 1998).

(ii) The ungraded employee

The 'ungraded' employee is found to fill the lower salary ranks of the NCS, because no educational qualification is required of him, and the tasks performed by him are menial, requiring physical work rather than mental or educational ability; the terms 'general labourer', 'general assistant', and 'domestic', etc. are descriptive of the tasks performed by these employees. They are employed mainly in the rural district where most of the nature reserves are situated.

(iii) Fragmented educational efforts

Krige and Scott (1995:vii) note that the highest levels of adult literacy are found in the metropolitan areas (Durban - 84%; Pietermaritzburg - 75%), "with the problem of illiteracy concentrated in the rural districts (Ingwavuma - 81%; Msinga - 79%) ... even in some urban and metropolitan areas illiteracy among young people is high (Umlazi - 24%). They also point out that KwaZulu-Natal is faced with the task of restructuring and rationalising five former education departments into one education ministry, and that this in itself represents a formidable task (Krige & Scott, 1995:2). Whilst the State's energies and funds were being fragmented into separate uncoordinated directions, two of these education departments attempted to get to grips with the education of black people in the province, namely the former KwaZulu Department of Education and Culture (KZ DEC), and the former Department of Education and Training (DET) whose responsibility it was to administer the education of Africans residing in former 'white' South Africa. Krige & Scott (1995:57) note that of the 37 454 African teachers in service in KwaZulu-Natal in 1991, only 6,5% were qualified, while 19,2% were unqualified and 74,3% were under-qualified.

(g) The black NCS employee and education(i) Adult intervention

According to Van Den Aardweg and Van Den Aardweg (1988:71), "education is a purposeful, conscious intervention by an adult in the life of a non-adult with the specific purpose of bringing the non-adult successfully to adulthood." He further states that education only exists where there is a meaningful association between the educator and the educand. Mathiane (1993:10) has observed that in most of the South African black townships, there are young people who are not attending school, but who spend their time "roaming the streets and drifting along from day to day."

In the light of all that has been said in 3.2.2(4)(f)iii) and (g)(i), the unstable socio-economic situation which prevails in the townships, and the numbers of pupils in

a class (up to 58 in many cases, under the control of one teacher, where a ratio of 37:1 is accepted as a national pupil:teacher norm), then it is easy to understand how the breakdown in education has occurred (Krige & Scott, 1995:37).

The employees who fill the level 1 and level 2 posts (*cf.* Appendix K) are mostly very happy to be employed, in a modern climate where unemployment figures are rising all the time, and poverty waits around the corner for most rural dwellers. Certainly, there are many tasks and duties that need to be performed by people who trade labour for wages, but it is due to past government education policies that the inconsistencies of large proportions of the population being found to be uneducated or under-educated are seen to be prevalent (Krige & Scott, 1995:2).

(ii) Illiteracy in the KwaZulu-Natal Nature Conservation Service

a) Distribution of 1994 staff questionnaire in the erstwhile NPB

During 1994 a staff questionnaire was distributed to all nature reserves and head office sections for completion. The object of the exercise was to establish the educational levels of staff (*cf.* Table 8), with a view to investigating their upliftment where possible, and although it was not expressly stated, this referred especially to the levels of the lower ranks⁸ who were the more disadvantaged and those who live mainly in the rural areas of KwaZulu-Natal (Ndlela *et al.*, 1996:31) (*cf.* Tables 8 and 9). All questionnaires were followed up by personal visits during the whole of 1995 and early 1996, to each station. Despite these efforts, some 379 still escaped the census, due to leave, off-time, unavailability (e.g. anti-poaching teams), etc. (*cf.* Table 9).

b) Subsequent assessments

These 379 constituted some 15% of the total of the then Natal Parks Board's staff employed in the lower rank structures. The majority of these

8 Lower ranks: Posts which are filled without any limitations being set by way of educational qualifications.

379 staff members were represented during the subsequent literacy assessments, which were carried out in respect of 714 of the Board's staff members (*cf.* Table 10). The results of the assessments are reflected in Tables 8 and 9, and it is obvious that the results do not differ markedly from the census results which are reflected in Tables 8 and 9 and which reflect 2021 of the employees (85%). The conclusion which may be reached from both sources, is that the figures based upon Table 8, and which reflect 2021 (85%) of the 2400 (100%) lower rank staff members are reliable and truly representative of all the staff considered. In other words, whether the calculations and conclusions are based on either 2021 or 2400, the final outcome will not be significant enough to demand a 100% census result.⁹

Table 8: Analysis of educational qualifications of erstwhile NPB staff members

1 Education levels	6 ABET equivalent	3 Number of staff	4 % of staff at each level	5 Cumulative totals	6 Percentage of total (%)
No education		518	25,63	518	26*
Class A (SSA)		12	0,59	530	26
Class B (SSB)		54	2,67	584	29
Std. 1	Level 1	143	7,08	727	36
Std. 2		190	9,40	917	45*
Std. 3	Level 2	172	8,51	1,089	54
Std. 4		197	9,75	1,286	64
Std. 5	Level 3	203	10,04	1,489	74
Std. 6		169	8,36	1,658	82
Std. 7	Level 4	118	5,84	1,776	88
Std. 8		139	6,88	1,915	95
Std. 9		59	2,92	1,974	98
Std. 10	Level 5	47	2,33	2,021	100.00
Totals		2,021	100,00	2,021	100%

Note: Column 6 above (percentage of cumulative total) may be used to state, for example: "45% of all lower rank staff have Std. 2 or less", and "26% of all lower rank staff have no education (schooling) at all" (see asterisks).

⁹ The erstwhile KDNC staff members although not included in these original assessments, do not differ in educational level, as their geographical areas intersperse those of the NPB, rather like a jigsaw puzzle.

c) Staff stability

Because the rural workers are mainly dependent on the KZN NCS and local farms or ranches for employment and for survival in the rural areas, staff stability is very high, particularly amongst the lower ranks, replacements normally only taking place as a result of death, retirement, boarding (ill-health) or discharge (disciplinary cases) (Ndlela *et al.*, 1996:32).

(iii) Statistics on illiteracy on the NCSa) Results of the 1994 staff questionnaire

The statistics calculated from the questionnaire and from subsequent follow-up visits, were as follows as at May 14, 1996: (Ndlela *et al.* 1996:32,33).

Number of officers employed by the Board	-	820
Number of lower ranks employed by the Board	-	2 400
Total number of staff employed by the Board	-	<u>3 220</u>
Number of questionnaires not returned by lower ranks	-	379
Number of questionnaires returned by lower ranks	-	2,021
% of lower rank actually represented by census	-	85%

What was very significant was the 'sameness' of the questionnaire results from throughout the NPB. As mentioned above, this phenomenon was further confirmed by later assessment visits to the various stations and including some 714 lower rank staff members; assessments were taken from as wide a spectrum as possible. The figures therefore, which have been calculated and based upon the actual questionnaires returned, can safely be used to extrapolate (project) total averages for the NPB and for the NCS. All percentages indicated at each level are calculated as a percentage of the whole, e.g.:

$$\text{Grade 1 (Class A; SSA)} \frac{12}{2021} \times 100 = 0,59\% \text{ (cf. Table 9)}$$

b) Educational levels of lower ranked staff

A comparison between the questionnaire statistics and the statistics gleaned during the assessment exercises is indicated in Table 10, showing the correlation between the results of the staff questionnaire and the subsequent assessments at station level.

Table 9: A comparison between the 'literacy' definitions of various scholars, and the NCS literacy levels

Scholar/ authority	Statement	Standard	ABET level	% of staff at each level	Cumulative % NPB illiterate
(i) Below the lowest standard quoted by a scholar/ authority	None Self-explanatory	No education	-	25,63	25,63%
		Class A	-	0,59	26,22%
		Class B	-	2,67	28,90%
		Std. 1	1	7,08	35,97%
(ii) Cristaudo (1994), referring to the DET (Act 90 of 1979)	"Black people ... made literate in their own language and the medium then changed to English after four years (i.e. after Std. 2)	Std. 2	-	9,40	45,37%
• NPB (1996) (researcher)	"Std. 2 or less"*	Std. 2	-	9,40	45,37 %
(iii) Pennington (1994)	"Std. 3 or less"	Std. 3	2	8,51	53,88%
(iv) Ampene (in Charters, 1981)	"After 3 to 6 years of schooling"	Std. 1-4	±3	-	63,53 %
(iv) SA Breweries (SPA, 1994)	"When he can operate at Std. 6 level"	Std. 6	-	8,36	82,03%
(vi) SPA Consultants (1994:15)	"Having no or inadequate schooling (i.e. below Std. 8)"	(Std. 7)	(4)	5,84	87,87%
		(Std. 8)		6,83	94,75%

* An adaptation of Pennington's (1994:99) definition is the most accurate one for NCS (the researcher's) purposes (cf. 4.2.2) where reference is made to an educational level, i.e. 'Std. 2 or less'.

Table 10: Calculation of staff educational levels according to 714 pre-course assessments at NPB Nature Reserves

Nature reserve/station	Educational levels prior to pre-course assessments														Average SP
	No. of assessments	None	SSA	SSB	1	2	3	4	5	6	7	8	9	10	
1 Cath. Peak	35	22	-	2	3	1	-	3	-	2	-	1	1	-	2,15
2 Cobham	34	6	1	2	5	5	3	3	3	2	3	1	1	-	3,02
3 Cholmsford	36	7	2	1	3	4	1	6	5	1	-	1	1	4	3,53
4 Gard. Castle	59	12	-	-	8	9	6	2	6	10	1	4	1	-	3,16
5 Giant's Castle	54	6	-	-	8	9	5	8	11	1	4	1	2	-	3,36
6 Spioenkop	46	16	1	1	5	5	3	2	4	3	2	2	1	1	2,61
7 Q.E. Park	9	1	-	-	-	1	-	-	2	3	-	1	-	1	5,33
8 Itala	47	6	2	3	6	6	-	2	-	6	2	4	9	2	4,46
9 V. Crookes	13	5	-	-	-	-	2	1	3	1	-	1	-	-	3,00
10 Masinda	15	8	-	-	-	1	4	-	-	-	-	2	-	-	2,00
11 Bona	14	2	-	-	4	3	-	1	2	1	-	1	-	-	2,71
12 Mpila Sec.	23	9	-	-	1	1	2	3	2	1	2	2	-	-	2,91
13 Mpila Camp	18	-	1	-	4	3	3	-	3	1	1	-	1	1	3,88
14 Makhamsa	26	0	-	2	4	2	2	1	-	2	3	-	-	-	2,08
15 Mamberi	9	2	-	-	1	2	-	-	3	-	-	1	-	-	3,11
16 Mbuzana	33	10	-	2	1	3	7	-	3	3	1	3	-	-	2,78
17 Hluh. field	32	17	-	-	4	-	-	1	1	2	3	3	-	1	2,50
18 Game Capture	24	9	1	-	2	4	2	-	1	2	-	3	-	-	2,39
19 Nyalazi Road	23	8	1	1	3	1	2	2	2	-	-	2	1	-	2,39
20 Mapolana	25	6	1	3	4	4	-	1	5	1	-	-	-	-	1,92
21 Cape Vidal	50	19	1	2	3	7	5	3	5	3	-	1	-	1	4,85
22 Hluh. Research	9	2	-	1	-	-	1	-	1	-	-	2	1	1	4,85
23 Hilltop	32	7	1	-	1	4	-	3	1	2	4	7	1	1	4,42
24 Manzibonvu	25	11	-	1	2	2	3	-	-	1	2	1	-	1	2,25
25 Zinguneni	24	9	-	2	3	2	3	-	-	1	2	1	-	1	2,25
Totals	714*	207	12	23	75	78	54	42	64	50	30	45	20	14	72,51
Average SP.: 72,51 ÷ 25 =														2,9	
Average SP of staff questionnaire (Table 1)	=	3,36													
Average SP of CAE pre-course assessment	=	2,90													
*812 - 98 (NPB TC(1), (2) and (3))	=	714													

Table 10: Calculation of staff educational levels according to 714 pre-course assessments at NPB Nature Reserves

Nature reserve/station	Educational levels prior to pre-course assessments														Average SP
	No. of assessments	None	SSA	SSB	1	2	3	4	5	6	7	8	9	10	
1 Cath. Park	35	22	-	2	3	1	-	3	-	2	-	1	1	-	2,15
2 Cobham	34	6	1	2	5	5	3	3	3	2	3	1	1	-	3,02
3 Chelmsford	36	7	2	1	3	4	1	6	5	1	-	1	1	4	3,53
4 Gard. Castle	69	12	-	-	8	9	6	2	6	10	1	4	1	-	3,16
5 Giant's Castle	54	5	-	-	8	9	5	8	11	1	4	1	2	-	3,36
6 Spioenkop	46	16	1	1	5	5	3	2	4	3	2	2	1	1	2,61
7 Q.E. Park	9	1	-	-	-	1	-	-	2	3	-	1	-	1	5,33
8 Itala	47	6	2	3	6	6	-	2	-	6	2	4	9	2	4,46
9 V. Crookes	13	6	-	-	-	-	2	1	3	1	-	1	-	-	3,00
10 Masinda	15	8	-	-	-	1	4	-	-	-	-	2	-	-	2,00
11 Bona	14	2	-	-	4	3	-	1	2	1	-	1	-	-	2,71
12 Mpila Sec.	23	9	-	-	1	1	2	3	2	1	2	2	-	-	2,91
13 Mpila Camp	18	-	1	-	4	3	3	-	3	1	1	-	1	1	3,88
14 Makhmisa	25	0	-	2	4	2	2	1	-	2	3	-	-	-	2,08
15 Mambeni	9	2	-	-	1	2	-	-	3	-	-	1	-	-	3,11
16 Mluzane	33	10	-	2	1	3	7	-	3	3	1	3	-	-	2,78
17 Hlub. field	32	17	-	-	4	-	-	1	1	2	3	3	-	1	2,50
18 Game Capture	24	9	1	-	2	4	2	-	1	2	-	3	-	-	2,39
19 Nyaluzi Road	23	8	1	1	3	1	2	2	2	-	-	2	1	-	2,39
20 Mapolane	26	6	1	3	4	4	-	1	5	1	-	-	-	-	1,92
21 Cape Vidal	50	19	1	2	3	7	6	3	5	3	-	1	-	1	4,85
22 Hlub. Research	9	2	-	1	-	-	1	-	1	-	-	2	1	1	4,85
23 Hilltop	32	7	1	-	1	4	-	3	1	2	4	7	1	1	4,42
24 Manzibomvu	25	11	-	1	2	2	3	-	-	1	2	1	-	1	2,25
25 Zingumoni	24	9	-	2	3	2	3	-	-	1	2	1	-	1	2,25
Totals	714*	207	12	23	75	78	64	42	64	50	30	45	20	14	72,51
Average SP.: 72,51 ÷ 25 =														<u>2,9</u>	
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2 Cobham	34	6	1	2	5	5	3	3	3	2	3	1	1	-	3,02
3 Chalmersford	36	7	2	1	3	4	1	6	5	1	-	1	1	4	3,53
4 Gard. Castle	69	12	-	-	8	9	6	2	6	10	1	4	1	-	3,16
5 Giant's Castle	54	5	-	-	8	9	5	8	11	1	4	1	2	-	3,36
6 Spioenkop	46	16	1	1	5	5	3	2	4	3	2	2	1	1	2,61
7 Q.E. Park	9	1	-	-	-	1	-	-	2	3	-	1	-	1	5,33
8 Itala	47	6	2	3	6	5	-	2	-	6	2	4	9	2	4,46
9 V. Crookes	13	5	-	-	-	-	2	1	3	1	-	1	-	-	3,00
10 Masinda	16	8	-	-	-	1	4	-	-	-	-	2	-	-	2,00
11 Boma	14	2	-	-	4	3	-	1	2	1	-	1	-	-	2,71
12 Mpila Sec.	23	9	-	-	1	1	2	3	2	1	2	2	-	-	2,91
13 Mpila Camp	18	-	1	-	4	3	3	-	3	1	1	-	1	1	3,88
14 Makhamsa	25	0	-	2	4	2	2	1	-	2	3	-	-	-	2,08
15 Manbeni	9	2	-	-	1	2	-	-	3	-	-	1	-	-	3,11
16 Mbuzane	33	10	-	2	1	3	7	-	3	3	1	3	-	-	2,78
17 Hluh. field	32	17	-	-	4	-	-	1	1	2	3	3	-	1	2,50
18 Game Capture	24	9	1	-	2	4	2	-	1	2	-	3	-	-	2,39
19 Nyalazi Road	23	8	1	1	3	1	2	2	2	-	-	2	1	-	2,39
20 Mapelane	26	6	1	3	4	4	-	1	5	1	-	-	-	-	1,92
21 Cape Vidal	50	19	1	2	3	7	5	3	5	3	-	1	-	1	4,85
22 Hluh. Research	9	2	-	1	-	-	1	-	1	-	-	2	1	1	4,85
23 Hilltop	32	7	1	-	1	4	-	3	1	2	4	7	1	1	4,42
24 Manzibomvu	25	11	-	1	2	2	3	-	-	1	2	1	-	1	2,25
25 Zingumoni	24	9	-	2	3	2	3	-	-	1	2	1	-	1	2,25
Totals	714*	207	12	23	75	78	64	42	64	50	30	45	20	14	72,51
Average SP.: 72,51 ÷ 25 =														2,9	
Average SP of staff questionnaire (Table 1)	=	3,36													
Average SP of CAE pre-course assessment	=	2,90													
*812 - 98 (NPB TC(1), (2) and (3))	=	714													

c) A comparison between the definitions of various scholars and the NCS literacy levels

Reference is made - as a guide - to the definitions of literacy used by various scholars.

A comparison between the questionnaire statistics (*cf.* Tables 8 and 9) and the statistics gleaned during the assessment exercise (*cf.* Table 10) show the correlation between the results of the staff questionnaire and the NCS literacy assessments (Ndlela *et al.*, 1996: 33, 34 and 313).

A look at column 6 in Tables 8 and 9 show the appalling literacy levels for the NCS, i.e. 45% of all lower rank (ungraded) staff have Std. 2 or less, and 26% (nearly one-third) of all lower rank staff have no education (schooling) at all.

The impact of these results will be discussed more fully under 3.3 and 4.2.2, under the title: 'The dilemma of the NCS employee', and 'Illiteracy in the KZN NCS' respectively.

(iv) The distinction between 'acquisition' and 'learning'

Gee (1990) has drawn a distinction between the two concepts 'acquisition' and 'learning' in his extended discussion on 'Discourses', which would appear to the researcher to be rather pertinent to this study on the illiterate and semi-literate NCS Zulu-speaking staff member. According to Gee (1990:45).

- "'Acquisition' is a 'process' of acquiring something subconsciously by exposure to models, a process of trial and error, and practice within social groups". When applied to the subjects of this dissertation, *viz.* the illiterate/semi-literate Zulu-speaking NCS staff member, then ALL of them have a measure of 'acquisition' enabling them to: speak their mother-tongue, perform various skills in order to hold down their jobs, marry and bring up a family, utilize their wages/salaries for the benefit of themselves and their families in order to pay for transport (taxis), food, clothing, schooling, etc.

Nevertheless a large proportion of the black NCS employees have not yet acquired 'learning'.

- 'Learning', according to Gee (1990:45), "is a process that involves conscious knowledge gained through teaching (though not necessarily from someone officially designated a 'teacher') or through certain life-experiences that trigger conscious reflection."
- The NCS literacy-education process; The difference between these two concepts that form the basis for the adult education which is practised in the NCS ABET process is this:

Acquisition. It is accepted that the illiterate and semi-literate staff members have a measure of 'acquisition' due to the fact that they are adults who are currently in employment and, as far as verbal communication is concerned, can at least speak their own mother-tongue.

Learning. This is the process that takes place at all of the five ABET levels taught. The teachers/facilitators use the 'acquisition' (skills, experience, knowledge, language proficiency) of the educands in order to provide them with 'learning', i.e. a higher level of reading, writing and spoken language, in either their mother-tongue or in English (dependant upon the ABET level class that they have been placed in subsequent to their literacy assessment).

(5) Relationship of the black NCS employee with God

(a) A spiritual relationship

According to Van den Aardweg and Van den Aardweg (1988:194), religious development is the development of a spiritual relationship between man and a Divine power and indicates a belief in, a reverence for, a desire to please, and also the exercise of rites and rituals; he further states that the assimilation of a religion depends upon the "internalisation of standard ritual or practices, and that this takes place in close contact with parents during the formative years, between 0 and 7."

Vrey (1986:96) states that the child's relations with religious (and moral) values develop to a point where he will conform to such religious and moral norms of his own free will.

(b) Values and norms established

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 life; it further provides him with an understanding of personal relationships, obligations to others, and of values and norms in his own society.

(c) Crucial to view of life and sense of values

Vrey (1986:202) notes that an individual's religious background and his education with respect to the origin, nature and destiny of the human race, is crucial to his view of life and it means "a faith and hope to which he can cling during the uncertainties and vicissitudes of his development" as a person (Chetty, 1997:82)

Poor religious and moral development give rise to a low sense of values, and such problems as delinquency, sexual permissiveness and the use and abuse of alcohol and drugs (Gouws & Kruger, 1994:174).

(d) The black NCS employee and his religious beliefs

(i) uMvelingqangi (traditional God) and uNkulunkulu (Christianised God)

"The traditional Zulu religion, in common with that of other Nguni peoples, is ancestor worship, and great importance is attached to the need for families to remember their forefathers ... the ancestors 'care for the everyday things in a family's life - their crops and cattle and 'things they knew on earth' - but in matters of life and death they act as intermediaries to the Creator whom they call *uMvelingqangi* or *uNkulukulu*" (Elliott, 1986:1); the intermediary between the people and the spirits is, however, the diviner (*sangoma*).

According to Davies and Ntshangase (1996:6), the Zulu people have always believed in a 'Being' who is pre-existent, a Creator. Traditionally, this is *uMvelingqangi*, who is understood to be masculine, and is the equivalent of the Christian God; it is for this last reason that Christianity has been so much more acceptable in Africa than in the East. The two beings are perceived to be one and the same.

(ii) Traditional worship

"Traditional Zulu religion is ancestor worship, but Christianity has gained considerable ground" (Elliott, 1986:20).

Davies and Ntshangase (1996:7) note that with the advent of Christianity into South Africa and into KwaZulu-Natal, God has become known as *uNkulukulu*, but that there is a subtle difference between the two, e.g. an oath may be taken to *uNkulunkulu* but not to *uMvelingqangi*. The following figure illustrates the traditional view of God and the manner in which communication is carried out (adapted from Davies & Ntshangase, 1996:14).

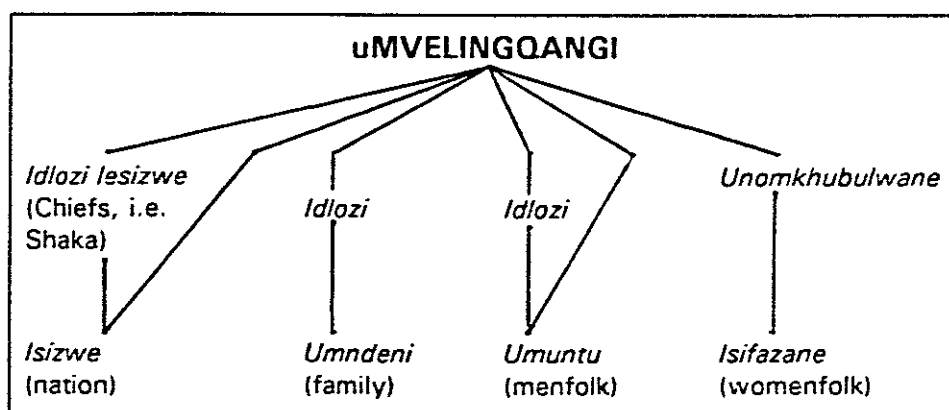


Figure 7: Traditional communication between the nation, the family, the menfolk and the womenfolk, and *uMvelingqangi* (God)

From the above figure, it is evident that the *amadlozi* (ancestral spirits) are utilized as mediators between man and God. The *amadlozi* are spoken to or appeased, to prevent their anger, for a number of reasons, namely:

- In the case of a birth, marriage or death in the family.
- To report on or to acknowledge a major achievement, e.g. purchasing property or passing an examination.
- To acknowledge and honour them, and to ask for luck and protection. Should the *amadlozi* (plural form of *idlozi*) be offended, then the person or his family may experience sickness, injury or death.

(iii) Christian and Christo/traditional worship

The following figure (adapted from Davies & Ntshangase, 1996:15) illustrates the advent of Christianity, and the combination of traditional and Christian worship.

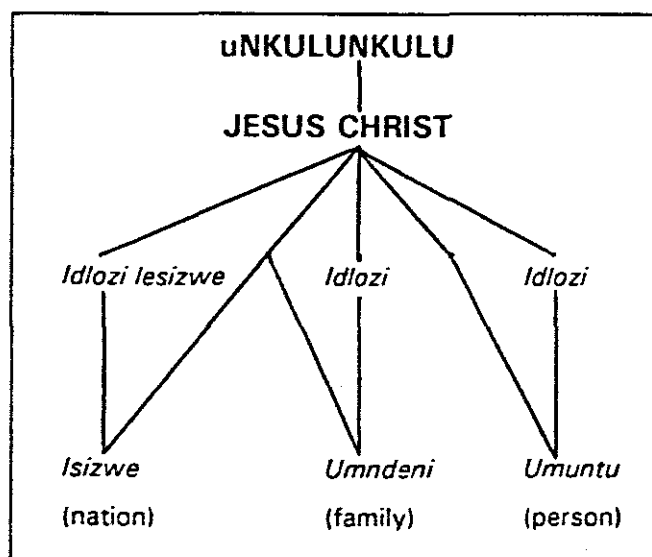


Figure 8: Christian and Christo/traditional communication between the nation, family and individual and *uNkulunkulu*

From the above figure it is evident that the true Zulu Christian believer follows the path of all Christians by communicating with god through the mediator Jesus Christ alone (see lines which by-pass the *idlozi*) - "Neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved" (Scofield (ed.), 1967:1167, Acts 4:12). Davies and Ntshangase (1996:7) point out that "in many cases the Zulu Christians ... still communicate with the ancestral spirits, and that when they do this they are not worshipping the *amadlozi*, but are communicating with God through the *amadlozi*" and Christ; this is very reminiscent of course of some forms of Roman Catholicism, where God is often communicated with through the saints (or Mary) and Christ. "In a way these people are hedging their bets" in that they believe in Christ(ianity) but do not want to offend the *amadlozi* (Davies & Ntshangase, 1996:7).

In communicating with the *amadlozi*, there may or may not be a sacrifice; a sacrifice may extend from the burning of a plant (*impepho*) to anything from a chicken to a beast.

3.3 THE DILEMMA OF THE BLACK NCS EMPLOYEE

According to Coetzee (1995:100), the people can be empowered through, among other things, "appropriate education and training".

The black NCS employee finds himself in a position of powerlessness to control his own destiny, as the modern workplace demands formal educational qualifications in order to fill a 'graded' post in the first instance, and thereafter, to be considered for promotion into and up the officer ranks. An 'ungraded' employee may enter the NCS's service as a domestic worker (a cleaner or a tea-maker) and remain in that position for up to 40 years because he has not had the opportunity to receive a formal education or be trained in a specific marketable skill - he is dependent on the nominal wage that he receives and stands the chance of being retrenched or eventually retiring on a below-the-breadline pension, because he does not have control over his own destiny.

3.4 SUMMARY

This chapter has served to link up with the closing thoughts in Chapter 2 concerning the NCS employee and has introduced the reader to the life-world of the black NCS employee, covering his experience of life in his particular milieu, his various relationships with himself, others, things, and God, and finally to show that, as a result of his background, where he has been deprived of a formal education, he finds himself in a position where he has no marketable learning or skills and therefore is powerless to control his own destiny.

CHAPTER 4
EMPOWERMENT OF THE BLACK KWAZULU-NATAL NATURE
CONSERVATION SERVICE EMPLOYEE

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CHAPTER 4

EMPOWERMENT OF THE BLACK KWAZULU-NATAL NATURE CONSERVATION SERVICE EMPLOYEES

4.1 INTRODUCTION

In this chapter the problem of illiteracy and the dilemma of the NCS illiterate employee is looked at in the work context, and possible solutions are sought. A questionnaire is utilized in order to establish the opinions of the people concerned.

4.2 THE STATE OF BEING ILLITERATE

4.2.1 Literacy

Some authors' ideas on 'literacy' are mentioned hereunder and brief conclusions arrived at. The end-product, hopefully, will be to arrive at a workable and an acceptable definition which can be applied to the illiterate black KZN NCS employees.

- "If new literates are not stimulated by their environment to use their skills and read readily available materials such as community literature or new readers, or to fill out government forms, they will soon lapse into illiteracy; this happens in about a decade with respect to persons who have had some education in an industrial society. In the less-developed countries, with minimal literacy environment, especially in the rural areas, one assumes it is a common fate for persons with only a little education *after three to six years of schooling* - to lapse into illiteracy" (Charters, 1981:102).
- According to the erstwhile Department of Education and Training (Act 90 of 1979), black peoples were *made literate in their own language up to Std. 2*, and after four years (i.e. from Std. 3 onwards) the teaching medium became English (Aitcheson, 1996).

- *"An illiterate person is somebody without the ability to read in his/her mother tongue or any of the other official languages" (SALP, 1995:2).*

According to Ryan (Charters, 1981:104),

- *"Literacy is defined as the ability to both read with understanding and write a simple statement in one's everyday life."*
- Speaking of the South African situation, Pennington (ed.) (1994) states that *"approximately 30% of our workforce is illiterate, i.e. with Std. 3 or less"*.
- *"After three to six years of schooling one is literate", i.e. Std. 1 to Std. 4 (Charters, 1981:105).*
- *"In order to examine the patterns of adult literacy and adult education levels, it is necessary first to define the term 'literacy' and outline the classification of education levels employed here. In view of the fact that the quality of education in the African education system is widely accepted as being very poor, coupled with a lack of reading materials (cf. 4.2.1(a)(i)) in most African homes which leads to a lack of retention of literacy, a completed primary education is used here as the break point between literate and illiterate. Adults who have not attained a Std. 6 level of education are therefore classified as semi-literate or non-literate, while those who have attained a Std. 6 or higher are classified as literate" (Krige & Scott, 1995:60).*
- Ndlela *et al.*, (1996:30) arrived at the following conclusion in respect of the black employees of the NCS: *"literacy ... refers in Kwazulu-Natal ... to the state reached by the adult when he/she is able, not only to read and write his/her own name and address, but also to perform basic skills and to communicate (read/write/speak) in his/her own mother tongue ... i.e. having achieved the equivalent of Std. 2 or more"*.

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4.2.2 Illiteracy in the KZN NCS

(1) The level of illiteracy of the black KZN NCS employees

"Approximately 45% of our black workforce is illiterate, with Std. 2 or less" (Ndlela et al., 1996:30).

In 3.2.3(4)(g)(ii) and (iii), a detailed account has been given of the literacy levels of the black NCS employee. Much has been stated and illustrated, concerning the staff questionnaire/personal analysis form and the subsequent calculation of literacy levels of these previously disadvantaged employees (cf. Tables 8, 9 and 10).

(2) Reflecting on the NCS literacy statistics

Reflecting on the statistics revealed in Tables 8, 9 and 10, and utilizing the percentages calculated on the previous page, the actual degree of illiteracy that is prevalent in the NPB is quite alarming, e.g. taking the figures of the people who were 'educated' by the erstwhile DEC (1979) up to Std. 2, in their mother tongue only, then 45% of the lower staff members are illiterate. Taking the SPA (Pennington, 1994) Consultants stance, that an education below that of Std. 8 is considered inadequate (i.e. functionally illiterate), then 95% of all lower staff ranks fall into this category.

A further point for reflection: English becomes the medium of instruction after Std. 2; with little or no opportunity for practical experience in the usage of the English language in the rural areas of KwaZulu-Natal, this could be one of the main reasons for the large drop-out after Std. 2 - hence the figure of 45% of black people having obtained Std. 2 or less.

4.3 QUESTIONNAIRE

4.3.1 Preparation for and design of the research

(1) Permission to use the questionnaire

The literacy education programme has been ongoing in the Natal Parks Board since 1992, and is therefore an established and accepted entity in the training programmes of staff members. In 1995 an Adult Education Policy was put into place, and based upon this, the literacy education of illiterate and semi-literate staff members has gained in momentum.

As a result of the matters discussed in the previous paragraph, ongoing monitoring on the progress of staff members has become part and parcel of the process, and the administering of the questionnaire which will be referred to during the remainder of this chapter, therefore, does not require the permission of any other authority, falling as it does within the scope of the duties of the NCS Training Section staff.

(2) Selection of respondents

(a) The possibilities

In addition to the seven one-month-long classes which have taken place at the NCS Training Centre at Midmar, a number of ABET classes (15) have been operating at local station (game reserve) level for some time; these latter classes cover the same ground as the NCS Training Centre (TC) classes but take \pm one year to cover 185 to 196 hours as opposed to the NCS TC's 30-day period taken to cover the same number of hours to complete the course at a particular ABET level. Many other staff members are standing by for incorporation in the adult literacy programme.

(b) The choice made(i) Previous educands

The researcher decided to look to both educands who have already been involved in the NCS TC training and also those who will shortly become involved in adult literacy as respondents for the questionnaire, for a number of reasons:

- Illiterate and semi-literate individuals who have been exposed to education in an NCS-controlled and standardized environment will probably produce more realistic results than individuals from either a lesser-controlled and standardized educational environment (local station classes), or those who are not likely to be exposed to ABET education.
- Respondents can be selected from educands whose backgrounds, educational level, age, environment, etc. are known, as these details were placed on record prior to the commencement of the NCS TC ABET classes.
- As illiterate and semi-literate educands are the subject of this dissertation, it is right that the questionnaire be directed at these two groups.

(ii) Assessment of literacy level

Prior to the commencement of each of the seven NCS TC ABET classes, an assessment of literacy level was made by the researcher, using the University of Natal Pietermaritzburg's 1995 assessment method (*cf.* Appendix M); the results of these tests placed the individuals into one of five ABET levels, *viz.*:

Table 11: Pre-course assessment levels

Classes	ABET levels	Approximate school standard
Basic Zulu	ABET level 1, Zulu	Std. 1
Advanced Zulu	ABET level 2, Zulu	Std. 3
Basic English	ABET level 1, English	Std. 1
Intermediate English	ABET level 2, English	Std. 3
Advanced English	ABET level 3, English	Std. 5

The Basic Zulu class, at commencement of the training, constitutes the illiterate group, i.e. cannot read or write; the Advanced Zulu class, at commencement of the training, constitutes the group who can read and write their own mother tongue (Zulu) up to a Std. 1 school level.

After the 30-day training period at the NCS Training Centre, the groups move up a level, i.e. the Basic Zulu (formerly illiterate) class can now enter the Advanced Zulu class for further tuition, and the Advanced Zulu class can now enter the Basic English class for further tuition.

(iii) Random selection

The respondents to the questionnaire would be selected at random from rural areas throughout the NCS, from the educands of the seven classes who have graduated from the Basic Zulu, Advanced Zulu, and Basic English classes, and also from people who are still awaiting incorporation into the adult literacy programme, thus constituting educands who:

- | | |
|---------------|---|
| Pre-ABET | - are illiterate and semi-literate in their own mother tongue |
| Basic Zulu | - were illiterate and are now semi-literate in their own mother tongue; |
| Advanced Zulu | - were semi-literate and are now literate, in their own mother tongue; |
| Basic English | - were literate in their own mother tongue, and are now semi-literate in English. |

4.3.2 The questionnaire as research instrument

(1) Its uses

A questionnaire is used when authentic information is desired (Chetty, 1997:102). According to Van Rensburg, Landman and Bodenstein (1983:54), a questionnaire is a series of questions which deal with a particular topic or related group of topics,

and which is given to a selected group of individuals for the purpose of gathering data on a particular problem which is under consideration. Churchill and Peter (Schnetler, 1993:77) and Van den Aardweg and Van den Aardweg (1988:190) have stated respectively that the questionnaire is a prepared form containing questions and given to certain individuals (respondents) with the object of gleaning information, and that the measuring instrument (in this case a questionnaire) has the greatest influence on the reliability of data.

(2) Basic principles

That a questionnaire needs to be designed according to certain basic principles, is a comparatively unknown concept (Kidder & Judd, 1986:128-131); Behr (1988:156) agrees with this. Huysamen (1989:2) maintains that a poorly-designed questionnaire has the potential to invalidate any research results, regardless of the techniques, workers or sample employed, and in support of this Schumacher and Meillon (1993:42) state that a well-designed questionnaire can boost the reliability as well as the validity of the data.

Dane (1990:315-319) would have it that the length, number of response options, the format, and the actual wording of individual questions, may be determined by: the choice of the subject to be researched, the aim of the research, the size of the research sample, the method of collecting the data, and the analysis of the data.

(3) The interview questionnaire

As opposed to the written questionnaire, the researcher chose to use an interview questionnaire, for the following reasons:

- The respondents were mainly illiterate or semi-literate and were therefore best able to respond verbally to questions posed.
- All of the responses to all of the questions were filled in by the researcher himself, thereby eliminating any potential mistakes and misunderstandings and ensuring the highest possible accuracy and validity of the responses.

4.3.3 Construction of the interview questionnaire

(1) The design of the interview questionnaire

The researcher, in designing the interview questionnaire (Appendix N) has taken cognisance of the advice contained in both Van den Aardweg and Van den Aardweg (1988:198) and Kidder and Judd (1986:243-245), who have stated as follows:

Van den Aardweg and Van den Aardweg

- Consult and seek advice from specialists and colleagues.
- Questions should be tested on people in order to eliminate possible errors.
- Where necessary, questions should be changed several times before final formulation.
- Keep original purpose in mind at all times.

Kidder and Judd

- Questionnaires take time and effort.
- Adequate time needs to be budgeted for.
- The questionnaire may need to be redrafted several times before being finalized.

As the questions were posed by the researcher and a Zulu training officer (as interpreter) to the respondents, care was taken to keep the questions as simple as possible, in both the written (English) and the verbal form (Zulu).

(2) The aim of the interview questionnaire

The aim of the interview questionnaire was to obtain information regarding the dilemma wherein the black NCS employee finds himself, and possible solutions to this dilemma. The questions were formulated with two objectives in view, viz. firstly, to establish the nature and importance of the black NCS employee's life-world, consisting of his relationships with himself, others, things (objects, ideas) and God; secondly, respondents' ideas on education as a tool of empowerment.

(3) The division of the interview questionnaire(a) The questionnaire divided into two sections, viz.:

- Section A covered the biographical (personal) information in respect of the respondents (illiterate and semi-literate NCS employees);
- Section B dealt with the life-world of the illiterate and semi-literate NCS employee.

(b) Section B - relationship dimensions(i) The illiterate/semi-literate NCS employee's relationship with himself

- Physical self (1.2; 1.5; 1.6; 1.7)
- Psychic self (1.1; 1.3; 1.4; 1.9)
- Aspirations (1.8; 1.10)

(ii) The illiterate/semi-literate NCS employee's relationship with others

- Parents (2.1)
- Family (2.5; 2.8)
- Teachers (2.2)
- Peers/colleagues (2.3)
- Community (2.5; 2.6; 2.12; 2.13; 2.14)
- SAPS (2.4)
- Tourists (2.7)
- Employer (2.9; 2.10; 2.11; 2.15; 2.16).

(iii) The illiterate/semi-literate NCS employee's relationship with things:

- Environment (3.1)
- Traditions and culture (3.3; 3.4; 3.10)
- Nature (3.5)
- Health care (3.7)
- Work conditions (3.2; 3.8; 3.11)
- Qualifications (3.6; 3.9)

(iv) The illiterate/semi-literate NCS employee's relationship with God

- Spiritual relationship (4.2; 4.11; 4.12; 4.13)
- Values and norms established (4.6; 4.7; 4.8; 4.9)
- Crucial to view of life (4.1; 4.5; 4.14; 4.15)
- Religious beliefs (4.3; 4.4; 4.10; 4.16).

Section B of the questionnaire was founded on the relevant literature which was studied and the teacher was requested to indicate the responses of the educands selected, in one of three ways, viz. Agree, Disagree or Uncertain. By using the questionnaire and the background of the particular ABET course which had been completed at the NCS Training Centre, the opportunity was offered to the respondents to give honest answers without feeling embarrassed at the sensitivity and personal nature of some of the questions.

4.3.4 Administration of the interview questionnaire

(1) Best available instrument

According to Cooper (1989:38,39) the questionnaire is the best instrument available for the obtaining of information from both groups and other widespread sources, but it must be constructed and administered correctly. It will also be reliable if used with consistency and dependability (Van Rensburg *et al.*, 1983:512; Mulder, 1989:209).

(2) Method of administration

After going through the seven ABET course files referred to in 4.3.1(2)(a), viz. Lit. 1/96; Lit.2/96; Lit.3/96; Lit.1/97; Lit.2.97; Lit.3/97; and Lit.1/98, one hundred and thirty (130) respondents were selected at random from various nature reserves as shown in Table 12.

Table 12: Schedule showing number of educands selected for research purposes, from each nature reserve

Nature Reserve	Pre-ABET	ABET Zulu level 1	ABET Zulu level 2	ABET Eng. level 1	ABET Eng. level 2	ABET Eng. level 3	ABET Eng. level 4	Totals
1 Mkuze		3		2				5
2 False Bay	2	5	10	1	2	8	12	1
3 Charters Creek		2		1				3
4 Hluhluwe		3	1	1				5
5 Umfolozi		2				1		3
6 Dukuduku		1						1
7 St Lucia		1			2	1		7
8 Cape Vidal	7	3		3				10
9 Enseleni		1	1					1
10 Umlazi	11	1						12
11 Weenen			1					1
12 Wagon Drift		1						1
13 Giant's Castle	11	1			2			14
14 Highmoor					2			2
15 Loteni		1	3		1			5
16 Garden Castle	9			1				10
17 Coleford	1	1						2
18 Midmar	2	2						4
19 Karkloof		2						2
20 Kenneth		1	1	2	1	1	2	8
21 Chelmsford	6	1		1	2	2		12
22 Royal Natal			1					1
23 Tendele		1						1
24 Spioenkop	1	4	1	2	1			9
25 Cathedral Peak	2	7	1					10
TOTALS	50	39	9	14	11	5	2	130

Each of the nature reserves was visited and the respective educands had the questions posed to them by the researcher himself, through the Zulu Training Officer who acted as the interpreter. As the researcher is fluent in Zulu, the interpreter was employed as a solid precaution to ensure 100% accuracy in the question and answer process.

4.3.5 Processing of the interview questionnaire

Once the questionnaires had been completed, all of the available data were tabled in a manner which would allow it to be analysed and interpreted. Various important factors were selected for analysis, including the respondent's relationship with himself, others, things and God; these factors were analysed according to frequency and percentages (%'s); the results were then interpreted by way of descriptive statistics (Van Rensburg, 1994:355; Steele & Torrie, 1980:13-16).

(1) Descriptive statistics

Van Rensburg, (1994:355) and Steele and Torrie (1980:13-16) observe that descriptive statistics are useful in describing and summarizing tendencies which occur in the data; the use of tables, histograms and polygons it is maintained, are invaluable in illustrating observations and tendencies in picture or graphic form. Steele and Torrie (1980:33, 34) favour the use of frequency tables, and state that: "When the sample consists of a large number of observations it is desirable to summarise the data in a table showing the frequency with which each numerical value occurs or each class is represented. ... This reduces the mass of raw data into a more manageable form and provides a basis for its graphical presentation."

Van den Aardweg and Van den Aardweg (1988:65-76) support the use of the frequency distribution method as a valuable means of analysis in the arranging of data which has been gleaned from the questionnaires. According to them, frequency tables should provide the following details:

- the number of times (frequency) a specific response occurs in the set number of questionnaires utilized;
- percentages are shown which indicate the number of responses to a specific question in relation to the total number of responses;
- the average (arithmetic mean) is able to be calculated for any particular response, by adding all the scores obtained to arrive at a total, and this total is then divided by the total number of scores.

(2) Application of the data obtained

The questionnaire (Appendix E) was especially designed to investigate the dilemma which has resulted in 45% of the NCS' employees being found to be illiterate/semi-literate and to use the statistics which have come to light to attempt solution/s to the dilemma in order to bring about the empowerment of these employees.

The interview questionnaire was divided into sections as noted in 4.3.3(3) above, briefly:

- Section A which sought answers to the ideological or biographical details pertaining to the respondents.
- Section B which concentrated on the life-world of the respondents.

4.4 EVALUATION OF THE QUESTIONNAIRE

The data which was collected by means of the questionnaires is analysed and interpreted in the paragraphs below. One hundred and thirty (130) questionnaires were completed, the areas covered included reserves located in Zululand, South Coast, Midlands, Northern KwaZulu-Natal and the Drakensberg. The information that has been collected is interpreted by means of descriptive statistics, and as noted in 4.3.5(2), is divided into two sections, viz. the biographical section, and the section which investigated the life-world of the respondents.

4.4.1 Section A - Biographical information

(1) Frequency distribution according to gender of respondents

Table 13: Frequency distribution according to gender of respondents

Gender	Frequency	%
Male	97	74,62
Female	33	25,38
Total	130	100,00

Table 11 indicates that approximately three out of every four people interviewed were men; it also confirmed what was already known to the researcher, namely, that the majority of people who have passed through the adult literacy classes are men. Of the 130 interviewees, 97 (74,62%) were men, and 33 (25,38%) were women. According to Sykes (1998) the ratio of men to women in the KZN NCS is 73,45%. The frequency distribution according to the gender of the respondents therefore compares favourably with the NCS' ratio of males to females.

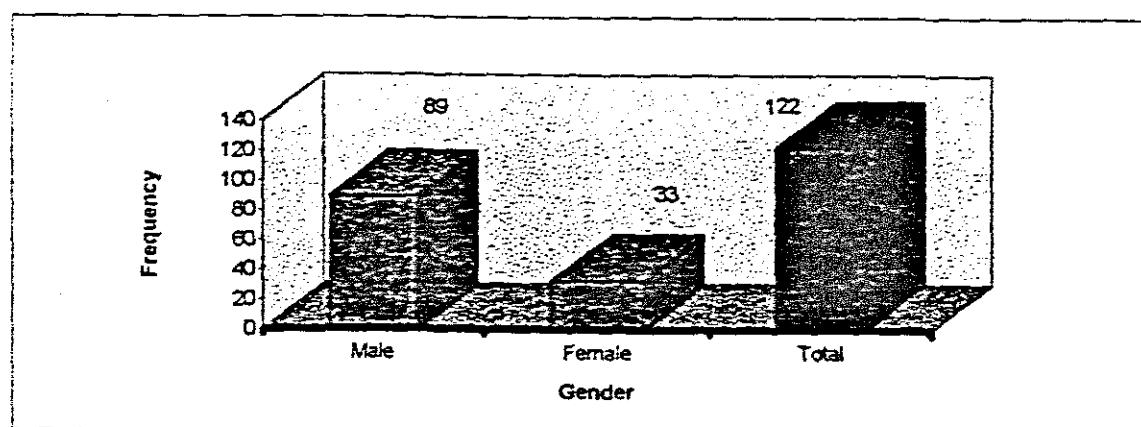


Figure 9: Bar graph showing gender of respondents

(2) Frequency distribution according to age of respondents**Table 14: Frequency distribution according to age of respondents**

	Age	Frequency	%
1	Under 20	0	0,00
2	21-25	6	4,62
3	26-30	16	12,31
4	31-35	21	16,15
5	36-40	27	20,77
6	41-45	24	18,46
7	46-50	19	14,62
8	51-55	11	8,46
9	56-60	6	4,61
10	Over 60	0	0,00
	TOTAL	130	100,00

According to Table 14, the majority of the respondents are 36 or older. Approximately one-third (33,08%) of the interviewees were 35 years or younger and two-thirds (66,92%) were 36 years or older (average age of the 130 respondents was calculated at 40). According to Sykes (1998) the estimated average age of all NCS employees is between 38 and 40 years. The average age of the interviewees therefore, corresponds well with the average age of NCS employees according to the researcher's findings, showing that a good cross-section (age-wise) of employees have undergone adult literacy training.

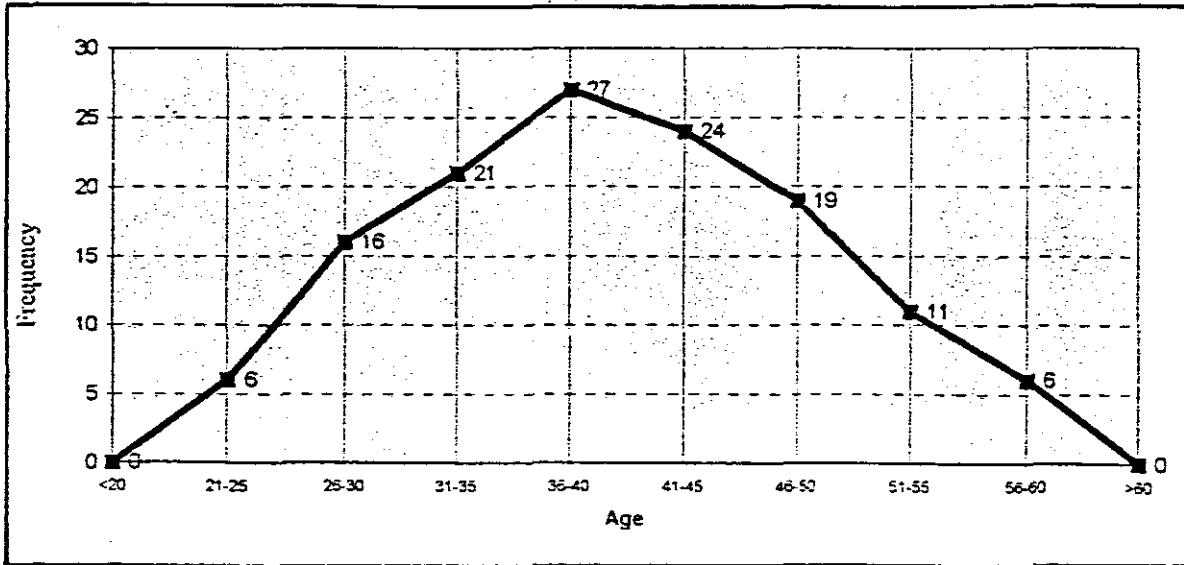


Figure 10 Line graph showing age of respondents

From Figure 10 it is clear that the majority of employees interviewed are within the 36-40 age limit, and from the even rise and fall of the graph on either side, that an almost even age distribution occurs above and below the top point of the graph, 51-55 proving to be the exception, e.g.:

	27 36 - 40		Top point
31-35	21	24	41-45
26-30	16	19	46-50
21-25	6	6	56-60
< 20	0	0	> 60
			Exception 11 51 - 55

Figure 11: Schedule showing the even age distribution which occurs above and below the top point (the majority) of the employee age interviewed

The researcher's comment on the phenomena revealed in Figures 10 and 11 is that since the staff turnover figures are very low in the NCS, and because the average age for new work seekers is 21-25 and those retiring is 56-60, it would be expected that the average worker's age would be 36-40, when the NCS employees

are at their most productive and constitutes the age-group at which their families would be the most dependent.

(3) Frequency distribution according to educational qualifications of respondents

Table 15: Frequency distribution according to educational qualifications of respondents

Qualifications		Frequency	%	Cumulative Totals
1	None	40	30,77	30,77
2	SSA	2	1,54	32,31
3	SSB	13	10,00	42,31
4	Std. 1	10	7,69	50,00
5	Std. 2	16	12,31	62,31
6	Std. 3	5	3,85	66,16
7	Std. 4	6	4,61	70,77
8	Std. 5	10	7,69	78,46
9	Std. 6/7	14	10,77	89,23
10	Std. 8	8	6,15	95,38
11	Std. 9	2	1,54	96,92
12	Std. 10	4	3,08	100,00
TOTAL		130	100,00	100,00

Table 15 indicates that close to one-third of the respondents had had no formal education at all prior to attending NCS' adult literacy classes (i.e. 40 staff members and 30,77% of the total (*cf.* Table 9 for figures of the whole NCS, i.e. 26%, which confirms the estimate of one-third of the NCS black employees being totally illiterate). 62,31% of the respondents showed that they had Std. 2 or less and 66,16% (two-thirds) had never progressed past Std. 3. These figures are naturally more drastic than those shown in Table 9 where 45% of the NCS staff showed that they had not progressed beyond Std. 2 (Grade 4). The illiterate figures, i.e. no education at all, however, compare well with those indicated in Table 8, i.e. 25,63% and 30,77% (*cf.* Table 15).

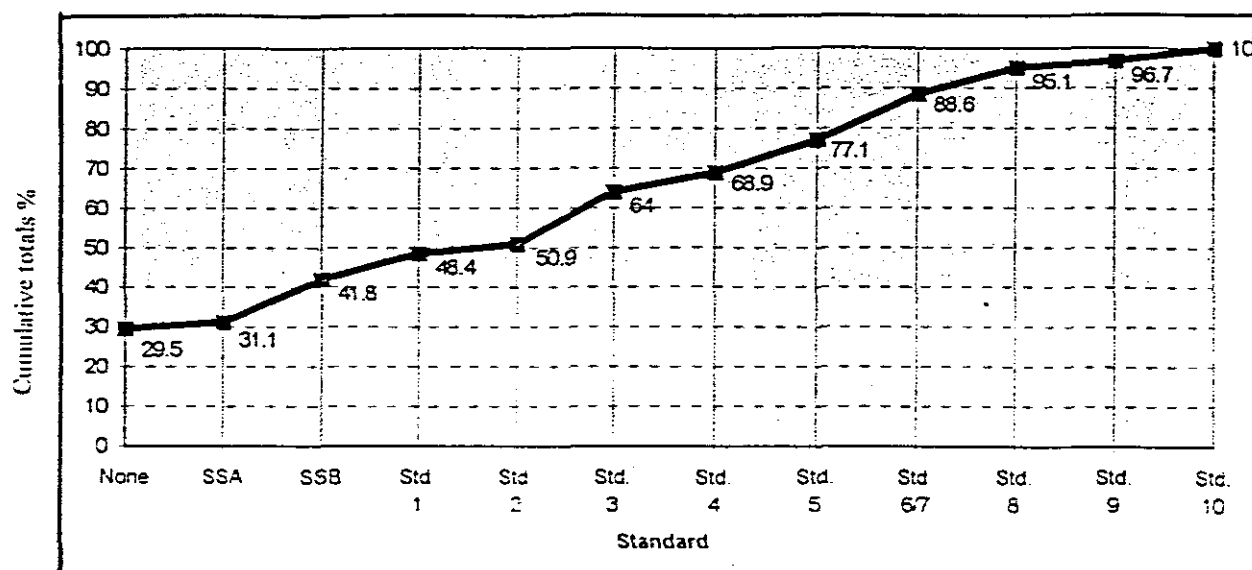


Figure 12: Comparison between qualifications and number (%) of respondents at each level - shown as a cumulative total

(4) Frequency distribution according to rank of respondents

Table 16: Frequency distribution according to rank (type) of employment of respondents

Rank	Frequency	%
1 General Assistant	47	36,15
2 Domestic	31	23,85
3 Handyman	3	2,31
4 Driver	3	2,31
5 Field Ranger	37	28,46
6 Induna	4	3,07
7 Nursery Attendant	1	0,77
8 Builder	1	0,77
9 Waiter	2	1,54
10 Chef	1	0,77
TOTAL	130	100,0

Table 16 indicates that the majority of respondents are employed in one of three types of work, viz. general assistant, domestic, and field ranger; if one considers that the domestics also fall into the general assistants' class, then 60,0% and 28,46% of the respondents were general assistants and field rangers respectively. Both of these two ranks constitute the majority of the staff who relate to the public on a daily basis and who have been especially identified by officers in charge of the NCS' game reserves as being those who need either to become literate or to improve their English.

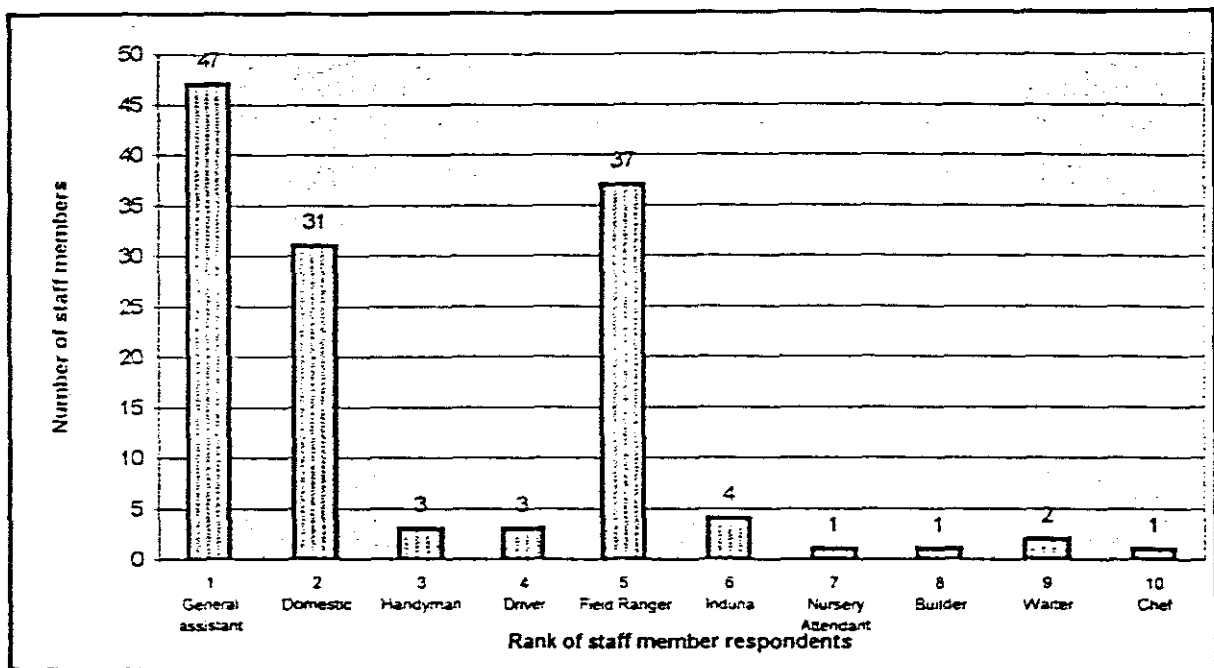


Figure 13: Bar graphs showing the number of staff member respondents per work type

(5) Frequency distribution according to the mother tongue of the respondents**Table 17: Frequency distribution according to the mother tongue of the respondents**

Mother tongue	Frequency	%
Zulu	126	96,92
Xhosa	1	0,77
Sotho	3	2,31
TOTAL	130	100,0

Table 17 indicates what was to be expected, namely, that 96,92% of the respondents are Zulu-speaking. The Xhosa-speaker is employed at Garden Castle nature reserve, which is the closest reserve to the Transkei (Xhosa-speakers) and the three Sotho-speakers are employed in nature reserves which are situated close to Lesotho, e.g. Chelmsford and Garden Castle. The results of this research can therefore safely be said to mirror the culture and traditions of the Zulu people of KwaZulu-Natal.

(6) Frequency distribution according to ABET levels of respondents**Table 18: Frequency distribution according to ABET level of respondents**

	ABET level	Frequency	%
1	None (Pre-ABET)	47	36,15
2	Zulu level 1	40	30,77
3	Zulu level 2	14	10,77
4	English level 1	15	11,54
5	English level 2	7	5,38
6	English level 3	5	3,85
7	English level 4	2	1,54
	TOTAL	130	100,0

(7) Frequency distribution according to number of years worked for the KwaZulu-Natal NCS

Table 19: Frequency distribution according to the number of years worked for the KwaZulu-Natal NCS

No. of years worked	Frequency	%
0 - 5	17	13,07
6 - 10	43	33,08
11 - 15	40	30,77
16 - 20	18	13,85
21 - 25	6	4,61
26 - 30	4	3,08
31 - 35	2	1,54
TOTAL	130	100,00

Table 19 above indicates that one-third of all respondents (33,08%) have been in service for more than 6 years, but less than 10 years, and that a further one-third of all respondents (30,77%) have been in service for between 11 and 15 years. Therefore, fully two-thirds (63,85%) of all respondents have a minimum of 6 years service and up to 15 years service. These respondents obviously represent the core of the NCS employees from the point of view of those especially selected for ABET training because of their importance in the interaction which takes place between the NCS' employees and tourists.

A further fact which emerges, and which has previously been mentioned (*cf.* 3.2.2.(3)(h)(ii)), is that the NCS' staff complement is a stable one, i.e. employees do not easily come and go, but once employed, they tend to stay on in the employ of the NCS. If one looks further at the figures which emerge from Table 19 for added support, it becomes clear that 86,93% of the employees selected for ABET training have more than 6 years service (i.e. between 6 and 35 years service) - a solid support indeed for the opinion that the NCS' staff complement is a stable one (Figure 15).

From Table 18 it can be seen that 89,23% (1 to 4 in first column) reflect the opinions of the three groups selected for research according to 4.3.1(2)(b)(i), 36,15% of which is represented by respondents who have not yet attended adult literacy classes; thus, 89,23% of the respondents reflect the opinions of staff members who were asked to give an opinion on their experiences/feelings dating back prior to their attendance at adult literacy classes and who are either illiterate or semi-literate. Of the 89,23%, 77,69% are illiterate or semi-literate in their mother tongue (Zulu) and 11,54% are illiterate or semi-literate in their second language (English). The remaining 10,77% are semi-literate in English, but have also been included, despite the comparatively 'higher' level of literacy, because they are part and parcel of the life-world of the KwaZulu-Natal rural Zulu and their opinions and responses to the questions posed were desired. The frequency distribution of respondents according to ABET levels is further illustrated in Figure 14.

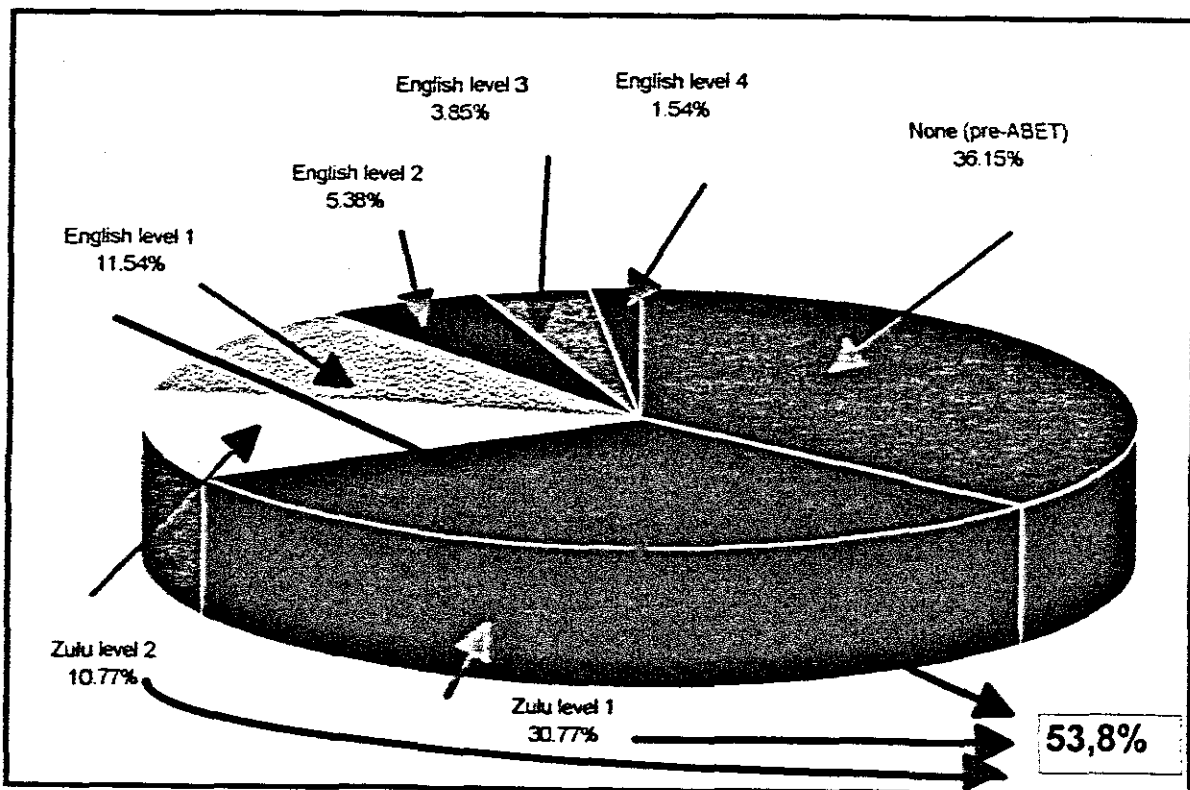


Figure 14: Pie-chart showing the various ABET level percentages

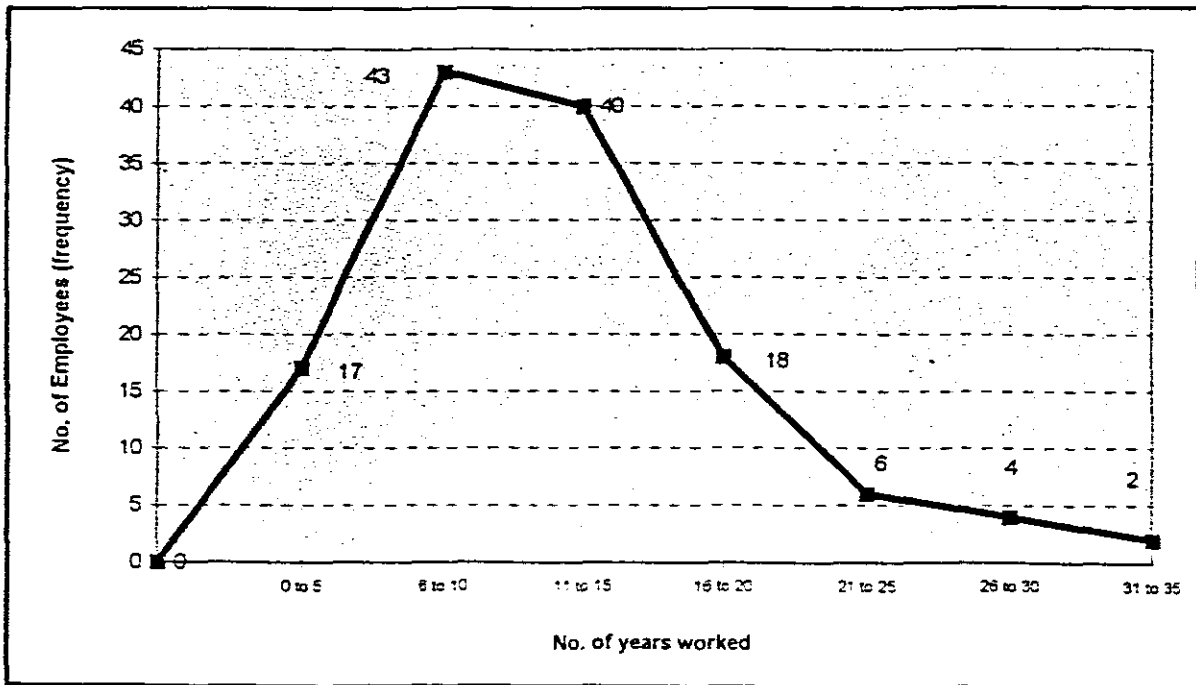


Figure 15: Line graph showing staff tendency to retain employment once employed

The above graph shows a number of facts quite clearly, viz.:

- The NCS has a stable staff complement - 63,85% have been employed for between 6 and 15 years (top point of the graph).
- There is an equal rise and fall to and from the top point of the graph between 0 and 25 years (a parabola form represented by a rise from $\pm 13\%$ to $\pm 33\%$ (0-54 years) and an equal fall from $\pm 30\%$ to $\pm 13\%$ (16 years).
- The period 0 - 5 years represents newly employed staff (only 13,07%) and the period 21 - 35 years (only 9,23%) represents staff members approaching retirement.
- If the staff turnover of the NCS was a high one, then the majority of staff employed would certainly be in the area of 0 - 5 years, producing a graph of roughly the following shape:
- When compared to Figure 16, it is evident that the slope of the graph down to the right is more gradual, indicating retention of staff for a longer period.

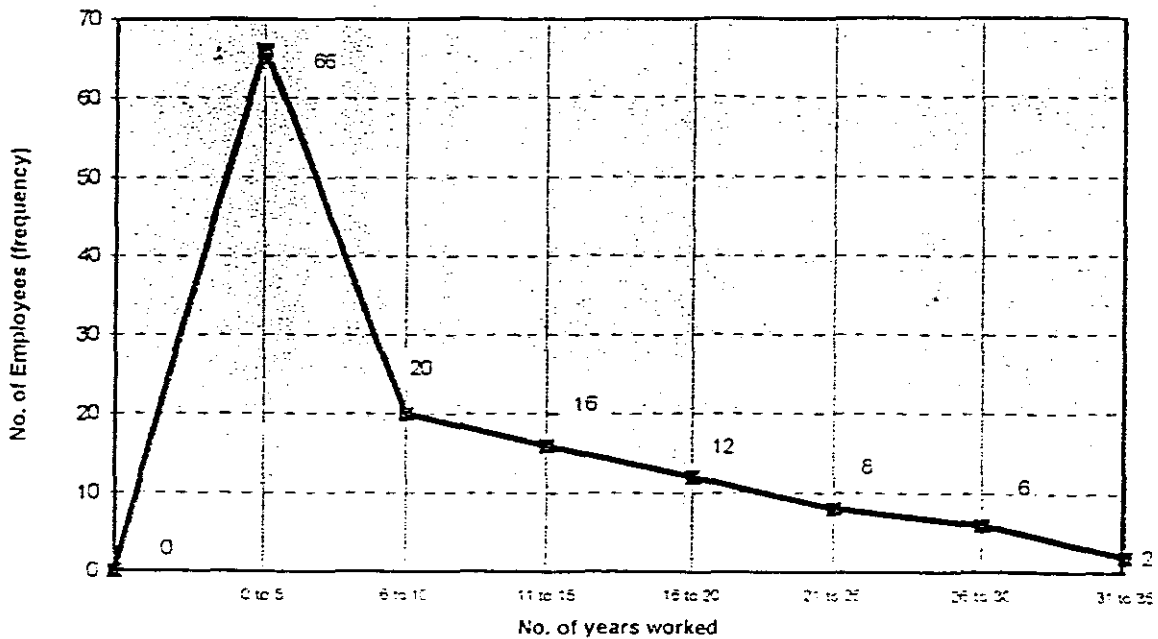


Figure 16: Hypothetical line-graph representing an organisation with a high staff turnover

(8) Frequency distribution according to the level of the respondents' verbal command of English

Table 20: Frequency distribution according to the level of the respondents' verbal command of English

Score	Frequency	%
0 - 2	21	16,15
3 - 4	20	15,38
5 - 6	12	9,23
7 - 8	19	14,62
9 - 10	7	3,39
11 - 12	5	3,85
13 - 14	12	9,23
15 - 16	12	9,23
17 - 18	13	10,00
19 - 20	9	6,92
TOTAL	130	100,00

From the figures revealed in Table 20, it is obvious that 55,38% (72 out of 130) of the respondents scored 8 and less out of 20, and 31,53% (nearly one-third of the respondents) scored 4 or less out of 20. The overall impression then, is that the spoken English of the Zulu respondents has attained a very low level, probably due to lack of usage of the language. Ndlela *et al.* (1966:101-102, 110-112) found that the spoken English of Zulu-speaking staff was far superior to their written English, therefore the figure could in fact be even lower in respect of written English than the 20% indicated above for one-third of the respondents.

(9) Frequency distribution according to the names of the nature reserves of the respondents

Table 21 below reveals some important points, *viz.*:

- 23 different nature reserves were visited representing the whole of KwaZulu-Natal;
- Every nature reserve type was represented, for example:

Zululand reserves	-	Mkuze, Hluhluwe, Umfolozi, Dukuduku, Nseleni.
North coastal reserves	-	Charters Creek, False Bay, St Lucia, Cape Vidal, Umlalazi.
Midlands	-	Weenen, Wagendrift, Midmar, Karkloof, Spioenkop.
Northern KZN	-	Chelmsford
Drakensberg	-	Giant's Castle, Loteni, Garden Castle, Highmoor, Royal Natal, Cathedral Peak, Rugged Glen.
South coastal	-	Kenneth Stainbank
Southern KZN	-	Coleford

Table 21: Frequency distribution according to the names of the nature reserves of the respondents

ABET level	Frequency	%
1 Mkuze	5	3,8
2 False Bay	1	0,8
3 Charters Creek	3	2,3
4 Hluhluwe	5	3,8
5 Umfolozi	3	2,3
6 Dukuduku	1	0,8
7 St Lucia	7	5,4
8 Cape Vidal	10	7,7
9 Enseleni	1	0,8
10 Umlalazi	12	9,2
11 Weenen	1	0,8
12 Wagendrift	1	0,8
13 Giant's Castle	14	10,8
14 Highmoor	2	1,5
15 Loteni	5	3,8
16 Garden Castle	10	7,7
17 Coleford	2	1,5
18 Midmar	4	3,1
19 Karkloof	2	1,5
20 Kenneth Stainbank	8	6,2
21 Chelmsford	12	9,2
22 Royal Natal	1	0,8
23 Rugged Glen	1	0,8
24 Spioenkop	9	6,9
25 Cathedral Peak	10	7,7
TOTALS	130	100,0

4.4.2 Section B - The life world of the black KZN NCE employee

(1) Relationship of the black KZN NCS employee with himself¹²

Table 22: Frequency distribution according to the NCS employees' relationship with himself

Item	Agree	%	Disagree	%	Unsure	%	Total	%
1.1	126	96,92	2	1,54	2	1,54	130	100
1.2	125	96,15	2	1,54	3	2,31	130	100
1.3	126	96,92	4	3,08	-	-	130	100
1.4	98	75,38	28	21,54	4	3,08	130	100
1.5	118	90,77	9	6,92	3	2,31	130	100
1.6	108	83,08	16	12,31	6	4,62	130	100
1.7	124	95,38	3	2,31	3	2,31	130	100
1.8	120	92,30	5	3,85	5	3,85	130	100
1.9	103	79,23	25	19,23	2	1,54	130	100
1.10	116	89,23	10	7,69	4	3,08	130	100

(a) Low level of self-esteem (item 1.1)

Most of the respondents agreed that they had a low level of self-esteem (self-worth) prior to commencing with the ABET course. Of the 130 respondents, 126 (96,92%) agreed, 2 disagreed, and 2 were unsure. This factor should play a major role in motivating NCS staff to improve their literacy level. These figures bear out the statement made by Pretorius (Van Rensburg, 1994:122), that the result of inadequate exploration of his world, is a low personal self-image or general feeling of inadequacy (*cf.* 3.2.2(2)(b)(iii)).

Madela (1998:51) in commenting on a child 'growing older' (and by implication the illiterate adult), states that it becomes important to him to receive acceptance amongst those with whom he associates. Once again, the results recorded are borne out.

(b) Physical appearance (item 1.2)

The greater majority of the respondents agreed that they were satisfied with their physical appearance. Of the 130 respondents, 125 (96,15%) agreed, 2 disagreed, and 3 were unsure. Physical appearance appeared to be a matter of physical self pride and confidence from an outward point of view and did not seem to be linked to the literacy level of the individual as a factor to be contended with. The Zulu dress and regalia described by Elliott (1986:4-6) is indicative of the pride taken in their appearance, and consequently their confidence in their physical appearance, as shown by the results above.

(c) Self-motivation (item 1.3)

Out of the 130 respondents, 126 (96,92%) responded positively to the question as to whether they were self-motivated to improve their literacy level - 126 agreed and 4 disagreed, no respondents were unsure. In this section of the questionnaire, this was the only question which produced no respondents who were unsure of their self-motivation. The four respondents who disagreed, had been convinced by their supervisors that they should attend the ABET classes for their own betterment and had consented to do so. Ndlela *et al.* (1996:184) has discussed the driving will which exists in the illiterate and semi-literate employees to improve their educational levels, and the results support the statement of Van Niekerk (1986:7), namely, that it is through education that the individual can continually raise the level at which he communicates with life and to give meaning to the world around him (*cf.* 3.1 and 3.2.2(2)(b)(iv)).

(d) Sufficiently educated for his job (item 1.4)

Only 75,38% (i.e. 98 out of 130) agreed that they were sufficiently educated for their jobs. Fully 21,54% (28 out of 130) disagreed and 3,08 (4 out of 130) were unsure. 75,38% constituted the lowest number to agree to an item in this section of the questionnaire, and although education has not been a major factor in obtaining employment amongst the 'ungraded' staff members, yet this result is significant and once again pointing out the awareness of the NCS employee of the

inadequacy of his educational level (*cf.* 3.2.2(2)(b)(iv) is once again relevant here: "the phenomenon of an uneducated adult who is nevertheless 'literate' enough to ... show a spirit of survival and a reaching up to that which has been and still is to a large extent the unattainable." (Ndlela *et al.*, 1996:184)).

(e) Confident of skills in order to hold down his job (item 1.5)

One hundred and eighteen (90,77%) agreed that their skills were sufficient to hold down their jobs, 9 (6,92%) disagreed, and 3 (2,31%) were not sure. This particular question could easily be interpreted by the respondent as "can you do your job?" Any one with any pride would agree in this instance - this is possibly the reason for the high percentage of 'agrees'. The above reference, *viz.* 3.2.2(2)(b)(i), was made with regard to the psychic life of the individual and to the black NCS employee in particular to the fact, in the work situation, that "his starting point [in the job] was one of having no skills and therefore unable to look for work" and "sitting at home and doing nothing" (Mathiane, 1993:10). The follow-on to this in the practical work situation is that the employee, having once secured the job and not wanting to jeopardise his job, will quickly learn the relevant basic skills necessary and so establish himself and his position - this fact, combined with pride in his ability, will have caused the positive response to this particular question on the questionnaire.

(f) Anxious about the possibility of unemployment (item 1.6)

In response to this question, 83,08% (108 out of 130) agreed that they were anxious about the possibility of unemployment, 12,31% did not agree and 4,62% were unsure. In 3.2.2(2)(b)(v) above it was stated that: "... the life-world in which the illiterate black NCS employee ... continues to exist ... continues to be filled with a sense of insecurity and inferiority, perpetuates to one degree or another his basic insecurity, due to the fact that he is 'less able to adopt the proper attitude for truly involving himself with the things of the world which are outside of himself'" (Madelá, 1998:45).

This question went to the heart of the insecurity which an uneducated and unskilled individual would be experiencing.

(g) Was determined to raise educational level in order to increase the income level (item 1.7)

This question related to the inner motivation of the individual. In 3.2.2(2)(b)(iv) above, it is concluded that amongst many black illiterates (NCS employees) there is a will not only to survive, but to succeed. He further notes that "many adults who had received no education at all were seen to be able to read and write, not just in their own mother tongue, but also in English". He also refers to "the phenomenon of an uneducated adult who ... shows a spirit of survival and a reaching up to that which has been and still is to a large degree, the unattainable" (Ndlela *et al.*, 1996:184). The results of the responses to this question reflect this spirit of survival, *viz.* 95,38% (124 out of 130) agreed that they were determined to raise their educational level, three (2,31%) disagreed, and only 2,31% were unsure. The NCS employees realise that an improvement in educational level enables them to reach a position where they can be promoted to a job with more responsibility and consequently with a higher salary/monthly income.

(h) Unable to achieve potential due to inadequate education (item 1.8)

Most of the respondents, 120 out of 130 (92,30%) agreed that they felt unable to achieve their full potential due to inadequate education, 3,85% disagreed and an equal number (3,85%) were unsure. These results agree with Van Niekerk's observation in 3.2.2(2)(b)(iv), namely, that 'emancipation' implies the individual is reaching or actualising the potential inherent in him as a person as it relates to his various abilities (Van Niekerk, 1986:22-23). For an NCS staff member who has not obtained an adequate education, it is understandable that he should feel unable to achieve his full potential.

(i) Unsettled by the spectre of political violence and crime in the neighbourhood (item 1.9)

Of the 130 respondents, 103 agreed that they were unsettled, 25 disagreed (the second highest 'disagreed' figure under question 1), and only 2 were uncertain. These results are reflected in Schmidt's remarks in 3.2.2(2)(c) when he describes the unemployed youth (who have also been shown in 3.2.3(i), to be not dissimilar to the NCS employee as originating from the same life-world): "... violence, stress, crime and no or inadequate education and unemployment amongst other factors has resulted in a generation which experiences a sense of failure, and fear of venturing into the unknown..." (Schmidt, 1990:222).

The above remarks are supported by Pillay (1998:26) when he quotes some of the research findings amongst parents in the vicinity of Pretoria, which was done by Van Wyk (1996b:27-28); briefly mentioned, they were as follows: "Parents were not interested in what was happening [with their children] in school ... parents are mostly uneducated and there is a high rate of illiteracy ... parents felt intimidated by ... the organised student movement and the prevailing political climate ...".

Reference to 3.2.2(f)(v) above will also show that in the heart of KwaZulu (old Zululand), i.e.: "... in the Hlabisa area [jurisdictions of Hluhluwe and Umfolozi], the 'internal stability and reaction unit' is an ever-present reality, with 'buffels', 'ratels' and other military transport vehicles ... their area of activity is restricted mainly to political violence, however." (Ndelela *et al.*, 1996).

It is clear that crime and political violence is a major unsettling factor amongst black people who are either in, or have a similar life-world to that of the black NCS employee.

(j) Low aspiration level (item 1.10)

When posed with the question as to whether they had a low aspiration level, 116 of the 130 respondents (89,23%) agreed that they had a low aspiration level, 7,69% disagreed and 3,08 were unsure. These results concur with those of

Schulze and Mellet (1991:105-106) who observe that 'lability' can be seen to be a major destabilising factor in an individual's aspirations and expectations in life and in the learning process (cf. 3.2.2(2)(c). Van Rensburg and Landman (1986:102) and Van Niekerk (1986:28) when referring to 'lability', describe it as being denoted by feelings of anxiety, uncertainty, doubt, fear, depression, etc. and as a factor in 'retarding an individual's psychotic life in terms of maturity and learning', and therefore a factor to be contended with when considering the black NCS employees' low aspiration level shown by the number of those who 'agreed'.

(2) Relationship of the black KZN NCS employee with others

Table 23: Frequency distribution according to the NCS employee's relationship with others

Item	Agree	%	Disagree	%	Unsure	%	Total	%
2.1	130	100.00	-	-	-	-	130	100
2.2	129	99.23	-	-	1	0,77	130	100
2.3	127	97.69	1	0,77	2	1,54	130	100
2.4	76	58.46	36	27,69	18	13,85	130	100
2.5	126	96.92	-	-	4	3,08	130	100
2.6	130	100,00	-	-	-	-	130	100
2.7	129	99,23	1	0,77	-	-	130	100
2.8	128	98,46	-	-	2	1,54	130	100
2.9	112	86,15	15	11,54	3	2,31	130	100
2.10	123	94,62	6	4,61	1	0,77	130	100
2.11	37	28,46	78	60,00	15	11,54	130	100
2.12	130	100,00	-	-	-	-	130	100
2.13	58	44,62	52	40,00	20	15,38	130	100
2.14	122	93,85	2	1,54	6	4,61	130	100
2.15	29	22,31	90	69,23	11	8,46	130	100
2.16	125	88,46	9	6,92	6	4,62	130	100

(a) Good relationship with parents (item 2.1)

One hundred percent (100%) of all respondents replied in the affirmative, i.e. they agreed that they had a good relationship with their parents. These results reflect the sentiments of Davies and Ntshangase (1996:2) and also that of Scofield (1967:1278) who view the parents as forming the "foundation pillars or primary relationship" (cf. 3.2.2(3)(a)(i)).

(b) Good relationship with ABET teachers (item 2.2)

Of the respondents, 129 of the 130 agreed that they had a good relationship with their ABET teachers and the only remaining respondent was unsure; no respondent disagreed. This question was aimed at staff members who were or are involved in an ABET NCS or local school programme. The reason for this all-but-100% positive response can be understood, when reflecting on Pillay's comments on the responsibility of teachers towards their 'students' - in this case the black NCS employee (Pillay 1998:16): "very few occupations have such a lasting effect on the lives of others" and "the school has a special role in addressing the imbalances of the past". Add to this the "reaching up to the as yet unattainable" of the illiterate adult (Ndlela *et al.*, 1996:66, 183), and it is easy to understand the good relationship that would exist between an illiterate adult and an ABET teacher.

(c) Get on well with peers and colleagues (item 2.3)

The statistics from Table 23 indicate that but for three of the respondents, all of the respondents (127 out of 130) enjoy a good relationship with their peers and colleagues. The reason for this may be the fact that they have a common culture, language and background. All of these factors would account for the statistics revealed by way of the answers to this particular question.

This is supported by both Madela (1998:51) and Sykes and Melrose (1998:24-25, and also 3.2.2(3)(d)(i) and (v)) respectively as follows: "The black NCS employee, as with any child, youth and adult, has a need to identify with his peers and neighbours in the community, and with his colleagues at work. The personal

appraisal system (merit) which is applied annually throughout the NCS at all levels, and which tests the individual, amongst other things, on his interpersonal relations and leadership abilities, compels an awareness of his standing amongst his peers and colleagues, and where applicable, is subordinates ... Specific details which seek to identify and quantify the extent of the relationship with his peers/colleagues, by the NCS system, can be gauged from the following points of appraisal tested: ... acceptability, - tact ... adaptability ... dealing with conflict ... leadership ability ... self-confidence ... communication ... disciplining ... approach to development ... exercise of control" (Sykes & Melrose, 1998:24-25; *cf.* also 3.2.2(3)(d)(v)a) and b)).

(d) Confidence in the local SAPS (item 2.4)

The statistics revealed in response to this question show quite a disparity in the confidence in the SAPS amongst local communities. Only 58,46% of the respondents showed confidence in the local SAPS, whilst 27,69% and 13,85% showed lack of confidence and were unsure, respectively. These statistics paint a picture of political instability and mistrust in a police system which has often been accused of not being neutral, where loyalty to a political party or friends has been said to eclipse the loyalty on the part of the police to their oath to protect the people who depend on them in the face of rising crime and the resultant breakdown of community structures (Van Zyl-Slabbert, 1994:72). With reference to this subject which is discussed in 3.2.2(3)(f)(v)), the following has been mentioned: "The black NCS employee ... who has to remain at work for a month at a time before taking his 96 hours (4 days) off to visit his home, has to rely on fellow-workers or friends and neighbours to keep him informed of any untoward happenings/events, which may be affecting his family in the community at home, as a result of political instability, violence, and crime - a situation which is often compounded by their lack of trust in the local SAPS."

(e) The need for local social welfare (item 2.5)

From the statistic results it is clear that the social welfare workers are popular amongst the respondents - 126 of the 130 agreed on the need for the local social

welfare, 4 were unsure and none disagreed. The respondents were from every part of KwaZulu-Natal, but some of the areas to be covered by a single social worker is vast and the workers are comparatively few, therefore it is to be expected that some of the respondents would not be familiar with the work done by the social workers - this would account for the 'unsure' respondents. Any assistance provided to people who are under social and economic distress (Van Zyl-Slabbert, 1994:72) would be welcomed and this would account for the popularity of the social workers amongst the KwaZulu-Natal rural people.

(f) Sensitive to own culture in the community (item 2.6)

Of the respondents, 100% showed pride in their culture and in the need to protect it. 'Culture' represents the 'soul' of the Zulu and therefore of the NCS employee, and this accounts for the 100% response. Van Niekerk (1986:16) observes (*cf.* 3.2.2(3)(a)(ii)) that in black urban areas the traditional role and values (culture) of the parents are being increasingly challenged by modern youth, and that ... this situation has not yet spread widely to the rural areas". This has resulted in only certain of the black NCS employees being affected.

(g) The need for keeping tourists happy (item 2.7)

In 3.2.2(3)(g)(i), 'tourism' or rather 'tourists' who bring in much of the funding needed to fulfil the NCS' mission are referred to as the 'organisation's lifeline'. For this reason it was a little surprising that even one of the respondents disagreed with the concept of keeping tourists happy at all times. 129 of the 130 respondents agreed and none were unsure. It is possible that the one respondent who had had an unpleasant experience with a testy tourist had made his judgement based upon this, without considering the full implications of a decrease of visitors to the game reserves.

(h) The family as an important and powerful influence in society (item 2.8)

Tiddy (1987:49) has stated unequivocally that family units "have the potential to be powerful influences for social change towards a more equitable and just

society". The results obtained from the respondents to this show that they inequitably agree with Tiddy's sentiments above, i.e. 128 of the 130 agreed and two were unsure and none disagreed. Davies and Ntshangase (1986:2) support this when they state that the parents are viewed as forming the foundation pillars or primary relationships for the child's other wider relationships.

(i) Unhappy about the 'migratory' labour system (item 2.9)

Pillay points out that the fact that many families in the rural areas are 'depopulated' (Pillay, 1998:17) due to the fact that the wage earners are absent most of the time earning a living. In 3.2.2(3)(a)(iii), Elliott (1986:10) notes that "in many rural Zulu communities there is a noticeable lack of grown men", and this he puts down to economic necessity. The results revealed by the respondents show that 86,15% are unhappy with this system whereby families have of necessity to be separated from their breadwinners for up to 26 out of 30 days of the month; 11,54% see this as a situation that they have to accept, and therefore do not agree, as it would be impractical to bring whole families (i.e. a section of the community which adjoins the reserve) into the nature reserve employee living quarters; 2,31% were unsure. This phenomena, i.e. the unavoidable migratory system, is referred to by Cemané (1984:2-5) as a "family misfortune", along with such conditions as floods, drought, food shortages, riots, political violence, etc. because they all impact on an already struggling family.

(j) Difficulty in attending local ABET classes due to work-related problems (item 2.10)

The majority of the respondents (123 out of the 130) agreed that they had difficulty in attending ABET courses due to work-related problems. This fact is borne out by the field report which was drawn up by the ABET training organisation called Project Literacy (*cf.* Appendix O and also 3.2.2(3)(c)(iii) where this particular problem is discussed; 6 of the respondents disagreed, as they were employed in nature reserves where their accommodation and the ABET classroom were close together and where their line of work allows them to finish work in time to attend

classes. One respondent signalled that he was unsure - his off-times were not always able to be arranged to accommodate his class times. (*cf.* 3.2.2(3)(c)(iii)).

(k) Difficulty in attending ABET classes due to lack of support by the officers in charge of the nature reserve (item 2.11)

The response to this particular question in this section (relationship with others) is the second of the four responses that are considered to be highly controversial, due to the very much higher percentage of 'Disagrees' as opposed to 'Agrees' or *vice versa*; the other three being items 2.4, 2.13 and 2.15. 28,46% of the respondents agreed that they had problems attending ABET classes due to lack of support by their officers in charge, 60% disagreed and said that they did have support, and 11,54% were unsure of the support of the officers in charge. Mahlangu (1995:1, 2) in considering the problems encountered by NCS employees in attending ABET classes, noted the following specific problem areas (*cf.* 3.2.2(3)(c)(iii)) where the officers in charge were directly involved in placing other activities as a higher priority than the employees' development from illiteracy/semi-literacy into literacy by way of allowing attendance at ABET classes:

- Other 'more important' (higher priority) activities;
- closure of ABET classes in peak holiday periods;
- internal staff transfers;
- lack of knowledge of the NCS' Adult Education Policy;¹⁰
- lack of moral support and encouragement to attend ABET classes;¹¹ and
- lack of attendance by officers in charge and other supervisory staff at ABET graduation ceremonies at the KZN NCS Training Centre.¹²

10. This fact is constantly reported on by Zulu training staff when attending Training Section staff meetings (*cf.* Appendix I).

11. This fact is frequently mentioned by training staff and by workers themselves; it is accepted that the main reason for this is ignorance on the part of officers in charge of the enormity of the problem of literacy in KwaZulu-Natal and the NCS.

12. This is very evident on graduation days, where a driver is sent to fetch the trainee and the officers in charge/supervisory staff do not experience the proud moment experienced by the 'graduate' as he/she receives a certificate and perhaps even a trophy for personal achievement.

(i) Better able to contribute to solving community problems of education level were increased (item 2.12)

There was a 100% agreement with this concept. The motivation for this agreement is identified on an ongoing basis by workers as they perceive their 'educated' peers becoming involved in community liaison committees, parent-teacher associations, employment as clerks in local magistrate's offices and other government and non-government organisations. In the work situation, the staff representatives who are appointed by the workers themselves are invariably not just good speakers, but also staff members who can read and write at least their own mother tongue (Zulu), but preferably English as well.¹³

According to Van Rensburg, Landman and Bodenstein (1984:417), "education is a consequence of making value judgements about worthwhile knowledge and skills and deciding on the best ways these can be communicated and evaluated." The impact of the 100% agreement in response to the question posed, indicates a total agreement on the part of the respondents with Van Rensburg *et al.* (1983:417) as they (the respondents) view as necessary credentials to fill a position in community-related forums/committees/jobs, the ability to:

- make value judgements;
- make decisions on behalf of the community;
- communicate the decisions agreed upon.

All of these elements are incorporated in the 'definition' of education quoted in the above paragraph (Van Rensburg *et al.*, 1983:417).

13. This factor has been perceived by the researcher over many years of working closely with the Zulu people, but has also been pointed out by Zulu-speaking training staff of the NCS on numerous occasions.

(m) Neighbours in the community find themselves in the same socio-economic difficulties (item 2.13)

It has been stated above (*cf.* 3.2.2(2)(a)(ii)) that the life and background of the majority of the black people from whom the ranks of the employees is drawn were formerly disadvantaged and that their lives were marked by negative socio-economic conditions such as unemployment, homelessness, poverty, and inadequate health, hygiene and welfare facilities. It was further noted in the same paragraph above, that the black NCS employee, though coming from this type of background, has elevated himself somewhat above many of his kin and neighbours due to the fact of his current employment with the NCS; this is equally true of other members of the community whose breadwinner may be employed either locally or further afield. Nevertheless, poverty is still a major factor which is experienced by people in the rural areas. The respondents' response to this question will depend largely on his own situation in relation to his own neighbours and his own observations within his own frame of reference.

The above remarks are confirmed by the responses to this question: the 'agrees' and the 'disagrees' are almost equally divided (44,62% and 40,00% respectively) with 15,38% showing indecision (not sure).

(n) The need for *izinyanga* (traditional doctors) today (item 2.14)

According to Davies and Ntshangase (1996:5, 6), the *izinyanga* still play a major role in black society. This is borne out by the response to this particular question: 93,85% agreed, 1,54% disagreed, and 4,61% were unsure (*cf.* 3.2.2(3)(e)(iii)). It has been shown that the *izinyanga* are 'traditional doctors' and also the accepted experts on herbs and animal parts which they use for healing diseases and maladies (Davis and Ntshangase, 1996:5-6).

(o) Fair wage for services rendered (item 2.15)

It is highly probable that the socio-economic position in which the employees find themselves, together with the continual rise in the cost of living which is felt by all

South African citizens, could have weighted the response somewhat, rather than a consideration of actual worth as a skilled and productive worker against the wage earned (*cf.* Table 24).

Table 24: Possible reasons for unusual response to question 15

Question	Considerations	Reply
(a) Fair wage for services rendered?	<ul style="list-style-type: none"> • inability to raise standard of living. • rising cost of food, clothing and other basic necessities. • continual devaluation and spending power of the Rand. • ongoing struggle to survive. • salary/wage worth less each month. 	<ul style="list-style-type: none"> • No (disagree).
(b) Fair wage for services rendered?	<ul style="list-style-type: none"> • am I being paid for my skills, i.e. my ability to perform my work at a competitive/productive level when compared with other employees in the labour market? 	<ul style="list-style-type: none"> • Yes (unsure and agree)

The response to this question was that 22.31% agreed that the wage was fair and probably used Table 24 (the (b) section) considerations above to decide on their response; 69,23% disagreed and it is the researchers opinion that mainly Table 24 (the (a) section) considerations were used to decide on their response; 8,46% were unsure, and this can probably be put down to:

- lack of regular feedback from supervisors on their work performance;
- lack of knowledge of exactly what their job description is; and
- thankful to have employment and an income but also feeling the impact of South Africa's struggling economy and their inability to cope with the rising cost of living.

(p) Need for Unions in the work place (item 2.16)

Until fairly recently, the work force of the NCS did not have an independent structured labour representation to hear and to address their grievances and work-related needs. This need has now been addressed by the recognition of the Union known as NEHAWU, which plays an active role and which 'gives a voice to the people'; the Union has been successful in addressing various complaints / misunderstandings / perceived grievances, etc., and the response to this question reflects the staff's confidence in this representation: 88,46% agreed, i.e. saw the need for a Union in the work place, 6,92% disagreed, i.e. did not see the need for a Union, and 4,6% were unsure - possibly reflecting on the amount of money they would be required to pay for membership, the impact that this could make on their net wage, and also reflecting in what (little) benefit they personally had derived from a Union presence. The 88,46% was undoubtedly a very strong vote for the Union's presence and activities in the work place.

(3) Relationship of the black KZN with things**Table 25: Frequency distribution according to the NCS employee's relationship with things**

Item	Agree	%	Disagree	%	Unsure	%	Total	%
3.1	129	99,23	-	-	1	0,77	130	100,00
3.2	123	94,61	7	5,39	-	-	130	100,00
3.3	130	100,00	-	-	-	-	130	100,00
3.4	123	94,61	5	3,85	2	1,54	130	100,00
3.5	130	100,00	-	-	-	-	130	100,00
3.6	126	96,92	2	1,54	2	1,54	130	100,00
3.7	130	100,00	-	-	-	-	130	100,00
3.8	79	60,77	48	36,92	3	2,31	130	100,00
3.9	127	97,69	1	0,77	2	1,54	130	100,00
3.10	120	92,31	6	4,61	4	3,08	130	100,00
3.11	127	97,69	-	-	3	2,31	130	100,00

(a) Influence of the environment on outlook on life (item 3.1)

Of the 130 respondents, 129 agreed that their environment has influenced/affected their outlook on life; none disagreed, and one was unsure. These results agree overwhelmingly with Vrey (Van Rensburg, 1994:159) when he states that in bringing the life-world to cognisance the child (and thus also the adult) relates things and ideas to himself and his interaction with them (cf. 3.2.2(4)(a)(i)). Van den Aardweg and Van den Aardweg (1988:85) concur with the above results and speak of the environment as "the condition and influence under which one lives".

(b) Lack of transport creates a problem daily (item 3.2)

The vast majority of rural families do not own a private motor vehicle, due to the state of their current economic situation, where the owning of a car/LDV is considered to be a symbol of affluence in a depressed society; the respondents interpreted this question, i.e. the availability of transport, to refer to both the

availability of a taxi service as well as the availability (or non-availability) of their own or a neighbour's car/LDV. The presence (or non-presence) of infrastructure such as roads and footpaths in their own individual communities in relation to their dwelling places, would also have been a factor influencing their response to this question. Of the 130 respondents, 123 agreed that the lack of transport to go about their daily business was an ongoing problem, and 7 of the 130 disagreed - obviously, the factors referred to above in respect of infrastructure and taxi/car/LDV availability were positive ones for them; there were no respondents who were unsure or who showed uncertainty.

(c) Culture as an important factor (item 3.3)

There was no hesitancy at all in responding positively to this question - 100% of the respondents agreed that their culture is an important factor in their lives and in those of their children. This response underscored what Van den Aardweg and Van den Aardweg (1988:56) have to say on the importance of culture in the life of an individual from a specific cultural group, viz.: "culture arises out of the need of people to communicate the meaning of things and to regulate social life".

Klitgaard (1994:38) says: "Yes, we know that policies change cultures, that cultures have their own dynamic of change, that valuations of developmental ends and means are themselves shaped by culture." From the respondents' 100% response to this question it is obvious that culture is of infinite importance and that in all likelihood both elements in the quotation above are present in the communities represented by the respondents, viz: 'policies change cultures', and 'developmental ends and means are themselves shaped by culture'.

Rigg (1991:203), in considering culture and developmental strategies amongst the rural people in Thailand, may just as well have been commenting on the third-world conditions which prevail in the vast rural areas of KwaZulu-Natal, when he states: "The problem is that village life and the aspirations of villagers [in Thailand], and in all developing countries, are fundamentally different from those that existed as recently as 20 years ago. The bases upon which traditional village life and livelihood were founded are usually incompatible with the modern, commercial world."

Rigg (1991:204) also notes that existing village institutions often do not allow "the people to make effective choices about the future" [local chiefs retain power of final decision in community matters in Zulu traditional life]; he attributes the failure of rural development (i.e. a certain amount of change to the traditional culture and way of life), to a "culturally inappropriate Western model of collegial, egalitarian participation" which clashes with the "hierarchical and paternalistic" village society.

Again, from the 100% response to the question of the importance of culture, and with reference to Rigg (1991:204), he maintains that "'village life' [i.e. traditions and culture] and 'the aspirations of villagers' ... are fundamentally different from those that existed as recently as 20 years ago"; it is the researcher's opinion that 'village life' (traditions and culture) have changed somewhat in order to adapt to modern society, e.g. the clothing worn by modern villagers is no longer a bashee (girls) but a skirt/dress; it is the respondents' desire to still cling to the fundamentals of their culture, e.g. the format followed in the burying of the dead. The 'aspirations of villagers' may well be different from those that existed as recently as 20 years ago, e.g., they now see the need for their children to attend school and be educated, but the fundamental desire to live peaceably, to have a family and to feed and groom their families, has not changed, e.g. even the youngest of respondents voted for their national culture as being an important factor in their own life and that of their children (still future).

(d) The importance of mother-tongue (home language) in the educational process
(item 3.4)

The majority of respondents (123) agreed that their mother-tongue is important in their educational process, five disagreed and two were unsure. The object of this question was to allow for the possibility that certain individuals would prefer to either become literate in English (L-2 - their second language) without first becoming literate in their mother-tongue (L-1), or to continue their educational process in English (L-2) once having attained literacy in their own mother-tongue (L-1).

Meighan (1986:142) states that approximately 66% of a lesson consists of conversation and discussion, and it follows therefore that if the educands do not understand the spoken language they will clearly be at a disadvantage when compared with those that do. Hamers and Blanc (Todd, 1991:73) support Meighan's (1986:142) view but add that teaching must take place in the mother-tongue if educands are to derive the best from the teaching they receive. There are ABET organisations that are successfully bringing the illiterate to literacy in their L-2 or L-3 language (Ndlela *et al.*, 1996:169-179), but the desire to, and importance of, becoming educated in one's own mother-tongue is strongly supported by the majority of the respondents to this question. From the questionnaires, it was obvious that those who were already semi-literate in English (L-2) saw the need and desirability of continuing to be educated in English, recognising this as the *lingua franca* of South Africa and of the modern world today (these comprised the five out of 130); the 2 (unsure) out of 130 comprised those that were not yet fully literate in their own mother-tongue and possibly were afraid to visualise progressing to English in their present state of literacy (L-2) although they evidenced the advantages that their colleagues enjoyed by being English-literate.

(e) The need for nature reserves (item 3.5)

This was an easy question for all of the respondents, for a number of reasons, *viz.:*

- All of the Zulu people love nature and live closer to nature than do any of the other ethnic groups in KwaZulu-Natal;
- their means of livelihood is dependant upon the continued existence of the nature reserves which border on their communities; and
- they derive direct material benefits from the existence of the nature reserves, i.e. thatching grass, firewood, plant and animal products, e.g. meat, bark, reeds, etc. One-hundred percent (130 out of 130) of the respondents agreed that there is a need for nature reserves in order to conserve animals and plants for posterity. This confirms Davies and Ntshangase's comment that "the Zulu people love nature and do not wish to see it destroyed" (Davies & Ntshangase, 1996:10).

(f) Preference for education in mother-tongue prior to changing to English (item 3.6)

Of the 130 respondents, 126 agreed that they would prefer to be brought to literacy in their mother-tongue first, before changing to English as a teaching/learning medium; two respondents disagreed, and two respondents were unsure.

Duncan (1994:1) and Ndlela *et al.* (1996:170) state that "research and experience throughout the world strongly favours the L-1 (mother-tongue) route". According to Ndlela *et al.* (1996:169): "One of the strongest arguments for the education of children and sub-adults via the L-1 (mother-tongue) route must surely be the retaining of ethnic, family and traditional identity. This 'identity' includes; language, traditions, culture, religion, ethics, view of creation (and the creator), life, society, reference to other black groups, and reference to other racial and language groups in South Africa."

Duncan (1994:1) states that "... the prevailing policy in more black schools is for instruction to be given through the medium of the mother-tongue(L-1) for the first four years, during which English (L-2) is taught as a subject. Thereafter, English becomes the medium of instruction and the mother-tongue an ordinary subject."

Duncan's words can be followed up by the words of Cristaudo (1994:1): "The Education Act of 1979 set the tone for black education in South Africa; 20 years down the line we sit with the results and try to salvage the pieces."

Based upon the respondents' own feelings on the matter (126 out of 130), and also upon the quotations noted above, it would appear to be desirable for children (and illiterate/semi-literate sub-adults and adults) to become literate and to continue to progress in their own language medium (L-1) before changing to English, as a language medium, as this will "develop the potential for learners to proceed to higher areas of employment", and "enable them to become trainable and employable" (Cristaudo, 1994:2). The two out of 130 who disagreed were respondents who were already in possession of a Std. 10, and it is likely that they

did not fully appreciate the plight of their illiterate colleagues; the two who responded as being unsure were educands who were semi-literate in their own mother-tongue, still unsure of their own capabilities, and possibly a little daunted by still having to cope with English at some future stage - having not yet mastered their own mother-tongue in so far as reading and writing are concerned.

(g) Fear of the threat of AIDS (item 3.7)

One hundred percent of the respondents agreed that they are afraid of the threat that AIDS poses. Health clinics in both the rural and urban areas continually offer free lectures and advice on this subject, as does the Training Section of the NCS. This wide and intense exposure on the incidence and results of AIDS is apparent in the educands' unanimity in their response to this question. Everatt (1994:9) has referred to this subject in detail and has stated that: "Where ignorance of the causes and effects of the disease (AIDS) is rife, especially in the rural areas, the spread of the disease is often rampant in a socio-economic climate where unemployment and poverty are common" (*cf.* 3.2.2(4)(d)(i)).

(h) Satisfactory working conditions (item 3.8)

Amongst all of the 11 questions posed in this section which refer to the staff members' relationship with things, the response to this question was the most controversial and therefore worthy of special note.

Of the 130 respondents, 79 (60,77%) agreed that their work conditions (this question excluded the question of wages/salaries) were satisfactory, 48 (36,92%) disagreed, and 3 (2,3%) were unsure.

Reference here is to 3.2.2(4)(e)(i) and (ii) above, where this subject, particularly as it pertains to the NCS employee, is discussed in detail. It is a fact that one can please most people most of the time, but that one cannot please all people all of the time. The response to this question is a case in point. It is the researcher's opinion that the NCS provides excellent working conditions equal and possibly better than any equivalent organisation in South Africa and also a means whereby

even these current working conditions can be further negotiated, e.g. Union representation, workers' liaison committees, a full-time labour relations officer and an annual audience chaired by the Chief Executive Officer of the KZN NCS to listen to and to discuss this very subject with labour representatives. The approximately 61% of satisfied (agreed) employees (almost two-thirds of the labour force) tells its own success story; the approximately 37% who are not satisfied (disagreed) have - in the researcher's opinion- not utilized the negotiation channels that are open to them and should be encouraged to do so; the 3 (2,31%) who are unsure are probably not fully aware of what they actually enjoy in comparison to other similar organisations and do not have a tangible yardstick by which to measure their working conditions.

(i) Education brings empowerment (item 3.9)

Gee (1990: ch.6) states that 'literacy' can be talked about as being 'liberating' or 'powerful' ... "for the ... way they constitute us as persons and situate us in society". He further notes that "'liberating literacies' can reconstitute and resituate us." Coetzee (ed.) (1995:100) has this to say: "One of the five key programmes of the Reconstruction and Development Programme is the development of human resources. This can be achieved by empowering the people through, among other things, appropriate education and training".

Illiteracy is concentrated in the rural districts (where the greatest majority of the nature reserves are situated) (*cf.* 3.2.2(4)(f)(ii)). It is one of the main objectives of this dissertation to show that education (amongst other things) is one of the major role players in bringing empowerment to the people and in particular to the black KZN NCS staff members. A well-known saying in English-speaking circles is that "the pen is mightier than the sword". Hudson-Reed (1997), said "'that the pen is mightier than the sword' is no misnomer" and "education is the single most important factor which can bring about empowerment to the individual..." (*cf.* 3.2.2(2)(b)(iv)). That this concept is fully understood by the greater majority of the KZN NCS employees is reflected in their response to the question/statement in the questionnaire: "I believe that education (*imifundo*) will bring empowerment (*amandla*)" - 127 out of 130 (97,69%) agreed with this statement, one disagreed,

and two were unsure. It was noted that the one who disagreed and the 2 who were unsure were reasonably well-educated employees (Std. 8 to Std. 10) but who were currently performing labourers' work just in order to obtain employment (cf. 3.2.2(4)(f)(ii)); they had not yet experienced the fact that the NCS offers opportunity for its employees to apply for higher paid vacant posts on an ongoing basis. It is the opinion of the researcher that once they have applied for and been placed in a 'graded' post (cf. 3.2.2(4)(f)(i)) which requires a level of education (e.g. clerk, field ranger, etc.) they will view education, or rather the possession thereof, in a very different light.

(j) Trepidation with the passing of old traditional values and the influx of the new (item 3.10)

Lemmer and Squelch (1993:18) note that the majority of schools use either an Eurocentric or Christian-based syllabus; this in itself would bring different values, norms and ideals into a rural black home via the children. On the subject of the 'Eurocentric' or 'Christian-based syllabi' being used as a basis for education in a largely African (Black) society (cf. Van Rensburg *et al.*, 1986:25) where Christian pedagogics (education) is defined as *Christelike Opvoedkunde* in Afrikaans. "'n bepaalde vorm van opvoedkundige denke voortvloeiende uit die gedagte van 'n Christelike wetenskap" and "vanuit die fenomenologies georiënteerde opvoedkundige kringe word die moontlikheid van 'n Christelike opvoedkunde bevraagteken."¹⁴ Added to this, many of the breadwinners (e.g. those who leave the area and find work in factories, mines, etc.) are exposed to other cultures which also have their influence on these individuals, who return home for holidays or after their contracts have expired and who bring these 'foreign' ideas/ways of life back into the communities from whence they originally left to seek work to support their families. Grové (1992:114) views culture as the way in which an individual "perceives, believes, evaluates and behaves".

When one considers how proud the Zulu and the other African ethnic groups are of their culture and traditions, how they observe the steady erosion of these values

14. List of foreign words (p.xviii) for English translation.

by the influences referred to in the previous paragraph, and also that the average age of the respondents was in the region of 40 (i.e. the 'parent' and 'grandparent' generations on the scale of: child - parent - grandparent), then it is not surprising that 92,31% (120 out of 130) agreed that they observe with trepidation the passing of the old traditional values and the influx of the new. The 6 (4,6%) and the 4 (3,08%) who disagreed and who were unsure respectively, represent those who recognize in their own way that 'progress', of necessity, will import 'Western' ideas (values?) in order for a third world environment to progress towards a second and a first-world society, where living standards are raised and where poverty is the exception rather than the rule. An individual's wealth will not always be able to be gauged by the number of cattle he owns or receives by way of 'lobolo' in a community where the population is exploding, where housing schemes and other infrastructure systems (dams, roads, power lines, telephone lines, etc.) devour the once communal grazing area, where cattle, sheep and even goats starve through lack of grazing and where even the remaining 'grazing area' is fast becoming overgrazed, eroded, and useless as arable land.

(k) Responsibility of the employer to see to the education and training of its employees (item 3.11)

Of the 130, 97,69% (127 out of 130) agreed that it was the responsibility of the employer (the KZN NCS) to facilitate the education and training of its employees, none disagreed, and 3 (2,31%) were not sure. This response reflects both those of the ANC (African National Congress, 1994) and of Krige and Scott (1995:91), who see the employee, sponsors and non-governmental organisations (NGOs) as major role players in equipping staff by way of education and training. The Skills Development Bill of 1997 and the Equity Bill of 1998 both address this issue, pointing out the stringent measures to be taken by government against employers who continue to play a neutral or a negative role in this regard. The 3 (out of the 130) who were unsure probably recall the enormous sacrifice to a family in the past, in order to allow one or two of the family members to obtain an education - where father, mother and older brothers and sisters all contributed to the cost of transport, school uniforms, books, staying at the home of a relative or friend for

close-to-school proximity for these one or two family members (school-going children).

The KZN NCS has responded to the challenge by putting in place an Adult Literacy Policy - in November, 1994 (*cf.* Appendix I), and by making bursaries available to previously disadvantaged employees, in respect of secondary and tertiary education. Literacy (ABET) education has been ongoing since January 1992, and skills training has been in place since the inception of the Natal Parks Board in 1947, at local station (nature reserve) level. The Training Section of the NPB was established in 1979.

That the NCS employees know where to look for assistance in education and training is evident from their response to this question.

(4) Relationship of the black KZN NCS employee with God

(a) Importance of religion in daily life (item 4.1)

Of the 130, 128 of the respondents agreed that their religion plays an important part in their daily life; 1 respondent disagreed, and 1 was unsure.

When one compares these facts to what Elliott (1986:1) has to say concerning the importance of religion in the life of the Zulu, who constitute 126 of the 130 respondents, then it is easy to understand that 128 of the 130 agreed on the importance of religion in their daily lives: "The traditional Zulu religion, in common with that of other Nguni¹⁵ peoples, is ancestor worship, and great importance is attached to the need for families to remember their forefathers ... the ancestors care for the everyday things in a family's life - their crops and cattle and 'things they knew on earth'" (Elliott, 1986:1).

15. 'Nguni' - refers to the group of African peoples who were originally one united group, but who, in King Shaka's time, and as a result of wars and disagreements, split up into four main sub-groups, viz. Zulu, Xhosa, Matabele and Swazi.

Table 26: Frequency distribution according to the NCS employee's relationship with God

Item	Agree	%	Disagree	%	Unsure	%	Total	%
4.1	128	98,46	1	0,77	1	0,77	130	100,00
4.2	129	99,23	-	-	1	0,77	130	100,00
4.3	124	95,38	3	2,31	3	2,31	130	100,00
4.4	113	86,92	9	6,92	8	6,15	130	100,00
4.5	127	97,69	1	0,77	2	1,54	130	100,00
4.6	108	83,08	14	10,77	8	6,15	130	100,00
4.7	97	74,61	15	11,54	18	13,85	130	100,00
4.8	130	100,00	-	-	-	-	130	100,00
4.9	120	92,31	7	5,38	3	2,31	130	100,00
4.10	46	35,38	39	30,00	45	34,62	130	100,00
4.11	126	96,92	3	2,31	1	0,77	130	100,00
4.12	18	13,85	112	86,15	-	-	130	100,00
4.13	125	96,15	3	2,31	2	1,54	130	100,00
4.14	121	93,08	7	5,38	2	1,54	130	100,00
4.15	125	96,15	2	1,54	3	2,31	130	100,00
4.16	130	100,00	-	-	-	-	130	100,00

Regarding the 1 who disagreed and the 1 who was unsure, it is probably safe to say that there will always be the 'dissenters' and the 'hesitant' in most given situations, including matters concerning man's spiritual life (*cf.* 3.2.2(5)(d)(iii)).

(b) Religion, a relationship between man and a Divine Being (item 4.2)

Of the 130 respondents, 129 agreed with this concept, none disagreed, and only 1 was unsure of this definition of religion. Romans 1:19-20 and Romans 2:14-15 respectively (Scofield (ed.), 1967:1211 and 1212) support this statement, as follows:

- ¹⁹"Because that which is made known of God is manifest in them; for God hath shown it unto them. ²⁰For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse" (Romans 1:19-20).
- ¹⁴"For when the Gentiles, who have not the law, do by nature the things contained in the law, they, having not the law, are a law unto themselves; ¹⁵Who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Romans 2:14-15).

The above verses from Holy Scripture show that all men have invested in them a knowledge of God, their creator, and also, a knowledge of God's law, written upon their hearts.

When one compares these facts to what Davies and Ntshangase (1996:6) have to say regarding the Zulu people in particular (who constitute 126 of the 130 respondents), then it is easy to understand that 129 of the 130 agreed on the definition of religion which was posed as a statement requiring a response (item 4.2): "The Zulu people have always believed in a 'Being' who appeared 'first', a creator. This is *uMvelingqangi*. In a way He (perceived as being masculine) is the equivalent of the Christian God which is the reason for Christianity having taken on so much better in Africa than in the East" (*cf.* 3.2.2(5)(d)(i)).

In considering the one respondent who was unsure, it is almost certain that he believes in a Divine Being, but he may not feel that his present relationship with

God is what it should be, i.e. he may not be practising his religion actively, thereby causing him to be unsure of his standing with God. As a nation and as individuals, the belief of the Zulu in the need for a relationship with God is absolute; for even 1 out of 130 respondents to be 'unsure' is very unusual and very much the exception rather than the rule.

(c) *uMvelingqangi* and *uNkulukulu* (item 4.3)

Out of the 130, 124 respondents agreed that *uMvelingqangi* and *uNkulukulu* were one and the same Being. This result constitutes 95,38% of the total number of respondents and this is not surprising, when the comments of Elliott (1985:1) are considered, and also of Davies and Ntshangase (1996:6) respectively, this becomes clear. Elliott (1986:1) states that "in matters of life and death" the *amadhlozi* (ancestral spirits) "act as intermediaries to the Creator whom they call *uMvelingqangi* or *uNkulukulu*"; Davies and Ntshangase (1996:6) shed further light on this subject when they state that: "With the introduction of Christianity, God has become known as *uNkulukulu*. The difference between the two, i.e. *uMvelingqangi* and *uNkulukulu* is very subtle. In fact in many cases the two are thought to be synonymous [i.e. 124 out of 130 of the respondents] but, in fact, there is a difference in that you may take an oath to *uNkulukulu* but not to *uMvelingqangi*."

This 'subtle difference' between the two Zulu names for God would account for the 3 who disagreed and also for the 3 who were unsure (cf. 3.2.2(5)(d)(i)).

(d) The *amadhlozi* (ancestral spirits) are mediators between man and God (item 4.4)

Out of the 130 respondents, 113 agreed with this statement, 9 disagreed and 8 were unsure. When one referred to Figure 8, (3.2.2(5)(d)(ii)), the importance of the *amadhlozi* in the life of the traditional Zulu is seen (this is also true of the black Zulu-speaking NCS employee). From Figures 7 and 8 it is also obvious that the *amadhlozi* (plural form of *idhlozi*) play a vital role as mediators between the four groups of Zulu people and their God, viz. the nation, the family, the menfolk, and

the womenfolk. This would account for the 113 out of the 130. Elliott (1986:20) has stated that the "traditional Zulu religion is ancestor (*idhlozi*) worship, but Christianity has gained considerable ground"; Davies and Ntshangase (1996:7) note that with the advent of Christianity into South Africa and into KwaZulu-Natal, God has become known as *uNkulukulu*".

The impact of these observations could well provide the key to the 9 who disagreed and the 8 who were unsure, i.e. Christianity has influenced their belief in the need for or importance of the *amadhlozi* as mediators between man and God. Figure 8 (*cf.* 3.2.2(5)(d)(iii)) shows a combination of the traditional Zulu and the Christian religion, which Davies and Ntshangase (1996:7) note as follows: "In many cases the Zulu Christians, even those (some) who are very devout Christians, still communicate with the *amadhlozi*. When they do this they are not worshipping the *amadhlozi* but are communicating with God through the *amadhlozi*. In a way these people are hedging their bets in that they believe in Christianity but they don't want to upset the *amadhlozi*".

This explanation would account for the 8 who were unsure, but it is the researcher's opinion that the Zulu who has been truly converted to Christianity would comprise the 9 who disagreed in the mediatorship of the *amadhlozi*.

(e) Jesus Christ as mediator between man and God (item 4.5)

Of the 130 respondents, fully 127 agreed that Jesus Christ was the mediator between man and God, only 1 disagreed, and 2 were unsure.

The impact of 127 out of 130 is undeniable evidence of the influence of Christianity on the traditional Zulu religion. "... that name (Jesus Christ) under heaven given among men whereby we must be saved" (Acts 4:12 - Scofield (ed.), 1967:1167). In the words of Davies and Ntshangase (1996:6): "*uMvelinqangi* ... is the equivalent of the Christian God, which is the reason for Christianity having taken on so much better in Africa than in the East", and "the people [Zulus] can see that the two supreme beings [the Christian God and the Zulus' *uMvelinqangi*] may well be one and the same Being."

The 1 respondent who disagreed is undeniably a 'dyed in the wool' traditional Zulu religionist, and the 2 who were unsure had not yet moved fully from the traditional Zulu religion to Christianity, for them Figure 7 (*cf.* 3.2.2(5)(d)(iii)), depicting a combination of the Christian and traditional Zulu religion with both the *amadhlozi* and Jesus Christ acting as mediators, would be a true reflection. It is interesting to note the similarity here with some of the more traditional Roman Catholics, who pray through Mary to Jesus and thence to God the Father. This could be depicted as follows;

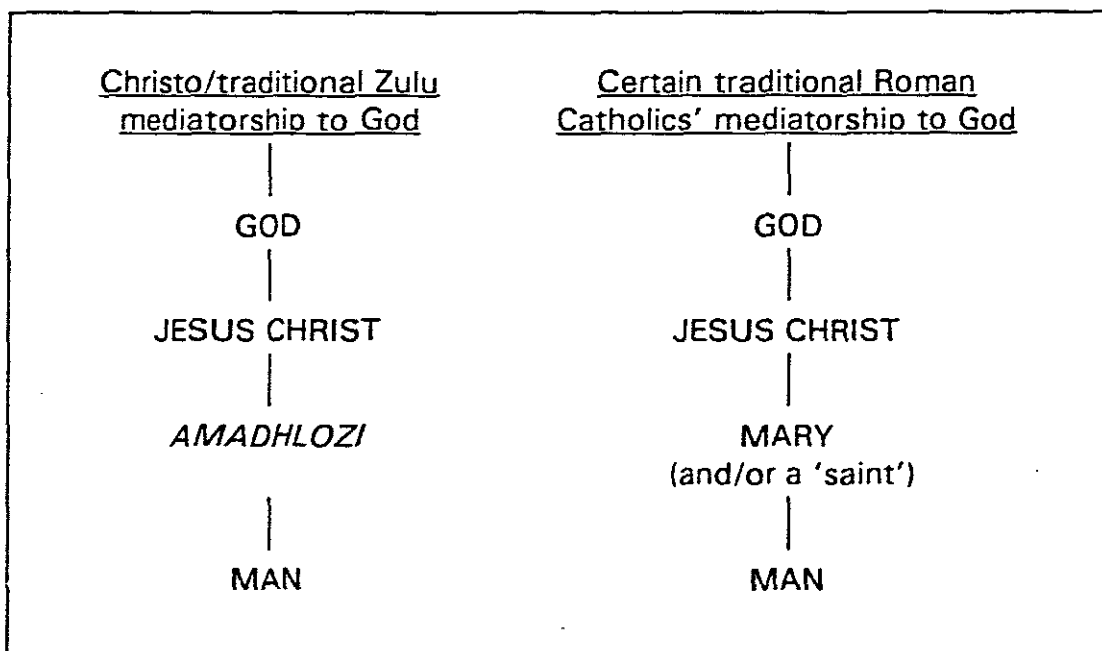


Figure 17: Similarity between Christo/traditional Zulu religious mediatorship to approach God the Father, and that of certain traditional Roman Catholic Christians

(f) Importance of the *izangoma* in the religious life (item 4.6)

The data revealed by the respondents are as follows: 108 of the 130 agreed that the *izangoma* (diviners) are very important in the religious life of the Zulu, 14 disagreed, and 8 were unsure.

Under the heading: 'Traditional doctors', Davies and Ntshangase (1996:6) have discussed the role of the *izangoma* (plural for *isangoma*), as follows: "there is the *isangoma*, a diviner who reveals secrets and explains problems through the help of his/her *ithongo* (an ancestral spirit) who 'speaks' to him/her". The *izangoma* may reveal secrets in one of three ways, according to Davies and Ntshangase (1996:6):

- *isangoma sekhanda* - uses head (brain) when divining;
- *isangoma samathambo* - uses the throwing of bones when divining;
- *isangoma sabalosi* - interprets a whistle, heard by all and which purports to come from the *ithongo*.

The question posed as item 4.6 was a tricky one, in that the *isangoma*, although not always directly involved in worship; nevertheless has contact with and can speak to his/her ancestral spirit directly in order to reveal secrets and explain problems. Of the respondents, 108 agreed, and most likely reflect the traditional religious Zulu's point of view and interpret any contact with the *amadhlozi* as part of their religious life. The 14 who disagreed either rejected the *isangoma* outright due to other religious beliefs, e.g. Christian, or accepted the *isangoma*'s place in society but this was not to be confused with religious worship (directed to God); the 8 who signified their uncertainty by a vote of 'unsure', probably could not pinpoint where divination (contact with the *amadhlozi*) and religion (contact with or through the *amadhlozi*) find their dividing line.

(g) The *abathakathi* (evil persons, possessed by an evil spirit) are able to be controlled by the *izangoma* (diviners) (item 4.7)

This was a rather thought-provoking question/statement and elicited a variety of strong responses, as is shown by the number of respondents in each of the three categories: 97 (out of the 130) agreed that the *abathakathi* are able to be controlled by the *izangoma* (seen as essentially 'good' people as opposed to the *abathakathi*¹⁶ who are seen as evil people who "work against the forces of good" and who "bewitch an individual or family either for their own, or someone else's purposes") (Davies & Ntshangase, 1996:5); 15 disagreed with the fact that the *abathakathi* were able to be controlled by the *izangoma*, and 19 were unsure.

The very fact of 'secrecy', 'bewitching', and 'evil through sorcery' (Davies & Ntshangase, 1996:5) together with possible or related (by another) experiences, would be enough to set the stage for the confusion which the response to this question reflects. It is the researcher's opinion that the higher agree and unsure figures, (i.e. 97 and 18 respectively), reflect the opinions of the traditional and the Christo/traditional Zulu, and that the 15 who disagreed reflect the opinions of either the Christian convert who has moved away from trust in a diviner (*isangoma*) or the non-Christian/pseudo-Christian (the agrees and the unsures) who have experienced the fact that the *isangoma* does not have power over the *umthakathi* in some/all instances where they have been called upon to assist.

(h) Influence of religious convictions on life and work (item 4.8)

Of the 130 respondents, 100% agreed that their religious convictions influenced their way of life and their work. This response is in total accord with Vrey (1986:202) who has noted (*cf.* 3.2.2(5)(c)) that "an individual's religious background and his education ... is crucial to his views of life"; Chetty (1997:82) agrees with this when he says (referring to the individual's view of life) that it includes "a faith and hope to which he can cling during the 'uncertainties' and

16 The *abathakathi* "are secretive and nobody knows who they are. The bewitchings can be to kill ... or make sick ... blind ... suffer from a stroke, or cause madness or failures in their (the people's) endeavours in life" (Davis and Ntshangase, 1996:5).

'vicissitudes' of his development" - the uncertainties and vicissitudes, of course, would include his whole life-world of which his work is a part.

(i) The Bible as a normative guide (item 4.9)

It is very interesting to note that although 120 of the 130 respondents agreed that they use the Bible as a normative guide when making moral choices, yet 127 of these same 130 (i.e. 7 more) agreed that Jesus Christ is the mediator between man and God (*cf.* the response to item 4.5 on the questionnaire); it is equally interesting to note that 7 individuals disagreed and that 3 were unsure. The researcher agrees with Elliott (1986:20) when he states that "traditional Zulu religion is ancestor worship, but Christianity has gained considerable ground" - hence the 92,31% (120 out of 130), who agreed. In addition, it must be borne in mind (Ndlela *et al.*, 1996:33-34) that 26% of the black NCS employees have never had any education at all, and 45% fall between the categories: 'No education' and 'Std. 2 maximum' (*cf.* Table 9, also 3.2.2(4)(g)(ii)(b)). Their state of illiteracy, i.e. not being in the habit of reading (the Bible), and because they practice their traditional religion, could account for the 7 who disagreed, and who therefore do not relate to its teachings; the 3 who were unsure, could be church-goers who do not read, but who hear the word of God, nevertheless, the influence of their traditional religion has as strong an influence as the Christian teaching that they are receiving.

(j) Knowledge of religious beliefs of neighbours/community (item 4.10)

The response to this question/statement proved to be the most startling under this section (i.e. "The illiterate and semi-literate NCS employee and his relationship to God"), and also when compared to the other previous three sections of the questionnaire, *viz.* relationships to self, others and things. Equally fascinating was the fact that the three types of responses, *viz.* 'agreed', 'disagreed', and 'unsure' carried an equal weight of the votes each, (i.e. agreed \pm 35%, disagreed - 30% and 'were unsure' - \pm 35%) on the soundness of their knowledge of the religious beliefs of the people/neighbours in their community. Elliott has stated that "traditional Zulu religion is ancestor worship", but that "Christianity has gained considerable ground" (Elliott, 1986:20), and Davies and Ntshangase (1996:6) have

said that "The Zulu people have always believed in a 'Being' who appeared 'first', a creator", and that Christianity has "taken on so much better in Africa than in the East" (Davies & Ntshangase, 1996:6), therefore, due to a potpourri of traditional worship together with Christianity, pure traditional worship, pure Christianity, and also those who do not obviously follow any particular religion, it is understandable that the response should be such a confused and divided one. One hundred years ago, in the time of King Shaka, the response to this question/statement would undoubtedly have been that 100% of the respondents would have agreed that they have a sound knowledge of the religious beliefs of the people in their community.

(k) Religion, a desire to please a Divine Being (God) (item 4.11)

Of the 130 respondents, 126 agreed that 'religion is a desire to please God, 3 disagreed and 1 was unsure. These results accord well with Van den Aardweg and Van den Aardweg (1988:194) who state that "religious development is ... a reverence for and a desire to please ... a Divine power". As with politics, the 3 who disagreed and the 1 who was unsure are entitled to their religious opinion - perhaps a 100% 'agreed' response would have been obtained if the words "a desire to please" had been replaced with the words "the worship of", thus making the question/statement read: "Religion is the worship of a Divine Being".

(l) Religion, the exercising of rites and rituals (item 4.12)

The response to this question was an overwhelming 112 (out of the 130), who disagreed with this statement, and only 18 who agreed; none were unsure on this particular issue. The results would certainly appear to show that the respondents interpreted this statement as a divorcing of the worship/desire to please God, from the practising of the rites and rituals, and that they did not agree with the separation of these two elements of worship, viz. 'pleasing/worshipping' and 'practising of rites and rituals'; they did not agree that the practising of rites and rituals could stand alone and be accepted by God. This response agrees well with:

i) Obedience and the 'heart' of man

This topic is commented on by a number of authors in the Bible, for example, in I Samuel 15:22, we read: "Hath the Lord as great delight in burnt offerings [rites and rituals], as in obeying the voice of the Lord [real worship/heart of man]? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (Scofield, 1967:339). In Psalm 51:17 it is stated that: "The sacrifices of God are a broken spirit; a broken [repentant/obedient] and a contrite heart, O God, thou wilt not despise" (Scofield, 1967:625). Matthew (Matthew 15:8) has this to say in this regard: "This people draweth nigh unto me with their mouth [rites and rituals], and honoureth me with their lips, but their heart [true worship] is far from me" (Scofield, 1967:1019).

ii) Religious development

- Van den Aardweg and Van den Aardweg (1988:194) and 3.2.2(5)(a), state that "religious development is the development of a spiritual relationship between man and a Divine power ... and also ... the exercise of rites and rituals". The 18 respondents who agree, represent those who would seem not to perceive the need for the heart of man to be involved in religion/worship, and are happy to "practise a form of religion but deny the power thereof" - 2 *Timothy 3:5* (Scofield, 1967:1304).

(m) Parents' influence on child's relationship with God (item 4.13)

Of the 130 respondents, 125 recognized (agreed) that the child's relationship with God is influenced by his/her close contact with parent and family, 3 disagreed and 2 were unsure. The strong showing for the vote to 'agree' with this statement is in full agreement with Van den Aardweg and Van den Aardweg (1988:194) and with Vrey (1986:96) who state respectively.

i) The assimilation of a religion

Van den Aardweg and Van den Aardweg (1988:194) have this to say: "... the assimilation of a religion depends upon the internalisation of standard ritual or practices and this takes place in close contact with parents and family during the formative years, between 0 and 7";

ii) The child's relationship with religious values

Vrey (1986:96) maintains that: "... the child's relations with religious and moral values develop to a point where he will conform to such religious and moral norms of his own free will" (*cf.* 3.2.2(4)(g)(iv)).

Of the 2 who were unsure, and the 3 who disagreed, one can but presume that in their particular cases the parental example was either not very prominent or possibly included a bad experience(s).

(n) Poor religious and moral development give rise to a low sense of values (item 4.14)

Gouws and Kruger (1994:174) maintain that poor religious and moral development give rise to a low sense of values (*cf.* 3.2.2(5)(c)), and this is fully confirmed by 121 of the 130 respondents, i.e. 121 agreed, 7 disagreed and 2 were unsure. We have already seen that 120 of the 130 respondents accept the Holy Bible as a normative guide when making moral choices and that 125 of the 130 respondents accept (agree) that the parents play a major role in moral and religious development - the Bible, in Ephesians 6:1 gives counsel to the child (the individual who is still under parental guidance and control), to "obey your parents, for this is right" (in the sight of God and man) - thus the 121 who agreed (Scofield, 1967:1278).

Regarding the 7 who disagreed, and the 2 who were unsure - once again, these responses would depend largely upon their own personal experiences and levels of understanding of the activity of God in their lives and their own moral values.

- (o) An individual with a poor relationship to God has more of an inclination towards delinquency, sexual permissiveness and the use and abuse of alcohol and drugs (item 4.15)

There is a subtle difference between this statement and the previous one (item 4.14) whereas item 4.14 is homing in on that which he has been exposed to (i.e. poor religious and moral development) for measuring a 'finished' product (i.e. a low sense of values), item 4.15 aims more at his personal relationship with God (or rather a lack of it) which gives a bias towards those things which mainly the youth (although not exclusively the youth) become involved in, *viz* delinquency, sexual permissiveness and the use and abuse of alcohol and drugs.

Out of the 130 respondents, 125 agreed that an inclination towards delinquency and the other factors mentioned in the previous paragraph is strongly influenced by his relationship - or lack of it - with God; 2 disagreed and 3 were unsure.

Blignaut (Van Rensburg, 1994:156) has referred to these factors/crimes in his discussions on the Durban City Police, and states that a special unit has been set up to attend to these problems (*cf.* 3.2.2(f)(iii)). Challenor (1997:1) speaks of the rising rate of child crimes that are committed in the cities daily, and which include: murder, rape, drug-dealing, housebreaking, vehicle theft, shoplifting, possession of firearms, possession of drugs, assault, bag-snatching, and many others. The rising incidence of unemployed youth and street children is a matter of concern to Welfare organisations (Challenor, 1997:1), and the researcher believes that this is borne out by the strong vote for "a relationship with God" (items 4.14 and 15: 121 and 125 out of 130 respectively), and the fact that "the child's relationship with God is influenced by his close contact with parents and family" (item 4.13 - 125 out of 130). The fact is that the "unemployed youth", according to Blignaut (Van Rensburg, 1994:156) is not under the control or guidance of his parents and is basically in a situation where he is left to his own devices, and where 'survival' rather than a normal existence, is the order of the day.

Solomon, in Proverbs 22:6 has something very relevant to say: "Train up a child in the way that he should go (i.e. love toward God), and when he is old, he will not depart from it" (Scofield, 1967:687).

(p) Belief in a Divine Being who created and who controls all life (item 4.16)

As with item 4.6, so here with item 4.16, i.e. an unanimous (100%) vote of 'agree' with this statement, no 'disagrees' and no 'unsures'. This agrees with at least two reference sources previously referred to in this dissertation, namely, Davies and Ntshangase (1996:6) and Scofield (1967:1285-1286) respectively:

- The Zulu has always believed in a Divine Being: Davies and Ntshangase (1996:6): "The Zulu people have always believed in a 'Being' who appeared 'first', a Creator.
- Christ (God) the Creator: Scofield (1967:1285-1286): in Colossians 1:16-17, Paul, speaking of Jesus (the Creator), has this to say: ¹⁶"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers - all things were created by Him, and for Him; ¹⁷And He is before all things, and by Him all things consist" (i.e. continue to exist).

4.5 EMPOWERMENT OF THE BLACK KZN NCS EMPLOYEE THROUGH EDUCATION

4.5.1 The dilemma of the black KZN NCS employee

Much has been said in Chapter 3 above regarding the impoverished and deprived socio-economic situation in which the black people of KwaZulu-Natal find themselves; his life-world has been considered in detail, and in Chapter 4, his own response to his life-world has been tested and discussed. In order to lay a foundation for the discussion around the empowerment of the black NCS employee, it would be as well to reflect briefly again, in précis form, on the realities of the situation as they currently exist:

(1) The socio-demographic background

(a) The whole of KZN is involved

It has been stated above that the game reserves of the NCS are to be found in every part of KwaZulu-Natal, and that the majority of these (not all) are situated in the rural areas of KZN (*cf.* Appendix G in this regard).

(b) Unemployment

"According to the 1994 October Household Survey conducted by the CSS, the unemployment rate in KwaZulu-Natal is 32% (881 347 persons" (Krige & Scott, 1995:9); 38% of the Africans are unemployed, and more than half of the unemployed persons in KwaZulu-Natal are under 30 years of age. According to Krige and Scott (1995:9), "most unemployed persons (87%) are not trained or skilled for specific work, and 65% have been unemployed for over a year".

(c) Living 'below the bread-line'

Whiteford, (1995, quoted in Krige and Scott, 1995:9), has stated that 40% of all households are living below the minimum living level, and that KZN has the third highest percentage of households living in poverty) after the Northern Province and the Eastern Cape). In addition, because of its high-density population (*cf.* (d) below), the fact is that KZN has the greatest number of people living in poverty of all the provinces in South Africa.

(d) Population density

"The population density of KwaZulu-Natal is high, with 93 people per square kilometre, making it the second most densely populated province after Gauteng" (Krige & Scott, 1995:5).

(2) Size of the province

According to Krige and Scott (1995:5), "KwaZulu-Natal is the third smallest of South Africa's nine provinces (7,5% of the total area), and is the largest in terms of school enrolment, with 2 137 230 pupils in 1991 (i.e. seven years ago); ... it is important to note that population estimates as on 27 April 1994 indicated that of the 8 505 338 people living in KwaZulu-Natal, 7 008 877 are Africans; ... this means that the former African education system of KwaZulu (Department of Education and Culture (DEC) and the Department of Education and Training (DET - which operated on behalf of blacks living in the so-called white areas of South Africa) were responsible for the education of the vast majority of pupils in this province."

4.5.2 Education a key factor in empowering the black NCS employee

(1) One of the five key programmes

Coetzee (ed.) (1995:100) has stated that "one of the five key programmes of the ... RDP is the development of human resources", and that "this can be achieved by empowering the people through, among other things, appropriate education and training."

(2) Powerless to control his own destiny

In Chapter 3 it has been shown that "the black NCS employee finds himself in a position of powerlessness to control his own destiny, as the modern workplace demands formal educational qualifications" (*cf.* 3.3), and that "as a result of his background, where he has been deprived of a formal education, he finds himself in a position where he has no marketable learning or skills" in order to "control his own destiny" (*cf.* 3.3). In 2 Timothy 2:15, Timothy exhorts his readers: "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (Scofield, 1967:1303).

(3) So great a cloud of witnesses

In Hebrews 12:1 it is stated that "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight ... and let us run with patience the race that is set before us" (Scofield, 1967:1323). This concept can be further developed and applied to this research, as follows:

(a) A race to be run

It is not the purpose of this section to repeat all of the references (so great a cloud of witnesses) which have been quoted in Chapters 3 and 4 above in full again, but to make the point that there is "a race to be run" (black employees to be educated) "with patience" (it will take dedicated time and planning to develop and upgrade the black staff of the NCS), and there are "weights" which the NCS will need to "lay aside" (financial constraints, and human shortcomings).

(b) The witnesses give evidence

Hereafter follows an abbreviated list of some of the 'witnesses' (literary sources) who refer specifically to the urgency and the need for black South Africans and (in the researcher's view, with specific reference to 4.5.1 and 4.5.2), the black NCS employee in particular, needs to be given the opportunity to explore his education towards a position of literacy and further, if he has the ability and the inclination: Cemane (1984:2-5); Coetzee (1995:4,100; De Koning (1994); Du Toit and Kruger (1991:15); Everatt (1992:3,9); Feketa (1989:54) and Gee (1990; *cf.* 3.2.2(4)(g)(iv)); Gouws and Krige (1994:45); Hudson-Reed (1997); *cf.* 3.2.2(2)(b)(ii)); Krige and Scott (1995: vii, 2, 3, 37, 60, 66, 80 and 82); Kusel (1990:11); Macleod (1991:38); Madela (1998:44, 45); Mathiane (1993:10); Mahlangu (1995; *cf.* 3.2.2(3)(b)(iv)); Ndlela *et al.* (1996:184); *cf.* 3.2.2(2)(b)(ii) and (iv)); Msimang (1998:4); Netshiombo (1994:4); Olivier (1989:324); Pillay (1998:18, 26); Schmidt (1990:222); Schulze and Mellet (1991:96, 105-106); Van den Aardweg and Van den Aardweg (1988: 61, 65, 85 and 141); Van Rensburg (1994: 102, 112, 122 and 125); Van Niekerk (1986: 28); Van Zyl Slabbert (1994:72).

4.6 PROGRAMMES OF EMPOWERMENT AVAILABLE

4.6.1 Appropriate education and training

In 4.5.2, Coetzee (ed.) (1995:100) has stated that education and training is "one of the five key programmes of the RDP" which is used in "empowering the people through ... appropriate education and training."

(1) The national human resource development strategy

(a) Access to programmes

Krige and Scott (1995:60) state that "part of the national human resource development strategy is to provide access to programmes which aim to redress past inequalities in education provision for all those who need it". They go on to make a statement which is particularly pertinent, not only to all black South Africans, but especially so to organisations such as the NCS, who already employ blacks who fit Krige and Scott's description, and over whose lives they have 'control' due to the fact that these employees are dependent upon the NCS for their livelihood, most of whom would qualify under Krige and Scott's definition of being illiterate/semi-literate, i.e. "adults who have not attained a Std. 6 level of education" (Krige & Scott, 1995:60; Ndlela *et al.*, 1996:33 and Table 8, where 74% of the black NCS employees are shown to have a Std. 5 or less).

(b) Community colleges, finishing schools and ABET classes

Krige and Scott (1995:91) emphasize the fact that: "the alarmingly low percentage of the total African adult population who have matriculated, the very high matriculation repetition rate (25% in urban areas and 21% in rural areas) and the high number of young people (let alone the already working adults) without Std. 10, point to the need for the provision of adult education programmes."

Krige and Scott (1995:91) go on to mention the following as likely education programmes / centres of education / assistance:

- Youth and community colleges;
- finishing schools;
- stimulation of economic opportunities in the rural areas in order to provide the motivation to continue learning;
- adult education network (presently linked to the already existing schools in the local areas);
- community involvement and management;
- co-operation with sponsors and NGOs (Hartshorne, 1992, in Krige & Scott, 1995:91); and
- ABET classes which provide adults with basic education.

Coetzee (ed.) (1995:102) expands on this last point as follows: "The RDP proposes a restructured and expanded training system which is integrated with Adult Basic Education, post-standard 7, formal schooling and higher education".

(2) ABET and the KZN Nature Conservation Service

(a) Basic education

In 4.6.1(1)(b)(vi) and 4.6.1.(1)(c)(i), Adult Basic Education and Training (ABET) was specifically referred to as a solution to the need for the development of adult employees in the workplace. For an organisation such as the NCS, there can only be a choice - as far as literacy education is concerned - between L-1 and L-2 ABET education.¹⁷, (cf. Ndlela *et al.*, 1996:169-179; also 4.6.1 (2)(c)(ii)).

17. 'L-1' refers to education in the learner's own mother-tongue ('first language', e.g. Zulu), 'L-2' refers to education in the learner's second language (e.g. English).

(b) Secondary and tertiary education in the NCS

Both of these levels are currently being catered for in the NCS, by way of a bursary scheme, and it is envisaged that the ABET classes currently offered, will be expanded up to ABET level 5 (equivalent of Std. 10/Grade 12 in English).

(c) ABET education in the NCS(i) Legal implications

As mentioned in footnote 18, a detailed study has been undertaken into various ABET options which are open to an organisation such as the NCS, which employs illiterate and semi-literate staff, and to which employees can be exposed. South Africa's government of the day has brought considerable pressure to bear on the employer, making him at least partly responsible for the development of skills in the workplace (*Government Gazette* 1997: No.18481, and *Government Gazette* 1997: No.18244). Huge financial penalties may be imposed upon the employer who is neutral or who resists the objectives of these two Bills, viz. to upgrade the skills levels of workers in South Africa, and particularly those of the previously disadvantaged.

(ii) The L-1 and L-2 options

Ndlela *et al.* (1996:169-179) have, in their "Report on various factors which influence the progress of illiterate and semi-literate adults in KwaZulu-Natal game reserves", established that there is a choice for an organisation such as the NCS - to choose between taking learners along either the L-1 or the L-2 route, from illiteracy to literacy.

Due to the current intensive awareness of the education backlog and the high illiteracy rate in South Africa, NGOs offering to fill the gap have sprung up like mushrooms. Ndlela *et al.* (1996:86-154), have, in an official report to the top management structure of the erstwhile Natal Parks Board, considered a number of these organisations, and discussed them freely as possible sources of assistance to the NPB (now NCS) in the adult education programme for the black

illiterate/semi-literate employees. Those considered the most viable ones by the KZN NCS are listed below:

a) L-2 ABET facilitator organisations studied:

- Community Training Institute (CTI)
- South African Literacy Project (SALP)

b) L-1 ABET facilitator organisations studied:

- Project Literacy (PL)
- Basic Education and Skills for Adults (Pty) Ltd (BESA)
- English Resource Unit (ERU)
- Operation Upgrade (OU)
- Centre for Adult Education (CAE), University of Natal, Pietermaritzburg.

(d) ABET training venues available

There are only two possibilities as far as the NCS is concerned - 'affordable' costs being the criteria used - and both venue types are situated in NCS-controlled areas, viz.:

(i) The NCS Training Centre, Midmar

For training to take place at the NCS Training Centre, located on the Midmar Nature Reserve, learners would have to leave their own nature reserves/areas of employment, and spend a 'bloc' period being trained at the Training Centre on a full-time basis.

(ii) Local nature reserves/stations

For training to take place at local station level, local employees would need to be trained as facilitators (ABET 'teachers') at the NCS Training Centre, Midmar, so that they can run their own classes at local stations. Training of students would take place on a part-time basis, e.g. twice a week, in the afternoon, for two hours at a time, utilizing partly the employer's (NCS') time and partly the employee's (black illiterate/semi-literate worker) time.

(3) Skills training

It is not the intention of this research to investigate or discuss skills training at any length, as it is considered by the researcher to be a different field of study. The difference between education and training from the NCS Training Section's point of view, however, will be discussed briefly in the following paragraphs.

4.6.2 Education and skills training

(1) Placed under one umbrella by government

Education and training are linked together in the RDP under the heading 'Development of Human Resources'. Coetzee (ed.) (1995:100) has said that "the development of human resources ... can be achieved by empowering the people through ... appropriate education and skills training".

(2) The difference between education and skills training

The NCS' Training Section views the difference between these two empowerment tools as follows:

(a) Education

As stated above, this includes ABET and the formal schooling system (cf. 4.6.1(1)(b) and (2)(c)); the object of education being to raise the literacy level of the individual, and to enable them to continue on a lifelong process of learning/education, which would include skills training. In supporting the idea of

Lifelong Education, Julius Nyerere, the first president of Tanzania, said: "Just as working is a part of education, so learning must become an integral part of working and people must learn as and where they work", and "... in a society dedicated to change we must accept that education and working are both parts of living and we should continue with both until we die" (Deetlefs, Norton & Steinberg, 1991:21).

(b) Skills training

This includes the teaching of skills which enable the individual to function more effectively in his own work sphere. In the NCS a differentiation is made between managerial and functional skills.

(i) Managerial skills

This would assist the individual to lead, co-operate with and discipline the individual in his dealings with people, and would include courses such as: leadership, discipline, labour relations, time and stress management, customer relations, decision-making, language courses, etc.

(ii) Functional skills

This refers more specifically to training in his everyday work tasks, and would include courses such as: alien plant control, fish identification, rhino monitoring, animal skinning, path maintenance, defensive driving, etc.

(3) Career path planning

Career path planning in the NCS would include both managerial and functional skills training. Courses in both 4.6.2(2)(a) and (b) in the preceding section, are run in the NCS, on an ongoing basis, depending on the demand. It is obvious, however, that skills training would be infinitely more effective where the trainees are already literate.

There are currently three different career path directions for which specific 'core' courses are being put in place, *viz.* administration/financing; camp staff; and

conservation (*cf.* 2.5.7(i)). In addition, the NCS has taken the in-house initiative in order to identify 'core' course for its own staff, in order to apply CBET¹⁸ training and the creation of promotion possibilities outside of the formal education system, and in line with the NQF.¹⁹

4.7 SUMMARY

In this chapter a link has been made with Chapter 3 - the subject of the black NCS employee. 'Literacy' was defined, and a personal analysis form was utilized in order to determine the extent of illiteracy in the NCS. A further 'interview questionnaire' was designed and used on selected respondents in order to establish the effect of the black NCS employee's life-world on his state of illiteracy.

The data obtained from the interview questionnaires were analysed under two basic sections, *viz.* the employee's biographical information, and his life-world information (relationship to self, others, things and God).

Finally, as a response to the information obtained via the data, the subject 'empowerment of the black KZN NCS employee' was discussed, relative to his socio-demographic background. 'Education' was pinpointed as a major factor required in the empowerment of the employee, and various programmes which enable him to attain this empowerment were discussed.

18. Competency-based education and training, i.e. courses/studies that link in with the NQF system and that are based upon the trainee's work situation and work-related training needs. Also known as 'outcome-based training'.

19. National Qualifications Framework. Ties in with CBET, in that skills, experience and knowledge of one's work can be equated to an 'educational' qualification, without going via the formal education system.

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CHAPTER 5

SUMMARY, FINDINGS AND RECOMMENDATIONS

5.1 SUMMARY

5.1.1 Statement of the problem

The problem that has been addressed in this study pertains to the fact that the majority of black KZN NCS employees are illiterate or semi-literate and have therefore not received the education necessary to enable them to be sufficiently developed to a level where they have realistic marketable skills and middle- and top-management promotional opportunities.

5.1.2 The KwaZulu-Natal Conservation Service

This chapter dealt with the origins, the mission statement, the sources of income, the achievements and accomplishments, and the employees of the KZN NCS.

What is most pertinent is that, whilst in the process of researching for this dissertation in respect of the Natal Parks Board, the two active KZN conservation organisations which together controlled the former Natal (NPB) and KwaZulu (KDNC) were amalgamated, to form what is now known as the KwaZulu-Natal Nature Conservation Service. This factor necessitated the adaptation of the data being collected and the examining of a broader picture than would otherwise have been the case.

5.1.3 The life-world of the black KZN NCS employee

In order to understand the dilemma in which the black KZN NCS employee finds himself as a literate/semi-literate adult, who is holding down a job and yet has very little chance of advancement, it was necessary to examine his life-world.

The black KZN NCS employee's life-world consists of his relationship with himself, others, things (objects, ideas), and God.

To appreciate the black KZN NCS employee's life-world, it was of paramount importance to first pursue a study of relevant literature on the life-world of the rural KwaZulu-Natal black before applying this knowledge to the perceived employee situation as it pertains to the black KZN NCS.

5.1.4 Empowerment of the black KZN NCS employee

The matters dealt with include, *inter alia*, defining literacy; designing a questionnaire; interviewing selected respondents; presenting and evaluating the findings; and examining possible solutions to the dilemma, in order to be in a position to recommend relevant possible solutions toward empowering the black KZN NCS employee. This chapter may be summarised as follows:

(1) The state of being illiterate

In order to grasp the extent of the literacy problem, it was necessary to 'tune-in' to how other scholars define the term 'literacy', and to arrive at a working definition which could be applied to the KZN NCS employee.

(2) The questionnaire and the presentation used in the research

It was decided, due to the state of illiteracy of the majority of the KZN NCS employees, that an 'interview' questionnaire rather than the normal written questionnaire would be utilized, providing one-on-one communication between the researcher and the respondents. This method was found to be a very effective choice, as it eliminated any psychology of the normal questionnaire problems which could arise, so that: results are highly accurate, as the questions/statements were posed by the researcher himself throughout; any misunderstanding of questions was cleared up before a response was expected; and none of the questions remained unanswered, providing a 100% data result.

Due to the fact that 130 respondents were selected from throughout KwaZulu-Natal and that each individual had to be interviewed by the researcher, this process required some considerable time and effort to complete.

(3) Analysis and findings of the research

(a) Biographical information

This constituted Section A of the questionnaire and required the individual to respond to questions relating to his biographical background, *viz.*: gender (male or female), age, educational qualifications, rank (work-type), mother tongue, ABET level (if any), number of years employed by NCS, level of his oral command of English, and the name of the nature reserve where he is currently employed.

Data which was gathered from the responses were interpreted by means of descriptive statistics aimed at obtaining a frequency distribution for each question. Tables, figures, line graphs, bar graphs, and pie-charts were used to visually display the results obtained.

(b) The life-world of the black employee of the KwaZulu-Natal Nature Conservation Service

This constituted Section B of the questionnaire, and required the individual to respond to questions/statements relating to his relationship with himself, others, things (objects, ideas), and God.

Data which were gathered from the responses were, as in Section A, interpreted by means of descriptive statistics aimed at drawing up frequency distribution tables, for each sub-section, *viz.* self, others, things, and God. The results can be described briefly as follows, with respect to the illiterate/semi-literate black KZN NCS employee:

(i) The black KZN NCS employee's relationship with himself

From the data gathered, the following conclusions could be arrived at:

- he/she had a low level of self-esteem before electing to do an ABET course;
- was confident of his/her physical appearance;
- was self-motivated;
- felt that he/she was sufficiently educated for his/her current job;
- was confident of his/her skills in holding down his/her current job;
- was anxious about the possibility of unemployment;
- was determined to raise his/her educational level;
- felt unable to achieve his/her potential due to inadequate education;
- is unsettled by the spectre of political violence and crime, and
- has a low aspiration level.

The overall impression received from the respondents' results, was that of helplessness, fear and lack of direction; also, that of determination - if given the opportunity, of lifting himself out of his present plight. The respondents, due to lack of education, are mainly employed in the more practical/menial types of work, and hence, although there is a low aspiration level and a certain amount of uncertainty and fear at their lot, yet they could still feel confident of their appearance and of holding down their present employment.

(ii) The black KZN NCS employee's relationship with others

From the data gathered, it was obvious that the respondents felt very positive, were united in their opinion about certain issues, and that there was obvious division about issues concerning others in their life-world.

a) Issues that they felt positive about:

These included matters such as:

- had a good relationship with parents;
- had a good relationship with teachers;
- get on well with peers and colleagues;
- see the need for local social welfare;
- sensitive to their own culture in the community for their and their children's community identity;
- see the need for keeping tourists happy at all times;
- see the family as an important and a powerful influence in society;
- unhappy about the 'evil necessity' of living away from home because of the respective localities of their home and their place of employment;
- have difficulty in attending local ABET classes due to work-related problems;
- would be better able to contribute to the solving of community problems if their education levels were raised;
- still see the need of their own traditional doctors (*izinyanga*) today, and
- see the need for Unions in the work place.

b) Issues on which there was a fair difference of opinion:

These included matters such as:

- confidence/lack of confidence in the local SAPS;
- whether their local station officer in charge supports their literacy endeavours or not;
- whether their neighbours find themselves in the same socio-economic difficulties as they find themselves; and
- whether or not they receive a fair wage/salary for services rendered by them to the KZN NCS.

The overall impression is that the respondents valued very highly their relationships with others at home, in the community and at work. The African is very family-orientated, and this was obvious from the responses. The need for higher wages and support (moral, financial and time) for their educational aspirations and endeavours was also an important issue.

The great lack of confidence in trusting local SAPS endeavours (42%) is a worrying factor, and is perhaps indicative of the feelings of some other sectors of the population in South Africa, e.g. Richmond (KwaZulu-Natal), where the local police station has been closed down and approximately 70 officers given the option to 'retire', resign, or be transferred (Fivaz, 1998), due to the loss of faith in the South African police by the local community. The Free State farming community, and the Mitchell's Plain (Cape Town) community have also for some time now had much to say about their lack of faith in the SAPS in keeping the peace, and in controlling crime and gang warfare in their respective areas.

(iii) The black KZN NCS employee's relationship with things

From the data obtained, there was only one serious issue which was illumined by the questions/statements in the sub-section, *viz.* that of the working conditions. More than one-third of the respondents indicated dissatisfaction with current working conditions. This is perhaps also reflected in the previous sub-section

above, where criticism seemed to be levelled at wages, lack of support in education endeavours, and the unfortunate but necessary 'migratory-labour' system.

Other than the above, respondents were very strong in their support in favour of the questions/statements on which they had to respond in this sub-section, and brought out the following factors, *viz.*:

- the environment (socio-demographic realities) has influenced their way of life;
- lack of transport is a daily problem (this is of course connected to the realities of low wages of uneducated/unskilled labour, and also the need to travel fairly long distances between work and home, and home to shops/schools);
- culture plays an important role in the daily family and community life;
- home language (mother tongue) is considered to be a major role player in educational aspirations;
- nature reserves are undoubtedly considered to be a matter of great importance (100% vote), in spite of the known lack of land to keep up with the expanding population, and ongoing land claims on NCS-controlled property, by local communities;
- fear of AIDS (100% vote) reflects the reality of the rising incidence of AIDS among the black KwaZulu-Natal people;
- overwhelming belief in the fact that education will bring empowerment;
- trepidation in the passing away of the old traditional values to make way for the new. This point of view was particularly noticeable in the more rural and therefore, traditional areas; and
- belief in the fact that the employer has a moral responsibility to facilitate the educational and skills training needs of its employees.

(iv) The black KZN NCS employee's relationship with God

From the data obtained, there were only five relatively controversial issues which emanated from the responses to questions/statements responded to in this subsection. It was very obvious that the African is deeply religious, and that it is difficult to separate his religious life from that of his culture and traditions. His education in this area of his life-world has been received by word of mouth, by example, and as a result of his culture and his inherited way of life. The respondents revealed three levels of religious awareness, *viz.* the greater majority ($\pm 89\%$) followed the traditional African Zulu religion of worship of a Divine Being via the ancestral spirits, very often (but not always) assisted by an *isangoma*; $\pm 6\%$ appeared to be very Christianised, and $\pm 5\%$ indicated a mixture of both, i.e. Christo/traditional. In spite of these estimations, 97,69% believed that Jesus Christ was *a* mediator (not *the* mediator) between man and God.

The controversial areas (from most to least) covered mainly the following:

- belief in the fact that rites and rituals alone are not sufficient to please God, but that the heart of man should be involved as well;
- do not believe that they have a sound knowledge of their neighbours' religious beliefs. As stated in 4.4.1(2)(d)(x), this situation would not have existed in KwaZulu-Natal 100 years ago, before the arrival of Christianity. In King Shaka's day, culture, traditions and religion seem to have been inseparable. The vote here was almost exactly split into three equal parts, as was noted in Table 26 and 4.4.1(2)(d)(x);
- many felt that the *abathakathi* (evil wizards) were not able to be controlled by the *izangoma* (diviners) - purported to be 'good' forces;
- some felt that the *izangoma* (plural form of *isangoma*) were not important to their religious life (probably the Christian and Christo/traditional individuals); and
- although only a few (17 out of 130), there were those who disagreed in the mediatorship of the *amadlozi* (ancestral spirits); oddly enough, only 3 (out of 130) opposed or were unsure of the mediatorship of Christ.

(4) Empowerment of the black KZN NCS employee

(a) The dilemma of the black KZN NCS employee

The socio-demographic background of these staff members includes the ongoing effects of deprivation, unemployment, lack of skills, living below the breadline and illiteracy. They are perhaps more fortunate than many of their community neighbours, due to the fact that they are currently employed; however, this does not soften the hard facts that they have a very small earning power, and their illiteracy/semi-literacy gives them little or no opportunity for advancement in the work situation, thus perpetuating an already hopeless scenario.

(b) Literacy programmes available

Both L-1 and L-2 literacy programmes are available on the market, as expounded in 4.6.1(1)(a) and (b). In addition, a national human resource development strategy is in place, as are training venues, and an NCS adult education policy (*cf.* Appendix I in this regard).

(c) Difference between 'education' and 'skills training'

It was necessary to differentiate between these two, as they are grouped together by the government's national human resource development strategy. In the normal situation, where education is freely available, skills development/training would follow on after literacy; in the black KZN NCS employees' case, however, the reverse is the case, i.e. he has had to acquire and develop skills in order to retain employment whilst still in a state of illiteracy/semi-literacy. Also, skills training is an ongoing process in the work situation, and for an illiterate employee to continue to be required to retain the information he is receiving, by way of memory alone, is an added stress factor for him in his efforts to prove himself and retain his job, without the ability to refer to notes, lectures, reading material, etc., thus placing him in a decidedly disadvantageous situation compared to his colleagues who may be literate, or at least semi-literate.

(i) Education

'Education', as understood and interpreted by the NCS Training Section, consists of the three levels, *viz.* primary, secondary and tertiary, as seen in the formal education system. ABET is seen as a short-circuiting of this process, by assessing adults and pinpointing their present/current educational level and by utilizing their current knowledge, experience and skills, and taking them further up the educational ladder.

(ii) Skills training

'Skills training', as understood and interpreted by the NCS Training Section, consists of managerial and functional/work skills; some of these skills may have been present prior to employment, and others will be added by way of training courses whilst in the employment of the NCS, depending on the organisational and individual needs, opportunities and available finance.

5.1.5 Purpose of the study

The aims of this study have been realised by way of a study of relevant literature, followed up by an empirical survey consisting of a self-structured questionnaire, which was presented and completed in a face-to-face interview situation between each of the 130 respondents and the researcher (*cf.* 1.5). On the basis of the findings of the study, it is now possible to make certain recommendations.

5.2 RECOMMENDATIONS**5.2.1 The expectations of government**(1) Motivation

From parliament there are three Bills/Acts which have a bearing on what the government expects of employers in respect of their development and attitude towards their employees, and these are spelled out in the Manpower Training Act (1981),²⁰ the Skills Development Bill (1997), the Equity Bill (1997).

20. The Manpower Training Act of 1981 has been replaced by the Skills Development Bill of 1997 (to become an Act in 1998).

The government, whilst retaining responsibility for the formal education of youths up to a Std. 7 level (Grade 9) (*cf.* Appendix R), nevertheless expects employers to develop their previously disadvantaged employees by way of ABET, secondary and tertiary education bursaries and policies, and also to recognize their present knowledge, experience and skills, and to develop them by way of structured training so that they may reach their full potential and so obtain a national qualification (*Government Gazette*, 1997:4, 8 (No. 18244), the Skills Development Bill, and *Government Gazette*, 1997:5 (No. 18481), the Equity Bill).

(2) Recommendation

(a) Education

Although there is already an ABET system and a bursary scheme currently operating in the NCS, it is nevertheless recommended that the NCS and other like-organisations should:

- Recognize that their organisation will require a complete mind-set/attitude change if the requirements of the Skills Development Bill (*Government Gazette*, 1997, No. 18481) and the Equity Bill (*Government Gazette*, 1997, No. 18244) are to be implemented correctly and acceptably, e.g. a conservation organisation such as the NCS will have to reprioritise its goals and objectives, from perhaps: Priority One - conservation of species, and Priority Ten, development of staff, to be turned around to read: Priority One -conservation of species and Priority Two - development of staff. This mind-set change will need to apply to all organisations regardless of their past priorities.
- Assign specific individuals/a section the task of studying the relevant *Government Gazettes* of 1997, *viz.* The Skills Development Bill, and The Equity Bill, and to come up with specific proposals (*Government Gazette*, 1997:5 (No. 18244), Skills Development Bill).
- Draw up clear and concise education policies which cover ABET education, secondary education and tertiary education respectively, in the light of the conditions laid down by SAQA in the Skills Development Bill (*Government Gazette*, 1997:4, 8, (No. 18481).

- Draw up an education needs analysis working document for the organisation, identifying current educational levels of all employees (by name) in priority order of educational need.
- Estimate the staff and equipment required in order to implement the policies.
- Estimate a budget on an annual basis based upon the educational needs analysis result.
- Bring about the necessary internal executive directives to support the division/sub-directorate/department's endeavours to fulfil the policies, i.e. give them the necessary top management backing on a regular basis in order to implement the policies effectively.
- There is an urgency required in order for speedy and adequate implementation to take place, as heavy penalties may be brought to bear on erring organisations; these penalties are set out in the Employment Equity Bill (*Government Gazette*, 1997: No. 18244).

(b) Skills training

All of the recommendations made on behalf of 'education' above, apply equally to skills training, the only differences being that:

- Where the word 'education' was used (*cf.* 5.2.1(2)(a)), it should be replaced by the words 'skills training' in this sub-section as indicated in the Skills Development Bill (*Government Gazette*, 1997: No. 18481).
- All skills training courses should comply with the National Qualification Framework (SAQA;²¹ Skills Development Bill (1997:8), enables trainees to be tested after a course, and if successful, to be issued with an NQF certificate which is recognized nationally.

21. An Act called the South African Qualification's Authority Act, No. 58 of 1995, was published on 28 March 1998 and sets out the requirements for the registration of obtaining National Qualifications (*Government Gazette: South African Qualification's Authority*, 1998:9).

- The individual's current knowledge, skills and experience should be recognized and certificated.
- The organisation should fall under a sector education and training authority (SETA) in order to qualify as an education and training 'chamber'; this will set the foundation for curriculae, standards, monitoring, and the issuing of nationally recognized certificates, as stated in the Skills Development Bill (*Government Gazette*, 1997:8) (No. 18481).

5.2.2 The expectations of the employee

(1) Motivation

In the words of Andrew (1998): "economic-empowerment means 'access to education' and skills, and access to the responsibility for their own lives and destiny".

(2) Recommendation

In order to fully update staff on education and training availability/possibilities in the NCS and other similar organisations, and to meet their aspirations, it is recommended that:

- Employees have a say in what their educational and skills training requirements are; this can be done via liaison forums, meetings, formal requests through officers in charge and through staff and union representatives. This is supported by the Employment Equity Bill (*Government Gazette*, 1997:25).
- Details of education and training skills policies should not only be freely available, but also be referred to and discussed at every forum/meeting where labour issues are discussed. This is supported by the Employment Equity Bill (*Government Gazette*, 1997: 24-26).
- Courses should be regularly advertised throughout the organisation by way of a monthly newsletter to all staff, printed and read in both English and

Zulu. Details are set out in the Employment Equity Bill (*Government Gazette*, 1997: 24-26, 28).

- Staff education and training needs should be discussed with each individual staff member on at least an annual basis as set out in the Employment Equity Bill (*Government Gazette*, 1997: 12).
- Officers in charge/supervisors should ensure, once education and skills training needs have been identified, that the employee is released for the relevant education (ABET) or skills training to take place (*cf.* Appendix I - Adult Education Policy).
- The expending of the education and skills training budget at local station level should be regularly checked by more senior officers in order to ensure wise training decisions. The need to report annually to the Director-General is stressed in the Employment Equity Bill (*Government Gazette*, 1997:24).
- Every local station/game reserve should draw up its own specific education and skills training needs' priorities, and employees should be scheduled for education (ABET) and training in order of priority for that particular station, within the framework of the whole NCS' priority framework.

5.2.3 The response of the organisation (employer)

(1) Motivation

This has been largely covered in paras. 5.2.1 and 5.2.2 above. Nevertheless, it is worth repeating and fleshing out. A response to both government and employee expectations is no longer just commendable, it is mandatory. There is a moral and financial obligation which rests upon the shoulders of the employer.

(2) Recommendations

In a climate where the employer - by and large - realises and accepts his obligations, but where financial constraints are the order of the day, it is recommended that:

- A section, department, or individual be specifically and solely appointed and tasked with marketing for donations and assistance from both overseas and South African organisations and/or individuals (*Government Gazette*, 1997: No. 18244, Equity Bill, 1997:28).
- The organisation's budget should reflect the fact that education and skills training have a very high priority rating, even if this is initially to the detriment of the organisation's normal main objectives.
- Local stations/game reserves should be required to submit monthly, quarterly and annual reports, showing education and training skills' objectives/goals, and the manner (type of education/skills training), finance and names of employees that were involved. This would not be a major exercise once an original report format has been designed and if the report is kept up to date on a daily basis, as is currently the case with, for instance, reception desk cashing up at the end of the day; indeed, it should prove to be an infinitely simpler exercise.
- The Training Section/Department of the particular organisation, should take the lead in devising a 'workable formula' in order to identify ABET needs on an organisation-wide basis. An example of a workable formula could include putting number values to such factors as age, seniority, type of work, literacy level, years worked in the organisation, etc. An example in the case of, for example, age, could be:

Table 27: Example of a workable formula of ABET age needs on an organisation-wide basis

Age	Number value
20 - 25	10
26 - 30	9
31 - 35	8
36 - 40	7
41 - 45	6
46 - 50	5
51 - 55	4
56 - 60	3
61 - 65	2
> 65	1

5.3 FURTHER RESEARCH

The researcher is not aware of any similar study having been made in respect of a conservation organisation in South Africa, or even elsewhere in the world.

Matters such as the following are considered to constitute a first time study and are therefore worthy of further research:

- The study of illiteracy in nature conservation organisations.
- Calculation of the education-level statistics and the degree of literacy of employees who fill the lower ranks.
- The long-term study of the progress of a specific group/individuals being educated via the full-time (bloc-course) method, from illiteracy to literacy.
- Comparisons between and the results of the five ABET levels being offered at different centres at the initial assessment phase, the five being: Mother

Tongue, English oral, English written (ABET level 1), Intermediate English (ABET level 2), and Advanced English (ABET level 3).

- Comparisons and study of educands' past education received, as an indicator of present/current expected proficiency in the case of illiterates and semi-literates.
- Comparison between L-1 and L-2 advantages and disadvantages amongst adult illiterates.
- The use of the percentage mark (%) achieved in an initial assessment test, measured against the original standard passed (SP), e.g. SP:% growth rate ratio, as a measurable factor.
- Examination of the success of South African organisations who are currently teaching illiterates via the L-2 method, taking into consideration that "there is not a single known case of a successful L-2 English policy anywhere on the African Continent" (Duncan, 1994:1).
- Study of the successes of an Afrikaans L-2/L-3 group.
- The phenomenon that urban and rural situations will reflect on the current overall standards of English education levels perceived at the pre-ABET course assessment stage.
- The influence of the work environment on the oral/written standard of the educands' proficiency in English (L-2).

5.4 FINAL REMARK

This study comprised an exploratory study of some of the problems experienced in the educating of adult illiterates living in the KwaZulu-Natal province and employed by the KZN NCS.

During the course of the study, many previously unobserved aspects came to light, but they were not developed any further as they were deemed not to fall within the scope of this study.

Due to the fact that the vast majority of the respondents experience, or come from the same socio-demographic situation, culture group, language group, and educational background, the study was found to be very absorbing and enlightening.

It is hoped that this study will be received favourably by Rotary SA, by the NCS' top management and by other similarly-handicapped conservation organisations in KwaZulu-Natal and in South Africa.

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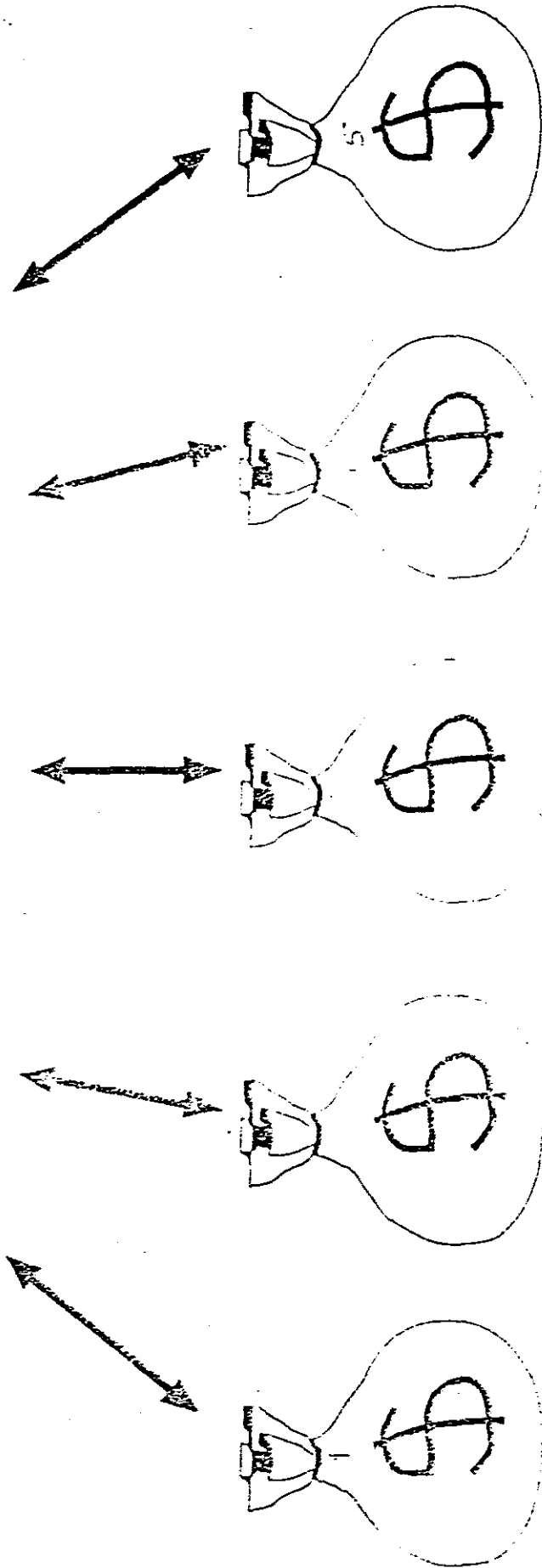
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APPENDIX A
SOURCES OF INCOME FUNDING OF THE NCS AND THE ERSTWHILE NPB

(Obtained from Lind-Homes: 1998)

NPB SOURCES OF FUNDING



Tourism

State

Game
Auction/Sales

"Other"
(Shops
Licenses
Herbal
Animal Prod.)

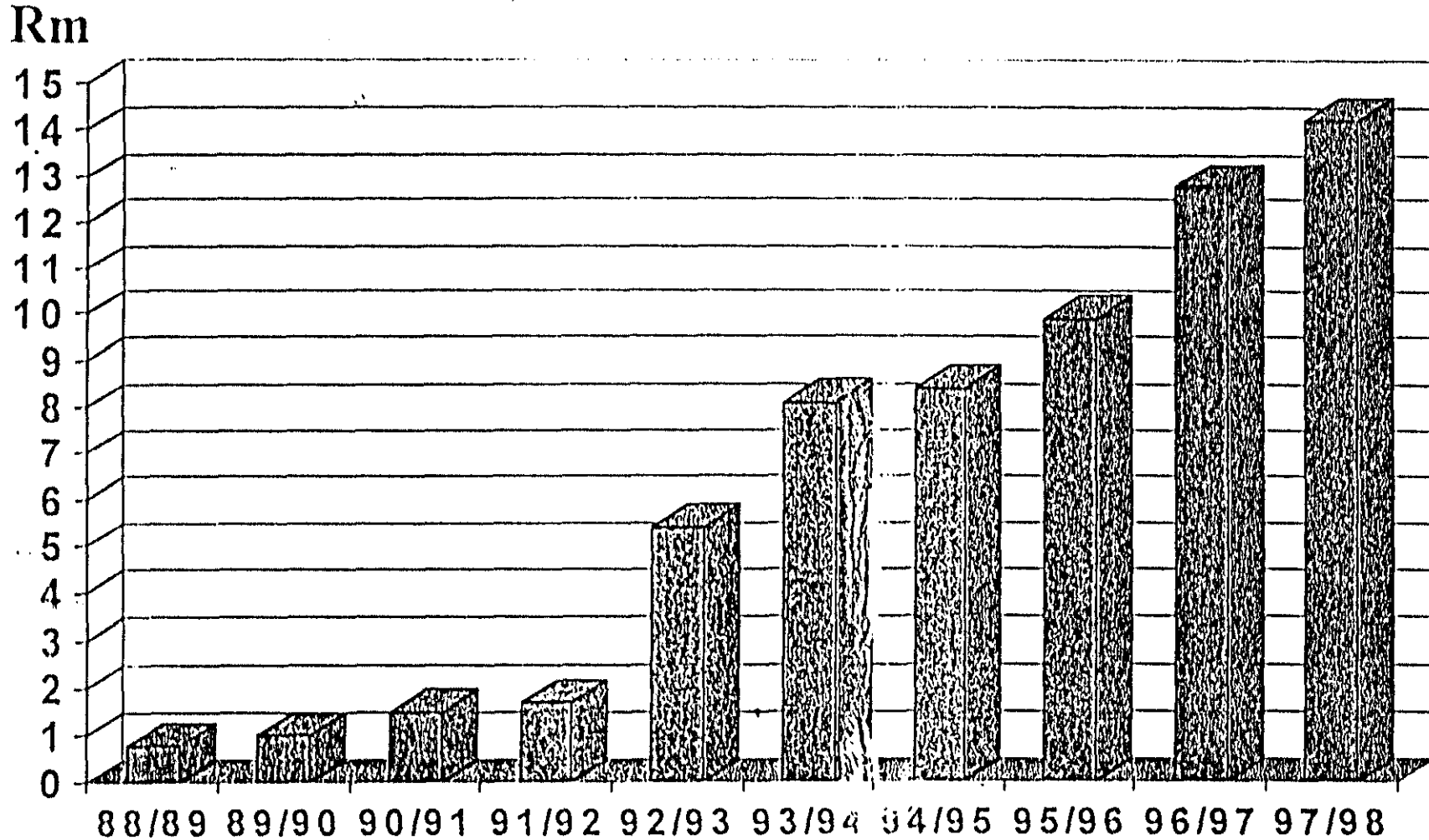
KZN
Conservation
Trust

APPENDIX B
KZN CONSERVATION TRUST - ACCUMULATED FUNDS FINANCIAL YEARS
1988 TO 1998

(Obtained from Lind-Homes: 1998)

KWAZULU NATAL CONSERVATION TRUST

Accumulated Funds (market value)



Financial years 1988 - 1998

APPENDIX C

KZN CONSERVATION TRUST - SELECTED LIST OF MAJOR DONORS

(Obtained from Lind-Homes, 1998)

KWAZULU-NATAL
CONSERVATION TRUST

F.R. 06 6001250 0006

Selected list of Major Donors:

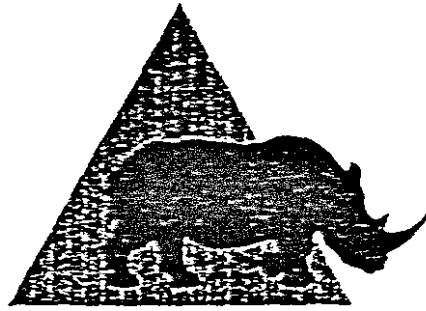
Platinum over R 50 000
gold over R 5 000

Vodacom	McCarthy Retail
Nedbank	Smith & Nephew
Alusaf	Stocks & Stocks
JCI	Lion Match
S.A. Sugar Association	The Royal Hotel
Game Discount World	Illovo Sugar
Waltons Stationery	Futura Footwear
Leomat Construction	NBS Holding
Marriott Holdings	Urban Foundation
Parke Davis	Grindrod Unicorn
Liberty Life	Beacon Sweets
Southern Sun	Meadow Feeds
United Building Society	Total S.A.
Richard Bay Minerals	Sappi Ltd.
Coca Cola S.A.	Anglo American and de Beers



APPENDIX D
EXAMPLE OF A KZN CONSERVATION TRUST CERTIFICATE

(Copy of a certificate awarded to A. Melrose by KZN Conservation Trust, 1997).



NATAL PARKS BOARD CONSERVATION TRUST

BRONZE SHARE

Andrew Melrose

Has made a financial contribution to the Trust
which is hereby gratefully acknowledged



Chairman *[Signature]*

Chief Executive *[Signature]*

Date *18 January 1994*

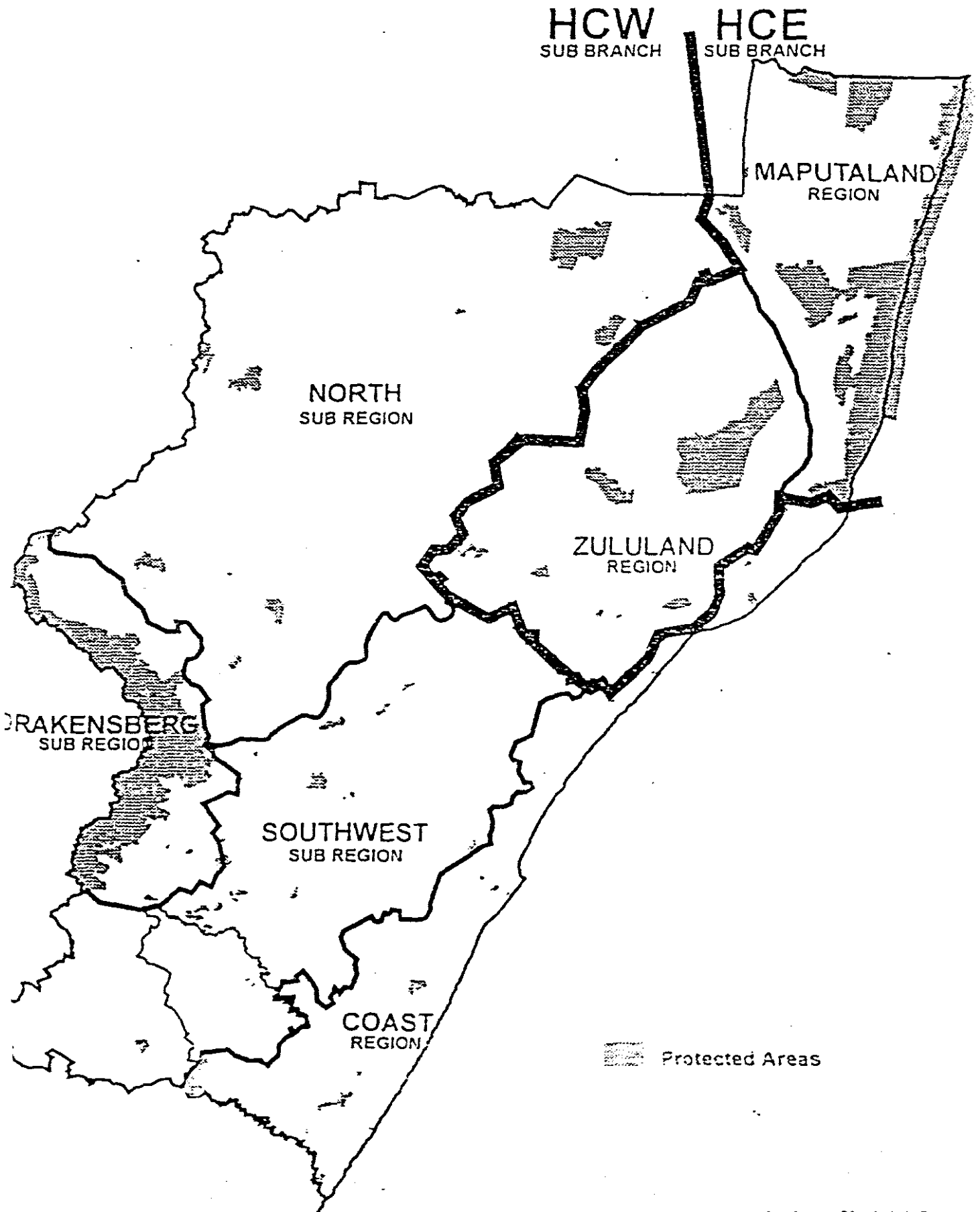
APPENDIX E
DIFFERENT TYPES OF ACCOMMODATION AND FACILITIES OF THE NCS
(Should be read together with Appendix G)

(From a general NPB information brochure printed
by *The Natal Witness*, 1997)

APPENDIX F
NATURE CONSERVATION SERVICE INTERIM MANAGEMENT STRUCTURE

(Taken from the KZN NCS Service Orders No. 1 of 1998)

Conservation Branch Management Boundaries of KwaZulu-Natal



1 April 1998

NATURE CONSERVATION SERVICE

INTERIM MANAGEMENT STRUCTURE

The interim management structure (from CEO down to Assistant Director/Chief Conservator (NPB)/Control Nature Conservator (DNC) levels) for the KZN Nature Conservation Service is given in the dendograms that follow. There is no change to the NPB Finance and Admin. Support Services structure and this will be used in the interim. A map is also attached to show the macro regional boundaries.

(A) SENIOR MANAGEMENT STRUCTURE

ACTING CHIEF EXECUTIVE OFFICER (A/CEO)

Dr GR Hughes

DEPUTY CHIEF EXECUTIVE (DCE)

Dr JH Grobler

HEAD CONSERVATION

EAST (HCE)

Mr W Elliott

HEAD CONSERVATION

WEST (HCW)

Mr D Potter

HEAD SCIENTIFIC

SERVICES (HSS)

Dr PM Brooks

HEAD ADMIN.

AND FINANCE (HA)

Mr N Hemming

HEAD COMM.

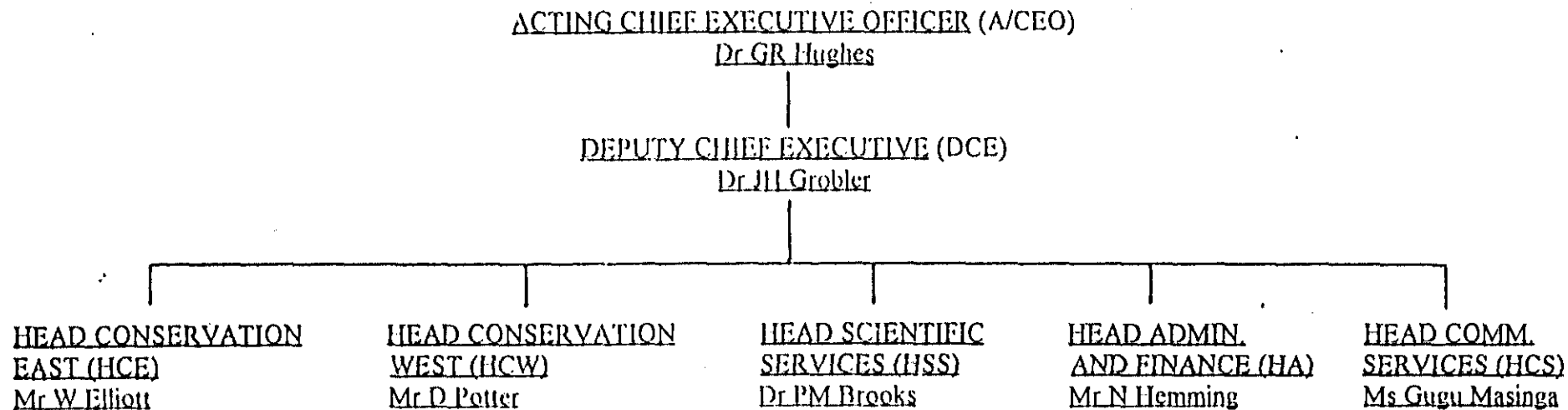
SERVICES (HCS)

Ms Gugu Masinga

NATURE CONSERVATION SERVICE
INTERIM MANAGEMENT STRUCTURE

The interim management structure (from CEO down to Assistant Director/Chief Conservator (NPB)/Control Nature Conservator (DNC) levels) for the KZN Nature Conservation Service is given in the dendograms that follow. There is no change to the NPB Finance and Admin. Support Services structure and this will be used in the interim. A map is also attached to show the macro regional boundaries.

(A) SENIOR MANAGEMENT STRUCTURE



(C) DIRECTORATE : WESTERN CONSERVATION

HEAD CONSERVATION WEST (HCW)

Mr D Potter

COASTAL REGION

REGIONAL HEAD COAST (RHC)

Mr M Schofield

SOUTHWEST REGION

REGIONAL HEAD SOUTHWEST (RHS)

Mr R Physick

NORTHERN REGION

REGIONAL HEAD NORTH (RHN)

VACANT - To be carried
by RHS

COASTAL INLAND
CHIEF/ CONTROL CONSERVATOR (CC)
VACANT

COASTAL BELT
C.C.
Mr C Coetzee

SOUTHWEST (1)
CCS
VACANT

DRAKENSBERG
CCD
Mr M Astrup

NORTHERN AREA (1)
C.C.
VACANT

NORTHERN AREA (2)
CCN
Mr W Howells

PERMITS

Ms S Hughes

FISH LICENCES

Mrs K Nelson

INVESTIGATIONS

Mr N Swann
Mr S Pillinger

CONSERVATOR HUNTING
AND EXTENSION

CHE
Mr G Davies

(D) DIRECTORATE : EASTERN CONSERVATION

HEAD CONSERVATION EAST (HCE)
MR W ELLIOTT

MAPUTALAND REGION
REGIONAL HEAD MAPUTALAND (RHM)
Mr K Mkhize

ZULULAND REGION
REGIONAL HEAD ZULULAND (RHZ)
Mr D Densham

SUBREGION 1
(Ndumo, Tembe,
Mkuzi, etc.)
CHIEF/CONTROL
CONSERVATOR (CC)
Mr D Archer

SUBREGION 2
(Greater St Lucia
Park, etc.)
C.C.
Mr T Scheepers

SUBREGION 3
(Coastal Forest Reserve)
C.C.
Mr A Davies

SUBREGION 1
(Hluhluwe-Umfolozi Park,
Emseleni Zone, etc.)
C.C.
Mr A Conway

SUBREGION 2
(Communal Land, Forest
Reserves & Opathe G.R.)
C.C.
VACANT

GAME CAPTURE
HEAD GAME CAPTURE
C.C.
Mr M Cooke

APPENDIX G

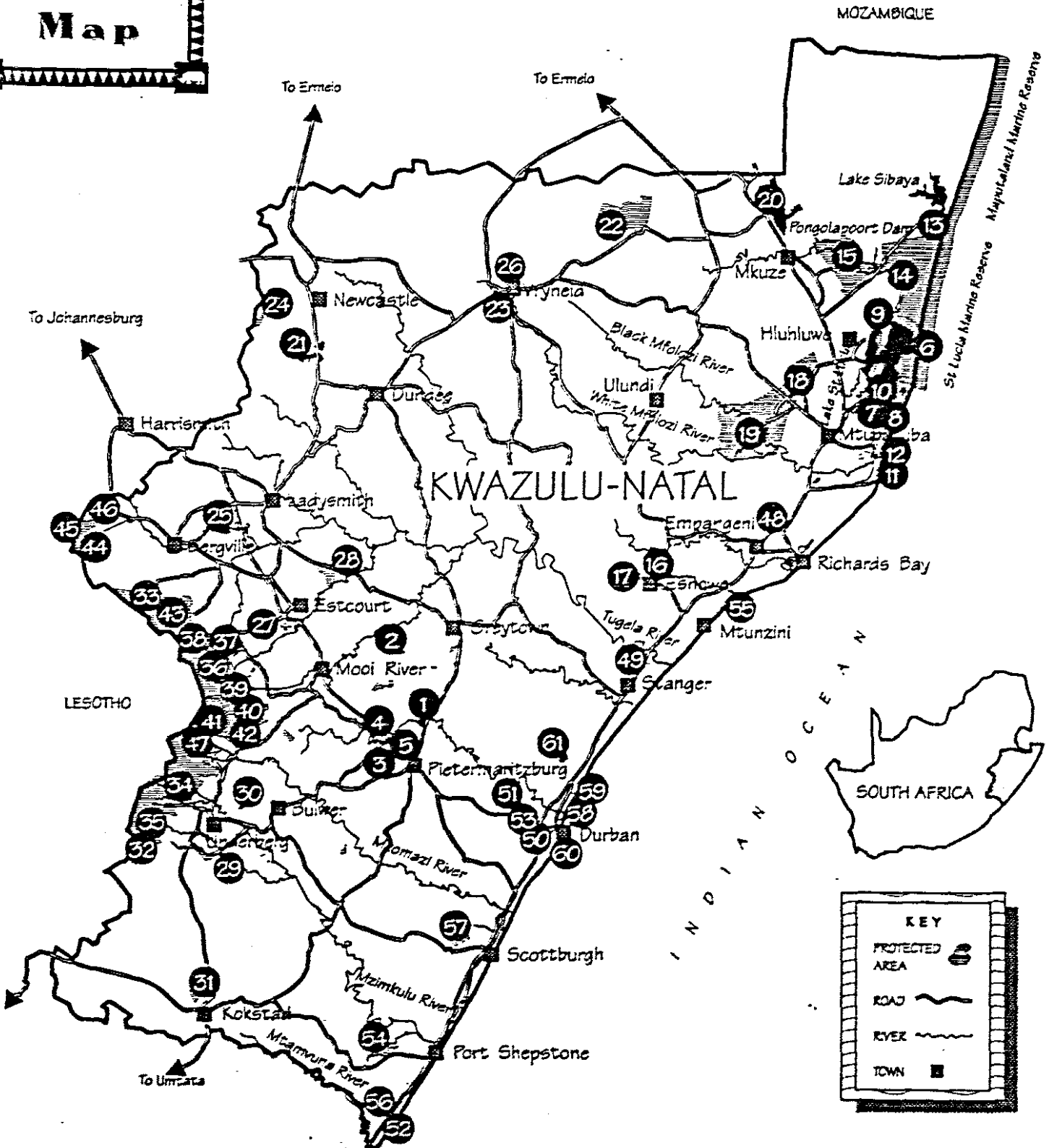
GEOGRAPHIC LOCATION OF THE VARIOUS NCS NATURE RESERVES

(Should be read together with Appendix E)



NATAL PARKS BOARD

Map



**APPENDIX H
DENDOGRAMS REFLECTING THE ERSTWHILE NPB STAFF DIVISIONS
UNDER THE THREE HEADINGS: ADMINISTRATION, CONSERVATION, AND
SCIENTIFIC SERVICES**

(Taken from Jennings, 1997)

Administrative Officer (AO(SS))
Mrs L B Harrison

HEAD : ECOLOGICAL ADVICE (HE)

N P la Mout

Mrs C Thomson : Senior Clerk (EA)*

*Miss F Thatcher : Relief S/Clerk to mid-May 1996

HEAD : BIODIVERSITY (HD)

Dr O Bourquin

Mrs M Hamilton : Senior Clerk (B)

J D Craigie : Technician (B)

M P Nywenya : Technician (B)

HEAD : PLANNING (HP)

T S Sandwith

Mr A Mollamphy : AO (Planning)

Mrs G Pillay : Senior Clerk (PI)

Miss H Sutter : Senior Clerk (PI)

<u>North Zululand (MKuzi)</u>		<u>Coast (HQ)</u>	
P B Goodman	Regional Ecologist	RENZ	RW Markham
C Blackmore	Ecologist	ENZ - St Lucia	IG Gordon
W. M. M. M.	Technician	TECH (NZ) MKuzi	Y. C. M. T.
A Mulqueeny	Technician	TECH (NZ) St Lucia	
rs N Llewellyn			
rs S Hogan**	Clerk Casual 6/Bths	CI.Cas(NZ) MKuzi	<u>North (HQ & Itala)</u>
rs D Hanney	Senior Clerk 6/Bths	S/Clerk(NZ) St Lucia	IN (Provincer) Dr
J Gumbe	Technical Assistant	TA (NZ)	AN (Merchant)
Naumale	Technical Assistant	TA (NZ)	TP Wolf
Mlambo	General Assistant	GA1 (NZ) St Lucia	DN Langley
* Miss Hogan - Temporary Tech (NZ) w.e.f. 1.2.86			Mrs C Wolf
			DO Makhunga

<u>Biodiversity (HQ)</u>	
Dr MA du Plessis	Assistant Director ADB
Dr A Maddock	Community Ecologist COE
MM Coke	Freshwater Ecologist FWE
DJ Allatson	Wetlands Ecologist W/E
Vacant	Landscape Ecologist LE
Dr DN Johnson	Animal Ecologist AE
CH Scott-Shaw	Plant Ecologist PE
MG Wright	Senior Technician S/TECH (B)
Miss C Groenewald	Senior Clerk S/CLERK (B)
B Iseacs (NPA)	Technical Assistant TA (B)

<u>Headquarters</u>	
RN Porter	Conservation Planner Regional Planning CP(RP)
Vacant	Conservation Planner (EM) CP(EM)
D Munnisley	Conservation Planner (Ecotourism Planning) CP(EP)
TH Hornby	Cons. Planner (Landscape Architecture) CP(LA)
GM Creemers	Cons. Planner (Resource Economics) CP(RE)
IS Colvin	Cons. Planner (Database Management) CP(DM)
Mrs H Snyman	Senior Technician (Cartography)** S/TECH (ICART)
Mrs LR Thatcher	Technician (Planning) TECH (PI)
Miss HMS Halton	Technician (Planning) (26.6.95) TECH (PI)

**Principal Industrial Technician

<u>North Zululand (Hhahluwe)</u>		# Not part of authorised establishment - KZNPA secondment	
A Belfour	Regional Ecologist	RESZ	
vacant	Ecologist	ESZ	
E Howison	Ecologist	ESZ	
D van Zyl	Technician (NPAIB)	TECH (SZ)	<u>Draakensberg (HQ)</u>
rs T Abell	Senior Clerk	S/Clerk (SZ)	PJ Thomson
K Mkhwanazi	Technical Assistant	TA (SZ)	A Wells
vacant	Technical Assistant	TA (SZ)	HZ Itala
S Mkhwanazi	Messenger/Office Cleaner	MOC (SZ)	
I Mnguni	General Assistant	GA1 (SZ)	

<u>Resource Utilisation (HQ)</u>	
Dr AE Bowland	Assistant Director ADRU
SG McKean	Resource Ecologist (Traditional) RCE(T)
Dr HC Mwanyama	Resource Ecologist (Modern) RCE(M)
RG Syme	Horticulturist HORT.
R Hobson	Handyman, Horticulture
M Zondi	Snr Nurseryman, Horticulture
IN Dlamini	Nurseryman, Horticulture
Miss ST Nene	Nurseryman, Horticulture
DT Ngubo	Nurseryman, Horticulture
AN Mthembu	General Assistant, Horticulture
GL Sikhakane	General Assistant, Horticulture
F Dlamini	General Assistant, Horticulture
M J Thusi	General Assistant, Horticulture

<u>Veterinary (HUP/IR)</u>	
Dr D Cooper	Veterinarian VET

Not part of authorised establishment - KZNPA secondment

<u>ering (Durban & St Lucia)</u>	
I Taylor	Regional Ecologist REM Durban
JM Harris	Ecologist EM HGR
rs CE Fox	Senior Technician S/TECH (IM) St Lucia
rs L Greyling	Clerk Casual 2/Bths CI.Cas (IM) Durban
Mytha	Technical Assistant TA (IM) St Lucia

UNFUNDED:

AO x 2	vacant*
Chief Technician x 1	vacant*
Technician/Sr Technician x 2	vacant*
Casual Clerk 2/Bths x 1	vacant*
Technical Assistant (MI)	vacant*

UNFUNDED:

Nature Conservation Scientist x 1	vacant*
Chief Technician x 1	vacant*
Technician/Sr Technician x 2	vacant*
Casual Clerk 2/Bths x 1	vacant*
Technical Assistant x 1	vacant*
General Assistants (Horticulture) x 2	vacant*

UNFUNDED:

Chief Technician x 1	vacant*
Technician/Sr Technician x 4	vacant*
Technical Assistant x 1	vacant*

* POSTS APPROVED, BUT UNFUNDED

Chief Executive
Deputy Chief Executive

Scientific Services
Branch

Conservation
Branch

Administration
Branch

Head Conservation

EAST

COAST

WEST

COMM.
SERVICES

(Deputy
Director)

(Deputy
Director)

(Deputy
Director)

(Assistant
Director)

St Lucia

Coast

Midlands

Environment
Interpretation

Zululand

Permits

North

Public
Relations
& Information

Game
Capture

Investigations

Environmenta
Awareness

Library

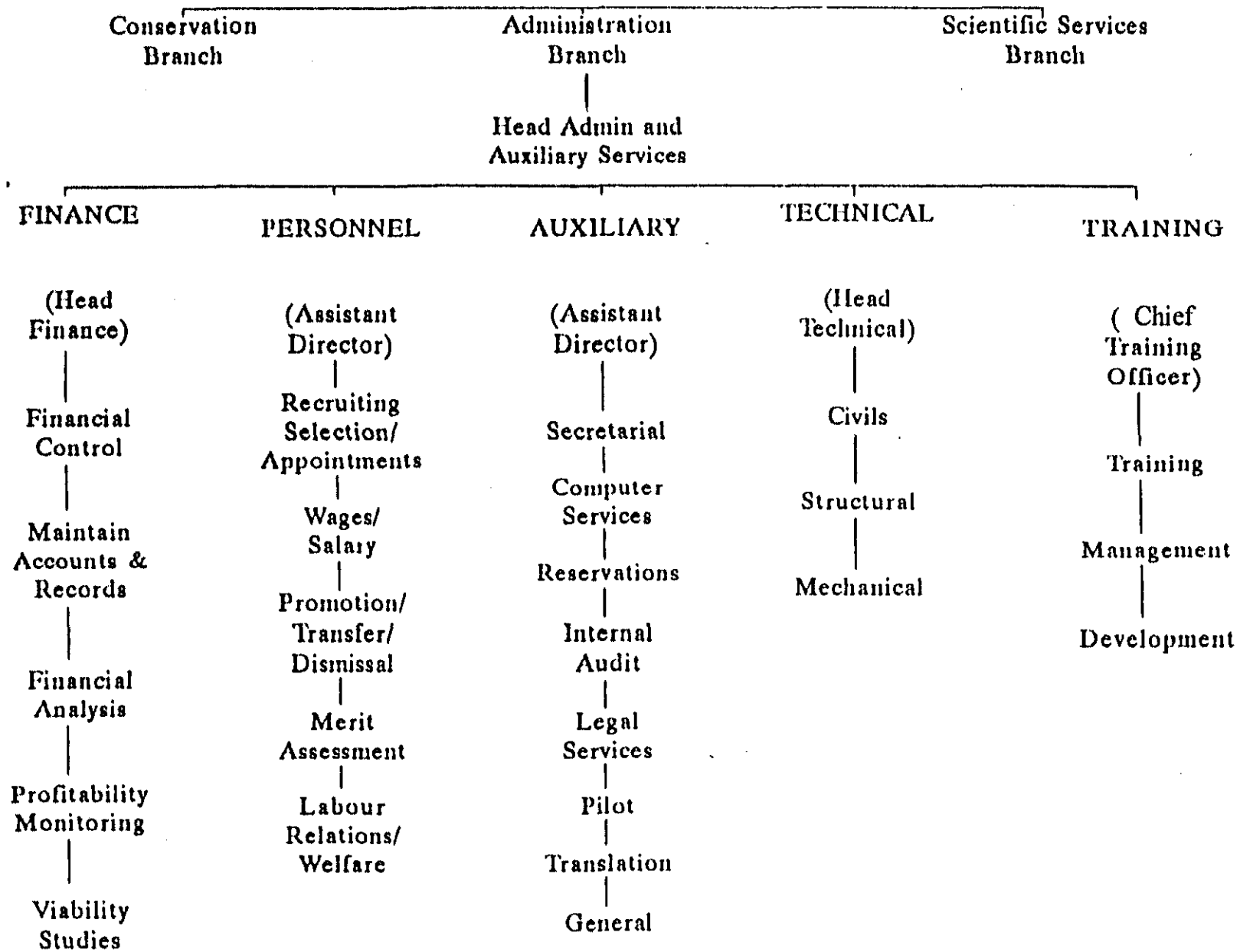
Environmental
Awareness

Environmental
Awareness

Marketing of
Ecotourism

Environmental
Awareness

Deputy Chief Executive



**APPENDIX I
NCS' ADULT EDUCATION POLICY**

(Taken from the KZN NCS Policy file No. 6-vii:
Formulated by the researcher in November 1994 and approved
by NPB Top Management on 2 December 1994)



NATAL PARKS BOARD POLICY



SUBJECT: LITERACY EDUCATION POLICY FILE NO: 6-vii
 DATE OF BOARD APPROVAL: 2 DECEMBER 1994 BOARD MINUTE: 8(a)(i)

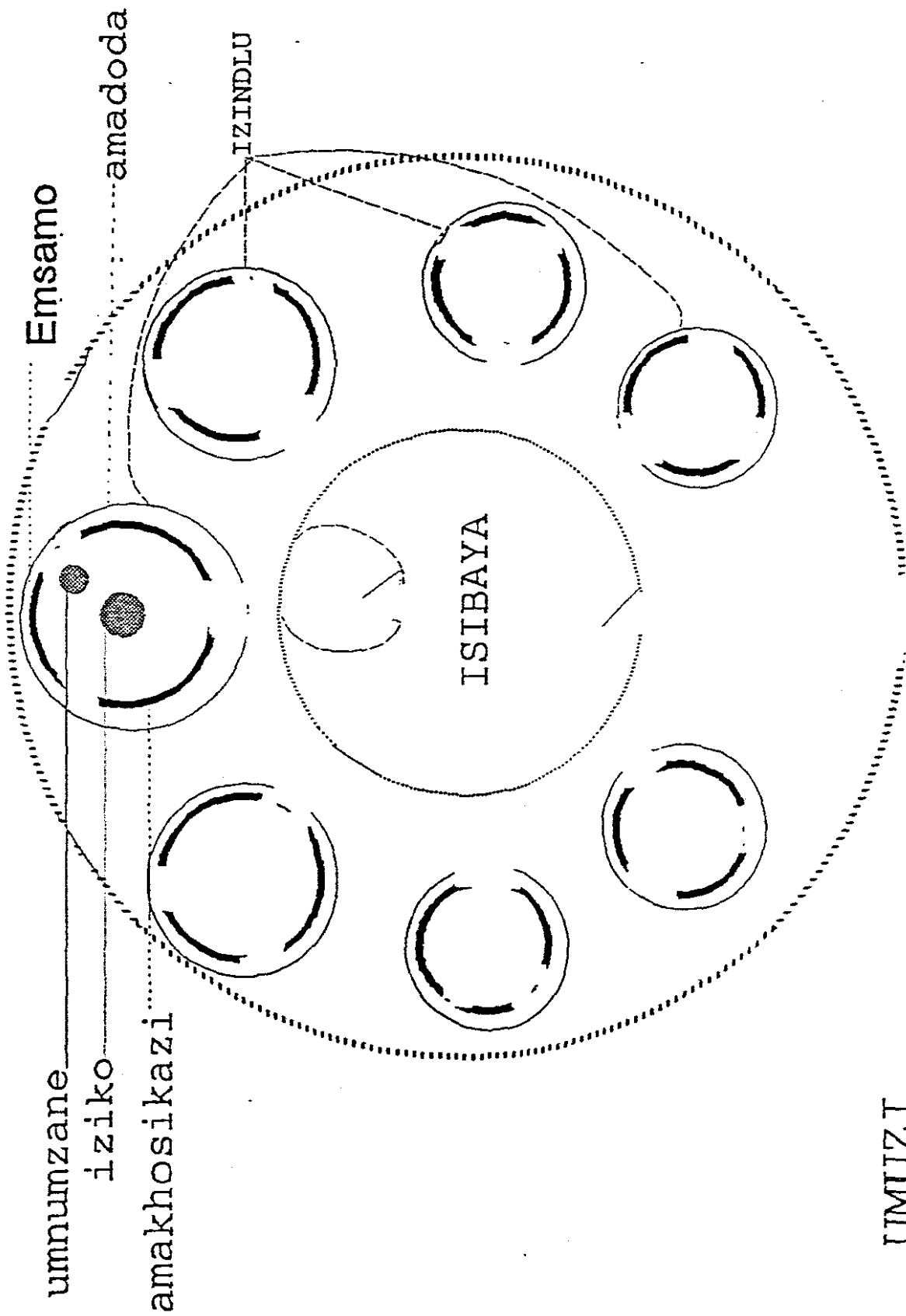
REALISING the historical limitations of the education system and its consequent effects on the people of KwaZulu-Natal and **ACKNOWLEDGING** its moral obligation towards all of its staff members in assisting them to attain a standard of literacy which will enable them to contribute meaningfully in their work situation and in their communities on a social, economic and civic level, the Board, within the financial resources at its disposal,

UNDERTAKES to:

1. foster and improve the basic literacy/educational levels of all its staff members by utilising the means at its disposal, including
 - 1.1 evaluating the literacy levels of the illiterate and semi-literate who indicate a desire for literacy
 - 1.2 channelling illiterate and semi-literate staff members into a peer group for purposes of literacy education;
2. appoint, train and support literacy educators who will be allocated the task of educating the illiterate and semi-literate staff members who are in the employment of the Board;
3. follow up, monitor, encourage, and actively assist the trained educators;
4. allow relevant staff to receive 2 - 4 hours of literacy training each week during working hours;
5. provide venues for literacy classes;
6. maintain a central register for purposes of monitoring the progress of trainees;
7. accommodate the attendance of literacy classes by members of neighbouring communities;
8. purchase and obtain appropriate training aids.

APPENDIX J
SKETCH SHOWING THE POSITIONING OF THE HUTS WITHIN AN *UMUZI*
(KRAAL) OF A ZULU FAMILY

(Taken from Davies and Ntshangase, 1996:12)



UMUZI

**APPENDIX K
STAFF SALARY LEVELS/RANGES**

(From Sykes & Melrose, 1998:17)

LEVEL	SALARY RANGES WITH EFFECT FROM 1 JULY 1997 (RPA)				
1	19 002	-	19 290	-	19 941
2	21 888	-	22 842	-	23 784
3	25 659	-	26 832	-	28 020
4	30 396	-	31 509	-	32 625
5	35 958	-	37 386	-	38 814
6	44 514	-	47 247	-	49 983
7	55 449	-	58 302	-	61 155
8	69 381	-	73 248	-	77 094
9	84 423	-	87 561	-	90 696
10	106 377	-	110 958	-	115 539
11	124 692	-	133 392	-	142 098
12	150 798	-	159 273	-	167 799
13	171 426	-	178 893	-	186 363
14	197 466	-	208 119	-	218 775
15	233 079	-	244 833	-	256 587
16	303 591	-	317 898	-	332 205

**APPENDIX L
TRAINING NEEDS ASSESSMENT : SELF-APPRAISAL FORM**

(Designed by the NPB Personnel Section, 1994,
and used throughout the erstwhile NPB.
See also para. 3.2.4(g)(ii)a)).

NATAL PARKS BOARD

TRAINING NEEDS ASSESSMENT - SELF APPRAISAL FORM

Section I

PERSONAL DETAILS

Surname: Station:

First names: Employee no:

1 a Job Function (eg. Conservation, Administration, Scientific Services)

.....

b Section (eg. East, Finance etc.)

.....

2 Position:

Number of years in the Board:

3 Date of birth:

4. Highest education attained:

.....

.....

5 Past Education

School / Institution	Dates Attended	Standard/Higher Education Attained

6 Work Experience (past and present)

Organisation	Position	Date (years)	
		From	To

Section II

Your Job

1 Briefly describe the function(s) of your position in the Board.

.....
.....
.....
.....

2 List the tasks you do

Tasks

% of day's work devoted to task

1.
2.
3.
4.
5.

3 What do you do well?

.....
.....
.....
.....

4. What do you think you could do better?

.....
.....
.....
.....

5 What minimum qualification do you think is necessary in order to perform your job?

.....
.....
.....

6 What on-the-job training do you think is necessary for a new comer to your job?

.....
.....
.....

7 What could be done to help you perform better in your present job?

.....
.....
.....

Section III

MANPOWER UTILISATION

1 Do you think you are making use of all your skills in your present job ?

Yes No

2 If no, can training help ?

Yes No

3 What specific training would you require ?

.....
.....
.....

Section IV

MOTIVATION

1. Do you think you have the opportunity to make a worthwhile contribution to the Board ?

Yes No

2. Are your efforts recognised ?

Yes

No

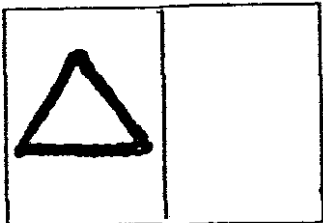
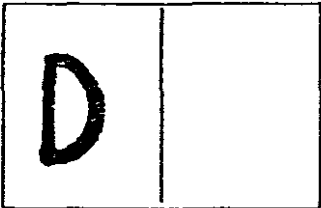
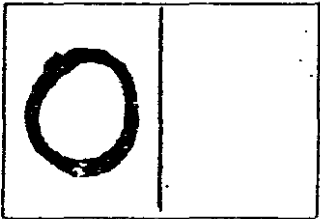
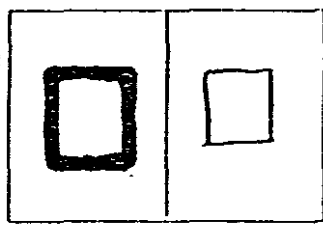
APPENDIX M
UNIVERSITY OF NATAL, PIETERMARITZBURG'S 1995 ASSESSMENT METHOD

(Prepared by the Centre for Adult Education, University of Natal,
Pietermaritzburg, 1995, and utilized from Ndlela *et al.*, 1996:194ff).

5



6



amakhaya

isikole

abantu

8

incwadi ukubhala izimoto

9

ukuthenga hlamba ukuhlolwa

10

G G

q _____

k _____

N _____

z _____

11

hlala hlala

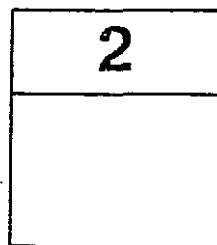
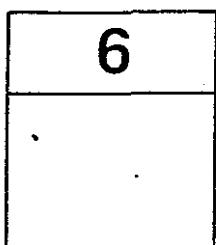
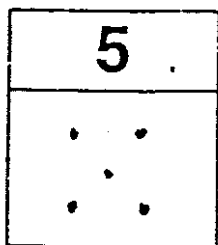
funda _____

siza _____

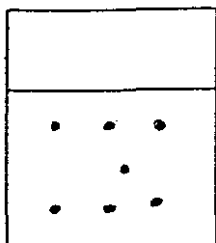
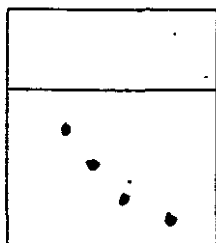
12



13



14



15

12 _____

16

R64.12 _____

Section 2

1

Umfana udla uphuthu.

Abantu bayasebenza.

2

Sebefikile abafundi.

Ibhasi lifile.

3

Baningi abantu abakwazi ukufunda.

Abantu abadala banethuba ukufunda.

4

Ngithenga _____ esilaheni.

(inyama imithi amathikhithi)

5

Inkosikazi igibela _____

(ibhuku incwadi ibhasi)

6

Sidinga _____ zokufunda.

(imifino izincwadi izinja)

wayehlupheka undlovu ngoba wayenganawo umsebenzi

Wayehlupheka uNdlovu ngoba wayenganawo umsebenzi.

7

abantu abaningi basebenza ethekwini

8

9

___ / ___ /19 ___

10

1100 191 656 900

11

R3.99 + R14.99 + R30.99 =

Answers: R29.97 R49.97 R79.97

Section 3

1. Mawufunde indatshana kaNgubane. Bese ugcwalisa lelifomu. likaNgubane. Ungazigcwaliseli wena ngokwakho. ElikeNgubane.

John Ngubane wazalelwa eThekwini ngomhlaka 4 August 1953.
Akashadile. Usebenza efektri. UngumZulu.

Igama nesibongo							
Isuku lokuzalwa		1	9				
Indawo yokuzalwa							
Isilisa	<input type="checkbox"/>	Isifazane	<input type="checkbox"/>				
Uyasebenza	<input type="checkbox"/>	Ushadile	<input type="checkbox"/>				
Akasebenzi	<input type="checkbox"/>	Akashadile	<input type="checkbox"/>				
Ulimi lwasekhaya							
isiNgesi	<input type="checkbox"/>	isiZulu	<input type="checkbox"/>				
isiSuthu	<input type="checkbox"/>	isiBhuno	<input type="checkbox"/>				

2. Mawufunde lendatshana kaNdlovu. Beše uhlola imisho ngezansi kwendatshana. Uma umusho uyiqiniso, cisha igama eceleni elithi **iphutha**. Uma wamanga, cisha igama eceleni elithi **iqiniso**. Umusho wokuqala wenzelwe wena ukuze ubone ukuthi uzokwenzenjani kweminye elandelayo.

Inhlanhla Kandlovu

UNdlovu wayehlupheka ngoba wayengenawo umsebenzi. Ngelinye ilanga wathola itohwana. Wahola imali encane, wayesedlala amahashi. Wafaka yonke imali yakhe ehashini elilodwa. Ngenhlanhla wawina imali engu R10,000.00.

Wajabula kakhulu!

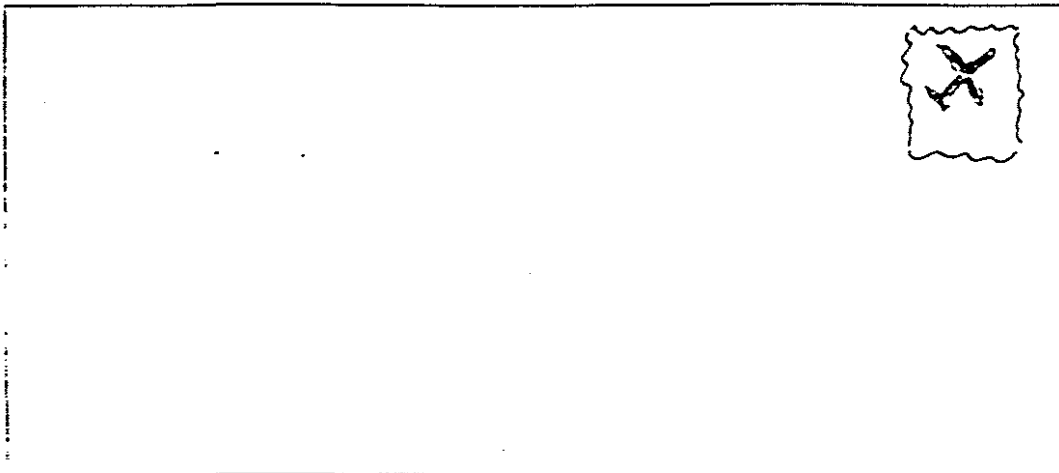
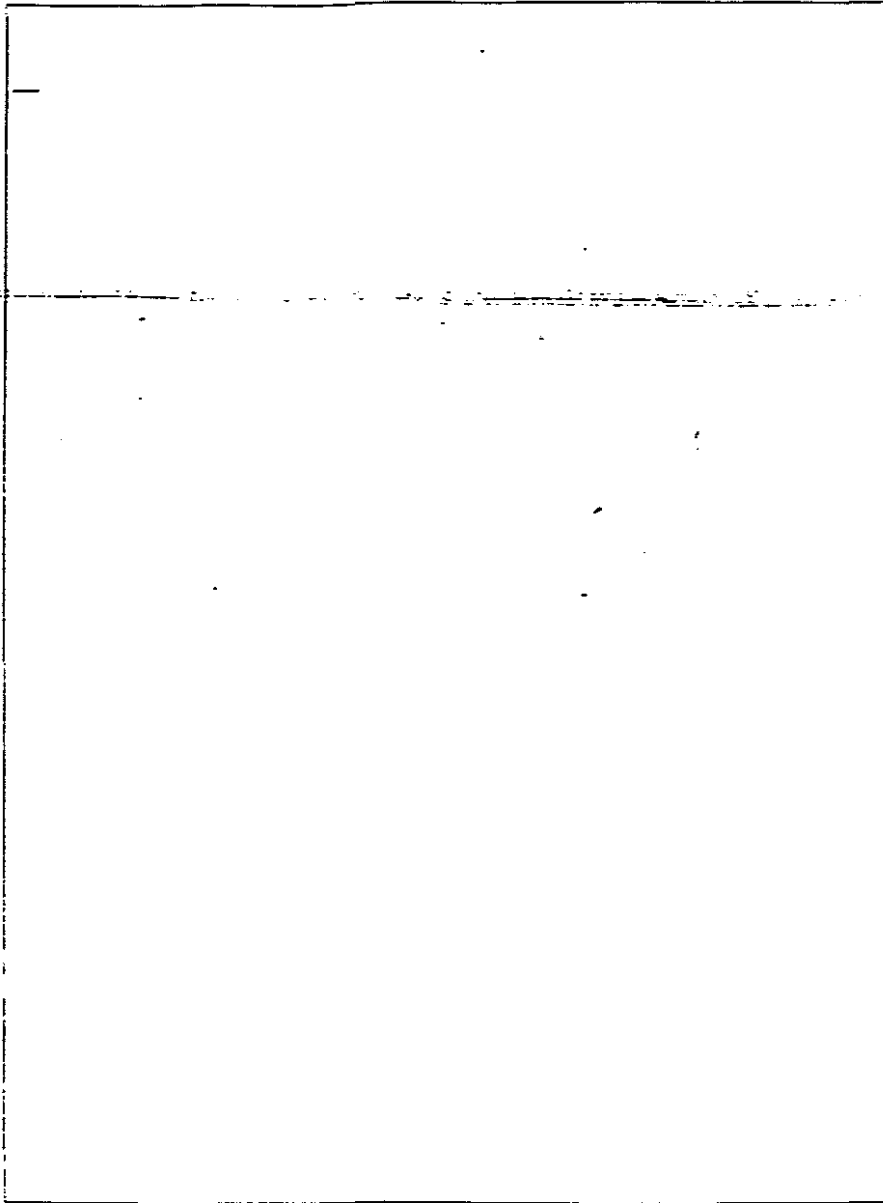
Wagcina ithikithi ekhukhwini lebhulukwe. Wayeseya ekhaya ukuyokwazisa unkosikazi ukuthi sebenothile. Wathi abagqoke kahle bayolanda imali futhi bashise izingubo ezindala.

Bathi sebekwenzile konke lokho babona ukuthi sebashise nebhulukwe elinethikithi.

- | | | |
|-----|---|-------------------|
| 2a. | UNdlovu wayehlupheka. | iqiniso / iphutha |
| 2b. | UNdlovu wayesebenza. | iqiniso / iphutha |
| 2c. | UNdlovu akazange asebenzise imali yakhe emahashini. | iqiniso / iphutha |
| 2d. | UNdlovu wayitshela inkosikazi yakhe ukuthi sebenothile. | iqiniso / iphutha |
| 2e. | UNdlovu wayenothile isikhathi eside. | iqiniso / iphutha |
| 2f. | UNdlovu nenkosikazi bashisa izingubo zabo. | iqiniso / iphutha |

Bhala incwadi encane eya kumgani wakho utsheleka ima

Sebenzisa imvelophu engenzansi ukukhela lencwadi.



Phendula imibuzo elandelayo ngokugcwalisa izikhala.

1. Yini uhafu werandi?

2. Mangaki amaphilisi ongawathatha ngosuku olulodwa uma udokotela ekutshele ukuthi thatha uhafu wephilisi kathathu ngosuku?

3. Uma uholo R800 00 ngenyanga bese uthola okweshumi (10%) khulisa ukuthi ungahola malini.

NAME: _____

DATE: _____

BASIC ORAL ENGLISH TEST
Centre for Adult Education, Pietermaritzburg.

NB: This part of the test is ORAL.

1. Good morning.
2. What is your name?
3. What is your job?
4. Where do you work?
5. Where do you live?
6. Did you go to school?
7. What standard did you pass?
8. What do you want to learn now?
9. What are your interests?
10. If you could do ANY job, what job would you choose?

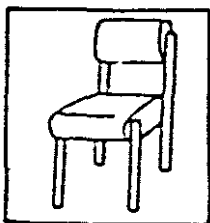
BASIC ENGLISH TEST (READING AND WRITING)

1. Please fill in this form:

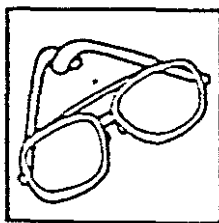
Name:		Date of birth:	
Place of birth:		Male <input type="checkbox"/>	Female <input type="checkbox"/>
Home language:	English <input type="checkbox"/>	Zulu <input type="checkbox"/>	Sotho <input type="checkbox"/>

7

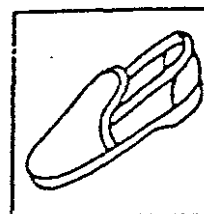
2. Write the names of the things in the pictures in the spaces below them.



chair



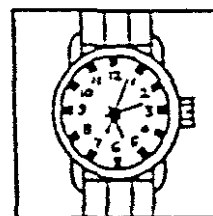
g



s







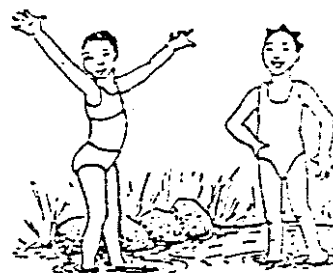
10

3. Draw a line to join each sentence to the right picture. The first one has been done to show you how to do it.

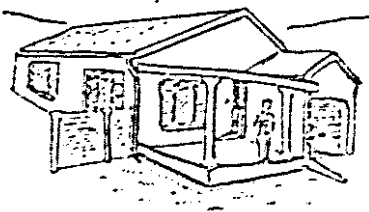
Mkhize has a big house



Beware of the dog



MaMsomi is cooking



The children are happy



3

INTERMEDIATE ENGLISH TEST

1. Look at these pictures then finish the sentences.

1a.



The man is _____

The woman is _____

1b.



The man is _____

The old lady is _____

2. Read the paragraph below and then fill in the form for Mr Ngubane. Do not fill it in for yourself. Write in the spaces and mark X in the blocks.

John Ngubane was born in Durban on the 7th October 1953. He lives in Umlazi. He works in a factory. He is married. He has four children. His home language is Zulu.



Name:		Date of birth:	
Place of birth:		Male <input type="checkbox"/>	Female <input type="checkbox"/>
Home language:	English <input type="checkbox"/>	Zulu <input type="checkbox"/>	Sotho <input type="checkbox"/>
Employed <input type="checkbox"/>	Unemployed <input type="checkbox"/>		
Married <input type="checkbox"/>	Single <input type="checkbox"/>		

3. Read the paragraph below. What words do you think should go in the spaces? Fill them in. The first one has been done as an example.

MaMsomi bought a ticket in a competition to win a car. Two weeks later she _____ a phone call to say she had won the _____. She was _____ . She passed the test for her driver's _____ last January. So now she can _____ her own brand new _____ .

6

4. These sentences have been cut in two pieces. Draw a line to join the two pieces together to make whole sentences. The first one has been done as an example.

Some people want to dance	if they are not well fed.
The learners are waiting	because it has no petrol.
We can not go in the truck	if they hear lively music.
Children are not healthy	for their lesson to start.

3

Total : 20

ADVANCED ENGLISH TEST (READING AND WRITING)

1. Write a story to go with these pictures:



8

2. Write a note to your supervisor telling him why you were away from work for two days:

8

3. The sentences in this paragraph are in the wrong order. Rewrite the paragraph with the sentences in the right order.

He stopped and got out of his car. Zungu was driving to work. Quickly she jumped in and drove his car away. Suddenly he saw a young girl waving and shouting for help.

4

4. Describe what you would do if you borrowed a friend's car, smashed it into a tree, and broke the head light.

10

APPENDIX N
THE INTERVIEW QUESTIONNAIRE

**(Designed and used by the researcher in May/June 1998
for the purposes of this dissertation).**

STRICTLY CONFIDENTIAL

QUESTIONNAIRE

**Self-actualization of the black employee of the KwaZulu-Natal
Nature Conservation Service**

**QUESTIONNAIRE
TO POTENTIAL GRADUATES AND PAST GRADUATES
OF THE KZN NATURE CONSERVATION SERVICES TRAINING CENTRE
ABET COURSES**

AIM OF THE INVESTIGATION

The aim of the investigation is to determine what the evaluation, expectations and experience of Black KZN Nature Conservation Services illiterate and semi-literate employees is pertaining to literacy and empowerment.

TO THE RESEARCHER

This questionnaire is to be completed by means of an interview, where the researcher asks the questions of the student, and writes down the response as clearly as possible. In cases where students do not understand the question clearly, it should be explained as fully as possible, without directly leading the educand to a possible answer.

In the following questions, a cross (X) should be placed in the appropriate box which best represents the student's view.

EXAMPLES

- (i) Were you able to write your own name before you attended the ABET course?

Yes No

Mark a cross (X) in the block of your choice on the 3-point scale according to the student's response.

- (ii) I achieved my pre-course objective/s as a result of completing the ABET course



QUESTIONNAIRE

SECTION A: BIOGRAPHICAL INFORMATION

INSTRUCTIONS

Please fill in the students personal details after posing the following questions

1. Gender

Male Female

2. Age (Years)

< 20	<input type="checkbox"/>	41-45	<input type="checkbox"/>
20-25	<input type="checkbox"/>	46-50	<input type="checkbox"/>
26-30	<input type="checkbox"/>	51-55	<input type="checkbox"/>
31-35	<input type="checkbox"/>	56-60	<input type="checkbox"/>
36-40	<input type="checkbox"/>	> 60	<input type="checkbox"/>

3. Qualifications

None	<input type="checkbox"/>	SSA	<input type="checkbox"/>	SSB	<input type="checkbox"/>	Std 1	<input type="checkbox"/>
Std 2	<input type="checkbox"/>	Std 3	<input type="checkbox"/>	Std 4	<input type="checkbox"/>	Std 5	<input type="checkbox"/>
Std 6/7	<input type="checkbox"/>	Std 8	<input type="checkbox"/>	Std 9	<input type="checkbox"/>	Std 10	<input type="checkbox"/>

4. Rank

GA	<input type="checkbox"/>	Domestic	<input type="checkbox"/>	Handyman	<input type="checkbox"/>
Driver	<input type="checkbox"/>	F/Ranger	<input type="checkbox"/>	Mech/Ass	<input type="checkbox"/>
Induna	<input type="checkbox"/>	Other (specify)		

5. Mother Tongue

Zulu	<input type="checkbox"/>	Xhosa	<input type="checkbox"/>	Sotho	<input type="checkbox"/>	Swazi	<input type="checkbox"/>
Other	<input type="checkbox"/> (Specify)					

6. What ABET level was the student placed on after the initial assessment?

Zulu Level 1	<input type="checkbox"/>	Zulu Level 2	<input type="checkbox"/>	English Level 1	<input type="checkbox"/>
English Level 2	<input type="checkbox"/>	English Level 3	<input type="checkbox"/>	English Level 4	<input type="checkbox"/>

7. Number of years worked for the KwaZulu-Natal Nature Conservation Services

0-5	6-10	11-15	16-20	21-25	26-30	31-35
-----	------	-------	-------	-------	-------	-------

8. What is the level of the students command of verbal/oral English? *

0-2	3-4	5-6	7-8	9-10
11-12	13-14	15-16	17-18	19-20

**This score is to be filled in after reference to the educands' pre-course assessments.*

9. Name of nature reserve where employed?

**SECTION B: THE LIFE-WORLD OF THE BLACK EMPLOYEE OF THE
KZN NATURE CONSERVATION SERVICE**

INSTRUCTIONS

All statements which follow have reference to the life-world of the illiterate and semi-literate NCS employee.

Please fill in the students' responses to the questions posed, by drawing a cross (X) in the appropriate block.

1. THE ILLITERATE/SEMI-LITERATE NCS EMPLOYEE'S RELATIONSHIP WITH HIMSELF

		Agree	Disagree	Unsure
As an illiterate/semi-literate person, I:				
1.1	Had a low level of self esteem before electing to do the ABET course	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.2	Was confident of my physical appearance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.3	Was self-motivated	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.4	Was sufficiently educated for my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.5	Was confident of my skills and of being able to hold down a job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.6	Was anxious about the possibility of unemployment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.7	Was determined to raise my educational level in order to increase income level	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.8	Felt unable to achieve my potential due to inadequate education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
1.9	Am unsettled by the spectre of political violence and crime in my neighbourhood	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

1.10 Had a low aspiration level

**2. THE ILLITERATE AND SEMI-LITERATE NCS EMPLOYEE'S
RELATIONSHIP WITH OTHERS**

Agree

Disagree

Unsure

As an illiterate/semi-literate person, I:

2.1 Had a good relationship with my parents

2.2 Have a good relationship with my ABET teachers

2.3 Get on well with my peers/colleagues

2.4. Have confidence in the local SAPS

2.5. See the need for the local social welfare

2.6. Am sensitive to culture in the community for my own and my children's community identity

2.7 Sees the need for keeping the tourists happy at all times

2.8 See the family as an important and powerful influence in society

2.9 Am unhappy about the need for workers to be forced into a 'migratory' labour system

2.10 Have difficulty in attending local ABET classes due to work-related problems such as transport, distances travelled, off-times, work hours

2.11. Have difficulty attending local ABET classes due to lack of support by my O:C.

- | | | | | |
|-------|---|--------------------------|--------------------------|--------------------------|
| 2.12. | Would be better able to contribute to the solving of community problems if my educational level was increased | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.13 | Most neighbours find themselves in the same socio-economic difficulties as myself | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.14 | Still see the need for <i>izinyanga</i> today | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.15 | Get a fair wage for services rendered to my employer (NCS) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2.16 | See the need for Unions in the work place | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

3. THE ILLITERATE AND SEMI-LITERATE NCS EMPLOYEE'S RELATIONSHIP WITH THINGS

- | | As an illiterate/semi-literate person: | Agree | Disagree | Unsure |
|-----|---|--------------------------|--------------------------|--------------------------|
| 3.1 | My environment (socio-economic situation) has influenced my outlook on life. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.2 | Lack of transport is a problem in my daily life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.3 | My culture is an important factor in my life and that of my children | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.4 | My home language (mother-tongue) is important to me in my educational process | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.5 | I see the need for nature reserves in order to conserve animals and plants for posterity | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.6 | I would prefer to be educated through the medium of my mother tongue before changing to English as a medium | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- | | | | | |
|------|---|--------------------------|--------------------------|--------------------------|
| 3.7 | I am afraid of the threat of AIDS | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.8 | My working conditions are satisfactory | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.9 | I believe that education will bring empowerment | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.10 | I observe with trepidation the passing of the old traditional values and the influx of the new in the community | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3.11 | The employer has the responsibility of seeing to the education and skills training needs of its employees | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

4. THE ILLITERATE AND SEMI-LITERATE NCS EMPLOYEE'S RELATIONSHIP WITH GOD

- | | As an illiterate/semi-literate person: | Agree | Disagree | Unsure |
|-----|--|--------------------------|--------------------------|--------------------------|
| 4.1 | Religion plays an important part in my daily life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.2 | Religion is a relationship between man and a Divine Being | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.3 | <i>uMvelinqqangi</i> (God) and <i>uNkulukulu</i> (God) are one and the same being | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.4 | The <i>amadhlozi</i> (ancestral spirits) are mediators between man and God | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.5 | Jesus Christ is the mediator between man and God | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.6 | The <i>izangoma</i> (diviners) are very important in the religious life of the Zulu individual | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.7 | The <i>abathakathi</i> (sorcerers) can be controlled by the <i>izangoma</i> (diviners) | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- | | | | | |
|------|--|--------------------------|--------------------------|--------------------------|
| 4.8 | My religious convictions influence my way of life and work | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.9 | I use the Bible as a normative guide when making moral choices | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.10 | I have a sound knowledge of the religious beliefs of the people in my community | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.11 | Religion is a desire to please a Divine Being | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.12 | Religion is the exercising of rites and rituals | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.13 | The child's relationship with God is influenced by his close contact with parents and family | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.14 | Poor religious and moral development give rise to a low sense of values | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.15 | An individual with a poor relationship to God has more of an inclination towards delinquency, sexual permissiveness and the use and abuse of alcohol and drugs | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4.16 | I believe in a Divine Being who created and who controls all life | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

APPENDIX O
FIELD REPORT COMPILED BY PROJECT LITERACY STAFF, SHOWING
REASONS FOR THE LACK OF SUCCESS OF LITERACY ENDEAVOURS IN THE
NATAL PARKS BOARD'S LARGER GAME RESERVES

**(Report prepared by Project Literacy field inspector,
Mr M.J. Mahlangu, 20 October 1995).**

**OVERALL IMPRESSION GAINED FROM THE IN-SERVICE TRAINING
AT NATAL PARKS BOARD FROM 14 TO 25 AUGUST 1995**

NUMBER OF STATIONS WHERE IN-SERVICE WAS CONDUCTED	NUMBER OF LEARNERS
1. Hluhluwe Game Reserve	8
2. Mapelane Game Reserve	7
3. False Bay Game Reserve	-
4. Charter's Creek Game Reserve	6
5. Cape Vidal Game Reserve	10
6. St Lucia Game Reserve	-
TOTAL	31

DAYS ON WHICH CLASSES TAKE PLACE

Monday
Tuesday
Wednesday
Thursday

OFFICERS IN CHARGE, AND FACILITATORS CONDUCTING LESSONS

1. Hluhluwe GR	Mr N. Galli	Mr Saziso Ngcobo
2. Mapelane GR	Mr Tyron	Mr Samson Sibiyi
3. False Bay GR	Mr A. Deerik	Mr Patrick Ngubane
4. Charter's Creek GR	Mr I. Porter	Mr Robert Ntuli
5. Cape Vidal GR	Mr P. Joubert	Mr Bhekithemba Thethwayo
6. St Lucia GR	Mr Hooper	Mr Siphon Mkhwazi

The number of game reserves visited were 6 and 4 are operational. There is progress, but there is also a lot of room for improvement.

FACTORS THAT WE ASSUME AFFECT THE PERFORMANCE OF THE LEARNERS

The type of business that Natal Parks Board is involved in, we assume, makes it not possible for learners to attend classes as they should. The classes therefore have to be planned around the activities, or a model that would benefit the learners as well as the work has to be devised.

1. Demotivation

Factors that affect learners are that they sometimes work in far stations away from classrooms. When they come back they are tired and have to attend to daily chores. This demotivates them and they start not to attend classes. It affects the progress in the performance because of absenteeism.

2. Competition

Natal Parks Board organised a competition in February for the workers. It resulted in the learners concentrating on this competition by attending practices, and not attending classes. It affected their progress.

3. Closure of classes in July and December

Natal Parks Board is a very busy organisation during July and December. This resulted in management requesting learners not to attend classes during this period. When the classes resume, these learners, I assume, have an excuse for not returning to class.

4. Transfers

Learners alleged that they are sometimes transferred to other work areas. This results in them not attending classes, because these other game reserves do not have classes.

5. Day-offs

Facilitators alleged that learners take long day offs, which result in them forgetting what they have learnt.

6. Situation of game reserves as against homes of learners

Learners attend classes at the premises of the game reserves. When they go on leave they cannot attend, because their homes are far away from the game reserves.

HOURS SPENT ON THE COURSE

It was difficult to really obtain the number of hours that each learner has spent in the class so far, because at most of these centres, classes start, and then

something happens which forces it to stop, e.g. competition. It takes them time to start again. At Mapelane they last attended classes in July 1994, and at Hluhluwe the classes stopped last year. Even the records that they had previously of the learners were no longer there.

REQUEST OF HOURS TO BE KEPT

We have requested that the facilitators keep a record of the hours spent in class.

INCENTIVE TO FACILITATORS

We recommend that some form of recognition be given to facilitators so that this can motivate them to keep on trying to help the learners. This is a recommendation.

REGULAR MEETINGS BETWEEN FACILITATORS

We recommend that all the facilitators should at least meet once or twice a month to discuss the teaching method, and how to solve daily problems in their classrooms. Facilitators have different strengths and weaknesses. They could help by supplementing each other.

COMPILED BY:

M.J. Matlangwe

20-10-95

DATE

APPENDIX P
ALPHABETICAL LIST OF ABBREVIATIONS USED

(Designed and used by the researcher in May/June 1998).

APPENDIX P
ALPHABETICAL LIST OF ABBREVIATIONS USED

- ABET** : Adult Basic Education and Training.
- ANC** : African National Congress (a political party which is currently in power in South Africa).
- BESA** : Basic Education and Skills for South Africa (Pty) Ltd.
- Board** : Natal Parks Board.
- CAE** : Centre for Adult Education, University of Natal, Pietermaritzburg.
- CBET** : Competency-based Education and Training, i.e. training in the workplace in order to create promotion possibilities for semi-literate staff.
- CEO** : Chief Executive Officer.
- CETB** : Conservation Education and Training Board.
- COSATU** : Consolidated Allied Trade Unions
- CSS** : Central Statistical Services.
- CTI** : Community Training Institute, Norwood, Johannesburg.
- DEC** : Department of Education and Culture. Responsible for the education of blacks in the (former) KwaZulu areas of KwaZulu-Natal prior to 1995. Since 1995, refers to the unified department responsible for all school education in the province.
- DET** : Department of Education and Training. Responsible for the education of black ethnic groups in their mother-tongue as medium up to the fourth year, and in English effectively thereafter, by the application of the Education Act, Act 90 of 1979. It operated in the erstwhile white group areas of South Africa. Nominally disbanded since 1994/5 but still operates during the process of setting up formal provincial education departments.

- ELP** : English Literacy Project, is a service organisation for adults who have missed out on basic education. ELP works with COSATU to organise literacy groups. ELP also writes learning books and the newspapers *Ukukhanya* (cf. list of foreign words for meaning of *ukukhanya*).
- ERU** : English Resource Unit, Durban.
- HITB** : Hospitality Industries Training Board
- IEB** : Independent Examination Board.
- IFP** : Inkatha Freedom Party (a political party largely made up of the Zulu people (main stronghold is KwaZulu-Natal); also contains some Whites, Indian and Coloured people).
- IUCN** : International Union for the Conservation of Nature.
- KDNC** : KwaZulu Department of Nature Conservation.
- KZN** : KwaZulu-Natal.
- L-1** : First language; mother-tongue (e.g. Zulu).
- L-2** : Second language (e.g. English, for the Zulu-speaking NCS employee).
- MEC** : Member of Executive Committee of the Province of Natal (up to 27.4.94) and Province of KwaZulu-Natal (after 27.4.94).
- NCS** : Nature Conservation Service (NPB and DNC amalgamated on 1 April 1998 to form the NCS).
- NEHAWU** : National Education Health and Allied Workers Union.
- NGO** : Non-governmental organisation.
- NPB** : Natal Parks Board. All references to the 'NPB' should now be seen in the light of the recent amalgamation of the NPB and the 'DNC' to form the new 'NCS'.
- NQF** : National Qualifications Framework.
- OiC** : Officer-in-charge of a nature reserve.
- OU** : Operation Upgrade, Durban.
- PL** : Project Literacy, Johannesburg.
- SACCAWU** :

- SAPS** : South African Police Service.
- SALP** : South African Literacy Project, White River.
- Station** : Synonym for game/nature reserve.
- UNESCO** : Union for the establishment of conservation (international conservation body).
- USWE** : Use Speak and Write English. USWE (Johannesburg) trains teachers and writes learning materials to help adult learners and their teachers in English literacy classes.

APPENDIX Q
LIST OF FOREIGN WORDS/PHRASES USED

APPENDIX Q

LIST OF FOREIGN WORDS/PHRASES USED

ZULU

<i>abathakathi</i>	:	evil people who work against the forces of good
<i>amadlozi</i>	:	ancestral spirits (i.e. plural form of <i>idlozi</i>)
<i>amadoda</i>	:	men (plural form of <i>indoda</i> - man)
<i>amakhelwane</i>	:	neighbours
<i>amakhosikezi</i>	:	wives (plural form of <i>inkosikazi</i>)
<i>amandla</i>	:	power, strength, empowerment
<i>Baba</i>	:	father
<i>emisindweni</i>	:	at parties (e.g. celebration)
<i>emsamo</i>	:	back of the hut (inside)
<i>ezitolo</i>	:	at shopping places
<i>ibuyisa</i>	:	bringing back the spirit of the deceased to his <i>umuzi</i> ceremonially
<i>idlozi</i>	:	ancestral spirit
<i>iliphathi</i>	:	party, social gathering
<i>impepho</i>	:	a type of plant which may be burnt as a sacrifice to the <i>amadlozi</i>
<i>inkosi</i>	:	chief
<i>inyanga</i>	:	traditional doctor
<i>inzilo</i>	:	patch of black cloth on the left arm sleeve indicating mourning (kept on for a month)
<i>isangoma</i>	:	diviner, spiritual leader (traditional)
<i>isangoma samathambo</i>	:	the <i>isangoma</i> who uses bones for divination
<i>isangoma sabalosi</i>	:	the <i>isangoma</i> who interprets a whistle, heard by all and which purports to come from the <i>isangoma's ithongo</i>
<i>isangoma sekhandu</i>	:	the <i>isangoma</i> who uses his/her brain (head) when divining
<i>isibaya</i>	:	cattle kraal, sheepfold.

<i>isifo</i>	:	death
<i>isithakezela</i>	:	a Zulu <u>clan</u> name (considered to be a compliment when used)
<i>isitolo</i>	:	shop, place where goods are sold
<i>isoso</i>	:	donation to the deceased's family
<i>ithongo</i>	:	personal ancestral spirit of the <i>isangoma</i> (diviner)
<i>iziko</i>	:	fireplace; hearth
<i>izindlu</i>	:	dwelling places, houses, huts, rooms (plural form of <i>indlu</i>)
<i>izinyanga</i>	:	plural form of <i>inyanga</i>
<i>Mama</i>	:	mother
<i>ncema</i>	:	a swamp rush used in the making of beer strainers
<i>Ndabezitha</i>	:	Your Majesty; Your Royal Highness
<i>ninjani</i>	:	how are you (all - i.e. plural, and enquiring after a person's family)
<i>sanibona</i>	:	plural of <i>sawubona</i>
<i>sawubona</i>	:	good day (a greeting to an individual)
<i>sikhona</i>	:	we are here (we are still continuing/we are fine)
<i>siyaphila</i>	:	we are well
<i>ukukhanya</i>	:	to enlighten, to light up, or to shine
<i>ukulobola</i>	:	handing over of goods/money (traditionally cattle) to the father/guardian of the bride.
<i>ukuqoma</i>	:	acceptance of the man's proposal
<i>ukushela</i>	:	courting (of young couples)
<i>umngcwabo</i>	:	funeral
<i>umnumzane</i>	:	head of the home; normally the father/grandfather
<i>umsebenzi</i> <i>wokugezizandla</i>	:	washing of the hands; a ceremony held one month after a funeral
<i>umuze</i>	:	plural form of <i>umuzi</i>
<i>umuzi</i>	:	family home, kraal
<i>uMvelinqangi</i>	:	Creator, Supreme Being, traditional God, equivalent of the Christian God
<i>uNkulunkulu</i>	:	'Christianised' version of <i>uMvelinqangi</i> , Creator, Supreme Being

LATIN

<i>corpus</i>	:	body
<i>et al.</i>	:	and others
<i>etc.</i>	:	and so on, and so forth
<i>in toto</i>	:	as a whole; in entirety
<i>modus operandi</i>	:	method of working, manner in which a specific task/work type is performed by a given individual / group / organisation when referred to as such
<i>per se</i>	:	as such
<i>pp.</i>	:	<i>paginae</i> (pages)
<i>via</i>	:	by way of
<i>viz.</i>	:	namely

AFRIKAANS

<i>buffel</i>	:	buffalo; the name given to a large military troop transport vehicle
<i>Christelike opvoedkunde ...</i>	:	a definite (given) form of pedagogic (educational) thought arising out of the idea of a Christian science.
<i>fenomenologies georiënteerde opvoedkundige kringe ...</i>	:	from within the phenomenologically-orientated educational circles, the possibility of a Christian education is questioned.
<i>kraal</i>	:	place where animals are kept at night; used in English to refer to an African home / dwelling place / hut.
<i>ratel</i>	:	badger; the name given to a smaller military troop transport vehicle.
<i>ten einde die pedagogiese fenomeen te kan ontleed, moet die fenomenoloog hom daarvan kan distansieër</i>	:	in order to analyse the pedagogic phenomenon, the phenomenologist must distance himself from it.

GERMAN

- umwelt* : the world of objects or things.
- mitwelt* : the world of interpersonal relationships.
- eigenwelt* : one's own world, the world of self.

(Taken from: Ziervogel *et al.*, 1981; Davies & Ntshangase, 1996; Fowler & Fowler, 1984; and Van den Aardweg & Van den Aardweg, 1988).

APPENDIX R

SCHOOL-YEAR NOMENCLATURE SUMMARY OF THE DET

(Adapted in part from Duncan (1994) and in part from the IEB Student Registration form, 1996)

	School Years/Grades	Nomenclature	ABET Equivalent
Junior or Primary School	1st year of school	SSA, Sub-Standard A, Sub-A, Grade 1, Class 1.	Level 1
	2nd year of school	SSB, Sub-Standard B, Sub-B, Grade 2, Class 2	
	3rd year of school	Std. 1, Standard 1, Grade 3.	
	4th year of school	Std. 2, Standard 2, Grade 4.	Level 2
	5th year of school	Std. 3, Standard 3, Grade 5.	
	6th year of school	Std. 4, Standard 4, Grade 6.	
	7th year of school	Std. 5, Standard 5, Grade 7.	Level 3
High	8th year of school	Std. 6, Standard 6, Grade 8.	Level 4
	9th year of school	Std. 7, Standard 7, Grade 9.	
<i>The new compulsory minimum education level for children up to 16 years of age according to the RDP's Std. 7 (ANC, 1994)</i>			
School	10th year of school	Std. 8, Standard 8, Grade 10.	Level 5.
	11th year of school	Std. 9, Standard 9, Grade 11.	
	12th year of school	Std. 10, Standard 10, Grade 10.	

(Adapted in part from Duncan, 1994, and in part from the IEB Student Registration form, 1996).