

**AN INVESTIGATION INTO THE SIGNIFICANT
ROLE OF ADULT EDUCATION AMONG BLACKS IN
SOUTH AFRICA - A PHILOSOPHICAL
PERSPECTIVE**

By

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N. M. Khubisa

Kwa-Dlangezwa

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DECLARATION

AN INVESTIGATION INTO THE SIGNIFICANT ROLE OF ADULT EDUCATION
AMONG BLACKS IN SOUTH AFRICA - A PHILOSOPHICAL PERSPECTIVE

D.Ed 1995.

I, Nhlanhlakayise Moses Khubisa, do hereby declare that this thesis which is submitted to the University of Zululand for the degree of Doctor of Education has not been previously submitted by me at any other university, that it represents my own work in conception and in execution and that all the sources that I have used and quoted have been indicated and acknowledged by means of complete reference.

Signed by me *Nhlanhlakayise Moses Khubisa*

on the *28th*day of *November*1995.

DEDICATION

I humbly dedicate this work to my mother Altina, my brother Dumisani, my sisters Phumelele and Ntombintomi, my wife Sbongile and my two children, Ntando and Sibongamandla. With them around me my manhood and self-liberation kept growing from strength to strength, from victory to victory. May they all live to get a recipe of inspiration from their own man.

QUOTATION

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

So development is for man, by man, and of man. The same is true of education. Its purpose is the liberation of man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom - to increase their control over themselves, their own lives, and the environment in which they live. The ideas imparted by education, or released in the mind through education, should therefore be liberating ideas, the skills acquired by education should be liberating skills. Nothing else can properly be called education. Teaching which induces a slave mentality or a sense of impotence is not education at all - it is the attack on the minds of men.

(Julius Nyerere in Halland Kidd, 1978: 2-3)

SUMMARY

The researcher sought to investigate whether Black people in South Africa view adult education as having any significant role. The researcher established a view that adult education is a tool for transformation. He further demonstrated through his constructive discussions that adult education is a tool for self-liberation and self-development. In this study the researcher has tried to form a harmonious relationship between a sociological approach and philosophical point of view. This study attempts to emphasize the importance of adult education for Blacks in particular. The researcher decided to state his problem in the form of questions: "Does adult education have any significant role in helping Blacks respond to changes and challenges they face in South Africa?" "Do Blacks perceive adult education to be of any particular significance in helping them respond meaningfully to some economic, social and political responsibilities they face?" These and other similar questions helped the researcher in making worthwhile recommendations at the end of his study. The study showed that in every society people need education to fulfil meaningful roles. The researcher has, in many instances, pointed out that adult education will help Blacks respond meaningfully to some challenges they face, especially in the new South Africa. The study revealed that policy

makers, planners, trainers, teachers and learners have different views and ideas about what literacy means, what its benefits and consequences are, how it should be achieved, on what scale and why. The researcher found that there was a need for an adult literacy programme that would help Black people become fully involved as citizens of their country, South Africa. The study showed that without this programme it would be almost impossible for Blacks to fulfil any significant role in boosting the economy of the country. In this study adult literacy programmes were seen as components of adult education.

Modern society needs people who could meaningfully create a stable environment for the upbringing of future citizens, contribute to society through work, participation in education and training processes. Adult education could help Blacks perform these tasks.

The researcher supports the National Education Policy Investigation (1992) on literacy because it empowers individuals, promotes rural, urban or national self-development and self-reliance, accelerates economic development, hastens modernisation, makes individuals more confident and assertive.

In Chapter One the problem was stated, aims of the study outlined and major concepts were elucidated. In Chapter Two the rationale for theory and practice in adult education was discussed. It was revealed that adult education responds to individual and social needs. Chapter Three surveys the historical development of adult education in certain countries and also examines some trends of similar developments in South Africa. The researcher found that there has been some commitment in various countries including South Africa to adult education. Chapter Four looked into the magnitude of illiteracy in South Africa and how some organisations have tried to combat it. Whereas Chapter Five describes the research methodology, Chapter Six presents the analysis of data, interpretation and evaluation of the findings. In the analysis of data it was noted that 68% of the respondents indicated that adult education was very important. With regard to the question of the importance of literacy, 43% of the respondents felt that learning to write, learning to count and learning to read were of cardinal importance especially for most Blacks in South Africa. Only 4% of the sample showed uncertainty. Ninety five percent (95%) of the subjects felt that adult education could help elevate the standard of the economy of the country. Only 1% of the respondents felt that this would not be the case.

Literature review, interviews and empirical surveys conducted revealed that provision for adult education is necessary for all racial groups in general and for Blacks in particular.

Among some recommended actions that the researcher made, the following can be cited:

- * Adult education programmes are needed at the local, regional and national levels of the governance of education in South Africa. These need to be spelt out clearly in the policy for education and training.
- * There is a need for research that will assess the needs of people at any given place so that there is no waste of resources on the provision of adult education.
- * There is a dire need for all stakeholders in education and in particular non-formal education to work collaboratively for the enhancement of adult education schemes. These include the government, members of the community and non-government organisations (NGOs). The researcher felt that the private sector could support adult education projects by way of sponsorships and loans.

- * Though the researcher recommended the involvement of industry and commerce in the education of Blacks he, however, emphasized that what was urgently needed among Blacks was education for self-reliance and self-development.
- * The study revealed that there is a dire need to empower Blacks with skills for life and that education should be viewed as a life-long process.
- * The researcher also recommended the setting up of more adult education centres, consultancy units and research units for the promotion of adult education.
- * The researcher recommended that a needs assessment should be conducted to set up adult education programmes on short-, medium- and long-term basis.
- * Adult education should become a serious and urgent subject of curriculum planners. However, the researcher recommended that there was a dire need for education planners in adult education to consult the people, experts in this field, the private sector and all other interested parties before curricular options are designed.

- * Black people themselves should form clubs, societies, associations and organisations that will develop programmes for adult education.

- * Ordinary day schools should be used at night and on weekends for adult education.

- * There is an urgent need to train adult educators who should be awarded diplomas and certificates after completing their studies.

- * Colleges of education, technikons and universities should have departments of adult education. In addition to this, all universities need to establish adult education centres.

Another important dimension of the study emerged when the researcher made use of the philosophical method to evaluate the trend of emphasis in the theory and practice of adult education. The researcher mentioned that there is also a philosophy that guides the activity of adult education. Links were also forged between a philosophical method and an empirical-analytical method.

Substantive reasons for the employment of the philosophical and the empirical method were given. A noteworthy revelation was that the perceptions of Blacks with regard to the significant role of adult education embody some elements of the radical philosophy. Most of these people felt that adult education could help solve some of the social, economic, political and cultural problems. These are some of the immediate problems of these people. This urgent reformist and revolutionary reference to the task of adult education is typical of the radical approach. The radical approach only ignores and undermines the fact that there is always a need for planning and foresight that should precede any implementation of a programme. It is, however, important to mention that a diagnosis of the perceptions of Blacks as observed in the empirical research showed that adult education among these people will have to adopt more of a progressive dimension which is associated with progress and development of the people. It has to do with continuing education which enables the lives of the people to change continuously.

OPSOMMING

Dit was die doel van die navorser om te probeer vasstel of Swartmense in Suid-Afrika van mening is dat volwassene-
onderwys 'n belangrike rol speel. Hy het tot die slotsom
gekom dat volwassene-onderwys as instrument van transformasie
beskou kan word. Deur sy opbouende besprekings demonstreer
die navorser dat volwassene-onderwys belangrik is vir
selfbevryding en selfontwikkeling. Die studie slaag daarin om
'n harmonieuse verwantskap tussen 'n sosiologiese en filo-
sofiese benadering te vorm. Dit is die doel van die studie om
die waarde van volwassene-onderwys vir Swartes in die besonder
te beklemtoon. Vrae word gebruik om die probleemstelling te
maak: "Speel volwassene-onderwys enige merkwaardige rol ten
opsigte daarvan om Swartmense te help om te reageer op die
verandering en uitdagings wat Suid-Afrika bied?" "Is Swartes
van mening dat volwassene-onderwys hulle help om sinvol te
reageer op sommige ekonomiese, sosiale en politieke
verantwoordelikhede?" Sulke en soortgelyke vrae het die
navorser gehelp om waardevolle aanbevelings aan die einde van
die studie te maak. Die studie slaag daarin om aan te dui dat
alle gemeenskappe onderwys nodig het om hul in staat te stel
om sinvolle rolle te vervul. Die navorser bewys in verskeie
gevalle dat volwassene-onderwys Swartmense sal help om
betekenisvol te reageer, veral in die nuwe Suid-Afrika.

Verder toon die studie aan dat beleidmakers, beplanners, opleidingsbeamptes, onderwysers en studente verskillende idees en opinies het oor die betekenis van geletterdheid, die voordele en gevolge daarvan en oor hoe dit bekom moet word, die vlak waarna gestreef moet word en die rede daarvoor. Volgens die studie bestaan daar 'n behoefte aan volwasse-geletterdheidsprogramme wat daarop gemik is om Swartmense te help om as burgers van Suid-Afrika betrokke te word. Sonder sulke programme bestaan daar min kans dat die Swartes enige merkwaardige rol in die ekonomie van die land kan speel. Volgens die navorsing word geletterdheidsprogramme as komponente van volwassene-onderwys beskou.

'n Moderne gemeenskap het mense nodig wat sinvol 'n stabiele klimaat kan skep vir die opvoeding van toekomstige burgers, hardwerkende mense wat sal help met die onderwys- en opleidingsprosesse. Volwassene-onderwys kan Swartmense help om hierdie take uit te voer.

Die navorser ondersteun die ondersoek ten opsigte van die Nasionale Onderwysbeleid [National Education Policy Investigation (1992)] oor geletterdheid want dit help met die "bemagtiging" van die individu en bevorder landelike, stedelike of nasionale self-ontwikkeling en selfvertroue, help

ekonomiese ontwikkeling en modernisering sodat individue meer vertrouwe en selfgeldig ontwikkel.

Hoofstuk een bevat die probleemstelling, die doelwitte van die studie en 'n uiteensetting van die hoofkonsepte. Die belangrikheid van teorie en praktyk in volwassene-onderwys kom voor in hoofstuk twee. Hierin word dit bekend gemaak dat volwassene-onderwys reageer op individuele en sosiale behoeftes.

Hoofstuk drie ondersoek die historiese ontwikkeling van volwassene-onderwys in sekere lande insluitende Suid-Afrika. Die navorser bevind dat verskeie lande, insluitend Suid-Afrika, 'n verbintenis tot volwassene-onderwys nagestreef het. Hoofstuk vier handel oor die omvang van ongeletterdheid in Suid-Afrika en hoe sommige organisasies probeer help. Die metode van navorsing kom voor in hoofstuk vyf en hoofstuk ses bevat die data analise, interpretasie en bevindingsevaluasie.

In die analise van data word dit aangetoon dat 68% van respondente meen dat volwassene-onderwys uiters belangrik is. Wat betref die vraag of geletterdheid belangrik is, is 43% van respondente van mening dat vaardigheid soos skryf, tel en lees van kardinale belang is, veral onder Swartmense. Net 4% is onseker. Vyf-en-negentig persent (95%) van respondente voel

dat volwassene-onderwys kan lei tot die ontwikkeling van die land se ekonomie. Net 1% van die respondente is gekant teen die stelling.

Letterkundige oorsigte, onderhoude en empiriese studie toon aan dat die voorsiening van volwassene-onderwys noodsaaklik is vir alle rasse oor die algemeen en vir Swartmense in besonder. Die volgende aanbevelings kom in die studie voor:

- * Programme van volwassene-onderwys word benodig in plaaslike sowel as op streeks- en nasionale vlak van onderwys-administrasie in Suid-Afrika. Hierdie programme moet spesifiek aangedui word in die beleid van onderwys en opleiding.
- * Daar moet navorsing wees wat die behoefte van mense op enige gegewe plek evalueer om sodoende die verkwisting van hulpbronne met betrekking tot voorsiening van volwassene-onderwys te vermy.
- * Daar is 'n dringende behoefte dat alle belangstellendes in die onderwys, en in besonder die nie-formele onderwys, moet saamwerk ter ontwikkeling van volwassene-onderwys. Dit sluit in die regering, gemeenskapslede sowel as

nie-regeringsorganisasies. Volgens die navorser moet die privaatsektor bydra deur middel van lenings en borgskappe.

- * Afgesien van die rol wat die nywerheid en handel in die onderwys speel, glo die navorser dat Swartes onderwys moet kry wat hulle in staat sal stel om selfvertroue en selfontwikkeling na te streef.
- * Die studie wys daarop dat daar 'n dringende behoefte is om Swartmense te bemagtig met lewensvaardighede en dat opvoeding as 'n lewenslange proses beskou moet word.
- * Volgens die navorser moet meer volwassene-onderwys-sentrums, raadplegingseenhede en navorsingseenhede daargestel word vir die bevordering van volwassene-onderwys.
- * Die navorser beveel aan dat 'n behoefte-evaluasie uitgevoer moet word om volwassene-onderwysprogramme op die kort-, medium- en langtermynbasis daar te stel.
- * Beplanners van leerplanne moet ernstig aandag gee aan volwassene-onderwys en volgens die navorser bestaan 'n behoefte aan onderwysbeplanners in volwassene-onderwys om breedvoerig te konsulteer met individue, deskundiges, die

privaatsektor en al die belangstellendes voordat kurrikulere opsies ontwerp word.

- * Swartmense moet self klubs, assosiasies en organisasies vorm wat volwassene-onderwysprogramme sal bevorder.
- * Gewone dagskole moet snags en oor naweke gebruik word vir volwassene-onderwys.
- * Daar is 'n dringende behoefte daaraan dat diplomas en sertifikate aan volwassene-opvoedkundiges toegeken word na die voltooiing van hul studies.
- * Onderwyskolleges, teknikons en universiteite moet volwassene-opvoedingsdepartemente stig. Bowendien moet alle universiteite volwassene-onderwysentrums instel.

'n Ander belangrike dimensie van die studie het tevoorskyn gekom toe die navorser die filosofiese metode aangewend het om die tendens van die beklemtoning op praktiese en teoretiese vlakke met betrekking tot volwassene-onderwys te bepaal. Die navorser noem dat daar ook 'n filosofie bestaan wat die aktiwiteite van volwassene-onderwys bepaal. Skakels is gesmee tussen die filosofiese- en empiries-analitiese metodes. Uitgebreide redes vir die toepassing van die filosofiese en

empiriese metodes word verskaf. 'n Merkwaardige onthulling is dat die persepsies van Swartes met betrekking tot volwassene-onderwys 'n element van radikale filosofie bevat. Die meeste van hierdie persone het gevoel dat volwassene-onderwys daartoe kon bydra om sommige van die maatskaplike, ekonomiese, politiese en kulturele probleme op te los. Die voormelde verteenwoordig sommige van die onmiddellike probleme wat hierdie mense ondervind. Hierdie dringend- reformistiese en revolusionere verwysing na die taak van volwassene-onderwys is tipies van die radikale benadering. Die radikale benadering ignoreer egter die feit dat daar altyd 'n behoefte aan beplanning en oorleg bestaan wat die implementering van 'n program moet voorafgaan. Dit is egter belangrik om te noem dat 'n diagnose van die persepsies van Swartes, soos waargeneem in die empiriese studie, daarop dui dat volwassene-onderwys met betrekking tot hierdie mense 'n meer progressiewe dimensie, wat vereenselwig word met vooruitgang en ontwikkeling, moet aanneem. Dit het te make met voortgaande onderwys wat dit moontlik maak dat mense hulle lewenswyses voortdurend kan verander.

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CHAPTER ONEORIENTATION TO THE PROBLEM1.1 INTRODUCTION

Education is the key for survival for all people of the world. It is a fact that people all over the world have come to see education as a valuable instrument that can help solve some of their most pressing problems. People are faced with social, economic, political and many other problems. These cannot be ignored. If each country decides to ignore them, its survival will be undermined. Education is usually offered at a particular level of life and for various specific reasons. We do not educate aimlessly. There is always a "why" question that needs to be answered adequately whenever education is about to be offered.

Adult education as a field of study, as an agent for social change, a tool for community's participation in its affairs, an instrument for social development, has become the most topical subject. This has led to most people believing that their problems can be urgently solved if all people get some form of adult education, especially those people who are

drop-outs, illiterate, semi-literate and so forth.
(Hall and Kidd, 1978)

The perceived significance of adult education can be caught in the words of Winston Churchill in Esley (1986: 11) when he echoed that:

there is no area or branch of our vast education system which more attracts within its particular sphere the aid and the encouragement of the state than adult education.

The foregoing exposition shows the significance of adult education. In this case, however, adult education seems to attract the vast assistance that the state renders or should render to the education system. Furthermore, the statement does not point or relate to the philosophical aspect of adult education. The philosophical aspect of adult education is essential. It has to do with the pertinent thinking regarding theory and practice of adult education.

Any avoidance of crucial pertinent thinking and questioning to certain questions usually leads men to falter. A lot of wastage could occur if no thorough thought is given to some philosophical inquiry as to whether adult education is vital or not. A lot of literature is abound with topics on the aims, purposes and programs of adult education, but very

little is said about the philosophical perspective of this field. Philosophical questions allow us a chance of speculating on anything. (Esley, 1986, Ellias and Merriam, 1980, Evans, 1985)

It is not the intention of the present researcher to prescribe a particular position or philosophical standpoint, but with the aid of available literature, the researcher will be able to philosophise on the trends adopted when Blacks put emphasis on the significant role of adult education. The researcher is investigating the 'significant role of adult education among Blacks in South Africa.'

Most Black people, about whom this investigation is, are uneducated, illiterate or semi-literate. Most of them never got a chance of attending school. Some of them are drop-outs. There are those who, at work face numerous problems because they are unable to cope with the dynamics of the world of work. Most Black people lack some basic skills, like reading, writing and counting, which are grossly and gravely needed in the job market. They lag behind in almost every aspect of life. Howe (1978:7) is of the opinion that:

It follows that society now requires its citizens to learn very differently from those of previous ages.

Society expects its people to know what was literally unknown in former times; it requires them to travel by different systems, to use different equipment with different materials and to respond to a whole range of new items that have become common. In the midst of the myriad of changes and challenges, adult education is assumed to be having a significant role to play. This statement cannot be left in such a watertight cut-and-dry fashion. A researcher in philosophy of education will continuously involve himself in some form of inquiry which could lead to the truth.

It is very common for most people to pride themselves over the availability of statistics whenever they talk about the magnitude of anything. When it comes to the question as to whether Blacks perceive adult education to be of any significance, statistics may easily tell. For example, the Race Relations Survey of (1992/1993: 613) says that estimates of the number of illiterate people in South Africa differed widely on the criteria used. An Intergrated Marketing Research Survey in 1990 estimated that there were 8,3 million illiterate people in South Africa.

This estimate was based on survey findings that 24% of African adults (16 years of age and older) had no schooling, while a further 32% had some primary education only. These groups constituted an estimated 3,5 million and 4,8 million people respectively. It may be true that these numbers could reflect the true state of affairs. Figures of this nature could also hook the anxious eye of the analyst, but that is not enough. The debate goes further. Questions could arise as to what could be done to solve the problem. Further, one could ask why such approach to the solution is adopted without giving end-of-the-road answers. Hence, a need for a philosophy of adult education arises.

This study is about an investigation into the significant role of adult education among Blacks in South Africa. It is about searching why Blacks perceive adult education to be of a significant role. The researcher does not aim at finalising the search to the problem but he intends unveiling certain issues, generate further debate, enkindle more light into the subject and make generalizations. In this way a philosophical perspective will be adopted. Admittedly, the researcher may use methods that could appear contrary to his intended method. Where such applies, the researcher will indicate why that is the case. He will also assess such data or

findings in the light of various philosophical positions without overemphasizing which philosophical position is the best. Philosophical inquiry permeates all disciplines and for that reason the researcher justifies his reason of forging some form of a marriage of convenience between the philosophical perspective and the empirical method, for example.

The interrelationship between theory and practice in adult education provides a rationale for engaging in philosophical inquiry. Darkenwald and Merriam (1982: 39) are of the opinion that the concept of adult education is, in itself, an important philosophical issue. They continue to say that philosophy is interested in the general principles of any phenomenon, object, or process. Philosophy strives, as Scheffler notes, "for a maximum of vision and a maximum of mystery. (Darkenwald and Merriam, 1982).

In this chapter the researcher will state his problem, tabulate the aims of the study, generally clarify concepts used in the study, give limitations of the study. The philosophical perspective will be clarified in broader terms than other concepts. The reason for this is that it tends to form the crux of the study. It is the dominant method or position adopted. Other methods that will be used will in no

way undermine the emphasis put on this method. The researcher will try and show how various methods used harmonise with the prime method of the study.

1.2 STATEMENT OF THE PROBLEM

The problem will be stated in a question form like this: Does adult education have any significant role to play in helping Black people to respond to changes and challenges they face in South Africa? This question forms the major component of this study. Further, answers to this main question will be evaluated with the aid of a philosophical perspective which is also called a philosophical method or position in this study.

In every society people need education to fulfil meaningful roles. People must live and let live. People must offer at least reasonable service to their tasks and occupations. Cross (1988) insists that:

the learning society is growing because it must. It would be difficult to think of some way to live in a society changing as ours without constantly learning new things.

When life was simpler one generation could pass along to the next one what it needed to know to get along in the world. Tomorrow was simply a repeat of

yesterday. Today's changes force generations and individuals to live in several different worlds during their lifetime. Cross (1988) further argues that the world in which we were born has greatly changed. The world in which we are born is not the world in which we will live, nor is it the world in which we will die.

This shows that life keeps on changing. Changes and challenges demand that man adjusts himself to the world accordingly. Unfortunately changes and challenges come when people are unprepared for them. This study aims, *inter alia*, at forging a compromise between formal and non-formal education. The Human Sciences Research Council Report (1981:92) states that provision of formal education is in most instances not adaptable in the short term and does not cater for specific and limited needs. For this and other reasons, non-formal education should develop alongside with the provision of formal education. This study concentrates on the significant role of adult education among Blacks. It undoubtedly stresses the significance of non-formal education.

The adequacy of planned provision of education in a society cannot be measured only in terms of formal provision but should be evaluated on the basis of

both formal and non-formal education. Again, principle five (5) of the provision of education in South Africa (Human Sciences Research Council Report (1981:15) says that education shall endeavour to achieve a positive relationship between formal, non-formal and informal aspects of education in school and society. Among the ingredients of the above exposition is mention of a relationship that should exist between formal and non-formal education. In this study the researcher is paying special attention to the significance of adult education among Blacks. Some people use the term "non-formal education" when they refer to adult education.

Coles (1977:40) contends that if people are to share the burdens and responsibilities of nationhood, they must be given the opportunity of learning what is expected of them. Aspects of civic education should be incorporated in any scheme of general education. The wealth of a country is dependent upon more than its natural resources and material capital. It is determined, in a significant degree, by knowledge, skills and motivation of its people. Evans (1985) believes that from birth to death human life tells the story of a continual adaptation to changes that come from external events, others from internal ones and most is an amalgamation of both.

Specific aspects of adult education have been researched, for example Greyling (1986) researched on the relationship between non-formal education, formal education and the private sector in a system for the provision of education in the Republic of South Africa. Le Roux (1985) did research on the non-formal education and liberalisation. Khanyile (1986) in his research concentrated on adult education and teacher opportunities. There is, however, to the knowledge of the current researcher, no study that has focussed on the philosophical dimension of adult education. The researcher is not aware of any study that has been done on the significant role of adult education among Blacks in particular. A study of this nature is further necessitated by the fact that a lot of programmes for adult education are established. They are all in a bid to help Blacks cope with the changing demands of life but the philosophy of adult education receives little or no speculation at all. It does not capture any rigorous debate. The problem of the significant role of adult education among Blacks in South Africa and its relation to a philosophical perspective continues to disturb the current researcher. Hence, a study of this nature.

1.3 AIMS OF THE STUDY

This study aims at the following:

- * To investigate the significant role of adult education among Blacks in South Africa.
- * To evaluate data on any empirical findings in the context of some philosophical propositions without being judgmental as to the most suitable philosophical position.
- * To indicate that any theory and practice of adult education is built on a particular fundamental philosophical proposition whether people are aware or unaware of that.
- * To give the way forward in the theory and practice of adult education.
- * To establish a conceptual framework that might stimulate further research on the role of adult education in South Africa.
- * To determine the extent to which the role of adult education among Blacks relates to variables and responses like employability, economic, political, social and cultural situations.

- * To determine to what extent the role of adult education among Blacks relates to literacy or illiteracy.

These aims are revealed in chapter six of this research.

1.4 CLARIFICATION OF CONCEPTS USED IN THIS WORK

Hereunder the researcher clarifies all concepts that are operational terms for this study. Those concepts that are not within the theme of the study but are crucial and pertinent to this study are also clarified.

1.4.1 Investigation

For the purpose of this study "investigation" will be used to mean simply "a look into" or an "examination as to why". This will be an examination as to why Blacks perceive adult education to be of a significant role. The 'why' questions and any examination of issues, theories etc, is a major component of the philosophical inquiry.

1.4.2 Significant Role

This will mean 'important role'. Why do Blacks perceive adult education to be of any important role in their lives?

1.4.3 Philosophical Perspective

Before one clarifies the adjective 'philosophical', it is important to look into philosophy, not only as a noun but as a field of study. The scrutiny of this concept will have a bearing on the "philosophical perspective". More light will be shed to the latter after the former has been defined.

'Philosophy' etymologically signifies the love of wisdom. For the ancient Greeks, who used the word, it was the search for what is truly real in a world of appearances. It was a search for the beautiful in a garish world. It was separating the good from evil. It was searching for unity among the fragmented elements of life. Philosophers deal with "theories", a word of Greek origin suggesting a beholding, a spectacle. For the ancient Greeks to theorise was to look at, to behold, or to have a vision. The theories of philosophers are attempts to understand the world and everything in it in an active and constructive manner. Philosophy is

interested in the general principles of any phenomenon, object, process, or subject matter. Principles are general if they apply to a large number of phenomena (Ellias and Merriam, 1980: 2-3).

This study is authentically about a search of issues, principles, of adult education and the perception that Blacks have about its significance. Philosophizing in education entails a quick glance at philosophical and educational heritage which helps to assess what judgements and improvements in educational practices are needed to meet the challenge of new technological, social, economic and political developments. Mncwabe (1987: 62) cites Phenix (1955) as stating emphatically that philosophizing in education entails "the application of a philosophic method and outlook to the area of experience called "education". An educational activity like adult education and its relatedness to the affairs of man, society, the social, economic and political improvements, is no exception to the philosophical quest and inquiry. This philosophizing helps bring about clear stand of the people with regard to the philosophical background which makes them to attach importance or perceive adult education as being of a significant role.

There is no harm in probing issues relating to adult education with the aid of a philosophical inquiry. Of course, the philosophical inquiry is used in this study with the sole understanding that there are other methods of research. Philosophy is a persistent attempt to understand the universe in which human beings find themselves and of which they are part. Therefore philosophy is a persistent attempt to see things through. Philosophy is concerned with man and society - not primarily individual instances of specified man or specific societies, but with the whole broad concept of mankind in the world. This study only probes one aspect, that is, that of whether Blacks perceive adult education to be significant or not. This will be done with the full understanding of the fact that adult education is the subject of concern among all people of South Africa, Whites, Coloureds, Indians and Blacks. The researcher has deliberately chosen to look into the significant role of adult education among Blacks only so as to demarcate an area of concern. So for research purposes only Blacks will be looked into. This will not, in any manner, prejudice the study, its course and findings.

Carter and Winfred (1959: 419) in their Dictionary of Education view a philosophical method as an approach to truth of value that rests on deliberate or

rational processes, utilizing the results of observational research in so far as possible, and concerned with purposes as (a) testing the consistency of findings; (b) intergrating set of findings into large patterns of thought, possibly thus arriving at new truths or producing new theories to be checked. What must be indicated here is that the philosophical method does not totally avoid any empiricist findings. Where there is such data gained from empirical findings, this needs to be put in the proper philosophical perspective. Bright (1989: 19) argues that the philosophical inquiry has a task of exercising vigilance over the ways in which we pursue and proclaim new truths, lest these be contaminated by any of the numerous forms of logical ineptitude or improbity to which our intellectual endeavours are always vulnerable.

In his investigation of whether Blacks perceive adult education to be of any significance, the researcher will develop further debate by assessing the philosophical perspectives on which the perceptions of the people are based. It is possible that various philosophies of education may conflict one another in their bid to throw light on certain issues, but it must always be admitted that in philosophy of education and with regard to the philosophical

inquiry, the doors of search are always left opened. Darkenwald and Merriam (1982) cite Diekhoff (1970: 122) as saying that:

as long as we are a pluralistic society, as long as our public is made up of many publics, we shall continue to have philosophies of education in conflict with another. Meanwhile, educators will continue to muddle along as best they can on the basis of different philosophies (or different assumptions) often not formulated at all, and they continue to feel pressure from different individuals and publics with varied philosophies and assumptions ...

In this study "An investigation into the significant role of adult education among Blacks in South Africa - a philosophical perspective" the researcher wants to reiterate the fact that it is possible to find different standpoints of Blacks with regard to the perception they have on the significant role of adult education. Through the survey of literature and evaluation thereof, it may be possible to see whether people perceive the role of adult education in humanist, liberal, progressive or radical philosophical standpoints. This is possible to assess when a researcher gives information and then systematically evaluates it.

It must be mentioned that when one looks at the emphasis of various issues in the theory and practice of adult education by Blacks, one will find that

certain philosophical trends are adopted. People may not be aware of that. Philosophers in their philosophical inquiry, their continued search of truth are able to detect that. Several writers have noted the desirability of formulating a philosophy of adult education. This occurs because those in adult education are too often concerned with "what to do without examining why they should do it." (Darkenwald and Merriam, 1982, Usher and Bryant, 1989, Lawson 1979). Whether or not it is articulated, a philosophical orientation underlines most individual and institutional practices in adult education. All information in this research will be assessed in the light of a philosophical perspective. If Blacks perceive adult education to be of any significant role, a question may be asked as to why their perception is so.

The researcher intends indicating that testing the feelings and perceptions of Black people with regard to the role of adult education, will be checked in the light of some philosophical perspective. This could be concluded with the agreement of the words of Lawson (1979) and Ellias, Merriam and Sharan (1980) who maintain that:

philosophy does not equip a person with knowledge about what to do or how to do it, it is concerned with the why of

education and with the logical analysis of various elements of educational process
...

The philosophy of adult education in this study refers to the values and theory that guide the activity of adult education. The philosophy of adult education is discussed in chapter two.

1.4.4 Adult and Adulthood

A wide range of concepts is invoked when one uses the term "adult". The word can refer to a stage in the life cycle of the individual; he or she is first a child, then youth, then an adult. It can refer to status, an acceptance by society that the person concerned has completed his or her novitiate and is now incorporated fully into the community. It can refer to a social sub-set: adults as distinct from children. Or it can include a set of ideals and values: adulthood. Most people tend to think of "adult" in terms of age. But no single age can define an adult even within one society, let alone on a comparative basis, because legal and social liabilities come into play at different ages. A school-leaving age cannot be used to define or refer to adulthood, for it varies from country to country. The problem of defining an adult - and a non-adult -

is so great that at times those bodies with the greatest experience of making such definitions give up. UNESCO in 1976 determined that adults are those people whom their own society deems to be adult.

Rogers (1986) believes that:

a more satisfactory approach may be to identify some of those characteristics inherent within the concept of adulthood. This approach, rather than the socio-legal one, will be of greater value to teachers of adults. We all have in our minds a series of expectations about those who claim (and whom we recognise) to be adults, and those claims and expectations will vary from person to person.

Characteristics such as far-sightedness, self-control, established and usually acceptable values, security, experience and autonomy are amongst the most common ones advanced, and although not all of us would claim that to be an adult, anyone needs to possess all these traits.

For the purpose of this study 'adults' refer to those persons, Blacks in particular, who are expected to fulfil responsible adult roles like caring and fending for themselves and their families. Those adults who will be part of this study will be those mature persons who may be illiterate, semi-literate, working or not working, others are referred to as drop-outs. For the sake of narrowing the scope of

this research, Black adults who form part of this research will have nothing to do with those who are full-time students, supported by their parents and are involved in formal education.

The study is particularly concerned with those Blacks who are forced by circumstances to take responsible and meaningful roles for themselves, their families and their community. These adults may be inhibited and disturbed from unfolding their potentials and fulfilling their adult roles because of lack of education. For the purpose of a cut-off age for this work, the current researcher has proposed that only those Black persons who range from the age of fifteen (15) and above, will be interviewed. This is only for the purpose of this study and for the sake of delimiting the "area of concern". The researcher is aware of the relativity of the concept-adult. He is also aware that different people in different places have diverse perceptions and notions of what the word "adult" entails.

Rogers (1986) further argues that:

One of the key concepts of being and not being childish is that of responsibility for oneself, for ones own deeds and development. Frequently the adult is responsible for others as well, but at the very least, he or she is responsible for his/her own actions and reactions. The adult can decide not to be responsible in some respect or other, but this

surrender of self-reference is one of the characteristics of childishness, a denial of adulthood.

Adulthood implies some measure of autonomy, responsible decision making, voluntariness rather than involuntariness. The three characteristics - full development, perspective and autonomy - are traits that mark off the adulthood from the non-adult in almost all societies. They carry profound implications for teachers. They help to establish both the aims and the curriculum of education that is provided for adults. Our programmes and courses, if they are to confirm and promote adulthood of our student participants,

- * should seek to promote personal growth, the full exploitation of the talents of the individual

- * should seek to encourage the development of a sense of perspective

- * should seek to foster self-confidence, the power of choice and action, to increase responsibility rather than to deny it. (Rogers, 1976)

As indicated earlier on, this study concerns itself with those Black adults who are expected to fulfill responsible and meaningful roles. This encapsulates their own development in social, political and

economic aspects as individuals. This also embodies Blacks contributing towards the development of the lives of their families, their own people, their communities and also development of the standard of the economy of their country. It is therefore evident that a responsible adult will not only live for his well-being. He will fulfill his obligations in the world, respect another man's worth and dignity, also honour the environment he finds himself living in. To do all this, the current researcher suggests that these people need education. The researcher strongly feels that through adult education, Blacks could be assisted to face the challenges of life. The period of transition in South Africa demands that the people in question respond accordingly. The latter hinges on the philosophical dimension of the study for it purports to look into the life-world of the people.

1.4.5 Education

In this study the concept "education" is used in a broad sense to denote all planned, systematic and organised learning which empowers adult students with skills for daily living, basic skills like reading, writing and arithmetic. Acquisition of these skills occurs in a variety of settings including literacy, worker education, on-the-job or in-service training.

It also refers to all education that increases political, social and economic awareness among the people, education that helps people to actively and meaningfully participate in the all-embracing dimensions of life with little or no inhibition. As the aforementioned definition is very broad, most of the activities pertinent to this education process could take years to achieve. However, the researcher believes that adult education could help in achieving some of these things.

1.4.6 Adult Education

Charters and Associates (1981) define adult education as the education of men and women who have assumed mature responsibilities as citizens, workers, family or group members and social beings who are learning purposefully to achieve their individual and social goals. They may be learning on a part-time or full-time basis for short periods of time. They may be self-motivated or they may have external compelling reasons to participate. Adult education is comprehensive in that it occurs in all countries and other methods involved in the purposeful learning of adults. It concerns all subjects they have.

Darkenwald and Merriam (1982:9) further see adult education as a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values and skills. According to the foregoing definition a person will not qualify as an adult if his social roles are not characteristic of adult status. It therefore stands to reason that this definition hinges on the classification of social roles that do not qualify as being of adult status. Again, adult education, according to the above definition, should be systematic. Adult education should also bring about changes in knowledge, attitudes, values and skills. If changes are manifested in anyone of the foregoing attributes, adult education still qualifies as a field. For instance, changes can only be seen in knowledge. This is only the question of extent and the degree. It does not, however, underscore the importance of bringing about changes in knowledge, values, skills etc.

Coles (1977:5) maintains that adult education is the process whereby persons who no longer (or did not) attend school on a regular basis and full-time basis undertake sequential and organized activities with a conscious intention of bringing about changes in

information, knowledge, understanding of skills, appreciation and attitudes for purposes of identifying and solving personal or community problems. It is therefore clear that drop-outs are virtually excluded by the above definition. The researcher, however, wishes to point out that drop-outs are also included in this study. Drop-outs also qualify as adults when they are involved in adult education with an aim of bridging the gap in their knowledge. Adult education is indeed a multifaceted field. It has to respond to social, economic, political and other changes facing people in their daily living.

The Buthelezi Commission Report (1982:369) contends that:

It is unrealistic to expect people coming from a relatively primitive or rural environment to adapt immediately into an industrialized society and cope with all pressures, not the least being children who find themselves being reared in such society without the necessary understanding or guidance from parents.

Coles (1977:5) continues to maintain that adult education is any learning experience designed for adults irrespective of content, level, methods used. This term adult education denotes the entire body of organised educational process whatever the content, level and methods used, whether formal or

otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship. Adult education is for those people who enrich their knowledge, develop their abilities, improve their professional or technical qualifications and bring about changes in their attitudes in the twofold perspective of full personal development and participation in balanced and independent social economic and cultural development. These definitions embracing the dual process and purposes of achieving individual self-fulfilment and increasing social participation lay to rest the notion that adult education is purely concerned with what were once regarded as non-vocational activities. The term non-vocational is in any case meaningless, since a subject is vocational or non-vocational entirely according to the motive of the learner studying it. Adult education experiences are needed by men and women according to their varying interests and requirements at their differing levels of comprehension and ability.

Blakely (1981) believes that a complex of forces is changing the concepts and practices of education of adults because individuals, groups and governments are realizing that it is instrumental to solving their problems, meeting their needs and wants and

fulfilling their potentialities. Adult education should seek to equip a man or woman for life in the modern world. It should endeavour to develop in its students character, intelligence, individuality, initiative, social and international consciousness. It should enrich the common life by producing free and responsible citizens, free of the fetters of ignorance and prejudice.

Coles (1977) cites a Nigerian Report of the seminar on National Policy on Education (1973) as giving the following as the national objectives of adult education:

- To provide functional literacy education for adults who have never had the advantage of any formal education.
- To provide remedial education for those young people who prematurely dropped out of the formal school system.
- To provide further education for different categories of completers of the formal education system in order to improve their basic knowledge and skills.

- To provide in-service, on-the-job-vocational and professional training for different categories of workers and professionals in order to improve their skills.

- To give the adult citizens of the country the necessary aesthetic, cultural and civic education for public enlightenment.

This part is therefore concluded by pointing out that if the primary aim of adult education is to help each individual man, woman or youth to make the best of life through developing all possible talents, it seems that care needs to be taken in the approach to this aim. In the first place co-ordination is necessary. Fordham (1979) in Khanyile (1982) is of the opinion that it is necessary that the country should enunciate its own set of aims both for education as a whole and also specifically for adult education. This is necessary because each country has its own needs, priorities and problems which are different from other countries. In order that adult education and non-formal education produce effective results, they should be able to respond to specific needs in an area. Luthuli (1981) avers that:

Black people cannot escape the great social, political and economic revolutions that are taking place in the whole world around them and in South Africa in particular.

This statement is relevant for the present researcher because its major base is adult education's response towards those challenges which Black people face.

1.4.7 Lifelong Education

A UNESCO's definition as cited by Cross (1988) states that:

Lifelong education and learning denotes an overall scheme aimed both at restructuring the existing education system and at developing the entire education potential outside the education system. In such a scheme men and women are the agents of their own education.

This definition contains three basic ideas about the nature of lifelong learning. One, is that the entire formal education system, from elementary school through graduate school should be restructured to develop lifelong learners. Second, it is not just schools and colleges that are to serve as the target for improved education. Rather, the world is full of people, organisations and other learning resources that can be marshalled on behalf of lifelong learning. Third, this definition stresses the importance of helping people become self-directed learners, the active agents of their own education.

Miller (1979) cites Dave (1976) as saying that lifelong education is a process accomplishing personal, social and professional development throughout the lifespan of individuals and their collectives. It is a comprehensive and unifying idea which includes formal, non-formal and informal learning for acquiring and enhancing enlightenment in different stages and domains of life. Lifelong education emphasizes the fact that education starts from the cradle to the grave.

1.4.8 Continuing Education

This is another concept that is often used with adult education. It implies that the adult learner is pursuing education beyond the point where he or she left formal schooling, thus underscoring the ideal of continuous learning throughout the lifespan. Colleges and universities, as well as many professional organizations, generally refer to their adult education activities as continuing education, while public school systems more frequently use the term adult education (Darkenwald and Merriam, 1982).

1.4.9 Recurrent Education

This refers to another concept of European origin that underscores the principle of lifelong learning.

It implies that work and study should alternate or that learning should recur periodically throughout one's life as needs and circumstances change. In practice recurrent education is used practically as a synonym of adult education, particularly in international literature. Knowles (1913), Coles (1977) and Darkenwald and Merriam (1982) agree that the term non-tradition education is an American invention popularized by the Commission of Non-Traditional Study, a foundation supported panel of educational leaders that sponsored several studies in the early 1970's.

1.4.10 Community Education

Jarvis (1988) states that community education is used sometimes in a generic sense and other times to denote a particular educational philosophy and movement. In its generic sense, community education refers to any kind of educational program or activity designed to serve people "out in the community" whether pre-schoolers or elders. It should be noted that community education is not the same as community development.

1.4.11 Andragogy

This concept is from a Greek word 'aner' meaning man, and thus in contrast to pedagogy (pais = meaning the child), it is the art and the science of helping adults learn. The term andragogy is widely used in certain European countries, mostly notably Yugoslavia, where university departments of andragogy have been established apart from the traditional departments of pedagogy. According to Knowles (1913) andragogy is premised on at least four crucial assumptions about learners on which pedagogy is premised. These assumptions are that a person matures. His self-concept moves from one of being a dependent personality towards one of being a self-directing being. He accumulates a growing reservoir of experience that becomes an increasing source of learning. His readiness to developmental tasks of his social roles and his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation towards learning shifts from one of subject centredness to one of being problem centredness.

1.4.12 Functional Literacy

Du Santoy (1966) reports that a meeting of experts on literacy held by UNESCO in 1962 recommended unanimously that the objective of "functional literacy" should be defined as follows: "a person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and his community's development". According to Richmond (1986) functional literacy consists of basic reading, writing and arithmetic skills which people need on everyday basis to solve problems of existence with respect to their own lives. All the aforementioned concepts are used in the context of adult education in this study.

1.4.13 Formal, Informal and Non-formal Education

Informal education as used in this study is the lifelong process by which every person acquires knowledge, skills, attitudes and insights from daily experiences and exposure to the environment at home, at work, at play, for example, from travel, from

reading newspapers and books, or by listening to radio or viewing films and television. Generally, informal education is unorganized and unsystematic, yet it accounts for the great bulk of any person's total lifetime learning including that of a highly "schooled person". Formal education is, on the other hand, highly institutionalized, chronologically graded and hierarchically structured, systematic education system, spanning lower primary and upper reaches of the university. Non-formal education as used here, is organised, systematic educational activity carried outside of the formal framework of the school system. Its aim is to provide selected types of learning to particular individuals or subgroups in the population, adults as well as children. Thus defined, non-formal education includes, for example, agricultural extension and farmer training programs. Adult literacy programs also feature in this. Occupational skills, youth clubs with substantial educational purposes, and various community programs of instruction in health, nutrition, family planning, cooperatives and the like are part and parcel of non-formal education. The researcher has deemed it fit to make a distinction between the aforementioned concepts, but his major emphasis is on adult education and the task it can play to change the lives of most Black people.

1.4.14 Blacks

For the purpose of this study the term "Black" or "Black people" has no political inclination. It refers to South Africans who call themselves Africans because of their origin. On the basis of their languages and other features, they are classified broadly into Nguni, Tsonga, Sotho and Venda. The Nguni group is for instance further divided into Xhosa, Zulu, Swazi and Ndebele.

1.5 LIMITATIONS OF THE STUDY

The researcher wants to admit that this study has some limitations, for example the study attempts to scrutinize the role of adult education among Blacks, the people who are scattered all over South Africa. Briefly, it may not be possible to gauge the feelings and perceptions of all Black people. For this reason, the researcher will try to get feelings of those Blacks within his reach and try to make generalisations and draw conclusions and make recommendations. The researcher is aware that there may be other essential measures that can be utilized to shape the lives of Blacks and possible orientate them towards certain skills. It is also admitted that there is another shortcoming of using the empirical-analytical method in conjunction with

the method mentioned in the theme of this research - the philosophical perspective. The researcher will later on give ample justification for that. That will be done in chapter five (5) just before data is tabled, analysed, interpreted and evaluated. The researcher wants to indicate there will, from time to time, be an appearance or kind of reference to the announced method of investigation. The researcher is not aware of any study on adult education that has attempted to use a philosophical approach together with the empirical-analytical approach. To the researcher's knowledge this is the first of its kind.

The researcher has, however, chosen adult education deliberately. The researcher feels that this field of study needs the attention of all those who want to help Blacks in covering the gap they encounter educationally, socially, economically and politically. No matter how limited the field and the scope covered by this study may be, the researcher hopes that the findings will make an important contribution to the body of knowledge. The researcher will make generalisations on the basis of findings he will get. This will in no way prejudice the study.

1.6 PROPOSED METHOD OF RESEARCH

This research will, inter alia, be conducted with the aid of the following:

- 1.6.1 Review of Literature: The researcher will review/peruse relevant books, periodicals, magazines, newspapers, Government Gazettes, papers and speeches. These will form the conceptual framework of the study.
- 1.6.2 Interviews: The researcher intends to visit people and try to get their perceptions about the significant role of adult education. Leading educationists and academics like deans of education faculties of universities will also be interviewed. Adult education centres will be visited. Planners of education will also be interviewed. The researcher will also have discussions with inspectors and supervisors of adult education. Teachers of adults will also be interviewed. In short, all those people whom the researcher believes are well-versed with adult education as a field of study, will be interviewed.
- 1.6.3 Questionnaires: This will be the empirical survey. Questionnaires will aim at validating data gained through literature review and interviews. Questionnaires will be completed by those adults who

are illiterate (the researcher will ask questions verbally and fill in the questionnaire schedule), semi-literate, employed and unemployed and those who are referred to as drop-outs. The researcher will conduct his research personally so that problems that the people who are unable to write have, can be solved with ease. Questionnaires will not be completed by students who are attending school full-time. Respondents will also be drawn from among Black people in Zululand. At the time of completing this research this province became known as KwaZulu-Natal.

1.6.4 The Philosophical Method: With the aid of some philosophical theorising, the researcher will evaluate the results of interviews and questionnaires.

1.7 SUMMARY OF CHAPTERS

Chapter One: This will be a general introduction. Its aim is to state the problem at hand and the proposed method of research. Various concepts are clarified in this chapter.

Chapter Two: This chapter is based on the exposition of the philosophy of adult education. It also focuses on a rationale for theory and practice of

adult education. The mission for adult education for the society, community and the individual will be discussed.

Chapter Three: This chapter traces some international aspects of adult education. Adult education as practised in other countries is discussed. In this chapter the researcher also discusses some historical developments of adult education in South Africa.

Chapter Four: This chapter deals with illiteracy and provision that has been made by various organizations, associations and interested parties to minimise illiteracy in South Africa. The chapter looks at attempts by these stakeholders.

Chapter Five: In this chapter the researcher discusses the research methodology or else a method used in collecting data.

Chapter Six: In this chapter data is analysed and evaluated accordingly. Relevant interpretation of data is made in this chapter.

Chapter Seven: This chapter contains conclusions, findings and recommendations.

1.8 CONCLUSION

This chapter is concluded by mentioning the fact that it is just a general introduction. It is meant to introduce the theme, to state the problem, to give aims of the study, define concepts, give limitations of the study and also to give a proposed method of research. Almost all concepts that have a direct or indirect bearing on the theme or topic have been clarified. The researcher has indicated that a philosophical method is the integral method in this study. This method is usually used to assess and evaluate data by means of speculative generalisations. This then warrants the use of the philosophical method with other methods. Where empirical findings are given, the philosophical method will be brought in to make an evaluation of that.

As a method of research, a philosophical method is concerned with the "why" of things. Good (1959) avers that this is an approach to truth or value that rests principally on deliberate or rational processes, utilizing the results of observational research in so far as possible, and concerned with such purposes as (a) testing the consistency of the findings and (b) integrating a set of findings into larger patterns of thought, possibly thus arriving at

new truths or producing new theories. In chapter two (2) the researcher discusses the philosophy of adult education. He will also discuss the rationale behind the theory and practice of adult education and after that he will, in his concluding remarks, evaluate ideas in the light of some philosophical positions. This will be done throughout this work. The possible philosophical positions or theories against which some views expressed in this thesis could be weighed, assessed or evaluated are liberal, progressive, humanistic or radical in nature. According to Jarvis (1985 & 1988) it is possible to find liberal, progressive, radical or humanistic educators having opposing theories of the phenomenon of adult education, so that it may be wondered why it is that two apparently opposing theories may both have relevance in explaining the same phenomenon. Surely one might be correct and the other false. However, this need not be so, since almost all these theories explain certain aspects of the phenomenon although they are incompatible with each other. Jarvis (1988: 41) cited Lukes (1981) where the latter speaks of a theory of underdetermination. This suggests that theories 'may conflict yet be empirically equivalent', that is compatible with all the observations that not merely are, but could be made.

This is more likely to occur in the social sciences than in the natural sciences for a number of reasons including:

Social theories are themselves partly constitutive of the very reality being theorised about, so that the actors' beliefs and actions are themselves already going to embody theories, other actors' theories and the observers' theory and indeed other observers' theories may well conflict

Social theories come in overall packages, involving methodological and epistemological but also moral and political positions, which are therefore at issue in theoretical disputes (Lukes, 1989: 397 in Jarvis, 1988: 41).

Therefore, it may be expected that no one theory will explain the phenomenon of adult education ever, though all the observations about it seem to fit it perfectly, from whatever theoretical perspective it is viewed. This is also in line with the current researcher's argument which says that the 'significant role of adult education among Blacks in South Africa' need to be investigated, surveyed or viewed in the light of philosophical theories that are prevalent. It suffices, therefore, at this level

of the study that one looks at the brief content of some philosophical theories or positions that determiné the need-trend in adult education. The reason for this is that in some chapters of this thesis there will be concluding remarks that will be a kind of evaluation of some philosophical theory or theories and positions that might have been followed.

1.9

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CHAPTER TWOA PHILOSOPHY OF ADULT EDUCATION AND ITS RATIONALE FOR THEORY
AND PRACTICE2.1 Introduction

The previous chapter was mainly a general introduction. It was concerned with the statement of the problem as announced in the theme of this study.

Chapter two (2) is based on literature review. The researcher has decided to also devote chapters three and four on literature review. This chapter looks into the philosophy of adult education. It also aims at exposing the rationale behind theory and practice of adult education. The researcher will also discuss the mission and the role of an adult educator, adult education and its association with the needs and goals of the individual, adult education and the needs of the society and the community. Maslow's human needs and Knowles' ideas of self-directedness are also discussed. As announced in chapter one, the researcher is studying the "significant role of adult education among Blacks in South Africa..." He has chosen a philosophical method as way of assessing the perceptions of Blacks with regard to the significant role of adult education. It has been stated that

various philosophical views or theories could be associated with, and attached to theory and practice of adult education. The humanistic, the behaviouristic, the progressivist, the radical trends are all having a major impact on the theory and practice of adult education. As will be noted, Maslow's and Knowles' views on adult education could fit neatly into a humanistic school of thought which emphasizes the potential that is inherent in human beings and the need for humans to become and also a thirst for self-actualisation. The ideas of Maslow and Knowles only come as examples. At the end of this chapter two, the current researcher will give a conclusion that will briefly relate the exposition to certain philosophic viewpoints. The main point that is at stake in this thesis is to expose the fact that within the perceptions that Blacks have regarding adult education, there is a philosophical standpoint or perspective. Consequently the philosophical method becomes the dominant method in this study. It does not mean that other methods are not used. Where an empirical-analytical method is used, it is done in relation to the philosophical method.

2.2 Progressive Adult Education

This has its historical origins in the politics, social change, and education. This approach to

educational philosophy emphasizes such concepts as the relationship between education and society, experience-centred education, vocational education, and democratic education. Its exponents include progressive educators like James, Dewey, and William Kilpatrick. Philosophers of adult education with the progressive orientation include Lindenman, Bergeon, Benne and Blakely (Ellias and Merriam 1980:10).

2.3 Behaviourist Adult Education

This has its roots in modern philosophic and scientific movements. Behaviourism in adult education emphasizes such concepts as control, behavioural modification, learning through re-inforcement, and management by objectives. The exponents of this philosophical trend include Thorndike, Pavlov, Watson and most recently Skinner.

B F Skinner's behaviourist philosophy is the most prominent. It has permeated many disciplines and fields of study and practice. Various adult education practices are inspired by this philosophic view; programmed learning, behavioural objectives, and competency-based teacher education.

2.4 Humanistic Adult Education

Humanism is a philosophy broad enough to encompass many individual variations and manifestations. Each age has sought to define what its basic values are, what it holds as irreducible, what it seeks to accomplish (Ellias and Merriam, 1980: 10 - 11). In 1933, thirty-four humanists in the United States met for the purpose of defining humanism's fundamental principles. The result of their meeting was the Humanists Manifesto I. In this short document, any notion of a dogmatic or deterministic control over human beings is firmly rejected. Instead, man himself is held responsible for beltering the state of human affairs. The quest for the good life is still the central task of mankind. Man is at last becoming aware that he alone is responsible for the realisation of the world of his dreams, that he has within himself the power for its achievement. He must set his intelligence and will to the task. (Hamanist Manifesto I and II, 1973: 10 in Ellias and Merriam, 1980: 116).

The key concepts that are emphasized in this philosophy are freedom, autonomy, trust, initiative co-operation, participation, self-directedness. Among the protagonists of this philosophical standpoint,

one could mention Heidegger, Satre, Camus, Marquell, Buber, Maslow, Knowles, Tough, etc.

2.5 Radical Adult Education

The radical philosophic view of adult education has its historical roots in the various radical movements that have emerged in the past centuries: anarchism, marxism, socialism and left-wing Freudianism. Esley (1986: 15) mentions this radical philosophy with what he calls the models of adult education and the following are some of the models:

* The work-training model: briefly this has to do with commitment to social purpose mostly interpreted in terms of vocational preparation and work skill-training, economic purposes of education and training predominate over life-skills and social awareness education.

* The recreational-leisure model:

This has to do with commitment to social purpose mostly restricted to the ideas of social well-being through constructive use of leisure for recreative purposes and offsetting boredom and loneliness through social mixing with like-minded people (Esley 1986:15).

* The liberal-progressive model:

The following are some of the views of this model:

- The aim of education is to hand down knowledge that is regarded as worthwhile for its own sake. This tends to favour a teacher-centred approach to learning. The teacher is seen as a responsible authority in transmitting knowledge in a formal manner.
- It also believes in the achievement of social progress, hence the progressive tag.
- It also espouses the ideas of democratic citizenship and participation and the longer term goals of fostering a pluralistic society, which contributes towards the achievement of a broad consensus about the direction of social change. Associated with these major ideas are the more immediate policy goals of remedial, second chance and compensatory forms of adult education provision. Esley (1986) and Ellias and Merriam (1980) agree that the ideas of community based adult education derive in part from these general ideas about the role of liberal education in a context where various social problems are high on the agenda in discussing and prescribing social changes.

The above overview of various other models leads well to the radical model or radical philosophic view of adult education. It now suffices for the researcher to look into it closely. The starting point for the radical perspective on adult education is to challenge established assumptions regarding the role of education and its relationship to economic, political and cultural ideas and structures in society.

The radical perspective asserts that it is insufficient to seek reform, which is the characteristic of the liberal adult education ethos, but necessarily to seek revolutionary social change.

According to Esley (1986: 19) this approach is based on the view that education is not a neutral activity. Education incorporates several kinds of bias reflecting the interests and values of those in possession of social, economic and political power. Education in general is regarded as a system designed purposefully to reflect and reproduce the economic status and power hierarchies in society. Above all, the radical perspective is based on commitment to action or praxis, rather than being content either to simply point out problems in society or exhort to action on moral grounds. Education is seen as an active ingredient in bringing about change in society

and accompanies two other key processes, organisation and agitation. (Esley, 1986: 18). Paulo Freire is one of the greatest proponents of this philosophic view. In many countries the radical and revolutionary ideas of Freire have been taken down generalizations unchallenged. This is one flaw and mistake that people have committed in their bid to solve problems of the time.

The researcher has deliberately decided to discuss the foregoing philosophical positions, though not in detail so as to highlight the line of thinking that will be used to assess the "investigation into the significant role of adult education among Blacks in South Africa". After each and every chapter the researcher will point out briefly what the relation is with certain philosophical points of view.

2.6 The Rationale for Theory and Practice of Adult Education

Philosophy of Education involves a systematic examination of assumptions that underlie practice. How one analyses and interprets practice in adult education, depends upon the philosophical orientation one brings to the task. Darkenwald and Merriam (1982) present the following rationale for the significance of philosophy for adult education.

The adult educator needs a foundation for looking at the relationship of education problems. The adult educator needs to see the relationship of education activities to society. A well-developed working philosophy can provide the adult educator with an approach for dealing with such long-standing and basic questions as to what is reality, what is the nature of man, what is education, etc. In a broader, personal sense, development of a working philosophy can provide a deeper meaning to the adult educator's life. The relationship between philosophy and action or between theory and practice has itself been the subject of debate. Some see philosophy and action as mutually exclusive concepts belonging to different realms. There appears to be an emerging consensus among philosophers that both philosophy and action are necessary or both theory and practice are important. Theory without practice leads to empty idealism, and action without philosophical reflection is mindless activism.

2.7 The Mission and the Role of the Adult Educator

Knowles (1913) argues that at first sight the mission of the adult educator seems simple: to operate successful educational activities for mature men and women, success being defined in terms of members and enthusiasm of participants. The mission of the adult

educator appears to be however, bigger than this. In fact, it can be ascribed in relation to satisfying three distinct sets of needs and goals namely:

- * the needs and goals of individuals
- * the needs and goals of institutions
- * the needs and goals of society

2.8 The Needs and Goals of Individuals

The primary and the immediate mission of every adult educator is to help individuals satisfy their needs and achieve their goals. Knowles (ibid) asserts that if an individual is asked what these are, he or she will respond in terms of the acquisition of some specific competence such as "being able to speak in public" or knowing mathematics. A person might be on a level of abstraction to such objectives as "being able to make more money" or being able to get along with other people better. These, to be sure are important incentives to learning. One mission of the adult educator can be stated positively as helping individuals to develop the attitude that learning is a lifelong process and to acquire the skills of self-directed learning.

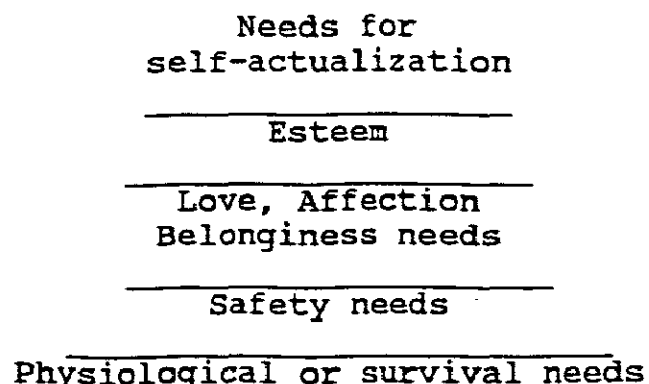
Another ultimate need of individuals is to achieve self-identity through the development of their full potentialities. The above exposition is further

confirmed by Frank (1915) where he maintains that adult education as "a social invention is peculiarly appropriate to our times, offering ways whereby adults can be helped to recognise the necessity for these large scale changes and to undertake the laborious task of examining, clarifying, and deciding the ways in which they will, as adults, accept the responsibility for renewing and reorienting our social order" (Frank, 1915 in Apps, 1979).

From the above extract one notices that adult education probes both the lives of individuals and their societies. The purpose of adult education is to help reshape their lives and their people's lives. Most basic needs for an individual have to do with survival, physically and psychologically. Maslow accommodates this within a hierarchy of needs.

2.8.1 Maslow's Hierarchy of Human Needs

Maslow states that on the whole an individual cannot satisfy any level unless needs below are satisfied:



Maslow (1970) further emphasizes that the need for self-actualization is a healthy person's motivation. Self-actualization means actualizing one's potential, becoming everything one is capable of becoming. Maslow then proposes the following principles of operation for these human needs:

1. Gratification for the needs on each level, starting with the lowest frees a person for higher levels of gratification.
2. Those persons in whom a need has been satisfied are best equipped to deal with deprivations of that need in future. Healthy persons are those whose basic needs have been met so that they are principally motivated by their needs to actualize their highest possibilities. This concept implies that the adult educator's mission is to help individuals learn what is required for a gratification of their needs at whatever level they are struggling. If they are hungry, we must help them learn what will help them get food; if they are well-fed, safe, loved, and esteemed, we must help them explore undeveloped capabilities and become their full selves. A third ultimate need of individual is to mature. Overstreet (1949) equates maturity with "linkages in life" as follows:

"A mature person is not the one who has come to a certain level of achievement and stopped there. He is rather a maturing person - one whose linkages with life are constantly becoming stronger and richer because his attitudes are such as to encourage their growth A mature person, for example, is not the one who knows a large number of facts. Rather, he is the one whose mental habits are such that he grows in knowledge and the wise use of it." (Overstreet, 1949)

The idea of maturity as a goal of education must be defined more specifically than this, however, if it is to serve as a guide for continuous learning. Maturation is so important that Knowles (1913) asserts that it has its own dimensions.

2.8.2 Dimensions of Maturation as given by Knowles (1913)

<u>From</u>		<u>Toward</u>
- Dependence	----->	Autonomy
- Passivity	----->	Activity
- Subjectivity	----->	Objectivity
- Ignorance	----->	Enlightenment
- Small Abilities	----->	Large Abilities
- Few Responsibilities	----->	Many Responsibilities
- Narrow Interests	----->	Broad Interests
- Selfishness	----->	Altruism
- Self-rejection	----->	Self-acceptance
- Armophous self identity	----->	Integrated Self-identity
- Focus on Particulars	----->	Focus on Principles

- Imitation	----->	Originality
- Superficial Concerns	----->	Deep Concerns
- Need for Certainty	----->	Tolerance for Ambiguities
- Impulsiveness	----->	Rationality

In an attempt to give a meaning of this conception of dimensions of maturity, one will have to follow a clearer elaboration by Knowles (op cit.) The ensuing discussion is meant to elaborate that the fact that there is always some phenomenon and growth from certain characteristics of childhood to more varied and complex life of being an adult. Adult education helps facilitates this growth.

2.8.3 From dependence towards autonomy

All human beings enter this world in a completely dependent condition, their every need must be fulfilled by someone else. One of the central quests of their lives is for increasing self-direction (although the opposite of dependence in our complicated world may not be independence so much as self-directing independence). The fact is that every experience we have in life tends to affect our movement from dependence toward autonomy, and to the extent that a given experience helps us to move away from dependence it can be said to be educational, while to the extent that it tends to keep us

dependent, it can be said to be anti-educational. One could think of the authoritarian attitude of teachers, parents, ministers, bosses, leaders. Authoritarianism causes a "dependency syndrome". It tends to inhibit maturity by putting the individual in an entirely dependent role. It is the task of adult education to ensure that all individuals are able to transcend dependence. There is therefore a need for adult education which esteems the autonomy of everybody.

2.8.4 From passivity toward activity

Throughout childhood individuals who are maturing become increasingly active in exploring the world about them and tend to engage in expanding a number of activities. In adulthood the emphasis is likely to shift from quantitative activity to qualitative activity, but whether on qualitative basis or quantitative basis, maturing individuals tend to be participating individuals. And the way they are taught to participate in school and in other educative activities or experiences - whether they are put in the role of passive recipients of knowledge or in that of active inquirers after knowledge - will greatly affect the direction and the speed of their movement in the direction of growth.

2.8.5 From subjectivity toward objectivity

It is a universal characteristic of infancy that the world revolves around 'me', takes on its meaning from my perception of it, and is subject to my commands. One of the most difficult adjustments people have to make in life, is to move themselves out of the center of the universe and to discover where they really fit into it. The extent to which each experience in life helps them to look at themselves realistically and to maintain self-respect in the process, is certainly one of the tests of its educational quality.

2.8.6 From ignorance toward enlightenment

Every individual should be perceived as being both a specialist and a generalist. As specialists, people need to master deeply the knowledge and skills of their vocation, but as generalists they need to master and keep up to date on a core of knowledge from all those specialities that bear on the practical problems of life - thus suggesting a kind of "core curriculum" for adult education, which would consist of distillation of the essential elements from disciplines that all citizens should know.

2.8.7 From small abilities toward large abilities

There is a tendency in human nature, once we have learnt to do something well, to take pride in that ability and to rest on the laurels it wins us. Since newly developed ability tends to be learned in its simplest form, this tendency can result in individuals becoming frozen into the lowest level of their performance. A skillful facilitator of learning helps each individual to glimpse higher possible levels of performance and to develop continually larger abilities. Apps (1979) contends that: "beyond wanting to know what is necessary for them to survive, people also want to understand what human life is all about. They want to discover meaning in their lives." The search for and discovery of meaning in each person's life is what clearly sets people apart from animals and all other life. It is one of the characteristics that makes our existence uniquely human. Consequently, adult education and life-continuing education, are to help people in their search for meaning, to help them achieve a sense of what is uniquely human in their lives. More specifically, continuing education can (a) help people discover and achieve personal creativity, (b) help people appreciate the satisfaction that goes with excellence, (c) help people benefit from emotional and intellectual

discovery and (d) help people discover their place in the world.

2.8.8 From few responsibilities toward many responsibilities

Another curious tendency in human nature, especially among parents, teachers and supervisors is to underestimate the amount of responsibility a child, a student and a subordinate can carry. So the maturation process is frequently retarded by the parent retaining responsibility the child is prepared to take over, the teacher making decisions the students are ready to make, and the supervisor carrying functions the subordinates are ready to have delegated to them.

2.8.9 From imitation toward originality

The child's first technique of learning and adaptation is that of imitation. The adult world has long tended to accept this method of learning as not only natural but best, and has geared much of its educational system to produce conformity through imitation. The consequence has been the retardation of generations of human beings in their maturation towards the more self-fulfilling end of this dimension, originality.

Darkenwald and Merriam (1982) are of the opinion that: "adult education should facilitate the development of a proactive, self-directed adult who will be responsible for the evolution of a more enlightened human existence." It is clear that one of the tasks of adult education is to help people discover and achieve personal creativity. Here one has in mind the recognition, appreciation and creation of beauty in all its varied forms. This may include appreciating works of art, literature, music, live theatre, or dance etc.

2.9 Adult Education and the Needs and Goals of a Society

Darkenwald and Merriam (1982) say that progressive educators view adult education as a means of creating a more desirable society while maintaining democratic values. The relationship of adult education to society is also the central concern of radical philosophers and educators. Every society has used adult education processes to continue the development of the kind of citizens visualized to be required for the maintenance and the progress of that society and the perception of the kind of adult required for each society. For example, the perception in Soviet society is quite different from the perception in Western society; the perception in urban society is different from that in rural

society; the perception in Jewish society is different in some respects from the perception in Catholic or Protestant societies, the perception in professional society is different from the perception in industrial society, and so on. The challenging fact is that adult educators are the agents of several different societies whom they are expected to serve simultaneously. Apps (1979) further insists that adult education, like continuing education, should help people acquire tools for physical, psychological and social survival. Within this purpose we can identify sub-purposes like:

Work Skills: In order that people manage to provide for food, clothing and shelter, they must be gainfully employed. At least for the foreseeable future, work will take up considerable time for many adults. And justifiably, continuing education should be concerned about preparing for work, assisting people who wish to acquire or improve their job skills. Bailey (1976) as cited by Apps (1979) is suggesting two essential purposes of education in relation to work:

to educate people to see their lives as a whole, that is to see the world of jobs in relation to all other aspects of their waking hours; and to educate those who are in a position to affect or exercise leadership ... to engineer or catalyse experiments in personalizing or derontinizing the world of work. This

means that people have to see work as part and parcel of their daily living. Those in leadership have to create work opportunities that will make people get fulfilled after they have completed it. In this way work becomes part of man's life. It is personalised.

Hussen (1990) is of the opinion that the forces which will have an impact on labour market today and tomorrow can be categorised under three main headings: (i) high technology and new communication systems (ii) market competition, internally and regionally within nations and (iii) new forms of work organization, participatory ones. All three have implications for the education system, including vocational education. In the service and information sectors the ability to read and write and to communicate with one's fellows, is of crucial importance in succeeding as a citizen in general and as employee in particular. It is therefore distressing that many young people nowadays leave school after nine to ten years with poor communication skills which make them unemployable in a labour market where these skills have become essential.

2.10 Coping Skills for Day-to-Day Living

Our society requires fairly sophisticated coping skills. One must know how to balance checkbooks, how

to use credit cards, how to fill out jobs' applications and tax forms, how to purpose intelligently and how to live with hundreds of laws affecting our country. We ought to understand the health service agencies that are available to us. We should be aware of ways to prevent health emergencies through our knowledge of good nutrition, understanding of health maintainance and involvement in exercise programmes.

2.11 Skills for Interpersonal Relationships

Both Knowles (1913) and Apps (1979) believe human beings spend most of their time in the company of their fellows. This endorses the fact that human beings are social creatures. They spend time with fellows in their homes, at work and during leisure time. It must also be said that people still lack skills for dealing with marriage tensions, children, neighbours and people with and for whom they work. This too should be a concern of adult and continuing education.

2.12 Skills for Social Change

If our society is to survive, we must acquire skills for social change. Involved are such skills as understanding and being able to work with community

power structures, dealing with conflict, participating in community solving activities, determining future directions for a community and organizing groups of citizens into pressure groups - to mention but a few of such skills. Underlying this purpose is the assumption that citizens have both the right and the responsibility to participate in social action. With careful involvement and use of knowledge, people can make appropriate decisions concerning the direction their society (or their communities) should take. Inherent in this purpose is the belief that would not allow experts and specialists to decide concerning the future of their communities for them.

Another assumption is that society can be deliberately changed through planning and the collective involvement of citizens. Too many citizens hold the belief that social change occurs indirectly and in spite of their activity. The position taken here is that the survival of society requires active, organised involvement on the part of citizens in determining new direction for society. Adult education and continuing education can play a role in helping citizens acquire the skills for such social change.

2.13 Skills for Preserving Natural Environment

Not until recently have people even become aware that they have problems in preserving the natural environment. Many believe that science and technology will ultimately pull them through and that they really don't have to worry about such matters as energy sources and pollution (Apps, 1979). It has, however, become abundantly clear that our relationship to our environment is critical. Our very survival on this planet requires that we develop skills for preserving the natural world.

2.14 Skills for Problem Solving

Skills in problem solving can make a great contribution toward helping people achieve physical, psychological and social survival. Problem solving skills are obviously necessary in social change, in coping with everyday living, in resolving interpersonal relationships, in dealing with leisure time and so forth. In fact, a wide variety of areas will require skills for problem solving. Problem solving is best learnt in the context in which problems exist. For example, one learns best how to solve community problems by participating in community problems. Apps (1979) is of the opinion that:

Educators are often so intent on teaching facts and information that they do not take time helping people to make use of that factual information. This becomes a hindrance to people when they are expected to solve actual problems.

From the above extract it becomes clear that people learn how to work out their problems by making use of the skills they have. Once a person has discovered a process for dealing with, then he or she can be more self-directed in facing future problems. Added to the goals, purposes and skills offered by adult education, Brookfield (1983:15) insists that adult education exhibits the following features:

- * It is deliberate and purposeful in that the adults concerned are seeking to acquire knowledge and skills.
- * Such purpose and intention may not, however, always be marked by closely specified goals. Learning may be apparently haphazard and therefore unsuccessful at times.
- * It occurs outside the classroom situation and designated educational institutions and does not follow the strict timetable of the academic year.

- * It receives no institutional accreditation or validation.

- * It is voluntary, self-motivated and self-generating. Adults choose to engage in this learning, although the circumstances sanctioning that choice may be external to the learner's control. Learning in this regard refers to the process of acquiring skills and knowledge rather than an internal change of consciousness.

2.15 Adult Education for the Community

Adult education for the community covers the kind of activities which are regarded as the staple diet of adult education programme planning. Adult education for the community occurs when programmes are provided for adults which are based on some kind of needs, assessment of the wishes and the desires of the adults within the locale of the providing centre.

Brookfield (1983) continues to argue that:

This appears to be a consumer-orientated approach to adult education in which the adult or continuing education programme's role is restricted almost to that of administrative functionary.

It also suggests that the adult educator has removed from him or her the responsibility of exercising value judgement regarding the intrinsic merits of

particular courses and activities. If the needs assessment reveals certain desires among the adult population, so the argument goes, the task of the educator is simply to produce programmes which satisfy those felt and expressed needs. The rationale here is that adults know what they want when they attend adult education schools. They come to their schooling centres with a wealth of experience which adult educators should in no way ignore.

2.16 CONCLUSION

In this chapter the researcher has tried to give a rationale for theory and practice of adult education. Among other things, it has been found that no society or community can expect to progress without its members becoming literate. Adult education has, therefore, been seen as a conditio sine qua non for the individual, society and community alike. As individuals, people need to satisfy their needs and goals. Any society will depend upon its literate members for its betterment and advancement. People need various skills for social change, skills for interpersonal relationships, skills for day-to-day living, skills for problem solving and many others. It should also be the task of the adult educator to identify the felt and expressed needs of a society.

From the foregoing discussion, it has emerged that the rationale for theory and practice of adult education can be linked to all humanistic, liberal, progressivist, radical philosophical perspectives. For example, it has emerged from this chapter that a liberal theory of adult education can be used as a rationale for theory and practice of adult education. According to Jarvis (1988: 38-39) liberal adult education theory emphasizes the freedom of the individual to pursue his own interests. It refers to the education of the free man rather than education of the slave. Paterson (1979: 37) gives a meaning of liberal education when he postulates that man is free to become everything that is intrinsically good for man to be. Knowles, Maslow, Rogers and others emphasized mainly self-directedness and the need for man to actualise himself or herself, but within that, one can also deduce an infusion of the liberal progressivist view. That man should move from dependence to autonomy is infused with a liberal thinking of a free man.

Chapter three traces the extent of the development that have been made by international countries and South Africa with regard to adult education. It is mainly historical in its approach. In the introduction of chapter three, the researcher will indicate the link of the chapter with chapter two and

also show what to expect in chapter three. Historical developments in adult education as will be noted in the next chapter can be implicitly or explicitly linked to some philosophical standpoints.

2.17

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CHAPTER THREEADULT EDUCATION - A HISTORICAL PERSPECTIVE - A CASE FOR SOME
SELECTED COUNTRIES PAST TRENDS - AND THEIR IMPLICATIONS FOR
SOUTH AFRICA'S INVOLVEMENT WITH ADULT EDUCATION3.1 INTRODUCTION

In order to try and understand the perception of the significant role of adult education among Blacks, it is imperative for the researcher to look into the historical developments of adult education in various countries. At the end of the exposition in this chapter, a conclusion that will recapitulate the philosophical trends followed in various countries will be given. Ellias and Merriam (1980) agree with Esley (1986) in saying that philosophers of adult education, like all thought systems, originate within particular socio-cultural contexts. Though individual philosophers are responsible for developing a philosophical approach to adult education, the development of their thought is greatly influenced by particular problems, issues and challenges that existed in their culture. Again Ellias and Merriam (1980: 9) further contend that to understand adequately a philosophy of education, then it must be analysed within the context in which it

originated and developed. This does not mean that the particular theory cannot be adapted to other cultural situations with some degree of success. It is for this reason that the present researcher has deemed it appropriate to trace the developments of adult education and have them studied in relation to South Africa's context. The philosophical thinking behind the development and evolvement of adult education in South Africa could be taking the shape of other countries, that is to say that it could relate to some of the pressures that other countries might have gone through. At the end of this chapter a scrutiny of the trend pursued will be made. One however, agrees with Ellias and Merriam (1980: 9) when they argue that there can be problems with the aforementioned attempts of studying historical developments and philosophical theories of certain countries and apply them to other countries because they can be incompatible with regard to cultural contexts. The researcher, however, does not intend taking theories as they are in other countries and apply them to South Africa's situation as they are.

With this as the introduction, one feels that it is now appropriate to look into the historical developments of adult education in various countries, including South Africa.

3.2 The Background of English Adult Education. The growth of Movement for Adult Education in England before 1850

There are two main reasons why an account of the movement for adult education in Britain should begin more than a century and a half ago. In the first place, this movement was part of the revolution which transformed a country of peasant farmers and small-scale craftsmen, losely linked by commercial interests which sat highly upon a customary economy, into a great industrial democracy. In the second place, if the movement as it exists today is to be understood, it must be seen in the light of its past history and against the background of social change (Peers, 1958).

3.2.1 The Past Tradition of Adult Education

The most active periods in the history of adult education have always been those in which there has been the greatest rapidity of change. Peers (1958) argues that adult education in this country began in 1798 with the establishment of the first adult school in Nottingham. If we think of adult education in terms of literacy, the study of books and discussion of problems which live outside and beyond the daily

work and daily lives of the people, that has always belonged to past ages, that period in the life of the individual which comes after the accustomed discipline of childhood and youth, when he has found his destined place in the established order. Among primitive peoples today, it is in adult life that the individual who aspires to master the ancient lore of his community or tribe, embarks upon new tasks of learning. Even in the more advanced civilizations of the ancient world, it was recognized that the main tasks of education must come after the labours and discipline of youth had been left in the Republic of Plato. This only referred to those who were selected for higher studies, after their release from the training of youth (ibid).

3.2.2 Religious awakening in the 18th century - The Methodists under Wesley

It is significant that it was among the uprooted population of the larger towns and particularly the ports, that the evangelical revival of the mid 18th century first caught the imaginations of the common people to whom it offered an escape from insecurity and apathy. In these places, the effects of the dissolution of the old order first made themselves felt, even before the full impact of the industrial

revolution. Changes in agriculture were already setting in motion the drift of population to the towns. In a period of rising prices of wheat, wages generally, down to the middle of the century, remained stationary.

Standards of living for town and country labourers alike were low and even these low standards were subject to fluctuations as more people, no longer attached to the soil, came to be dependent on the state for trade and employment. Methodism was to have a profound influence on the social and educational life of the people in the age which followed its inception. It provided at this time the outlet for repressed energies and aspirations (ibid).

The recruitment of a great band of lay preachers, with the strongest possible incentive to self-education, brought into being a new class of leaders drawn from the ranks of the people, whose influence was to be of great importance in the economic and political struggles of the following century. Under the impact of methodism, and especially the constant grading of Wesley, education was a continuous growth. The assiduity with which many of the leaders undertook to improve the standard of their intellectual life is one of the notable features of the revival.

3.2.3 Social and Economic Change and the demand for Popular Education

The latter decades of the 18th century witnessed the onset of those far reaching changes in methods of production which were to alter the face of the country and transform the social life of the nation. The enclosures had already undermined the position of the small cultivator when the early inventions in the textile and other industries sounded the final doom of the small, independent producer industry and further weakened the position of the peasant farmer. The number of those who were entirely dependent on the wages which they received for their labour was vastly increased and more people came to be at the mercy of competition and the fluctuating condition of trade. One striking effect of these changes was to cut adrift of large numbers of people from their traditional way of life and thus to loosen the restraining and protective bonds of custom. A new and greatly accelerated drift of population to the towns was set in motion. The industrial towns of midlands and north started into chaotic growth. These disruptive changes complicated by the effects of war, brought in their train widespread dislocation and growing poverty for large sections of the population. In the new centres of industry, with their

impoverished and overcrowded dwellings and factories which offered few amenities to those who worked in them, restraining influences were removed and evil conditions threatened the whole populations with physical and moral degradation.

Means of education and instruction which had existed in older centres were almost completely lacking under these new conditions. However, these were urgently needed. Ignorance now became a menace which could not be overlooked. Education which was not going to be an embellishment of the new became a necessity for many.

Peers (1958) admits that:

It is difficult because of the absence of reliable statistical information in the period which saw the earliest organised experiments for the education of the common people to gauge the extent of the problem.

It is indeed probable that the proportion of illiterates in the population was increasing in the late eighteenth century and early nineteenth century, owing to the rapid growth of the population, the extent to which child labour was used in new mills, the absence of opportunities of education in the new centres of contracted industry (ibid).

3.2.4 The Early Adult Schools in England and their mission

The object of adult schools of this period was to teach poor and ignorant persons to read in order that they might be able to read the scriptures. They were the outcome of philanthropy and religious zeal on the part of their founders and conductors, tinged however, by a conviction that education, so long as it did not go too far, would lead to the greater security of property, and also to a decline in pauperism and a reduction of the poor rate. This was certainly the burden of the appeal made to prospective supporters of the movement. There is however, no doubt, that those who gave themselves to this work as pioneers and teachers, were moved also by an earnest desire to benefit their less fortunate fellows.

3.3 THE INDIAN ADULT EDUCATION PROGRAMME

Blakeyly et al. (1981) maintain that in October 1978 on the birthday of Mahatma Gandhi, the government of India formally inaugurated the National Adult Education Programme, the new educational strategy of its 1979-84 Five Year Programme. Through an adult education programme that inculcated literacy, NAE aims to make literate some million men and women in

the priority age group. The NAEP represents an unprecedented massive effort of adult education linked to development needs and objectives. The programme makes extensive use of both the formal school system and the network of voluntary agencies throughout the nation. Over \$30 million have been committed through the Ministry of Education in the 1978-82 period with more funds allocated from other sectors. The programme focuses on three aspects of programme content.

- (i) Literacy and Numeracy: of a sufficient level to enable learners to continue self-reliant learning.
- (ii) Functional development: viewed as the role of an individual as a producer and worker, as member of the family and as a citizen in a civic and political system.
- (iii) Social awareness; including an awareness of the impediments of laws and government policies and the need for the poor and the illiterate to organize themselves to pursue their legitimate interests for group action.

3.4 ADULT EDUCATION IN SCOTLAND

Corner (1990) asserts that educationally, Scotland, with its own system, presents a very difficult picture from that in the rest of the United Kingdom. Informal further education is generally less well developed and much less well funded north than south of the border. There is no responsible body status for the Universities' and the Workers' Educational Association. Moreover, it appears that considerably less government funding is available for development in Scotland than has been available for through such schemes as the unit for the development of Adult Continuing Education (UDACE), the Adult Literacy and Basic Skills Unit (ULBSU) in England and Wales. Another important feature of Scottish adult education has been its roots in radical traditions of community participation in education, particularly those which called for Worker to participate in knowledge for political purposes.

More recently, the communal purposes of adult education in Scotland have been poorly stated by the Workers' Educational Association in their description of the kind of adult and continuing education in Scotland. The Workers' Educational Association states that what is needed in Scotland is a system of

adult education and continuing education in which people can pursue their personal and social development and satisfy their curiosity. They must be able to remedy the deficiencies of their previous schooling; recover confidence in their ability, to establish more control over their own lives, prepare for specific roles and responsibilities and above all, learn to understand and so influence democratic society (Edwards et al., 1993).

More than traces of such ideas find echoes in the current ideals and methods of community education in Scotland as well as in the concern of the Scottish Tertiary Education Advisory Council (STEAC) to recruit students in higher education from non-traditional participants. As defined by the Scottish Community Education Council, the idea of community education ranges over the whole life. Community education is a process which involves the participants programmes and structures which afford opportunities for individual and collective growth and change throughout life. Its aims are to involve people, as private individuals and as members of groups and communities irrespective of age and circumstances, in the ascertainment and assessment of their needs for opportunities to:

- * discover and pursue interests

- * acquire and improve knowledge and skills
- * recognise their personal identities and aspirations
- * develop satisfactory interpersonal relationships
- * achieve competence in their roles within the family, the community, and society as a whole
- * participate in the shaping of their physical and social environment and in the conduct of local and national affairs; and to
- * seek to meet these ascertained needs in the most appropriate settings with the cooperation of individuals and groups by identifying and developing appropriate educational resources wherever they may reside (Edwards et al., 1993 and Peers, 1958).

3.5 VOCATIONAL EDUCATION IN FRANCE

Titmus (1981) contends that:

the urge to economic enrichment, individual or collective, has from its earliest days been a major incentive to adult education.

In France there were numerous examples of initiatives inspired by this drive from the beginning of the 19th century, but then like the other forms of adult study provision, it failed to develop until the last few years. Even at the height of the most reactionary regime that the country has had since the French Revolution, in the 1820s, even classes for working men, seeking to initiate British Mechanics Institutes were set up in Paris, notably at the National Conservatory for Arts and Crafts. In the 1830s old established trade guilds ran for their members, largely because the old apprenticeship system had broken down. Partly through philanthropy but also because they felt the need for a literate workforce, manufacturers provided instruction for their employees. In 1820 the Lyons Chamber of Commerce organised courses of occupational training for workers. Under the Third Republic there was a strong contrast between technical and professional for an elite in the Great Schools, which were harder to get into than universities and which enjoyed an international prestige. Vocational training at lower levels was given low status. The First World War, however, gave a certain impetus to vocational training at low status. In 1919 the Astier law prescribed day release courses for apprentices and young people in commerce but it was not fully implemented. Some higher education leading to

technical qualifications was available for adults at the National Conservatory for Arts and Crafts (Edwards et al., 1993 and Peers, 1958). Immediately after the war the requirements of returning service men and the demands for skilled labour to rebuild war damaged areas caused occupational training schemes to be created. Later on in 1936, widespread unemployment by French standards, a result of the world slump, led to new ones (training schemes) being set up. These training schemes intended to offer training for jobs with prospects of stable employment. It hardly amounted, however, to an occupational education policy for adults. Even after the Second World War, when France chose a modernising, expansionist economic policy and therefore needed more trained people and new skills, there was little concerted action on a national level, the inertia of the Fourth Republic saw to that.

It is true that to meet the needs of the post war reconstruction a special scheme was developed as it had been after 1918. By 1947 what is now called the National Association for the Vocational Training of Adults (NAVTA) had the capacity to train about 30 000 (thirty thousand) building workers in courses lasting six months each. Evening courses under the Astier

law were opened free of charge to adults as well as adolescents.

These and others like them were palliative measures, however, which became less effective in the 1950s to make up the shortage of trained manpower. Titmus (1981: 44) further asserts that the reason for these measures to fall short of assistance was that the economy grew and changed in character. It required the Fifth Republic to undertake the large scale measures required. It had poured forth what might fairly be called a deluge of laws, orders and decrees on adult education. What is more, they have been implemented to a high degree. Apart from texts relating specifically to agriculture, training for trade union and socio-cultural activity, and the 1968 law on the Direction of Higher Education, which laid upon universities a responsibility for adult teaching, there were four major laws up to the end of the 1960s, those of 1959, 1963, 1966 and 1968. All previous legislation was, however, replaced or supplemented by the law of 1971, Organizing Continuing Vocational Training within the framework of permanent Education. This is the foundation of current French practice of adult education. Titmus (1981: 146) continues to give a statement of principle of this practice of adult education and it goes thus:

Permanent vocational training constitutes a national obligation. The object is to permit the adaptation of worker to change in techniques and conditions of work, to encourage their social advancement by access to different level of culture and professional qualification and their contribution to cultural, economic and social development.

At the government level, policy was to be determined by an interministerial group under the prime minister and administered by a committee of high civil servants answerable to the ministers.

3.6 NON-FORMAL EDUCATION IN TANZANIA

King (1967) is of the opinion that the main objectives of non-formal education programmes in Tanzania are either the provision of knowledge and skills for specific purposes or the changing of attitudes in order to open up a more positive approach towards technical change and progress. The traditional sector which accounts for the bulk of the working population is served by the agricultural extension programme and by the community development service. The former aims at increasing the output of the peasant farmer through instruction in improved

farming techniques. The latter which operates also in urban areas, aims, in addition to its purely social objectives, at preparing the way for the introduction of modern techniques. The programme includes instruction in literacy and in basic health and organisation of women's groups and self-help construction projects. In-service training exists in both public and private sectors. The civil service, which accounts for some 30% of wage employment, has a well-developed system of in-service training spread among the various ministries, most of which have their own training schemes for employees. In the private sector, some of the larger enterprises have courses for training skilled labour, but this practice is not general. A limited amount of non-formal education is also provided through part-time courses.

The Dar-es-Salaam Technical College arranges evening classes in general and technical subjects. Private correspondence colleges offer various courses leading to recognised examinations. The Institute for Adult Education, based in Dar-es-Salaam but with branches in a few regional centres offers courses designed to broaden the general outlook of the public. It is to be noted, however, that there are no non-formal training opportunities for the self-employed or small

scale enterprises in urban areas, aimed at providing instruction in simple techniques.

Although these different non-formal education activities are not centrally linked, there is some degree of co-ordination between programmes whose functions are related to each other. The community development agricultural extension and health services are all represented in the development committees which exist at regional and district levels and which offer a means of co-ordinating the activities of these services. Non-formal education is, however, not planned in the sense of being subject to a centralised planning process relating the various programmes to each other, to available finance and the needs of the economy. Even where programmes operating in related fields are linked, as in the example above, they are unlikely to be planned within a joint framework. Certain planning operations are, however, carried out by individual ministries responsible for large scale programmes. Thus the budget of the Ministry of Community Development and National Culture for the Five Year Plan reflected assumptions about the future size of community development staff, based on projections of employment by grade. Corresponding training requirements for the plan period were roughly

calculated and the citing of district centres for training local leaders was also determined.

King (1967) continues to say that because non-formal education is seen not as a whole but as a collection of separate programmes, information is not available on the total effort it represents.

3.6.1 The Literacy programme in Tanzania

The literacy programme which enjoys great popularity is seen as the basis of adult education and a means of accelerating progress. To ensure that programme development in the rural section is achieved and maintained by the people, it is essential that adults are educated. The importance of adult education in promoting economic and social development is unquestionable. The statement is unexceptionable, but there has been no attempt to define more precisely the mechanism by which the ability to read and write can contribute to economic progress, nor has any particular effort been made to introduce literacy where it might be expected to have the greatest impact on development of the Tanzanian society.

One of the main difficulties encountered by the literacy programmes is supply of teachers. The problem is not only to find them, but to provide

sufficient incentive for them to contribute and continue teaching for any but short periods. Any person who can read and write reasonably may be recruited. In some districts children from primary and secondary schools teach during their holidays.

Training of literacy teachers is not organized on a national level, although there may be community development officers educated or trained in the form of short courses. These could well be advantages in a more systematic training scheme providing instruction not only in pedagogical methods but also in the progressive introduction to classes of subjects relevant to local development problems.

Tanzania enjoys the great advantage in literacy teaching of having a national language, Swahili, which means that the problem of having to choose between English and a variety of vernaculars, as often the case in other African countries, is not there. A single basic literacy reader with wide circulation is generally in use, but the supply of specifically prepared follow up readers graduated in difficulty and certainly practical information is limited. A number of periodicals, however, providing reading material and unsold copies are offered with literacy certificates.

3.6.2 History of Adult Education in South Africa. Past Trends

3.6.2.1 Adult Education among Blacks: Past Trends

By the middle of the 20th century, adult education (i.e. education outside the regular school) became firmly established. Some 1800 Blacks attended part-time classes in general education arranged for them at various technical colleges. Furthermore, some 10 000 were attending night schools for instruction in reading and writing or continuation classes were conducted by provincial education departments and municipalities or by private organisations and individuals. There were also some 2 500 Blacks taking correspondence courses at various institutions.

In the 1951 report of the Department of Education, Arts and Science, it was stated that Non-Europeans attended continuation classes in large numbers and many applications were received for the recognition of new classes (Behr, 1978 and Le Roux, 1985).

The Black Education Act of 1953 placed control of adult education in the hands of the then Department of Bantu Education. The Act made it illegal to operate a school that was not registered. This meant

that all night schools and continuing classes had to be registered, irrespective of their size or whether or not they received state subsidies. As a result several schools were closed down.

New regulations for night schools and continuing classes for Blacks were promulgated in 1957 and revised in 1962 (SA(U) 1957; SA(R) 1962). In terms of the regulations a night school was defined as an institution providing primary education for Blacks over the age of 16 years and who were in bona fide full-time employment. A continuation class was similarly defined, except that the type of instruction to be offered was of a post-primary nature.

Night schools and continuation classes could be established in areas occupied by Whites but had to be sanctioned by the Group Areas Board. Admission was restricted to Blacks employed and resident in the area. The night schools and continuation classes in the Black townships in White areas were as a rule held in the buildings of day schools, and were controlled by the school committees in charge of the day schools where the classes were held. These classes and schools were state subsidized, but every student was required to pay a minimal enrolment fee. Although the minister concerned stated in Parliament

in 1959 that he was opposed "to the existence of a large number of night schools in our White urban residential areas" (SA(U), 1979 b), the official view of his Department some fifteen years later was that "the possibility of providing more and better facilities than those at present available for adult education was being reviewed." Since 1975 a revised system of adult education centres fully financed by the state, was being set up in the Black residential areas. The Department of Education and Training has also established what it terms satellite campuses, whereby provision is made for additional classes in the neighbourhood of the main centre (ibid).

These adult education centres operate after working hours and accommodation is provided in school buildings. In 1977 some 20 schools were functioning fully, and by 1981 the number had increased to 369 (including satellite campuses) with an enrolment of about 40 000. A number of courses are offered at these adult centres. Two of these courses are aimed at basic functional literacy: an introductory course of six months' duration, is followed by a further course of similar length. At the end of this period, the student attains a level of proficiency in the three R's equivalent to about a standard 2 school level. The other courses are of a more advanced level. Course I, requiring attendance over a period

of one year of part-time evening study, covers academic work equivalent to standard 3 and 4 level. Course II covers one year of part-time, after which a candidate writes standard 5 examination. Course III prepares candidates for standard 8 external examination. The duration of the course depends upon the number of subjects completed in one particular year. Course IV prepares the student for matriculation or Senior Certificate examination. An important aim of adult education as run by the Department of Education and Training is to give lowly qualified teachers in the employ of this department the opportunity to improve their academic qualifications to standard 10 level (Behr, 1978).

3.6.2.2 Past Trends of Adult Education among Coloureds

Prior to the transfer of Coloured Education to the Department of Coloured Affairs, the National Advisory Council for Adult Education under one Department of Education, Arts and Science, administered a scheme whereby approved organisations could obtain financial assistance for various cultural, recreational and educational activities for adults.

The Department of Internal Affairs is now responsible for all facets of adult education for the Coloured people. To promote literacy and provide

opportunities for improving academic qualifications, a system of part-time classes was introduced in 1966. The classes are conducted in the afternoon or evening at a number of schools and other suitable centres throughout the Republic of South Africa. Instruction ranges from elementary reading and writing to all subjects at secondary school level. Instruction is given by qualified teachers under the guidance of field officers, all of whom are university graduates. The teachers have to employ methods best suited to adults. In 1966 there were 2 650 adults attending these classes and by 1982 the number had grown to well over 8 000. In 1968 a Council for Culture and Recreation was established. The function of this Council is to promote the cultural pursuits of drama, ballet, opera, music, fine arts and sports. The Eoan Group in particular has been very active in dramatic art, ballet and music. Some R50 000 is spent annually on culture and recreation (Behr, 1978: 254). Steps have been taken to bring recognised youth and women's organisations within the purview of the work of the Council for Culture and Recreation (ibid).

3.6.3 Past Trends of Adult Education among Indians

In 1972 the then Department of Indian Affairs accepted responsibility for the establishment, control and maintenance of part-time classes for

adults. Prior to this the M L Sultan Technical College provided such education at centres at Chatsworth, Verulam, Tongaat, Port Shepstone and Stanger. In 1983 classes for adults were in operation at six centres viz Cape Town, Chatsworth, Pietermaritzburg, Phoenix, Durban and Stanger. The total enrolment was 1 250 (Behr, 1978: 284). The subjects offered included Afrikaans, English, Accounting, Mathematics and Typewriting. Candidates were prepared for the National Senior Certificate of the Division of Indian Education. At the Pietermaritzburg centre, instruction is also given in technical drawing and motor mechanics. The classes (with the exception of Loram School General Studies in Durban) which is an adult night school, are held at schools in the late afternoon or evenings and principals act as supervisors on a part-time basis. They are remunerated by the Department of Internal Affairs for this work. The persons who enrol pay tuition fees. There are several private colleges registered with the division of Education providing instruction in business and commercial subjects to adults.

3.7 THE DE LANGE REPORT (1981) AS A SOURCE OF REFERENCE
FOR PROVISION OF EDUCATION IN SOUTH AFRICA

3.7.1 Appointment of the Committee, its terms of reference
and modus operandi

In June 1980 the Government requested the Human Sciences Research Council (HSRC) to conduct an in-depth investigation into all facets of education, embracing all population groups in the Republic of South Africa. A main Committee, comprising 26 members drawn from the various education departments, the institutions for tertiary education, industry, the organised teaching profession, and involving population groups, was appointed. Professor J P de Lange, Rector of RAU was appointed chairman. The request of the Government to the HSRC was couched in the following terms:

Your Council, in collaboration with interested parties, must conduct a scientific and co-ordinated investigation and within 12 months make recommendations to the Cabinet on:

- (a) guiding principles for a feasible education policy in the RSA in order to -

- (i) allow for the realization of the inhabitants' potential
 - (ii) promote economic growth in the RSA, and
 - (iii) improve the quality of life of all the inhabitants of the country
- (b) the organization, controlling structure and financing of education
- (c) machinery for consultation and decision making in education
- (d) an education infra-structure to provide for the manpower requirements of the RSA and the self-realisation of its inhabitants, and
- (e) a programme for making available education of the same quality for all population groups (HSRC, 1981; Behr, 1978 and Le Roux, 1985).

The investigation was to be conducted in the light of, among other things, the population composition in South African society and the means that could be made available for education in the national economy.

The investigation was to cover all aspects of education, i.e. pre-primary, primary, secondary and tertiary.

The main committee decided to focus the investigation to the macro-level of education, and eighteen (18) issues and ideas given, covered interdependent areas of study. For each, a work committee of specialists was appointed, who were assisted by researchers. Seminars were held to which representatives from the public sector, the churches, education, professional organisations, the mass media and community interests were invited. Written comments from over 60 organisations were received. All in all some 1 000 persons were involved in the investigation (HSRC 1981a: 8).

The main committee enunciated eleven (11) principles to serve as guidance for the work committees, and as point of departure for its recommendations for provision of a system of education that would take into account the commonality as well as the diversity of the inhabitants of the RSA and fulfil individual and group expectations as well as the needs of a country as a whole (ibid: 16). The 11 principles are given below:

- * Equal opportunities for education, including standards in education, for every inhabitant, irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the state.

- * Education shall afford positive recognition of the freedom of choice of the individual, parents and organisations in society.

- * The provision of education shall be directed in an educationally responsible manner to meet the needs of the individual as well as those of the society and economic development, and shall, inter alia, take into consideration the manpower needs of the country.

- * Education shall endeavour to achieve a positive relationship between the formal, non-formal and informal aspects of education in the school, society and family.

- * The provision of formal education shall be a responsibility of the state provided that the individual, parents and organised society shall have shared responsibility, choice and voice in this matter.

- * Provision shall be made of the state subsidization of private education within the systems of providing education.
- * In the provision of education the process of centralisation and decentralisation shall be reconciled organisationally and functionally.
- * The professional status of the teacher and the lecturer shall be recognised.
- * Effective provision of education shall be based on continuing research.

3.7.2 The Government's Interim response to the Report

In October 1981, the Government issued an Interim Memorandum on the Report (SA(R) 1981D), in which it reaffirmed its commitment to the provision of education of its top priorities. It undertook to give "urgent and serious attention to the findings and recommendations of the Report." It accepted the principles for the provision of education on the assumption that they are to be understood in context with one another and that no 'one principle is to be interpreted on its own in isolation'. Accordingly the Government decided to lay down certain guiding

principles as points of departure in its consideration of the Report. These were stated as follows:

- * The Report distinguishes between the principle for the provision of education; which it does not go into. In the light of this, the Government reaffirms that it stands by the principles of the Christian character and the broad national character of education as formulated in section 2(1)(a) and (b) of the National Education Policy Act 1967 (Act 39 of 1967), in regard to White education and as applied in practice and laid down in legislation in regard to the other population groups. Any changes or renewal in the provision of education will have to take these principles into account with due regard to the right of self-determination which is recognised by the government policy for each population group (HSRC, Main Report, 1981).

- * The Government remained convinced that the principle of mother tongue education is pedagogically valid, but appreciates that in the case of certain population groups, the question of the language medium in teaching may give rise to particular problems of a special nature.

- * The Government reaffirms that in terms of its policy each population group should have its own schools, it is essential that each population group should have its own education authority/department. The need for co-ordination is recognised, but this policy will have to be duly taken into account in any proposals relating to structures for central co-ordination and co-operation between the educational structures for the various population groups, and also in any proposals relating to educational structures at the regional or local level. Education departments of their own are also essential to do justice to the right of self-determination which is recognised by Government policy for each population group.

- * The Government finds acceptable the principle of freedom of choice for the individual and for parents in educational matters and in the choice of a career, but within the framework of the policy that each population is to have its own school (HSRC Report, 1981 in Le Roux, 1985).

- * All decisions taken in terms of the recommendations in the Report will have to take due account of, and fit in with, the constitutional framework within which they are to

be implemented. The Government stated further that in considering the Report, it would concentrate mainly on:

further improvement of the quality of education in the Republic of South Africa and achieving education of equal quality in the Republic of South Africa and achieving equal quality for all population groups.

It would not take any decisions without due consideration of the views of interested parties (HSRC Report in Greyling, 1986 and Le Roux, 1985).

In this study the researcher has deemed it fit to discuss the Human Sciences Research Council's Report (1981) because it was in this Report where some important recommendations about the education for a future South Africa were made. The Report was important because it contained important recommendations on a relationship between non-formal education, informal education, formal education and the private sector. Again the Report contained some principles and a model which could if implemented, change the transition from school to work. Mention can also be made that information given here is a record of the historical perspective. It excludes any deliberations, discussions or views

on education in the new South Africa. The report is also important because it somehow relates to the progressivist philosophical point of view that the government wanted to pursue in regard to problems that beset South Africa's education. The way the government of the time approached the question of education provision was in sharp contrast to any radical views espoused by most people who clamoured for change.

3.8 ✓ A SCRUTINY OF SOME COMPELLING FACTORS THAT HAVE INFLUENCED SOME RENEWED INTEREST IN ADULT EDUCATION (AE) IN SOUTH AFRICA

There are seven points that have compelled renewed interest in adult education in South Africa, viz:

- * the disaster in the school system and its failure to provide adequate initial education;
- * rapid technological change in society (a world wide phenomenon) and the need for training and retraining, together with the growing awareness of the relationships between levels of training and productivity and economic growth;
- * rapid political and social change in South Africa including the recent recognition that "civil

society" and its institutions and organisations have a vital role in the development of an informed citizenry;

- * new opportunities for development of adult education theory in South Africa and the impact of thinking that stresses the importance of the adult education process in participating and collaborative approaches to development;
- * an increased awareness (possibly because of the imminence of universal suffrage) of the enormous and the growing number of poor people living in great misery; growing recognition of the need for redress for apartheid wrongs and for past and present discrimination against women, rural, and poor people; and
- * the global and national ecological and social crises (National Education Policy Investigation Project 1993: 1).

Again, the researcher wants to reiterate the fact that he does not wish to link his study with any political views. Adult education as a field of study is accommodated within the ambit of philosophy of education with an aim of providing some theoretical and practical basis for adult education among Blacks,

especially in a fast changing South Africa. The researcher suggests that adult education can transform the lives of many Blacks. However, what is also at stake here is the philosophical trend followed by such patterns of transformation relating to education.

Rogers (1992) also points to the importance of adult education by giving the four main clusters of ideas that are pertinent to both theory and practice of adult education. These ideas are relevant for South Africa. They are relevant for the practice of adult education among Blacks in particular.

- * Adult education has a technical function to provide a trained labour force, to promote the skills and knowledge required by a modern industrialized society to acquire greater prosperity, education unfold people's capabilities.

- * Adult education establishes status. Education is a process of jostling by which an individual achieves a role and thereby set a position which he occupies for the rest of his/her life. In this "meal-ticket" view of the function of education, the constant battle between groups to control different social and economic resources spill over

into the schools and colleges. Education follows the changes in society. Adult education's main effect is to reproduce social structures and cultures presenting change taking place so that the individual is adapted to the dominant social and cultural norms; education instils respect for the existing elites (Haesey et al., 1961 and Tyler, 1977). However, the researcher proposes adult education that will not always follow change, but the one which will improve the quality of life for Blacks.

- * Adult education is an effective revolutionary force for both individual (providing mobility) and society (promoting development). It enables the learner to reflect critically on the reality around him and co-operate with others to change that reality. Rogers (1992: 33) further contends:

There seems to be a general consensus that education cannot be neutral: it either confirms or seeks to change the existing policy.

Adult education can thus play an important role in the transformation of South African society. At present however, it has many problems and weaknesses. It has no legislative base and poor resource base, whether it be institutions,

professionals, money, research, or associations. It delivers on far too small a scale, and is fragmented.

The NEPI (1992: 2) avers strongly that:

There is a need for adult education (which in highly industrialized countries is actually appropriated most by the well educated) to serve that huge portion of the South African population that does not benefit (at all or fully) from schooling. This portion comprises rural people, the poor, the unemployed, squatters, and a more organised constituency in trade unions.

Adult education policies will need to relate to more general strategies of political and economic development that seek to transform and modernize South Africa and address sex, race, class and regional imbalances.

3.9 THE BROAD CHARACTER OF ADULT EDUCATION AS GIVEN BY UNESCO IN 1976

In the UNESCO Recommendation on the Development of Adult Education adopted at UNESCO's Nairobi Conference in 1976, the term adult education denotes:

- * the entire body of organised education processes whatever the content, level, and method, whether

they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications, or turn them in a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic, and cultural development.

The tendency of the progressive philosophy of adult education is to relate education to life, knowledge and skills for change.

Another attempt at definition, from the Exeter Conference of 1969, views adult education as:

- * a process whereby persons who no longer attend school on a regular full-time basis undertake sequential and organized activities with the conscious intention of bringing about changes in information, knowledge, understanding, or skill, appreciation, and attitudes; or for the purpose of identifying or solving personal or community problems (UNESCO Recommendations in NEPI 1992 and 1993).

The ideas enshrined in the above definition confirm that adult education can transform the lives of Black people in South Africa. However, what is important about the NEPI policies of 1992 and 1993 is that they appear to be infused with both the radical and liberal views of adult education.

3-10

THE SOCIAL PURPOSES OF ADULT EDUCATION AND THEIR IMPLICATIONS FOR SOUTH AFRICA

The social purposes of adult education are:

- * the facilitation of change in a dynamic society (particularly in relation to rapid technological and social change);
- * the support, development, and maintenance of a just and democratic social order through the education of an informed citizenry;
- * an increase in productivity (through the training, education, and development of individuals and the education of society);
- * the enhancement of personal growth (through learner-centred self-actualization and perspective transformation activities).

These purposes are necessarily linked to the core beliefs that have been generally accepted by most adult education thinkers, namely that:

- * society can, and should, be improved;
- * learning should continue throughout life;
- * adults can learn and should be treated with dignity and respect;
- * all adults should have access to the means of learning they need in order to function in society;
- * adults have as much right to education as children (in particular those adults deprived of education as children); and
- * adults should be educated in a different way from children, not because their cognitive processes are dissimilar, but because their education, life context, and background of experience is different.

3.10.1 Classification of the Social Purpose of Adult Education in the South African Context

- * Compensatory Education: this education replaces missing, incomplete, or inadequate initial general school education and is a recompense for inequities in education fostered by apartheid. This view is held by the National Policy for Education Investigation (NEPI 1992). This includes adult literacy and adult basic education, night schools and continuation classes, and various forms of bridging academic support programmes;
- * Upgrading: that is, work related to continuing education which is specific and aims to increase competence and knowledge and can aid in bringing Black people into skilled and managerial occupational categories as well as generally improving employment prospects; and
- * Cultural and political non-formal education: which aims at social reconstruction and conscientization, and is found in networks of community, worker, student, and service organisations (National Education Policy Investigation, 1992).

3.10.2 A glimpse of present adult education provision in South Africa as portrayed by the NEPI: 1992 and 1993

In the last three decades, adult education has tended to be of six main types:

- * attempts to provide continuing but alternative school education for Black adults through a variety of distance education means;
- * group dynamics and human relations training, located initially largely within church and para-church organisations (though the latter is more frequently found in the business world);
- * literacy organisations;
- * 'projects' within a variety of non-governmental organizations (NGOs) which engaged in a number of para-education activities (often highly politicized);
- * state attempts, after 1976, to provide for Black learners a "night school system" that was totally under its control and run through its education departments; and

* courses run by the few extramural departments at university level (ibid).

At present, there is no adult education 'system' in South Africa, despite the demand and the need for it (NEPI, 1993). There is no central authority responsible for organising, co-ordinating, and providing this kind of education. But prospects are improving, and adult education (particularly adult literacy and basic education directed to the really poor) is beginning to be taken more seriously.

The National Education Policy Investigation (1993: 11) says that:

Within the context of a rapidly growing and urbanizing population, it is clear that demands for all kinds of education (and particularly work-related adult education) will increase.

Deracialization and democratization will add to the continuing education demands on a variety of training situations. Much of this demand will be concentrated around the Pretoria-Witwatersrand- Vereeniging (PWV) area and Durban, the two greatest centres of growth, as well as in two areas that are key sources of migration to these centres, the North-Eastern Transvaal and Northern Natal/Zululand respectively.

When this thesis was written the names of various places in South Africa had not changed. The researcher will use old names of places.

3.10.3 The National Education Policy Investigation (1992 and 1993) on current provision for adult education in South Africa

Provision: One of the difficulties of describing current provision of adult education is the dearth of information about it. There are as yet no specialist information systems on adult education in South Africa. This seriously affects everyone in the field: learners, educators, providers, funders, specialists and researchers. There are no national, regional or local authorities which are responsible for collecting or disseminating information. The confusion as to what actually constitutes adult education compounds the problem. This situation was noted in Urban Foundation study in 1982, and the situation is little better a decade later. A few university departments, such as the Centres for Adult Education at the University of Natal in Pietermaritzburg and Durban, and the centre for Adult and Continuing Education at the University of Western Cape have assumed responsibility for compiling regional information on adult and non-formal education using their own very limited

budget and staff complements to do so. In the PWV the Forum for the Advancement of Adult Education (FAAE) is providing a service in information sharing for adult educators. A number of other organisations have the beginnings of data bases on adult education, non-formal education and non-formal training. Non-government Organisations (NGOs) and development organisations, and a number of literacy and adult education units have published directories or reports on adult education. These include the Education Contact Network (ENC) (Durban), the Education Information Centre (EIC) (Johannesburg), the Human Sciences Research Council (Durban and Pretoria) the Human Awareness Programme (HAP) (Johannesburg), the Edusource (of the Education Foundation, Johannesburg) and the Development Resources Centre (Johannesburg).

Providers and potential providers of non-formal education do not have a system of access to the experiences and findings of other providers, and often start and maintain programmes with limited insight and information. This places the success of programmes at risk, detracts from their effectiveness, and makes the task of adult and non-formal education more difficult than it need be. (NEPI 1993: 17). It is rare for adult and non-formal education agencies in one area to cooperate with each other in providing information or services. There is

also widespread ignorance on the part of the practitioners and learners of the provision of adult education in other parts of the country and international trends.

3.10.4 Governance of Adult Education in South Africa

According to the NEPI (1993: 13) there is no "system" of adult education in South Africa. There are laws that impinge upon it, a varied base of providers, (including some state departments) an equally varied financial base, and some institutions concerned with certification and accreditation (they all attest to the lack of a "system" of adult education). The legal framework is set by a number of South African Acts that deal with adult education in some form, namely;

3.10.5 Manpower Training Amendment Act No.39 of 1990

This Act regulates the training of apprentices and artisan trainees, group training centres, private training, in-service training, training of work-seekers and the unemployed, and training in industrial relations.

3.10.6 South African Certification Council Act No. 85 of 1986

This Act established the South African Certification Council (SAFCERT) to control the norms and standards of subject matter and examination, and for the issuing of certificates, at the different points of exit from school and technical education and non-formal education.

3.10.7 Local Government Training Act of 1985

This Act governs the training of local government body employees.

3.10.8 Education and Training Act No 90 of 1979

This Act governs, inter alia, the provision of adult education for Africans through the Department of Education and Training (DET).

3.10.9 National Culture Promotion Act No 27 of 1969

This Act governs the provision of adult education for Whites.

3.10.10 Correspondence College Act No 59 of 1965

This Act provides for the registration and regulation of private Correspondence Colleges and sets up a Correspondence College Council to enforce these regulations on all correspondence colleges. A variety of tax and fundraising laws also affects the provision of adult education.

3.10.11 Finance

There is a varied base of providers that includes a combination of state, industry, business, municipalities, community based organisations, churches, and other religious bodies. However, generally there is little, if any, coherence or co-ordination of this provision, even between government departments.

Education programmes seem to emerge wherever resources are available and there is some vaguely useful infrastructure to cater for adult education programmes. Adult education takes place in empty school buildings, churches, trade unions and agricultural project premises, student association buildings, private training institutions, universities, industry, education departments, other state departments, local government offices and even occasionally private homes.

The National Education Policy Investigation (1992 and 1993) continues to maintain that there are generally more of these resources, and correspondingly more access to education and training, in urban areas. Though the infra-structure for non-formal education is higher in urban than in rural areas, it is not significantly higher in every industrialized areas (such as the PWV - the old name for Gauteng) compared to metropolitan but less developed areas (such as Pietermaritzburg). There is obviously much more in-house or in-service training in industrialized regions. Regional infrastructures for adult education are generally weak or non-resistant. Much funding for adult education, including vocational education, comes from the corporate sector. Industry and commerce pay for in-house training. Both foreign and local donor agencies support a wide range of adult education activities provided by NGOs (Non-government Organisations), universities and religious bodies.

There is also 'social investment' by South African companies, much of which is donated to outside education bodies and projects but which is also used for workers. In the 1990/91 financial year the corporate sector contributed R554 million to education. This was 60% of the R840 million to be

spent on corporate social investment. The percentage of money that was spent on adult education was small - certainly less than 6% compared to 56% spent on tertiary education.

3.11 CONCLUSION

It is not an easy task to try and exhaust all attempts that have been made to make adult education a noteworthy field of study in South Africa. However, a brief survey that has been given in this chapter, more especially the findings of the National Education Policy Investigation (1992 and 1993) does point to some various attempts and steps that have been taken to describe adult education. There is a surprising amount of adult education being provided in South Africa. This is being done by a variety of government departments and non-government institutions, organisations and agencies. There is considerable strength in this variety of agencies which provide adult education. But adult education is also in many respects a marginal, if not invisible, sector. The very variety and lack of general co-ordination or articulation between the various providers (and also the scarcity of major resources) lead to adult education not being conceptualized or identified as a "system" or "sector" in the way that formal education is.

In this chapter one notes with a great deal of interest that vital developments in adult education in various countries have always emanated from certain economic, political, social or religious pressures and constraints. The philosophical theories behind the development of adult education vary from country to country. However, one can mention the fact that these move from the humanistic, liberal, progressive to the extreme radical point. For example, the views and attempts of the NEPI are to a great extent radical though they are infused in the progressivist attitude. Both the 1992 and 1993 NEPI documents attempt to use adult education as a revolutionary tool.

In almost all countries there is a direct or an indirect reference to adult education performing a reformist role whereby people from lower ranks, the peasants, the disadvantaged are assisted to develop and recapture or compensate for what they have lost educationally, socially, economically, politically and otherwise. As indicated in the foregoing discussion, it happens that with regard to Blacks' perception of the role of adult education one finds that it is mostly clouded by a more revolutionary or extremely Freirian view - the one that is more radical in nature. This view aims at

solving the problems of the time urgently. It is a view that ignores the fact that Black people's problems cannot be solved in the twinkling of an eye.

3.12

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CHAPTER FOURILLITERACY AND PROVISION THEREOF IN SOUTH AFRICA4.1 INTRODUCTION

This chapter relates to the previous one on the basis of its reference to illiteracy. Within the study of adult education, one will observe that there is always mention of literacy and illiteracy. The researcher has deliberately chosen to include a chapter that will probe various facets of illiteracy. The aim is to investigate the extent to which illiteracy impacts on the lives of Blacks in South Africa. The chapter relates to the previous one in the sense that it looks into a major component of adult education (i.e. illiteracy) and whose effects have negatively impacted on the development of adult education in almost all countries of the world. The chapter starts with a scrutiny of the concept "literacy". It continues with topics such as literacy and citizenship, facts that developing countries have to recognise, adult literacy and economic concerns, literacy and language, world-wide literacy. Certain agencies and organisations that have been responsible for the curbing of adult illiteracy in South Africa are given. The efforts in minimising illiteracy are also discussed. One

notices that a plethora of issues related to the subject of illiteracy is discussed. Another characteristic of philosophy, no matter what field it gets infused with, is that it is speculative. It studies a totality of things. In philosophy we philosophize about anything.

It will be recognised that a lot of statistical information is found in this chapter with regard to the level of illiteracy or literacy among Blacks. Certain tables on the available quantitative data are sometimes given. This may be criticised on the fact that the philosophical method does not deal greatly with quantitative or empirical data. However, Dekker and Lemmer (1994: 279) rightly maintain that there is what is referred to as the empirical-analytical paradigm. This empirical-analytical paradigm has up to now been the dominant frame of reference of adult educators, as well as researchers. They have conventionally relied on empiricism or technical rationality, which is closely related to quantitative methodologies and logical positivistic models for understanding the nature of adult education. Consequently, there is no harm in using the philosophical perspective with any other method, model or paradigm. The present researcher indicated at the beginning of this thesis that a philosophical method will only be used

predominantly but the gate is not closed for this method to be used with any other method. Apps (1979: 179-180) avers that:

we live in a knowable world, which has an objective reality that is not the creation of the human mind. Knowledge must be discovered.

That is why in this "investigation into the significant role of adult education among Blacks in South Africa - a philosophical perspective", the researcher has also accommodated the use of other methods of research.

4.2

THE BACKGROUND TO ILLITERACY WORLD-WIDE

The year 1990 was declared International Literacy Year and the beginning of the Decade of Literacy by the United Nations. All over the world people reconfirmed their commitment to the belief that literacy is a good thing. Yet their reasons for believing in the importance of literacy are very different and the apparently common cause for discussions, debates and questions at every level. Especially now in South Africa concern about adult literacy has taken on a new urgency as the prospect of a new dispensation appears at least possible. Few would dispute that literacy is a vital component in development and transformation. But its place in the process is fiercely contested. Policy makers, planners,

trainers, teachers and learners all have different ideas about what literacy means, what its benefits and consequences are, how it should be achieved, on what scale and why.

4.3 WHAT DO WE MEAN BY LITERACY?

Hutton (1992) says that:

There is a general consensus that literacy involves the ability to read and write, but that is where the consensus ends and the debates and questions begin: read and write what, how well, in what context and for what purposes?

People read many different things for many reasons. When we examine attempts to define literacy we see that they all deal in varying degrees, and with varying degrees of success, with questions of content, standard and context. Definitions range from attempts to be absolute to those which assert that literacy is, and must be relative. They all reveal different conceptions about the nature and purpose of literacy and show how different ideas have gained ascendancy at various key moments in the history of literacy work in the twentieth century.

Mudd (1990) argues that:

There is no globally acceptable definition of literacy since the concept of literacy differs from country to country because it is generally dictated by the socio-economic requisites of an area at a given time.

While literacy is commonly used as a term to cover three basic skills, that is: reading, writing and calculating - the set of basic skills upon which any programme of education and human resources must be built - it is no longer useful to think in terms of "free standing" adult education programmes which teach these skills as abstract ones unlocated in their context and use.

Earlier efforts, internationally, have regarded adult literacy work as a 'quick fix' solution, or a free ranging technology, to be plugged in where needed. Such efforts have raised false hopes about what the acquisition of literacy means for job prospects, social mobility and personal achievement. Current theory denotes literacy in itself does not promote cognitive advance, social mobility or progress.

According to the National Education Policy Investigation (1992:3) current thinking relates literacy use to its social context and suggests that it is not helpful to think in terms of a single literacy when multiple literacies may co-exist for the performance of widely varying personal, social and economic functions. Much adult literacy work, including once-off, short-lived national campaigns, fails to teach competencies that have application in the outside world. The political task in literacy

work is to address the complex variety of literacy needs, evident in contemporary society, as well as to develop a framework where adult literacy and basic education are at the beginning of the substantial learning careers. Literacy learning is most usefully placed in the context of basic education for adults. The concern is to develop an understanding of what constitutes a general basic education for adults. This approach necessitates thinking about different levels of provision of basic education, not merely basic literacy.

The following definition from United Nations Education Scientific and Cultural Organisation (UNESCO) is very appealing in its simplicity and apparent neutrality.

A person is literate who can with understanding both read and write a short simple statement on his everyday life. (Gillette and Rayan, in Hutton, 1992).

However, this definition tells us very little about what this literate person can really do with his or her literacy skills and where or why they have any meaning at all. A more recent UNESCO definition emphasizes that literacy needs to be defined in relation to its uses and purposes.

A person is literate when he has acquired the essential knowledge and skills which enable him to engage in all activities in which literacy is required for effective functioning in his group and

community whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and community's development. (UNESCO definition in Gillette and Ryan, 1983).

This definition attempts to relate literacy to its context, use and social relevance but it still retains a relative blandness about the ideological uses to which literacy can be put. Its very blandness makes it acceptable to a wide spectrum of opinion about the purpose of literacy work. While the foregoing definitions are mainly involved in the field, for others they exclude the crucial point that literacy teaching is not neutral. For them, a definition which focuses on the empowering and political nature of literacy work is all important. Thus, the International Symposium for Literacy meeting in Persepolis in 1975, unanimously adopted a declaration which considered literacy to be:

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

is not an end itself. It is a
fundamental human right. (Bataille,
1976)

The above three definitions reveal that the definition of literacy has changed over time according to different agendas. The term 'literacy' is increasingly used to refer to the basic education of adults rather than to the strictly technical skills of reading and writing. The more recent definition (of Persepolis) incorporates reading, writing and numeracy, as well as many other areas of skills, behaviour and knowledge (for example critical consciousness, participation, action, development and human relations).

4.3.1 Literacy is a continuum

Hutton (1992:11) continues to indicate that the crucial point is that there is no single, simple, individual competence which we can call literacy. It is fundamentally a social activity, or primarily participation by an individual in a set of socially organized practices. Levine (1986) as cited by Hutton (1992) argues that literacy is a 'complex amalgam of psychological, linguistic and social processes.' Literacy is a continuum ranging from the first hesitant formation of the letters of one's name to the ability to read and write abstract texts.

This means that when literacy is defined, one is merely describing a cut-off point on a continuum.

This is as much for reasons of expedience as it is for clarity. Statisticians need hard figures to compile literacy rates. Educational policy makers and planners need to describe minimal competencies to launch large scale and costly literacy programmes. Definitions of literacy are much more about what is regarded as possible than what is regarded as ideal. Hutton (1992:12) continues to say that:

If money and human resources were limitless, then literacy could be defined as the ability to read and understand Shakespeare and to use and understand computers. As it is, money and human resources for literacy programmes are painfully limited and so we find that literacy is mostly defined as a set of minimum skills and uses.

Often attempts are made to define literacy in relation to standards set by formal schooling. In South Africa, for example, attempts have been made to equate literacy with a minimum of five years of primary schooling, but the use of this measure to establish national literacy rates is extremely problematic. The fact that someone went to school ten years ago, tells us very little about what reading and writing skills that person has. Literacy is a highly perishable skill. Without use, it atrophies, unlike a more enduring skill like riding a bicycle.

Definitions and standards of literacy also vary from country to country according to literacy demands of that country and also according to resources available for adult education. So we find that in the United States of America, for example, someone could be defined as being functionally illiterate but would pass as literate in a poor country which was struggling to improve very basic literacy levels. In South Africa, definitions of literacy are complicated by the fact that knowledge of a second language, usually English, is as vital for survival and development as the ability to read and write in an African language. The term 'literacy' is often loosely used to include basic competency in English. So-called literacy classes may involve anything from basic skills in reading and writing in a person's mother tongue, to fairly advanced English second language classes where the nature of democracy is discussed.

4.3.2 Literacy and Citizenship

Modern society needs people with sufficient command of literacy to act as good and useful citizens. This idea, however, requires further analysis. What does being a "good citizen" involve? Where does literacy fit into this? One might spend a few minutes considering what his citizenship involves.

If one thinks of this in terms of the roles a citizen plays in society, one might come up with a list of items similar to that below. A useful citizen may be involved in any or all of these roles:

- creating a stable environment for the upbringing of future citizens
- contributing to society through work
- participating in education and training processes
- contributing to the running of society by paying taxes, etc.
- helping select administrators through the democratic process
- using the goods that are produced in the society
- using leisure-time positively

A grouping of these roles gives five basic areas in which citizens are involved, viz:

- Home and family
- Employment and education
- Community and government

- Consumer
- Leisure

4.4 FACTS DEVELOPING COUNTRIES MUST RECOGNIZE

Developing countries, like South Africa, must, on their part, recognize certain facts. They must realize that the more adverse the environment surrounding them in the form of spiralling technological development is, the more resolutely they will have to sustain themselves through their efforts on the basis of self-reliance (Hall and Kidd, 1978:48). They must recognize that imitating the consumption and thus production practices and modes of the developed industrialized countries, is no answer to their problems. The historical imperative which they have to impart to the world is the rejection of values underlying production and consumption in rich countries and replacing them with the construction of mutually reinforcing cooperative societies fully in control of the machines they have created. In short, theorists for adult education will have to move away from the tendency of exporting philosophical theories from other countries as they are. Attempts will have to be made to develop philosophical theories that will be relevant to South Africa's way of life and her needs. With regard to Blacks in particular and their perception of what

literacy is about, philosophical thought pertaining to their needs in their localities must be developed.

4.5

ADULT LITERACY AND ECONOMIC CONCERNS

Adult literacy and basic education were neglected in the past in societies where social welfare and national reconstruction were not major concerns of the government. However, research has argued that with the changing economic order since the 1980's, nations with high levels of general education among the workforce have had the advantage over nations where the general education level of the workforce was low. Adult literacy and basic education programmes have therefore acquired a greater economic importance. The state, employers and trade unions share some agreement that widespread provision of basic education is a crucial feature of any sustainable strategy of economic renewal. Success in addressing this problem is said to be critical to the economic well-being of the society. In short, both as regards concerns with equity and with development, the large numbers of adults with limited reading and writing skills constitute a national problem that needs to be addressed.

4.6 LITERACY AND LANGUAGE

Language and multi-lingual literacy issues are critically important in adult literacy and basic education, as well as in general educational provision. Poor first- and second language literacy proficiency are key causes of high repetition and wastage rates, and low academic achievement in schools with profound consequences for employment and the externalities of schooling. Similarly, effective second language literacy provision remains a key area for development and research, and is presently inadequate. There is therefore a need for a philosophical theory that would spell out in clear terms the relationship between language and literacy among Blacks.

4.7 WORLD-WIDE LITERACY

Mudd (1990) contends that: ... "illiteracy is recognized globally as a major problem". Poster and Zimmer (1992:65) confirm the foregoing assertion by indicating that: "The provision of basic education in the world today is in a state of crisis". The basic learning needs of millions of people are being met either inadequately or not at all. Mankind is today facing greater problems than at any other time in history, especially in the Third World where there is

a great number of people living in absolute poverty and subhuman conditions. The increasing external debt, the growing economic crises, the rapid increase in population, the changing social conditions, the deterioration of the environment, the socio-economic imbalances within and between countries are all factors that contribute to the problem. Poster and Zimmer (1992) continue to say that:

- more than 100 million children, including at least 60 million girls, have no access to primary schooling
- more than 960 million adults, $\frac{2}{3}$ of them women, are illiterate
- at least 40 million of the 100 million children who began schooling in 1990 fail to complete primary education

Of the world population 40% live in absolute poverty. Government spending in developing countries declined from 13% to 10% of national budget between 1972 - 1985.

Mudd (ibid) confirms the above shocking state of affairs regarding illiteracy when he avers that the majority of adult illiterates are women (34,9%)

compared to 20,5% male illiterates. 90% of the world's illiterates live in developing countries, with the highest rate being found in Africa. The well-known effects of illiteracy in developing countries generally include impaired health and sanitation; also the creation of political structures based on popular consent may be hampered. In fact, the development of the individual is usually greatly hampered. Mudd (ibid) further notes that:

What is relatively new, however is the realization that industrialized countries are also affected by the problems of illiteracy. These industrialised countries (including of course the UK) which have provided universal education for generations are also presented with the problem of illiteracy.

Indeed, it may be argued that an adult in an industrialized society who cannot read or write adequately will suffer more intensely from a sense of isolation than an illiterate adult in a country where the illiteracy rate is high. In a society which is economically and technologically advanced, written communication dominates, and people who are not conversant with the basic skills of reading, writing and arithmetic inevitably find themselves in a position of inferiority in countless situations. For example, difficulties can arise in shops, or public transport, in banks, post offices, in exercising civic rights and in access to employment. There may

be additional problems of reading street signs and labels in food stores and of filling in child allowance forms, and the countless other forms which assail us almost daily.

World Illiteracy Figures and rates by date. (World Conference on Education for all, 1990. Background document WCEFA, Jomtien, Thailand March 1990, New York: UNICEF) Figure 1.1

YEAR	TOTAL NUMBER OF THE AGE OF 15	% TOTAL OF POPULATION
1970	760 million	33
1980	824 million	29
1990	882 million	25
2000	912 million	22

(Hutton, 1992)

Illiteracy figures by and rates by region and by gender

REGION	TOTAL NUMBER OVER THE AGE 15	WOMEN AS % TOTAL NUMBER OF ILLITERATES OVER 15
Industrial Countries	17 million	64
Africa	165 million	62
Asia	659 million	60
Latin America and the Carribbean	42 million	57

UNESCO estimates that there are about 882 million people who are illiterate in the world. Over 800 million of whom live in developing countries. By the year 2000, there will be about 900 million illiterate adults. We can see from figure 1.1 that the percentage of illiterate people in the world is decreasing (33% in 1970 and 22% in the year 2000). However, in terms of absolute numbers there will be more illiterate people in the world in the year 2000 than there were in 1970. This is because of the world population growth and because of the fact that many children are still not receiving primary schooling are therefore adding to the numbers of adult illiterates in the long term (Hutton, *ibid*).

It is clear from the above figures that the vast majority of illiterate people live in poor countries. Asia has the highest absolute numbers of adult illiterates, (that is more illiterate people live in Asia than anywhere else in the world) but Africa has by far the highest rate of illiteracy (that is, a higher percentage of its population are illiterate than anywhere else in the world.) In Africa, half of the adult population is illiterate, whereas in Asia one third of the adult population is illiterate, and the rate would be even lower if the Soviet Union were not included in the calculations. The global picture which emerges out of these figures is that illiteracy

rates mirror structural inequalities both nationally and internationally. The fact that women make up the majority of illiterate adults (about 35 percent of all women in the world are illiterate compared with about 20% of men) confirms this fact. Illiterate people are therefore mostly poor people who live in rural areas in Third World countries. The overwhelming majority of illiterate people or adults throughout the world are those who are mostly excluded from power, information and wealth.

Gillette in Hutton (1992) asserts that in the typical case, the illiterate is not unable to read and write but he - or more usually she - is poor, hungry, vulnerable to illness, and uncertain that even his or her present miserable circumstances will not decline to the point where life becomes the issue. In South Africa the pattern is the same: the majority of illiterate people are poor and black and the highest rates of illiteracy are found in rural areas. Countries which have high illiteracy rates also display other indicators of poverty, for example, lowered life expectancy, high infant mortality rates, high rates of malnutrition, poor health services, feeble education provision and sparse communication systems.

4.8 THE SCOPE OF THE PROBLEM OF ILLITERACY IN SOUTH AFRICA AS GIVEN BY THE NATIONAL EDUCATION POLICY INVESTIGATION (1992)

While understandings vary of what literacy are, the NEPI (1992) uses data on formal education levels to give an eye-opening idea of the extent of the problem. Levels of schooling attainment have been used in the past to work out the extent of illiteracy but are now considered too general to be reliable. Internationally, the level of schooling that is generally required for successful retention of standard literacy is still a matter of debate and research. The information on statistics that appear here is based on the research conducted by Development Bank of South Africa (DBSA).

The National Education Policy Investigation (1992) further states that:

The accuracy of the data is questionable for urban and especially for rural areas. Problems of undercounting and the lack of legitimacy of past state run surveys are well-known. A reliable data base is still needed.

It is therefore clear that in order to get a more accurate picture, research based on household surveys needs to be carried out. The reliability of the

statistics can also be questioned as, for example, they are usually based on numbers of years of schooling results in the same literacy level for all individuals across different circumstances.

Literacy statistics generally have limitations as they usually make provision for only two categories, literate and illiterate, and are insensitive to the complexities of ranges and varying types of literacy. There is a large range between complete inability to read and write, and high literacy skills. People with limited literacy skills can also benefit from adult basic education. Again, no distinction is made between literacy in mother tongue and functional English literacy. According to Wolpe and Botha (1991) and NEPI (1992) there are 15 million people without basic education. Of these, about one third probably have done some schooling and have limited use of conventional literacy skills. How much can be made of these figures is open to debate, but they serve the broad task of showing the wide extent of under-education among adults in South Africa. The data also indicates that the number of adults with limited schooling is widespread and particular to certain regions or language groups within the black population. No reliable statistics were available for either the "homelands" nor the "self governing territories". Adult literacy rates for the different

racess within South Africa, excluding the TBVC areas were quoted by the Development Bank of South Africa as 54% of Africans; 66% of Coloureds; 84% of Asians and 99% of Whites.

Table 4.3: Density of population and level of economically active adults compared to the level of education of the adult population

Region	Population	Density per Km	Economically active	Level of education age 15-64 with less than Std 4
A. Western Cape	3,6m	14	1,8m	1278 000
: B. Northern Bophuthatswana	1,1m	4	0,7m	470 000
: C. Orange Free State Qwaqwa	2,7m	21	1,5m	1144 000
: D. Eastern Cape, Transkei, Ciskei	4,8m	31	3,3m	1842 000
: E. Natal Kwazulu	8,8m	80	5,9m	3344 000
: F. Transvaal Kangwane	2,0m	26	1,1m	853 000
: G. Transvaal, Le- bowa, Gazankulu	4,4m	38	3,1m	1600 000
: H. Transvaal, OFS KwaNdebele	8,8m	290	4,0m	3166 000
: J. Transvaal Bophuthatswana	1,8m	29	1,1m	750 000
TOTALS	38,0m	22,5	22m	14447 000

This information is based on Development Bank statistics, 1990.

Unfortunately these statistics do not reveal or indicate rural/urban differences. Almost half of those persons designated as illiterate or under-educated live in Region E and H. Region H is mostly urban (93%) having the highest density per square kilometre, while about half the population in Region E is urbanized. Illiteracy rates are significantly higher in rural than in urban areas. Again, it is necessary to point out that these figures, while they may suggest patterns, operate on questionable notions of what counts as literacy. Some influential international debate rejects the term "literacy" altogether in favour of a focus on literacy practices. These, for example, see people normally regarded as illiterate engaging in activities that combine literate modes of communication; even though the literacy used might be different to "dominant" or conventional literacy uses. Such an approach rejects that there is a great division between literate and non-literate behaviour and capabilities.

Table 4.4: Official figures on the percentages of Adult illiterates by 'race'

WOMEN	AFRICAN	COLOURED	INDIAN	WHITE
1960	74.2	48.1	61.5	2.80
1985	67.3*	11.6	10.4	0.82

MEN	AFRICAN	COLOURED	INDIAN	WHITE
1960	79.3	50.3	27.6	2.80
1985	67.1*	12.1	2.6	0.73

* excludes TBVC states.

The above data comes from HSRC, 1990 as cited by Wolpe and Botha (1991:80).

For 1960 the above figures have been derived by totalling the numbers of adult women and men (defined as over 20) with no education and those with an education level up to standard two, as expressing these as a proportion of the male and female population over 20. For 1985, figures were available only for the population over 15 years and no detailed figures on school levels attained by age could be found (Wolpe and Botha, 1991:80). In order to arrive at a figure, those who had no schooling were added to those with only primary school education for Africans and this was expressed as a proportion of male and female population over 15. This method may well lead to an exaggeration of rate of African illiteracy. Thus the 1985 figures for Africans should more accurately be taken to be a reflection of Africans who are illiterate in English, as most primary school education takes place in a vernacular language. For Coloureds, Indians and Whites the 1985

figures represent only those adults with no schooling and thus give a slightly better picture than actually exists (Department of Statistics 1964, HSRC, 1990 as quoted by Wolpe and Botha, *ibid.*)

There is a belief that there is some correlation between literacy and employment or between illiteracy and unemployment. The following table is an indication of employment in selected occupations by sex and racial classification, 1989.

WOMEN	AFRICAN	COLOURED	INDIAN	WHITE
Engineer	0	4	1	311
Architect (1)	5	3	1	801
Natural Scientist	234	372	207	8179
Doctor, Veterinary Surgeon (2)	447	558	502	7792
Lawyer	26	11	112	1348
Accountant (3)	248	174	420	6463
Nurse	96344	11771	3478	35338
Educationist	163652	21912	6995	58152

WOMEN	AFRICAN	COLOURED	INDIAN	WHITE
Secretary	6081	9726	6721	114206
Sales Worker	36220	20979	7804	35586
Caterer	92121	26087	1749	21531
Product supervisor	893	3292	655	1214
Electri- cian	141	37	16	304
Metal worker	156	65	22	94
Unskilled worker	479730	214278	55206	17938

Source: HSRC, 1990.

1. Includes land and quantity surveyor
2. Includes pharmacist
3. Includes auditor

MEN	AFRICAN	COLOURED	INDIAN	WHITE
Engineer	244	227	292	21825
Archi- tect (1)	593	302	186	8712
Natural Scientist	2313	1157	1165	19546
Doctor, Veterinary Surgeon (2)	1714	321	2392	24285

MEN	AFRICAN	COLOURED	INDIAN	WHITE
Lawyer	769	85	331	8681
Account- ant (3)	1052	592	1650	20588
Nurse	3960	462	124	1170
Educa- tionist	54063	15085	7713	40804
Secretary	4022	1646	2699	4070
Sales Worker	42413	9845	9967	27781
Product supervisor	14553	6544	3515	43107
Electri- cian	4210	3139	2099	43790
Metal worker	10460	8432	3595	82942
Unskilled worker	3925047	389570	89922	168598

Source: HSRC, 1990.

1. Includes land and quantity surveyor
2. Includes pharmacist
3. Includes auditor

A deduction that can be made when one scrutinizes the above statistics is that Blacks outnumber all other population groups when it comes to unskilled workers. It indicates that there is a dire need for job

literacy or skill training among Blacks. Wolpe and Botha (ibid) contend that:

Vocational skilling, as a form of worker education, is often designed to improve the productive capacity and efficiency of the labour force in order to increase economic growth.

There is a general consensus between management and trade unions in South Africa that vocational skilling leads to flexibility and mobility in the workforce; and this increases the potential for the productivity of a variety of commodities for the market. Experience in newly independent Africa and elsewhere, however, has shown that these worker education programmes tend to be limited to industrial production and are devoid of any transformatory content. Botha (1991) refers to worker education as that form of education which aims to equip workers with intellectual, political, ideological, administrative and vocational skills to enable them to shape the structure and policies of their trade union organisations, to influence the way production and redistribution are organised, to relate trade union struggles to the organisations of civil society and political parties, and to improve the quality of life of working people in general.

WHAT CAN LITERACY ACHIEVE?

Hutton (1992) argues that:

The correlation of illiteracy with poverty and exclusion has contributed to very different ideas about the consequences and benefits of literacy for individuals, communities and countries.

The question of what literacy can achieve has been posed repeatedly and often tediously, and yet how it is answered is vital in terms of policy, planning and the implementation of literacy education. No matter how varied and dissimilar answers to the question of what literacy can achieve may be, the common denominator in all answers is the belief that literacy has tremendous power to bring about positive change. Change in the way people think, the way they organise themselves and act, the way people work or the way countries develop. Whether the benefits and consequences are regarded as being primarily personal, functional, social, political or religious, literacy is regarded as important. Literacy is said for a example to be able to:

- Empower individual (that is, give the voiceless a voice)

- Promote rural/national self-reliance

- Change thought processes
- Accelerate economic development
- Hasten modernisation
- Narrow the gap between rich and poor countries
- Make individuals more confident, able and assertive (NEPI, 1992)

Embodied in all of these amazing ideas about what literacy can achieve, are conceptions of how the world works, and how individuals work within it. Regardless of whether the consequences of literacy are perceived to be technical and politically neutral, or fundamentally ideological, the fact remains that the promotion of literacy is advocated for reasons which go beyond the mere technical competencies involved in reading and writing. We can therefore see that literacy is not a neutral, technical skill but is embedded in social relations and is therefore ideological. On the other hand, literacy learners generally see the benefits and consequences of literacy in far more personal terms. Literacy is seen by learners to be important because:

- You can write letters to your migrant husband
- You can fill in forms
- You can help your children with their homework
- You can perhaps get a better job or more pay
- You can read the Bible in the church
- You can sign your name instead of making a cross
- You can get a certificate or a qualification
- You can avoid being cheated

Bruchhaus (1984) discusses some of the diverse reasons why people want to become literate. The reasons have to do, among other things, with pride, status, practicalities (like getting a driver's licence), economic necessity (like learning how to keep accounts), communication with family members far away and getting a job. There is no single reason why people want to become literate. The belief that literacy can make dreams come true is swiftly shattered once learners have gone through six months of often dreary literacy classes which do not even enable them to apply reading and writing to anything outside of the classroom. The result is high drop-out rates and costly research into why so many literacy learners are unmotivated. It is important to note that literacy learners or potential learners are at the centre of all discussions about literacy, despite the fact that their voices are seldom heard. Scholars and planners often only pay lip-service to

the lives and felt needs of literacy learners. Their agendas, whether radical or conservative, mostly override those of illiterate individuals in favour of national or group concerns.

4.10 PROFILES OF SOUTH AFRICAN AGENCIES PROMOTING ADULT EDUCATION

Hutton (ibid) contends that the pursuit of adult literacy work in South Africa was initiated and kept alive over the past 45 years mainly by a diversity of non-government organisations (NGOS). The National Education Policy Investigation (ibid) does not negate the above contention but it also mentions that the state has been the largest provider of basic adult education in South Africa (NEPI, 1992:11).

State provision and its details are important because they reveal:

- the extent of current state provision
- regional and sectoral distribution of provision
- what infrastructure is in place on which to build an expanded state or state assisted programmes

On the other hand, the non-government organisations can be divided into three groups (Hutton 1992 and NEPI 1992). We have:

- non-profit literacy organisations which do not have a specific commitment to liberatory politics. These are referred to as the 'non-aligned', although the term is applied loosely
- non-profit, "alternative", progressive literacy organisations which have a specific commitment to emancipatory/liberation politics. Most of these organisations are members of the National Literacy Co-operative (NLC)
- training agencies which sell their services to industry

4.11

STATE LITERACY PROGRAMMES IN SOUTH AFRICA

According to Mudd (1990) and Hutton (1992), national states have, in the twentieth century, played the greatest role in reducing adult literacy, primarily in the form of campaigns or large scale literacy programmes. In most countries, government agencies provide and control most aspects of the provision of literacy. Even in South Africa where apartheid policies, and in particular Bantu Education, have

been used to maintain the dominance of Whites, the largest numbers of adult literacy learners are enrolled in state adult schools. The reasons for the dominance of state provision of literacy are fairly obvious. Governments usually have the power to mobilize and organise the necessary resources for campaigns in ways that no other agencies can. Lind and Johnson (1986) as cited by Hutton (1992) believe that:

the provision of literacy can serve a number of positive functions from the state's point of view. National states usually embark on large scale provision of adult literacy for a range of objectives which include "a mixture of human right declarations, political objectives, social objectives and economic strategy. (Lind and Johnson in Hutton, 1992)

It is therefore evident that primary objectives may differ considerably, ranging from a desire to accelerate industrialization and national development, to a desire to cement the political objectives of a recent revolution. The provision of literacy education, whether by state or non-government organisations (NGOS) is part and parcel of human unfolding, human development and human enlightenment.

In this regard Van Rensburg (1967) in Hutton (1992) remarks that:

The prime purpose of education should be the fullest development of the individual human personality and intellect, liberated from basic want. But education should prepare people for life. In emerging countries, this should mean that educated people ought to be concerned with the political, cultural and material progress of all people.

Education should and can be used to promote development (though this should not be its only aim) but it is one of many factors. Van Rensburg (ibid) continues to assert that:

A good development plan should co-ordinate all various factors giving education the attention due to it." (Van Rensburg in Hutton 1992).

The strategy for advancement in education and development should be based on the character, traditions and culture of the people, the existing state of the country's development, its educational, technological, scientific progress and its economic resources.

According to the National Education Policy Investigation (ibid), the state provision of adult literacy consists of Regional Offices and Public, Satellite, Circuit and State-aided Centres. There are eight Regional Offices located in the Northern Transvaal, the Highveld, Johannesburg, Orange Vaal, Cape and Diamond Fields. The Department of Education and Training also services Qwaqwa, Lebowa, Gazankulu,

KwaZulu and KwaNgwane. The Regional Offices house the Inspectors for Adult Education and Literacy Advisors, who deal with registration of Public Centres as well as all the allocation of classes and subjects and all financial matters and policy. Presently there are 123 Public Centres in South Africa and 198 in "self-governing territories". Each Public Centre has a full time principal and administrative staff, as well as teachers. They are normally accommodated in existing school buildings and classes take place in the late afternoon or evenings on average four times a week. Currently there are 82 Satellite Centres (or remote campuses) in South Africa and 21 in the "self-governing territories". These centres are established when the Public Centre becomes too big or when the distances between students and the Centre are too great. Classes are held at Satellite Campuses/Centres, but the administration is undertaken by the relevant Public Centre. The ten Circuit Centres deal with the training of in-service teachers. There are also 580 State-aided Centres of which 43 are registered at sites of large employers like miners, companies, the Rural Foundation, farms, etc. and 530 in the "self-governing territories". These centres are partly state subsidized and partly responsible for funding their own programmes.

Teacher training is undertaken by the D.E.T. free of charge and copyright is waved for the copying of study materials. Employers provide facilities, recruit and pay teachers. These are state-run or assisted programmes run by the Department of Manpower, and Rural Foundation (NEPI, 1992). There is no real co-operation between the different state departments. Despite this regional administrative structure, decisions are made centrally by state officials with the process being very much a top-down one. There is very little chance for the people 'in the field' to influence policy. The organisational features of the state-run adult basic education system can be summarised as a centralized and a decentralized system.

The head office is located in the capital, in the central department of education. Curriculum, materials, special teacher training, examinations, management and administration (regulations, payment of teachers, allocation of facilities) are designed and executed here, utilizing wherever possible existing resources and structures. Materials are produced cheaply on a large state scale by a state printer. Regional offices are small, each having an inspector responsible for adult education and one or two specialist advisers, for example, for adult literacy to train and support staff. While the

inspector is responsible for ensuring that the system functions, the adviser implements and supports specific curriculum and training policy and aspects of administration. Both form major parts of the feedback system to head office. At the local level there are either large centres or clusters of centres at which night schools are run on school premises. Each centre has a centre principal responsible for the running of the whole adult education facility from literacy to matriculation. The principal oversees day to day functioning of the centre. The specialist, adult basic education adviser, visits centres in his/her area. If possible, key literacy or adult basic education teachers who have proved their worth are selected to work more closely with the adviser, supporting their colleagues and passing on policy and innovations. Learners pay a token minimal fee and receive formal tuition four nights a week for two hours per night, following a strict syllabus. Strict regulation procedures are followed. Examinations are written at the end of the year. Successful completion of the examinations allow progress through a version of the school system adapted for adults.

4.12 AN OVERVIEW OF SOME SELECTED NON-GOVERNMENTAL ORGANISATIONS (NGOS) AND THEIR LITERACY WORK IN SOUTH AFRICA - AMONG BLACKS IN PARTICULAR

The present researcher would like to indicate that there are many non-governmental organisations available in South Africa. Their tasks cannot be exhausted in this study. This study will only highlight a few that are available and of course in a very summarised way. The discussion will follow those ideas given by Hutton (1992) and the National Education Policy Investigation (1992). The researcher decides to follow these ideas because they appear to be having current information. Admittedly, there could be other data, but for this study the information given, will presumably, suffice.

4.12.1 The First Literacy Organisation: The Bureau of Literacy and Literature (BLL/LITSA)

When the United Party adopted the 1945 recommendations for support of adult education, a basis for action directed specifically at adult literacy work was created. The need for basic literacy materials, for the development of methods and for the training of teachers was being felt in night schools, missions and trade unions. Responding to these needs, Maida Whyte established a

small group of literacy workers from the Institute of Race Relations in Johannesburg. This was the beginning of her lifelong involvement in literacy work. Hutton (1992) further indicates that:

When speaking to Maida Whyte about literacy work during the 1940's, one gets a sense of professionalism and critical intelligence that was brought to the work.

Materials were designed and tested - Maida talks of sitting behind the trucks in McPhail's coal yards teaching the workers during their lunch breaks and working with Robert Sobukwe who later became the leader of the PAC. Sobukwe and Whyte developed an English Literacy programme. They developed English Course materials. A set of paintings commissioned by the organisation in 1947 shows the community literacy work that took place in these circumstances which have, by and large, remained unchanged.

4.12.2 The growth of the BLL/Litsa

With some financial support from the government in the early years, the Institute of Race Relations project grew and was registered as an autonomous body in 1964. It was called the Bureau of Literacy and Literature. By the end of the 1960's, economic growth in South Africa and increasing international publicity for work literacy movements were creating more local demand for adult literacy work. During

this period the methods and materials of the BLL became more systematic. American missionary specialists who were vigorously trained in current methods of applied linguistics came to South Africa.

Basing their work on the missionary models, the BLL developed further sets of primers and basic readers in most of the subcontinent languages. The BLL occupied a floor in a Johannesburg office block and had set up a satellite office in Namibia. Its permanent staff at times approached 30 multiracial but with a predominantly White leadership. In its heydays the BLL was the main supplier of literacy services to mines and industries, a major contributor to missionary literacy work; and the support of official programmes in Lebowa and Gazankulu. In its best years, its work may have reached as many as 60 000 learners. Then a gradual decline began. Although the BLL continued to be a major supplier of literacy materials, by the 1980's its permanent staff had dropped to one person. No new materials or services were developed.

4.12.3 Thoughts on the decline of the Bureau of Literacy and Literature (BLL)

It is instructive to reflect on the possible reasons for the decline of BLL. The following theories have

been offered by different people who worked for the organisation (Hutton, 1992).

- In the effort to accommodate and to create space for its work in an unsupportive environment, the influential trustees of the BLL were conservative and cautious. This reduced the organisation's capacity to be innovative and to respond creatively to needs and new possibilities.
- The very size and influence of the organisation meant that it tried to please too many constituencies. The resultant diffusion of focus and principles lessened its impact.
- The authority of American models for materials and services, and the substantial investment in them may have inhibited local resourcefulness and innovation. When you have imported an expensive machine you are usually unwilling to tamper with it or to experiment with your own solutions; or to admit that it is not as good as you thought it was. However, Maida Whyte was especially critical of the influence of some of the American missionaries because of what she saw as their insensitive approach to complex issues.

- A variety of literacy services later came into being. Some of them competed successfully for the clients and funding resources going to the Bureau of Literacy and Literature (BLL).
- The weaknesses of the economy, together with the social turbulence of the 1980's limited most literacy work in South Africa.
- In the late 1970's the BLL decided to cut free from foreign funding on the grounds that local funders should take responsibility for literacy work. Apart from one belief that where possible, businesses and the state should pay fully for the services they bought, the BLL thought that local funding would be readily available. Major support was received from Anglo-American although this tailed off in the 1980's. Since then the BLL has to struggle against bankruptcy (op.cit.)

Hutton (1992) further indicates that:

It is very difficult to find sustained dynamic management for literacy organisations when continuity and finance are at risk from year to year.

Therefore, several unsatisfactory appointments for the management of the BLL, especially in the 1970's, contributed to its loss of momentum.

4.12.4 Operation Upgrade

Operation Upgrade was set up in 1966. Its work since then has been characterised by a number of features. This organisation is committed to spreading the gospel, but its focus is on literacy work. The religious message is not pushed, but is expected to work through the personal influence of literacy teachers. What has distinguished Operation Upgrade from all other literacy organisations is its unquestioning zeal. The organisation's continuity was the result of the inspiration of Louise d'Oliveira and the tireless work of her husband Sandy. Probably more than any other individual in South Africa, Sandy d'Oliveira campaigned successfully for literacy using his talent for emotive publicity. He spoke to cabinet ministers, education authorities, homeland leaders and leading business people, privately and on radio and TV. Through his conviction he secured American and local funding for his work and initiated literacy courses in such widely-ranging contexts as missions, local church groups, hospitals, industries, education and other government departments, and more recently in a scheme to help the unemployed. Over the years Operation Upgrade claims to have trained over 13 000 literacy teachers. However, Operation Upgrade nearly ceased to operate in the mid-1980's. The broad

underlying social and economical reasons for the difficulties that it experienced are similar to those that affected the BLL at the same time, but some reasons would appear to be different. A number of major clients dropped their support because of dissatisfaction with the services or methods, and dissension within the head office team led to a near breakdown of the management. However, with determination and a fresh team, the organisation has recently taken on new life.

The head offices are in Durban and the organisation has a virtual monopoly of influence in East coast industrial, and church literacy projects.

4.13

CONCLUSION

A lot of information given in this chapter is quantitative in nature. It could be somehow contrary to the philosophical method, but data given open room for a philosophical debate.

It has emerged from the foregoing discussion that several attempts have been made for provision for illiteracy in South Africa. However, in the light of the preponderance of illiterates, there seems to be a great need to intensify measures for such provision. More contact should be available between the state,

non-governmental organisations, other non-aligned institutions and adult education centres. All the organisations have an arduous task of merging their efforts so that they discuss programmes for elimination or minimisation of illiteracy. These attempts will however have to be linked to some philosophical thought of what literacy is about. Some form of philosophical debate on the elimination of literacy is imperative.

Chapter Five is based on empirical survey. The aim is to investigate the significant role of adult education among Blacks and these people's perception of the need for adult education. Both closed-ended and open-ended questionnaires were utilized to get data. Questionnaires were sent to those Blacks who were within the researcher's reach. The following chapter gives an introduction which spells out clearly the reasons why the researcher has used the philosophical approach with the empirical method.

4.14

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CHAPTER FIVE5.1 INTRODUCTION

In the introductory and concluding remarks of chapter four, the researcher mentioned that his announced research method was adopting a link with the empirical-analytical paradigm. It was also mentioned that there could be criticism to that. However, as indicated the empirical-analytical approach to philosophy of adult education is one of the most recent approaches. Ellias and Merriam (1980: 11) state that its historic origin lies in such movements as logical positivism, scientific positivism and the British analytic philosophy. It emphasizes empirical research and the need for clarifying concepts, arguments and policy statements used in adult education. Dekker and Lemmer (1994: 279) cite Apps (1979: 179-180) where the latter avers that the researchers of this empirical-analytical paradigm share the following basic assumptions:

- * We live in a knowable world, which has an objective reality that is not the creation of the human mind. Knowledge must be discovered.

- * The discovery of knowledge occurs mainly empirically through sensory experience. The existence of anything that cannot be seen, smelled, touched or heard is questionable.

- * Knowledge can be measured and generalisations are possible.

- * Situations, research objects or events may be broken into smaller parts for the sake of research to enhance a better understanding of the whole.

- * The existing situation between the researcher and the researched is objective and value-free. There are various criticisms of the empirical-analytical approach to adult education. The major criticism perhaps is that one espoused and advanced by Paulo Freire in his "Pedagogy of the Oppressed" (1972) (cited in Dekker and Lemmer, 1994: 281) that knowledge cannot exist independently from human consciousness. In turn, our understanding and explanation of social reality cannot be divorced from its social location, cultural circumstances and human purpose (Freire 1972 in Dekker and Lemmer, 1994: 281). It is for this reason that the researcher decided to use this method within the ambit of the philosophical approach.

In his statement of aims of the study, the current researcher indicated that empirical research will also be used and any quantitative data obtained through the use of this method will be analysed with the aid of the philosophical approach/method or perspective.

Chapter five deals with the description of the research instrument. It is therefore analytical in its total approach. It embodies some of the questions which are found in the analysis and interpretation of data. The researcher wants to reiterate the fact that the philosophical approach is the main method adopted or followed in this research. This means that any method that is used like the empirical-analytical will fall within the tenets of the philosophical perspective.

5.2 DESCRIPTION OF A RESEARCH METHODOLOGY USED IN THIS STUDY

5.2.1 The Concept Method

Van Rensburg (1981) maintains that a method is a way by which a systematic procedure is used when a phenomenon is analysed. The word "method" is derived from both Latin and Greek, meta + hodos.

The method is determined largely by the nature of the phenomenon or by the sphere of the phenomenon's investigation.

5.2.2 Nature of Study

This research study aimed at investigating the "significant role of adult education among Blacks in South Africa." The major hypothesis was constructed with the aid of these questions:

- Does or can adult education have any important role to play among Blacks?
- Can adult education effectively respond to the needs of Blacks in South Africa?
- Can Blacks better face their challenges after they have undergone some adult education programme?

All the above questions fall within the scope of the major hypothesis.

Other minor hypotheses which stem from this study were:

- Can lifelong education be accommodated within the scope of adult education?

- Can adult education respond to some grave problems that emanate from illiteracy among Blacks?
- Can skills training be accommodated within the scope of adult and or lifelong education?
- Is there a place for general education within the scope of adult education?
- Can adult education help Blacks respond to some socio-political and economic problems they face?
- What is it that Blacks need to get from adult education programmes? Is it reading, writing, arithmetic or something else?
- What curriculum would adults favour?
- Who should teach them?

These and many other questions have arisen in this study. The researcher hopes that in trying to answer these questions philosophically and scientifically, certain problems of illiteracy among Blacks could be solved. However, it must be mentioned that illiteracy has grown to such an extent that it can only be minimized rather than eliminated.

5.2.3 The Nature of Survey

Mouly (1978: 180-181) is of the opinion that:

from the standpoint of contribution, surveys are typically decision-oriented rather than conclusion-oriented.

They cannot make a decision for the administrator, but, by identifying present conditions and pointing to present needs, they provide him with information on which to base sound decisions. Surveys are of the present, and, when used simply for the purpose of seeing what exists as of now, they may be of limited value. On the other hand, by providing the basis of improvement, they can be decidedly forward looking. (Mouly, 1978:180). The survey is exploratory in nature, with emphasis on scope rather than on depth. It is better suited to collecting a great amount of information of a general nature than to digging deep below the surface. It cannot establish cause and effect relationships (Mouly 1978:181).

5.2.4 Sampling

Charles (1988:151), Borg & Gall (1989:213) contend that usually researchers cannot investigate the entire population of students or educators in whom they are interested. They must limit their investigation to a small sample. Among the most

crucial decisions that confront researchers, there is the selection of a sample of subjects who are representative of the population to which they wish to generalize research findings.

Borg and Gall (1989:215) further maintain that the method of selecting a sample is critical to the whole research process. If research findings are not generalizable to some degree beyond the sample used in the study, then the research cannot provide us with knowledge, cannot advance education as a science, and is largely a waste of time (Borg & Gal, *ibid*).

The sample should be selected by some process that permits us to assume that the sample is representative of the population from which it has been drawn on those variables that are relevant to the research we are planning to conduct. In short, sampling means selecting a given number of subjects from a defined population as a representative of that population.

With regard to sampling, Mouly (1978:175) indicates that sampling is both necessary and advantageous. Taking a total census is costly and often difficult. Sampling frequently results in more adequate data

than a census. The major reason for sampling is to reduce expense in time, effort, money and the factor of cost must be balanced against the adequacy of the data that are obtained.

According to Gay (1981:85) sampling is the process of selecting a number of individuals for a study in such a way that the individuals represent the larger group from which they were selected. The individuals selected comprise a sample and the large group is referred to as a population. The purpose of the sample is to gain information about a population.

5.2.5 Methods of selecting a sample

The selection of a sample is a very important step in conducting a research study. The "goodness" of the sample determines the generalizability of the results.

5.2.5.1 Random Sampling

Gay (1980:88) asserts that random sampling is a process of selecting a sample in such a way that all individuals in the defined population have an equal and independent chance of being selected for the sample. In other words, every individual has the

same probability of being selected and the selection of one individual in no way affects the selection of another individual (Vockell, 1983:105). A random sample is generally selected using a table of random numbers.

5.2.5.2 Stratified Sampling

Stratified sampling is the process of selecting a sample in such a way that identified subgroups in the population are represented in the same proportion that exists in the population. It can also be used to select equalized samples from each of a number of subgroups if subgroup comparisons are desired (Gay, 1980:90).

5.2.5.3 Steps in Stratified Sampling - Gay (1981:91)

The steps in stratified sampling are very similar to those in random sampling except that a selection is from subgroups in the population rather than the population as a whole. Stratified sampling involves the following steps:

- Identify and define the population.

- Determine desired sample size.

- Identify the variable and subgroups (strata) for which you want to guarantee appropriate representation (either proportional or equal).
- Classify all members of the population as members of one of the identified subgroups.
- Randomly select (using a table of random numbers) an "appropriate", meaning either a proportional number of individuals or an equal number of individuals.

As with simple random sampling, once the samples from each of the subgroups have been selected, each may be randomly assigned to two or more treatment groups.

5.2.5.4 Cluster Sampling

Often it is difficult to obtain a list of every population elements, but lists of groups or clusters are available, for example lists of hospitals, circuits, schools in a district and homeroom classes in those schools are easy to construct than is a list citing every child in the district. Cluster sampling, as it is discerned from the above information, is sampling in which groups, not individuals, are randomly selected. Any intact group

of similar characteristics is a cluster. The steps in cluster sampling are similar to those in random sampling except that random selection of groups (cluster) is involved, not individuals.

5.2.5.5 Systematic Sampling

According to Cohen and Manion (1980:102) this method is a modified form of random sampling. It involves selecting subjects from a population list in a systematic rather than a random fashion. For example, if from a population of, say, 2000, a sample of 100 is required, then every twentieth person can be selected. The starting point for the selection is chosen at random.

5.2.5.6 New scientific sampling techniques

Judgement Sampling

There are two types of judgement samples, viz:

Purposive and expert sampling: In this instance experts select a few particular and typical cases to represent the entire group or population. This sample selection is usually based on judgement and reason.

5.2.5.7 Instruments for Data Collection

Literature Review: Relevant literature was surveyed. This included books, newspapers, theses, journals, magazines etc.

The Questionnaire

Tuckman (1972:196) believes that questionnaires are used by researchers to convert into data the information directly given by a person (subject). By providing access to what is "inside a person's head", these approaches make it possible to measure what a person knows (knowledge or information), what a person likes and dislikes (values and preferences), and what a person thinks (attitudes and beliefs). Questionnaires and interviews can also be used to discover what experiences have taken place (biography) and what is occurring at present. The information can be transformed into numbers or quantitative data by using the attitude scaling or rating scale techniques. Sax (1979:222) agrees with Tuckman (1972) by saying that questionnaires are a way of getting data about persons by asking them rather than watching them behave or by sampling a bit of their behaviour.

Questionnaire Construction

Good (1972) contends that:

a carefully devised questionnaire technique is not a simple, quick method of investigation, but requires time, patience, ingenuity and skill.

In questionnaire construction important questions relate to motivation of the respondent, significance of questions, simplicity of responses, avoidance of unnecessary specifications or details, pertinence to the situation of the respondent, clarification of purpose and questions, phrasing of items to facilitate summarization of responses.

Questionnaire Form

Open-ended and Close-ended questions

According to Good (1972:230) questions in a questionnaire can be either open-ended or close-ended. In a close-ended (categorical) questionnaire, respondents are offered a set of answers from which they are asked to choose that which mostly represent their views. Close-ended questions are easy to ask and quick to be answered. They require no writing by either respondent or interviewer. Their analysis is straightforward.

Their major drawback is that they may introduce bias, either by forcing the respondent to choose from given alternatives or by making the respondent select alternatives that might have not otherwise occurred.

Open-ended questions allow for a free response. These questions are not followed by any kind of specified choice. Good (ibid) continues to say that the open-ended questionnaire frequently goes beyond statistical data or factual material into the area of hidden motivations that lie behind attitudes, interests, preference and decisions. Such questions are used extensively in depth and focused questionnaires and interviews, although the work of tabulating and summarizing is time-consuming and expensive.

For the purpose of this study, the researcher will use both the open and closed questionnaires with the motive of probing "the significant role of adult education among Blacks - a philosophical perspective."

Helpful criteria for constructing a questionnaire

- It must be short enough so as not to take too much time and so that the respondent will not reject it completely.

- It must be of sufficient interest and have enough appeal so that the respondent will be inclined to respond to it and complete it.
- The questionnaire should obtain some depth to the response in order to avoid superficial replies.
- The ideal questionnaire must not be too suggestive or too unstimulating, particularly with reference to choices.
- Questions must be asked in such a way that the responses will not be embarrassing to the individual.
- Questions must be asked in such a manner as to allay suspicion on the part of the respondent concerning hidden purposes in the questionnaire.
- The questionnaire must not be too narrow, restrictive or limited in its scope or philosophy.
- The responses to the questionnaire must be valid, and the entire body of data taken as a whole must answer the basic question for which the questionnaire was designed.

- The questionnaire should be attractive in appearance, neatly arranged and clearly duplicated (Good, 1972).

Advantages of a questionnaire as an instrument of acquiring data

- It permits a wide coverage at a minimum expense of time and money.
- It reaches people who are difficult to contact.
- It lends itself well to the collection of data which can be obtained in no other way.
- It is useful when it is impossible to interview individuals personally.
- Wider coverage makes for greater validity in the result by promoting the selection of a larger and more representative sample.
- Because of its impersonal nature, the questionnaire may elicit more candid and objective replies and therefore more valid responses.
- The questionnaire permits well-considered and more thoughtful answers.

- It enhances progress in many areas of educational research, and brings to light much information which would otherwise be lost.
- It obviates the influence the interviewer might have on the respondent.
- A well compiled questionnaire can be assessed without loss of time (Mahlangu, 1987).

Disadvantages of questionnaires

Rummel (1964) and Mahlangu (1987) agree on the following disadvantages of questionnaires:

- Because of its apparent simplicity, it appeals to the amateur investigator and may be abused.
- There is usually a high percentage of questionnaires which are not returned.
- If the response is poor, the validity of results will be affected.
- Bias may arise from the respondent's lack of understanding of the questions or resentment may be felt at the interference in his personal

affairs. Falsifications for various reasons and bias of non-response should be considered.

- The ability or willingness of the respondent to provide information will affect the validity of the results.
- Members of lower intellectual or lower educational groups tend not to answer questionnaires and, if they do, they usually introduce an element of invalidity by their inability to interpret the questions and to express their response clearly.
- The respondent may have little interest in a particular problem and therefore may answer the question indiscriminately.
- The questions may be misinterpreted and such misinterpretation may be almost impossible to detect.
- The completion of a long questionnaire is time consuming.

5.2.5.8 Pilot study

A pilot test or a "try out" of the questionnaire is a very important phase that should under no

circumstances be ignored. A pilot test is conducted on the questionnaire to find out its utility and correctness. A pilot study is essential in that it refines the questionnaire and locates potential problems.

Luthuli (1977) cites Dreyer (1979) where the latter emphasizes that pilot study should be conducted before the final study. In fact, the less research experience one has, the more he will profit from pilot study. The trial out is actually a small-scale version of the anticipated study, with restricted sample of subjects. Good (1972:234) argues that if the researcher employs questionnaires, validation in terms of their use should be ascertained through a try-out. A pilot study has many advantages. It can uncover a number of failings, it can detect discriminability, ambiguity, poor wording of instructions as well as an area that might be sensitive to the respondents (Tuckman 1972: 199-200; Mouly, 1978:69). New approaches to the problem may be revealed. Unforeseen administration problems may occur. The researcher may even decide to abandon his original idea in favour of another on the basis of a pilot study. Mahlangu (1987:82) asserts that the pilot study may be undertaken on a "captive audience" such as co-workers or students.

Ary, Jacobs and Razavieh (1979:83) have the following to say:

It provides the opportunity to assess the appropriateness and particularly of data collection instruments. It permits a preliminary testing of the hypothesis which may give some indication of its tenability and suggests whether or not further refinement is needed.

The researcher wants to conclude this part on pilot study by mentioning that for the purposes of this study, he conducted a first try-out with ten pupils and ten adults who had been well informed about the importance of this research. This helped the researcher to discover some flaws in his questionnaire. For instance, the researcher initially thought that he would include section C in the questionnaire which would be for those who are particularly undergoing adult education training. It was found that the people who were undertaking some adult education training could be interviewed without being asked to complete a questionnaire. Admittedly, this was for the purpose of this study. The researcher also admits and acknowledges the fact that matters of methodologies used in adult schools, the estimated numbers for attendance, curricula and syllabi were significant. Again, in the process of conducting pilot study some questions were either omitted, rephrased or made simpler and more understandable.

The question on whether "a person is trained for a certain work" was initially not there but after the pilot study, the researcher found the need for its inclusion. The inclusion of this question in the questionnaire opened room for the researcher to ask a question on qualifications that respondents might be possessing.

5.2.5.9 Permission to conduct the study

Firstly, the researcher wishes to indicate that such a study necessitated that empirical survey be conducted among both urban and rural adults. This perhaps helped bring about somehow reliable answers. In townships the researcher consulted people at their houses. Sometimes respondents were found in social gatherings like churches. The researcher simply explained the importance of his study and then requested them to fill in some questionnaires. In the rural areas the researcher consulted indunas (headmen) and sought permission to conduct this study.

In rural areas where seventy respondents were randomly selected, the researcher took his time explaining. Most people in these areas were found to be mostly illiterate or semi-literate. Conducting

research with them was therefore more difficult than doing the same exercise in urban areas.

5.2.5.10 Cover letters

With regard to unreachable respondents in rural areas, the researcher appointed research assistants and taught them what to do. He appended cover letters in all questionnaires detailing what the survey was about and also what each respondent was expected to do.

5.2.5.11 Returned and Spoiled questionnaires

The researcher had chosen, for his convenience, that about 150 respondents would be requested to fill in the questionnaire. Surely one hundred and fifty (150) questionnaires were sent to respondents but when the researcher was sorting them out, he observed that five of those 150 questionnaires were spoiled. All questionnaires had been sent to adults who were not undergoing any formal or full-time education. Some of these adults were working but others were unemployed.

5.3 CONCLUSION

In this chapter the researcher has pointed out how he organised his research. A brief description of various research designs has been made. The researcher reported at the beginning of this chapter that his empirical method does not in any way lead this study astray. It is used within the ambit of the philosophical method. The researcher has also given some assumptions behind the use of the empirical-analytical method. It has become expedient that the researcher discusses and speculates on various research designs before mentioning which one he has followed.

The next chapter builds on this one in the sense that it tables data that was collected through the use of questionnaires.

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CHAPTER SIX6 PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA6.1 INTRODUCTION

In this chapter the researcher presents data that was obtained through empirical research. This was done by means of questionnaires. Those adults who are working, those who are not working, those who could be referred to as drop-outs, formed part of the survey. In all, the researcher interviewed 140 respondents. As indicated previously, the researcher used convenience or accidental sampling. For various reasons convenience sampling is a good method of sampling irrespective of other disadvantages that it has. It must, inter alia, be indicated that as long as the research method fulfils the purposes for which it is designed, it can be used. The researcher used this method, in the first instance, so as to economise. Secondly, it would be difficult to interview adults who were scattered all over Zululand.

Those Blacks who were attending school full-time were not asked to complete the questionnaire. For the

purposes of this study again, the researcher requested people ranging from fifteen years of age upwards to fill in the questionnaire. The researcher only ascertained that they were not attending school full-time.

In the statement of aims of this study, the researcher indicated that data obtained through empirical investigation will be analysed, interpreted and evaluated. The conclusion will, among other things, make an assessment of the responses in the light of the progressive, humanistic, radical or any other approach. This is in line with the stated method at the beginning of this study. It will be remembered that the researcher is investigating whether Blacks perceive adult education to be of any significant role. A study of this nature would have not occurred in vacuum without posing certain questions as pointers that would guide the researcher. The researcher has already mentioned the fact that he deliberately decided to use the philosophical method with the empirical method.

6.2 QUESTIONNAIRE FOR ADULTS WHO ARE WORKING, THOSE WHO ARE NOT WORKING AND DROP-OUTS

Instructions

Kindly choose only one answer from various alternatives that are given. Indicate your answer by merely ticking [\checkmark] or making a cross [x] on the box/frame/ square representing your answer. Be faithful to your answer. Do not reveal your name as the information given will be kept confidential and anonymous.

6.2.1 Section A: Personal Particulars

		<u>Frequency</u>	<u>%</u>
1.	<u>Sex:</u> Male:	48	34
	Female:	92	66
	Responses	140	100
	TOTAL	140	100

According to the above table, 34% of the respondents were males while 66% were females. All 140 respondents i.e. 100%, responded to the above question. The response was therefore positive. The table, however, shows that the female percentage is more or less two times that of males.

6.2.2 Age range

	Frequency	%
15 - 20 years	7	5
20 - 25 years	9	6
25 - 30 years	12	9
30 - 35 years	34	24
35 - 40 years	32	23
40 - 45 years	25	18
45 - 50 years	11	8
50 years and above	10	7
TOTAL	140	100

The above statistical record indicates that the researcher had, for his convenience, begun the ranging of adults from 15 years to 50 years and above. Only 5% of 15-20 years adults are reflected in the above table. The greatest percentage, which is 24%, ranged between 30-35 years. The implication that one gets from the figures is that most people who responded to the above question, ranged from 30-35 years. The researcher also assumes that the people who are within that range need more adult education programmes because they are still capable of facing some demanding work or job challenges. Alternatively these people are still at middle age and ready to assume whatever responsibility is put before them.

6.2.3 Marital status

	<u>Frequency</u>	<u>%</u>
Married	62	44
Unmarried	47	34
Widows	14	10
Widowers	15	11
Separated/Divorced	2	1
TOTAL	140	100

According to the above data, married adults formed a greater percentage (44%). This is followed by a group of unmarried adults with 34%. The lowest percentage was that of adults who were either separated or divorced (1%). It is therefore assumed that the highest percentage (44%), which is a group of married adults, is the real group that needs adult education or adult literacy. Perhaps the reason may be that married people face numerous demands in their daily life. For these adults, education could be the only way of helping them face the day-to-day challenges. According to Unisa News (1994) Unisa started to offer a certificate course to those teachers who are involved in the education system. This is a course on literacy. The main objective of this course is that these teachers will help present adult literacy programmes to illiterate adults in South Africa.

6.2.4. Level of Academic Education

	<u>Frequency</u>	<u>%</u>
SSA to Std 5	38	27
Std 5 to Std 8	18	13
Std 8 to Std 10	20	14
Uneducated	64	46
TOTAL	140	100

The above table shows that 27% of the respondents only had basic education, that is SSA to Std 5. Only 13% of the respondents possessed Std 5 to Std 8. Only 14% of the respondents possessed Std 8 to Std 10. These are the only people who could be said to be having chances of training for certain jobs. The majority of respondents, which is 46%, indicated that they were uneducated. This indicates a need for almost everyone concerned to come up with ways and means that will possibly curb the level of illiteracy. The Daily News report of September 7, 1993, page 6, indicated that the rate of illiteracy in South Africa is increasing or is constantly growing in spite of intensive efforts to make more of the population literate. This is also the view of the Operation Upgrade of South Africa.

6.2.5 Trained for a particular job

	<u>Frequency</u>	<u>%</u>
Yes	52	37
No	88	63
TOTAL	140	100

Thirty seven percent (37%) of the sample as shown by the above statistical record, were trained for a particular job, while 63%, which is a majority, were not trained. The first group, 37%, which is a minority, comprised of people who were, in most instances, permanently employed. A general deduction that can be made from this is that this minority enjoyed the benefits of work while they in return could be trusted for being able to give the required work production. Sixty three percent (63%), which is a majority of the respondents, indicated that they were not trained for a particular job. This is a crisis situation and it induces great shock. Some of these people are not working. Others are temporarily employed.

A preponderance of them depend on their relatives for almost everything. In the light of the high cost of living, ever soaring and impeccable demands of life, there is an urgent need to educate these people. A cost-effective programme of mass education is therefore an urgent need.

It must also be emphasized that while there is a need to train Blacks, or rather give them basic skills, there is also a dire need to train them in various jobs or in worker education. It was greatly alarming that 63% of Black respondents indicated that they were not trained for any job. In trying to solve similar problems, Trevor Manuel, head of the ANC's Department of Economics and Planning suggests that: "South Africa must have a broad strategy which will examine the needs of the masses and recognise that three quarters of those people in the informal sector would rather have permanent jobs." (Natal Mercury, December 6, 1993, p 5)

In the attempts to redress the imbalances of the past, Trevor Manuel maintains that South Africa ought not to look at quick fix schemes, but rather at broadening the skills pool of the country with good training programmes.

6.2.6 Salary range per month

	<u>Frequency</u>	<u>%</u>
R100 - R200	45	32
R200 - R300	26	19
R300 - R400	20	14
R400 - R500	14	10
R500 - R600	10	7
R600 - R700	8	6
R700 - R800	7	5
R800 - R900	5	4
R900 - R1000	3	2
R1000 and above	2	1
TOTAL	140	100

A deduction that can be made with regard to the above table is that 32% of the respondents, which is a majority, earned between R100 and R200 per month. The lowest percentage (1%), earned R1000 and above. This is a shocking state of affairs as the cost of living is very high. The reason why so many people earn so low a wage is that most of these people are not trained for the jobs they are doing.

SECTION B: THE RELATIONSHIP THAT EXISTS BETWEEN ADULT
EDUCATION, SKILLS' EDUCATION, ECONOMIC CONDITIONS,
POLITICAL SITUATIONS, CULTURAL LIFE, ETC.

6.2.7 Importance of Education

	<u>Frequency</u>	<u>%</u>
It is very important	88	63
It is important to a certain extent	26	18
It is not important	25	18
Non-responses	1	1
TOTAL	140	100

The above table shows that 63% of the respondents, which is a majority, believed that education was important. Education is a valuable national asset for any society. Eighteen percent (18%) of the respondents who responded to the above question believed that education was important. Eighteen percent (18%) also believed that education was unimportant.

6.2.8 Importance of Adult Education

	<u>Frequency</u>	<u>%</u>
It is very important	95	68
It is important	38	27
It is not important	4	3
Uncertain	3	2
Other (specify)		
TOTAL	140	100

The above statistical record indicates that 68% of the respondents, which is a majority, maintained that adult education was very important. Twenty seven percent (27%) said that it was important. Only 3% said that it was uncertain. A deduction that can be made with regard to the above data is that there is a need for more adult schools and adult centres among Blacks. It must, however, be stressed that those people who desire adult education as a mode of change of their lives, must first organise their priorities. This means that they must be sure about the part of adult education they need. For example, a need analysis must be made. Some people may need skills' education while others need general education. Those who present adult education lessons should make research on the people's needs. The Faculty of Education of the University of South Africa is developing a literacy course for its students. Adult

literacy forms part of adult education. The course that Unisa is developing is very important. It will have two components. The first is the study material which will show the student how to teach basic literacy in words and figures to adults. The second component is a study package that successful students receive with their certificate of competency which allows them to present literacy programmes. (UNISA NEWS, Vol 20, No 3, 1994).

Mention of this course is only made here on the understanding that there is a need for such courses in our country.

6.2.9 What to be stressed in literacy

	<u>Frequency</u>	<u>%</u>
Learning to write	16	11
Learning to count	36	26
Learning to read	24	17
All of the above	60	43
Uncertain	4	3
TOTAL	140	100

According to the above table, 11% of all respondents believed that learning to write was important. Twenty six percent (26%) of the respondents put

emphasis on counting. Seventeen percent (17%) believed that the stress should be put on reading. It is interesting to note that 43%, which is the greatest percentage of all respondents, believed that all writing, counting and reading are important and in the learning of literacy skills, they must at least be given more or less equal share.

6.2.10 Importance of learning job skills

	<u>Frequency</u>	<u>%</u>
Yes	123	88
No	15	11
Uncertain	2	1
TOTAL	140	100

The above data shows that 88% of all respondents believed that learning of job skills was important. Only 11% thought that it was not important whilst only 1% was uncertain. It is therefore clear that there is a need of accommodating job skills training within the field of adult education.

In 1981 the Honourable Minister of Manpower of the Republic of South Africa, Mr S P Botha, said these words: "Training and initiatives to accelerate training in South Africa, to motivate all population

groups to this end, and to facilitate training for all, are today some of South Africa's most urgent and most important priorities." (Sinclair and Kansky, 1981:5).

The foregoing extract indicates that there is a need of training and orientating manpower towards certain job skills. This is also part of the domain of adult education. In his paper delivered at a National Conference on "The use of Instructional Computing in Bridging the Adult Education Gap", the Honourable Minister of Manpower, Mr S P Botha, (1981) further stated that many people contended that skilled manpower should be imported from overseas. He said that people should not labour under this illusion as these skilled workers who were imported were insufficient to satisfy the needs of South Africa. To solve the problem of the shortage of skilled manpower, the Honourable Minister of Manpower, Mr Botha (1981:5) recommended an accelerated programme of training of South Africa's own people.

6.2.11 Adult Education and the upliftment of the standard of economy .

	<u>Frequency</u>	<u>%</u>
Yes	133	95
No	2	1
Uncertain	5	4
TOTAL	140	100

A general deduction that can be made about the above table is that the greatest percentage (95%) of the entire sample believed that learning in adult education can help elevate the standard of economy. Whilst this appears to be an interesting deduction, a question remains as to how adult education can bring about growth in the standard of economy. Educated people, regardless of the level of their education, though the latter is no mean utterance, are sometimes employable.

People who are employed contribute to the economy of the country by paying tax. The same tax helps create other opportunities for work. Again, from the statistical record of 95% which believed that adult education could help uplift the standard of economy, it is also important to indicate that those who provide adult education should have in mind the

idea of people who can, with the education they have, contribute to the upliftment of the economy of the country.

6.2.12 The educated individual communicates easily with other racial groups

	<u>Frequency</u>	<u>%</u>
Yes	97	69
No	31	22
Uncertain	8	6
Non-responses	4	3
TOTAL	140	100

The majority of the respondents who responded to the above question felt that educated people communicate easily with other people. Only 22% of the sample felt that it was not true that educated people communicated easily with people of other cultures. Again one must also point out that the nature of education or else adult education that people undergo, plays a crucial, if not a critical role. Secondly, the level of adult education also comes to the picture in this regard. It depends on whether the nature of education that a particular individual has gone through does help him intergrate easily with people of other cultures. The language in which

that education is provided is also very crucial. For example, education, or adult education, which is only offered in Zulu language to Zulu speakers, could help these people a great deal but it will not broaden their horizons to the required wide-scale proportions. Perhaps the concluding principle in this regard is that there is a need to offer studies in adult education, not only in the vernacular but also in other languages used by people of that country. In a South African context English has appeared to be the language which is the meeting point for different nationalities. It is therefore important that education be offered in the said language.

Further, depending on the level at which education is offered, there will be a need to include at least elements of inter-cultural studies. In a multi-cultural society, all people need to be introduced to inter-cultural studies.

6.2.13 The importance of understanding the political situation of the country

	<u>Frequency</u>	<u>%</u>
Very important	84	60
Important	49	35
Unimportant	6	4
Uncertain	1	1
TOTAL	140	100

A preponderance of the respondents, i.e. 60%, felt that it was important to understand the political situation of one's country. A general belief is that it is important to know how people live in one's country. The political set-up of the country affects one as an individual and also as an individual in a particular group.

The researcher further asked whether adult education could help a person understand in a better perspective political issues. The feeling of 71% of all respondents was that adult education could help in this regard. Only 22% showed uncertainty and 4% never responded.

6.2.14 Relevance of Adult Education to understanding social life of the people

	<u>Frequency</u>	<u>%</u>
Very relevant	129	92
Irrelevant	11	8
TOTAL	140	100

The foregiven table indicates that 92%, which is the majority of the respondents, believed or perceived adult education to be very relevant towards the understanding of people's social life. This hinges

on the enlightening part of adult education. The more enlightened the people are, the more they become aware of their social life. People begin to see life as a challenge to them. They begin to respond to those challenges. They question things around them. People also level constructive criticism against the social order.

6.2.15 Importance of continuing education

	<u>Frequency</u>	<u>%</u>
Yes	98	70
No	38	27
Uncertain	4	3
TOTAL	140	100

According to the foregoing record, 70% of all people who responded to the above question felt that continuing education was important. People must continue to learn. Only 27% responded differently. We live in a period of knowledge explosion. Almost everyday man is confronted with things that test and challenge his knowledgeability.

When the question was taken further as to who should continue learning, 63% of the respondents felt that everyone should certainly keep abreast of day-to-day

knowledge. The researcher then concluded that the underpinning principle is that everybody should continue learning.

6.2.16 Who must be involved in continuing education?

	<u>Frequency</u>	<u>%</u>
All adults	40	29
Only the employed	27	19
The drop-outs only	10	7
Everyone	63	45
TOTAL	140	100

The foregoing table shows that 29% of the respondents believed that it was only the adults that should continue learning. Nineteen percent (19%) believed that it was only the employed that should continue learning. Only 7% of the respondents felt that it should be only the drop-outs. It is interesting to note that 45%, which is the greatest percentage, believed that everyone should be involved in continuing education. There are various reasons for this belief. Perhaps the latter group of respondents feel that there is a great explosion of knowledge, so everybody should keep abreast of it. Another perception is that education unlocks the 'closed' doors, so everyone needs it. The Daily News of

September (1993:7) said that there is only one long-term solution for preventing the size of the illiterate and innumerate people from growing larger each year, and that is compulsory, free primary education of good quality and relevance. This is the responsibility of the state and should be its first priority under any new dispensation.

6.2.17 The importance of the medium of instruction in the education of adults:

	<u>Frequency</u>	<u>%</u>
Very important	45	32
Important	68	49
Less important	20	14
Unimportant	5	3
Uncertain	1	1
TOTAL	140	100

Of the 99% of the respondents who responded to the above question, the majority of them which is 49%, thought that the medium of instruction was important in the teaching of adults. When they were further asked why they felt the medium of instruction was important, they said that this was firstly for the interests of adult students. Others even went to the extent of saying that some adults, and more particularly those who had never gone to school,

would find tuition boring and of no benefit to them if they never understood the teacher. However, those adults who were undergoing adult classes for the sole aim of entering the job market, felt that the issue of the medium of instruction was only important to them, provided the medium of instruction was more often than not a demand in the job-sector.

For this reason, most of them felt that it would be of an advantage for them if tuition was offered in English as this was the mostly used language in the job-market.

Some of them, however, felt that vernacular could be used at the fundamental stages of their lessons and in some instances where students faced some problems. It was interesting to note that students believed that vernacular usage could be minimized when students grasped the content of the lesson. Again it was important to note that adult students attached no political overtones nor sentimental overtures in the use of vernacular. The use of vernacular only served a functionalist purpose - i.e. to help them understand the subject matter.

6.3 EVALUATION OF DATA ACQUIRED THROUGH THE USE OF THE QUESTIONNAIRE

The researcher wants to reiterate the fact that the aim of the above questionnaire meant to test the major hypothesis. It aimed at investigating "The significant role of adult education among Blacks in South Africa." The major hypothesis was mainly tested by responses numbered 7, 8, 9, 10, 11, 12, 13 and 14 in Section B. This does not mean that other responses served a minor or no purpose at all. They nevertheless helped bring more light, or else shed more validation, on data gained through the use of the aforementioned responses. On the basis of the responses obtained, the researcher found that adults saw adult education as important in the understanding of social life, its changes and factors that influence change. It was also felt that adult education was important in helping people to easily learn job skills, uplift the standard of economy of the country, communicate easily with people of other racial groups. This helps allay all fears and prejudices that grossly beset and gravely harness people of different racial groups. It was also felt that adult education would, to a great extent, help people understand the political situation of their country.

The researcher worked as a voting officer at Obanjeni in the Mtunzini district in Zululand. Among other things, the researcher noticed that most adults had serious problems with voting. They could not read nor write; but in most instances they knew the people they wanted to vote for. They could recognise them, but making crosses or ticks was to some adults a major problem.

During this period, the researcher observed that there was a dire need for adult education schemes and projects that would address the problem of illiteracy among Blacks.

It is also interesting to note that in item 15, 70% of the respondents felt that continuing education was important. Education has no end. Everyday there is always something new under the sun. Jarvis (1985) cites Venables (1976) as saying that the Open University report on continuing education suggested that continuing education had to respond to the following needs and demands:

Personal - i.e. satisfaction of personal objectives; remedial or compensatory education; the extension of formal education, both immediate and after a lapse of time, for personal development and interest.

Economic - i.e. occupational re-orientation; preparation for new jobs, and, after they have been taken up, preparation for new responsibilities and opportunities in those jobs; training and retraining.

Vocational - i.e. attainment of professional and vocational qualifications; updating courses to offset obsolescence in both knowledge and experience.

Social - i.e. adaptation to changing circumstances, to changing social attitudes and habits; and awareness of personal and social ethics and values; the development of social understanding and skills; fulfilment of particular roles in the community, both voluntary and professional. Jarvis (ibid) further avers that while these four categories are a little artificial and some of the examples misplaced, it is perhaps significant that continuing education is seen in terms of needs and demands since both of these ideas are superstructural in social terms, are responses to infrastructural or individual imperatives. They are "responses" rather than initiatives and, consequently, they imply that continuing education is not a significant agent of change in the social sense. However, there is a sense in which aims and objectives are the other side of the same coin, but in this instance they are more

active. But even more significantly this demonstrates that no curriculum in the education of adults may be divorced from the wider social issues and imperatives.

6.4 CONCLUSION

In this chapter the researcher analysed data acquired through the aid of questionnaires. In the evaluation of data it was pointed out which responses were mainly used to validate the findings. The responses that were chosen by the researcher were meant to test the perception of the significant role of adult education among Blacks. The researcher chose practical issues and problems that affect people's lives deliberately. Again, the researcher wants to argue that a study of philosophy of education would have failed to do its task if it does not direct its speculation towards genuine day-to-day problems that Black people in particular grapple with. Chapter six (6) also correlates well with what the researcher stated in chapter one (1) when he stated his aims that he will use questionnaires (i.e. quantitative data) and then evaluate data in chapter seven (7) with regard to the philosophical perspective.

The following chapter is based on the findings, conclusions and recommendations. At the end of the chapter, an evaluation that is based on the dominating philosophy of adult education will be given.

6.5

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CHAPTER SEVENFURTHER STATEMENT OF THE PROGRAMME OF STUDY, SUMMARY OF FINDINGS AND CONCLUSIONS, RECOMMENDATIONS AND SUGGESTIONS, CONCLUSION7.1 FURTHER STATEMENT OF THE PROGRAMME OF STUDY

Chapter One dealt with the general introduction. The problem was stated. Aims of the study were given. Proposed method of data collection was given. The researcher indicated that for this particular study he would make use of the philosophical method, relevant literature and questionnaires. Concepts which were perceived to be important in this study were defined.

Chapter Two discussed a philosophy of adult education. It also dealt with the rationale for theory and practice of adult education. Among other things, the researcher discussed the mission and role of an adult educator, the needs and goals of individuals, society and community were discussed. All these were evaluated with the aid of either the humanistic, radical or liberal-progressive philosophies.

Chapter Three dealt with the historical perspectives of adult education, that is a view of the development of adult education in other countries and in South Africa. A reference to the philosophical perspective comes at the end of this chapter.

In Chapter Four the researcher surveyed illiteracy and provision made to minimize it in South Africa. He also stated that it would be important to look into the philosophy behind the provision of adult literacy.

In Chapter Five the researcher discussed some research instruments available. He pointed out that the conceptual framework on literature review would be backed by a questionnaire. The respondents were some adults who were selected in Eshowe, Mtunzini, Richards Bay and Hlabisa. For the convenience of the researcher and without prejudicing the findings, the researcher used convenience sampling, otherwise referred to as incidental sampling. In other words, to minimize costs the researcher interviewed those people who were within his reach. The researcher is, however, aware that convenience sampling is sometimes criticised for its failure to bring about a well and widely accepted form of sampling design. This is, nonetheless, a criticism levelled against a non-probability sampling design. It has nothing to

do with the instrument as such. The researcher wants to point out that if this tool is correctly used, it can yield positive results. More importantly the researcher indicated in his introduction how the method mentioned in the theme harmonise with the empirical method that is used in chapters five (5) and six (6) of this study.

Chapter Six is a synopsis or the analysis of data collected. The interpretation of data is also found in this chapter. In this chapter the researcher did not evaluate scores in the light of a philosophical method.

Chapter Seven dealt with further statement of the programme of study, summary of findings and conclusions, recommendations and suggestions and conclusion. Towards the end of this chapter there is a paragraph which is based on the evaluation of the findings and recommendations with regard to the philosophical approach.

7.2

SUMMARY OF FINDINGS AND CONCLUSIONS

On the basis of literature that was surveyed, interviews that were conducted, empirical research that was undertaken, the researcher found that adult

education is entirely a subject of great necessity for all racial groups in South Africa, but for Blacks in particular.

McGregors (1992:8) endorse the foregoing statement by stating that:

South Africa is presently undergoing fundamental changes in almost all facets of life. This change will unleash massive expectations for dramatic improvements in people's living and working conditions.

In a post-apartheid South Africa, for the first time people will be able to make decisions about how their townships, workplaces and country will be governed. This will, unfortunately, not be easy. In a democratic society people need access to information on which to base their choices and confidence to participate in decision making structures.

In a society like ours where the written word holds such sway, this points to a close relationship between democracy and literacy. It is not easy to democratise society if large sections of the population are illiterate (McGregors, 1992:81-82).

The researcher has also found that the problem of illiteracy plagues the society to such an extent that even the job sector is affected. This was revealed when 63% of the people who responded to the questionnaire indicated that they were not trained for any particular job. Only 37% of the respondents indicated that they were trained for a particular job. Everrat and Sisulu (1992:63) contends that in the work situation it is employers and trade unions that will have to take primary responsibility for "basic education" programmes, with some recognition from the state in the form of grants. An immediate step that needs to be taken is for business to use its clout to pressurise the state into recognising "basic education" for grant purposes as a necessary foundation for skills training.

The Declaration of Persepolis, a manifesto drawn up at the International Symposium on Literacy in 1975, constitutes a full statement of the broad motivation, aims and values of literacy programmes. It stresses, *inter alia*, that:

- literacy should be functional, i.e. it should be linked to meeting man's fundamental requirements and should be subordinate to his short term needs of growth.

- literacy should encourage "the acquisition of critical consciousness and the individual's effective participation in social change" as well as of a wide range of communication skills.

- literacy is not neutral, but aims at transforming social reality (French, 1982:11). The declaration points out, however, that literacy "like education in general, is not the driving force of historical change", but is one of essential instruments for liberation.

Again, the researcher wants to point out that when any reference is made to Blacks being liberated through some basic adult education schemes or programmes, no political overtones are attached to that. As part of the findings and conclusions is the fact that there is a need of viewing the whole question of illiteracy and semi-literacy among Blacks realistically. The major aim is to develop adult programmes that will address this problem.

The researcher also found and observed that although there are some adult education schemes in some Black townships, these, however, lack in rural areas. Something must be done quickly to boost the standard of living in rural areas. The people who have never had a chance of attending school are expected to cope

with the fast-changing modalities of life. New things are being discovered and invented. Cash economy has virtually and substancially replaced subsistence living. Speaking at a National Conference on "The use of Instructional Computing in bridging the adult education gap" held at the University of the Western Cape on the 4th of December 1981, the Honourable Dr H Van N Viljoen sharply remarked:

The growth of adult educational activities may be attributed to numerous factors: the desire to cope with economic and social problems; education for employment; the bridging of the adult education gap; more effective parenthood and citizenship; a multifaceted attempt on the causes and effects of proverty; the training of civilians for the military service, etc. (Sinclair and Kansky, 1981).

In the light of the above axtract, one can conclude that there is a need to once again strengthen or revitalize the link among formal education, informal education and non-formal education.

It is essential that an adult education system should ultimately provide every individual with a flexible and diversified range of useful learning options and study opportunities throughout his lifetime. In this context, formal, non-formal and informal education are clearly complementary and mutually re-inforcing

elements. There are two main principles which are found in the Human Sciences Research Council's Report (1981) with regard to the complementary position of formal, informal and non-formal education. They stated that:

- Education shall endeavour to achieve a positive relationship between formal, non-formal and informal aspects of education in the school, society and family.
- The private sector and the state shall have a shared responsibility for the provision of non-formal education. This implies that all persons and bodies are, or should be responsible for aspects of adult education. This means that everyone should be accountable to public authority and to society for its objectives and performance, not only with regard to funds spent and the relevance and quality of courses, but also their moral responsibility to society.
- Further, the labour market needs skilled and trained labour force to ensure a fair measure of sound production and economic growth. One has observed, in this piece of research, that almost all spheres of people's life, and Black people in particular, need basic adult education and or

basic adult literacy. Botha and Wolpe (1991) quote the National Education Crisis Committee (NECC) on its "Empowering Basic Education" as saying that:

vital means for enabling people to develop a great understanding of the underlying structures of society, a vision of an alternative society and a commitment to fighting for such a society are matters of urgency.

In this manner people will develop their full potential and have their abilities stimulated. Empowerment through literacy is therefore not only a matter of political, social or economic concerns. There is, however, a need for linking all structures of life that will, at the end of the day, promote literacy.

- The planning activities of all sectors concerned, such as education, training, manpower development, job placement, demography, economy, social security and others, must be co-ordinated, integrated, and synchronized so as to promote the desired growth and development in all areas of our national life.

- Political, economic, and social processes must be constantly taken into consideration. In this way a better dispensation for the indigent, the less

privileged, and the culturally deprived citizens can be brought - about effectively. (Viljoen 1981 in Sinclair and Kansky 1981).

7.3 RECOMMENDATIONS AND SUGGESTIONS

In the light of literature review, empirical survey, interviews and discussions with certain people, the current researcher suggests and recommends the following:

- Adult education and adult literacy programmes are needed at local, regional and national levels, but there will be a need to assess the needs and aspirations of peoples at a given place. In this manner relevant programmes will be offered.
- The cultural patterns, attitudes, values, needs and aspirations of people in urban or rural areas may not, in most instances, be necessarily similar. The way of life, the culture and behavioural patterns, the domestic life of Blacks in rural areas may still show some elements of being different from the cultural patterns of people in urban areas. All this cannot be ignored in any provision of adult education as alternative education or mobilisation mechanism. If this is ignored, it could result in sheer waste of the

country's resources and money. The philosophy of life of a people concerned is therefore an issue which is at stake in this regard.

- The central, regional and local governments of the country should establish a network or well co-ordinated schemes of adult education and adult literacy. The words of Dr Van N Viljoen (1981) in Sinclair and Kinsky (1981:31) hold true when he said that:

with limited resources the ideal set-up for the gradual closing of the adult education gap will remain hard to achieve. One will therefore be compelled to be very selective and to determine the communal and national priorities very carefully. This will have to be done with the complexity and comprehensiveness of the target area always in mind.

- This still endorses the fact that the needs, problems, pressures and challenges of people may differ from one locality to the next. Problems which people face at a local level of existence may differ from those felt at a regional level.
- The private sector should also support adult education by ways of sponsorships and loans. Again most Blacks who enter the job section have had little or no education at all. Some kind of in-job or in-service training of employees is a

need. People working in firms, factories and industries urgently need training. This will increase production, the standard of economy, hence the standard of living.

- Everatt and Sisulu (1992:57) insist that:

Industry and commerce are right to stress the need for skilled people, but it is their responsibility to produce most of these skills as they are the primary beneficiaries. The general economy may also benefit, but the driving force of the free enterprise system is benefit through profit.

- What industry and commerce can rightly expect from the schooling system is that it produces people with a good basic education so that training is possible, effective and financially viable, and that at another higher level, it is of such quality that basics such as language, mathematics and science are effective and relevant to their needs. While it would be useful for business to specify in more precise terms what "characteristics" those people should have in order to make them employable and trainable and have a say in the setting up of new national curricula, there are other interests that have an equal right to a say. If the formal sector was able to produce a larger proportion of new jobs, it would be in a stronger position to make

demands. What "big business" requires of its workers, for example, might be quite different from what is required of those who will have to create their own jobs in the "informal sector". There will have to be balances in the new national curricula that will have to be negotiated among conflicting interests (Everatt and Sisulu, *ibid*).

- Trade Unions have the right on their side when they note that people are not only workers, and that schooling must prepare young people for living as well as working; and that skills should not be so narrowly defined that workers are "caught in a trap" at a certain level from which it is difficult to advance. The way forward would certainly seem to be joint, co-operative efforts of employers and trade unions in any education and for training programmes meant for workers or their children. The level, content, approaches and methods of all such programmes should be negotiated upon, not imposed from the top (*op cit*). A deduction that can be made here, and especially with regard to Blacks to whom this research is directed, adult education programmes offered by trade unions and the employers could benefit them to a great extent. In turn the institutions employees work for, would benefit

because these people would be a source of income. However, Everatt and Sisulu (1992) further warn that:

neither employers nor trade unions, because of their particular interests, are able to articulate the needs of those who are neither in school nor in employment. To some extent, broad community and political organisations have placed this issue on the table, but have done so in general terms.

The educational and employment of illiterate adults, unorganised workers such as those on white farms, unemployed youth, those in squatter camps and resettlement areas - to name but a few of the groups with little power or influence - have received little attention.

- Among Blacks, the current researcher also recommends that lifelong education and distance education should be emphasized.
- The researcher also recommends that among Blacks programmes of education that would stress self-reliance should be offered. People who have not gone to school could be educated to be job creators themselves and in this manner help their families and also earn income through this.

- Social clubs for unemployed adults and unemployed youth could also be set up.
- Black women and their daughters must also be educated in home economics and in all intricacies involved in domestic life.
- The researcher also recommends that there should, as a matter of urgency, be research task groups that will look into and research on curriculum or curricula issues in adult education.
- The researcher also suggests and recommends that there be more adult basic education centres among Blacks. In these centres people could be taught skills that they need in job sectors. These centres could also educate people in skills for self-reliance. People could be taught, for instance, basic computer skills, sewing, brick-laying, plumbing, electricity and its use, pottery, weaving, reading, writing, counting, bookkeeping and many other basic skills which are needed for our day to day living.
- Consultancy units and adult education resource centres must be set up for Blacks - both in urban areas and in rural areas.

- It is also suggested and recommended that adult education trainers should be educated for their task. This could take the form of short-term programmes and long-term programmes.

- Curriculum planners for adult education and adult basic education should consult the community or society in which people live, the private sector, experts in the field of adult education and basic education and the adults themselves, before planning, developing or engineering a curriculum.

- High schools should have diversified curricula and vocational education should be part and parcel of these curricula.

- It is also suggested and recommended that Colleges of Education, Technikons, Technical Colleges and Universities should offer courses on adult education. At Colleges of Education and Universities, adult education could be 'housed' in the education faculty. Good examples of these are the Universities of Natal, Cape Town and Wits. These universities, according to the researcher's knowledge, offer diplomas and degrees on adult education. The University of Natal even has some periods when adults, drop-outs and anyone interested come for short skill training of his

choice and of course, depending on the University's advertisement. The University of Cape Town even offers a course-work masters' programme on adult education.

- Black people themselves should form or be assisted to form clubs, societies, associations and organisations that will develop discussions and programmes of adult and basic education.
- Ordinary schools among Blacks could be used for high school tuition for adults and also for weekend learning.
- The Departments of Education should, at a central or regional level, develop syllabi and work programmes on adult education. There is also a need for more subject advisors for adult education.
- Educated and enlightened people who are leaders in Black communities should make contact with experts in adult education and also those people who have certain basic skills for human living and survival. These people's knowledge, expertise and skills could be solicited. The key point in this regard is that everyone needs to be educated.

7.4 EVALUATION OF FINDINGS AND RECOMMENDATIONS ON THE BASIS OF A PHILOSOPHICAL PERSPECTIVE

A scrutiny of the literature that was surveyed and the empirical findings, both show that, among Blacks in particular, two philosophical positions seem to dominate, the radical and the progressive. For example, most of the ambitions and ideas that are emodied in the NEPI (1992) contain a lot of good intentions but they point to immediate solutions. The aim is to redress the wrongs of the past and to have Blacks contributing to the development of the country. The problem with the radical philosophy is that there is always the danger of emphasizing the urgency and immediacy of anything at the expense of vision and foresight. However, as it can be noted in the empirical findings, most Blacks mention adult education and its significance in response to the social, political, economic and cultural concerns. This is typical of the progressive approach. Both the radical and progressive approaches carry with them a reformist attitude, but they differ in the sense that the radical approach is revolutionary whilst the progressive approach is evolutionary in character. With the progressives, change is not perceived as being dramatic and drastic or revolutionary, but it evolves gradually and continuously, hence emphasis on continuing vocational

and literacy education that might help Black people with the tools that they need for survival and development. The researcher only wants to stress the importance of developing a strong conceptual framework that is philosophically based. This strengthens any study of philosophy of adult education.

7.5 THE NEED FOR FURTHER RESEARCH/STUDY

At this level of the study, the researcher wishes to reiterate the fact that this study has its own limitations. For example, it did not manage to cover all groups of Blacks as part of the scope of research. Xhosas, Sothos, Shangans, Vendas, Swazis and many others were never interviewed. A comparative survey would have shed more light on the entire study. However, for a number of reasons, the researcher could not afford to cover everything in his study. Briefly, the researcher wants to point out that this research has merely scratched the surface of the iceberg. Again, in any research the researcher usually selects his "area of concern". This is delimited and then studied. For economical reasons, it is again improbable to cover a wide spectrum in research. There is therefore still a need to research, inter alia, on:

- The comparative study of adult education among various Black ethnic groups.
- The educational implications of developing sound relationships between formal, informal and non-formal education.
- Adult education in a multicultural society.
- The role of Colleges of Education and Universities in the development of adult education as a field of study.
- Adult education in desegregated schools in South Africa.
- The problem of terminology in adult education.
- Black people's perceptions of adult education.
- The scope and field of adult education.
- Curriculum development in adult education.
- The need for adult education centres in a multicultural South African society.

- The response of adult education to the culture of the people.
- Vocational education and adult education as fields of study.
- Adult learners and their needs.
- The socio-economic advantages of offering adult education to Blacks in a post-apartheid South Africa.
- Values education and adult education.
- Teaching methods and learning techniques used in adult education.

7.6

CONCLUSION

In this study, the researcher sought to look into "The significant role of adult education among Blacks in South Africa - A Philosophical perspective". In chapter one the researcher stated his problem and defined concepts. In chapter two he elaborated on the rationale behind theory and practice of adult education. In chapter three he traced adult education from its historical context,

looking at adult education as practised by a few international countries and also as practised in South Africa. In chapter four the researcher looked into illiteracy and the provision for such in South Africa. Chapter five was a discussion of the research methodology. Chapter six comprised of the tabling, analysis, interpretation and evaluation of data. Chapter seven dealt with further statement of the programme of study, findings and conclusions, suggestions and recommendations.

It is believed that new ground was broken in this study in the sense that a taint of a philosophical perspective was harnessed and used in investigating "the significant role of adult education among Blacks in South Africa...". Various chapters were evaluated with the aid of this method, particularly in their conclusions. New ground was also broken when the researcher argued that this approach can be used with the empirical-analytical method.

The researcher therefore suggests that future studies and research in adult education should embody a philosophical approach because it concentrates mainly on the philosophy of adult education, and through this method it is possible to check the underlying philosophy behind any perception or provision of any programme of adult education. Values, theory and

perceptions that guide any activity of adult education can be investigated with the aid of a philosophical approach, hence, "An investigation into the significant role of adult education among Blacks in South Africa - a philosophical perspective." The use of a philosophical method as it has been noted in the evaluation of the findings and recommendations of this study, helps in developing authentic theoretical framework that should precede practice.

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APPENDIX A**"AN INVESTIGATION INTO THE SIGNIFICANT ROLE OF ADULT EDUCATION
AMONG BLACKS IN SOUTH AFRICA - A PHILOSOPHICAL PERSPECTIVE"****QUESTIONNAIRE FOR ADULTS WHO ARE WORKING, THOSE WHO ARE NOT
WORKING AND DROP-OUTS**

Kindly choose only one answer. Put this sign [$\sqrt{\quad}$] or [X] to indicate your answer in the box/frame given. Do not reveal your name as the information will be kept confidential and anonymous.

SECTION A : PERSONAL PARTICULARS

1. What is your sex?

- | | | |
|--------|--------------------------|---|
| Male | <input type="checkbox"/> | 1 |
| Female | <input type="checkbox"/> | 2 |

2. What is your age range?

- | | | |
|--------------------|--------------------------|---|
| 15 - 20 years | <input type="checkbox"/> | 1 |
| 20 - 25 years | <input type="checkbox"/> | 2 |
| 25 - 30 years | <input type="checkbox"/> | 3 |
| 30 - 35 years | <input type="checkbox"/> | 4 |
| 35 - 40 years | <input type="checkbox"/> | 5 |
| 40 - 45 years | <input type="checkbox"/> | 6 |
| 45 - 50 years | <input type="checkbox"/> | 7 |
| 50 years and above | <input type="checkbox"/> | 8 |

3. What is your marital status?

- | | | |
|--------------------|--------------------------|---|
| Married | <input type="checkbox"/> | 1 |
| Unmarried | <input type="checkbox"/> | 2 |
| Widow | <input type="checkbox"/> | 3 |
| Widower | <input type="checkbox"/> | 4 |
| Separated/Divorced | <input type="checkbox"/> | 5 |

4. What is the level of your academic education?

- | | | |
|-----------------|--------------------------|---|
| SSA to Std 5 | <input type="checkbox"/> | 1 |
| Std 5 to Std 8 | <input type="checkbox"/> | 2 |
| Std 8 to Std 10 | <input type="checkbox"/> | 3 |
| Uneducated | <input type="checkbox"/> | 4 |

5. Are you trained for a particular job?

- | | | |
|-----|--------------------------|---|
| Yes | <input type="checkbox"/> | 1 |
| No | <input type="checkbox"/> | 2 |

6. If you are working, what is your salary range per month?

- | | | |
|-------------|--------------------------|---|
| R100 - R200 | <input type="checkbox"/> | 1 |
| R200 - R300 | <input type="checkbox"/> | 2 |
| R300 - R400 | <input type="checkbox"/> | 3 |
| R400 - R500 | <input type="checkbox"/> | 4 |
| R500 - R600 | <input type="checkbox"/> | 5 |

R600 - R700	<input type="checkbox"/>	6
R700 - R800	<input type="checkbox"/>	7
R800 - R900	<input type="checkbox"/>	8
R900 - R1000	<input type="checkbox"/>	9
R1000 and above	<input type="checkbox"/>	10

SECTION B: THE RELATIONSHIP THAT EXISTS BETWEEN ADULT EDUCATION, SKILLS EDUCATION, ECONOMIC SITUATION, POLITICAL SITUATION, CULTURAL LIFE ETC.

7. In your opinion, would you say education is important?

It is very important	<input type="checkbox"/>	1
It is important to a certain extent	<input type="checkbox"/>	2
It is not important	<input type="checkbox"/>	3
Uncertain	<input type="checkbox"/>	4

8. Would you say adult education is important?

It is very important	<input type="checkbox"/>	1
It is important	<input type="checkbox"/>	2
It is not important	<input type="checkbox"/>	3
Uncertain	<input type="checkbox"/>	4

9. If literacy is important, what in your opinion must be stressed?

- | | | |
|-------------------|--------------------------|---|
| Learning to write | <input type="checkbox"/> | 1 |
| Learning to count | <input type="checkbox"/> | 2 |
| Learning to read | <input type="checkbox"/> | 3 |
| All the above | <input type="checkbox"/> | 4 |
| Uncertain | <input type="checkbox"/> | 5 |

10. Do you think that learning of the job skills is important?

- | | | |
|-----|--------------------------|---|
| Yes | <input type="checkbox"/> | 1 |
| No | <input type="checkbox"/> | 2 |

11. Would you say that adult education can help uplift the standard of economy or economic growth?

- | | | |
|-----|--------------------------|---|
| Yes | <input type="checkbox"/> | 1 |
| No | <input type="checkbox"/> | 2 |

12. In your opinion, would you say that an educated person communicates easily with people of other racial groups?

- | | | |
|-----------|--------------------------|---|
| Yes | <input type="checkbox"/> | 1 |
| No | <input type="checkbox"/> | 2 |
| Uncertain | <input type="checkbox"/> | 3 |

13. Do you think that understanding the political situation of the country is important?

- | | | |
|----------------|--------------------------|---|
| Very important | <input type="checkbox"/> | 1 |
| Important | <input type="checkbox"/> | 2 |
| Unimportant | <input type="checkbox"/> | 3 |
| Uncertain | <input type="checkbox"/> | 4 |

14. In your opinion, would you say that adult education is relevant to understanding the social life of the people?

- | | | |
|---------------|--------------------------|---|
| Very relevant | <input type="checkbox"/> | 1 |
| Irrelevant | <input type="checkbox"/> | 2 |

15. Would you say that continuing education is important?

- | | | |
|-----------|--------------------------|---|
| Yes | <input type="checkbox"/> | 1 |
| No | <input type="checkbox"/> | 2 |
| Uncertain | <input type="checkbox"/> | 3 |

16. If continuing education is important, who in your opinion should be involved in it?

- | | | |
|--------------------|--------------------------|---|
| All adults | <input type="checkbox"/> | 1 |
| Only the employed | <input type="checkbox"/> | 2 |
| The drop-outs only | <input type="checkbox"/> | 3 |
| Everyone | <input type="checkbox"/> | 4 |

17. Do you think that the medium of instruction is important in the teaching of adults?

Very important	<input type="checkbox"/>	1
Important	<input type="checkbox"/>	2
Less important	<input type="checkbox"/>	3
Unimportant	<input type="checkbox"/>	4
Uncertain	<input type="checkbox"/>	5

THANK YOU FOR YOUR CO-OPERATION

APPENDIX BUCWANINGO OLUMAYELANA NOKUBALULEKA NOBUMOOKA BEMFUNDO YABADALA
KUBANTU ABAMNYAMA ENINGIZIMU NOMZANSI AFRIKA (SOUTH AFRICA)

Imibuzo yabadala abasebenzayo, abangasebenzi nabashiya bengaqedanga ukufunda/abayeka ngezimo (drop-outs).

Faka loluphawu [] noma [X] esikhaleni esisodwa okusho impendulo yakho. Ungalivezi igama lakho lifihle.

ISIQEPHU A : IMINININGWANE YOMUNTU

1. Buyini Ubulili bakho?

Isilisa	<input type="checkbox"/>	1
Isifazane	<input type="checkbox"/>	2

2. Ilinganiselwaphi iminyaka yakho?

15 - 20 iminyaka	<input type="checkbox"/>	1
20 - 25 iminyaka	<input type="checkbox"/>	2
25 - 30 iminyaka	<input type="checkbox"/>	3
30 - 35 iminyaka	<input type="checkbox"/>	4
35 - 40 iminyaka	<input type="checkbox"/>	5
40 - 45 iminyaka	<input type="checkbox"/>	6
45 - 50 iminyaka	<input type="checkbox"/>	7
50 nangaphezulu iminyaka	<input type="checkbox"/>	8

3. Simikanjani isimo sakho somshado?

Ngishadile

1

Angishadanga

2

Ngingumfelwa

3

Ngingumfelokazi

4

Ngehlukanisile/ngidivosile

5

4. Lilinganiselwaphi izinga lemfundo yakho?

phakathi kuka SSA - Ibanga 5

1

phakathi kwebanga 5 kuya
kwelesishiyagalombili (8)

2

phakathi kwelika 5 kuya kweleshumi (10)

3

Angifundanga

4

5. Ngaba uqeqeshelwe yini umsebenzi othile?

Yebo

1

Qhabo

2

6. Uma usebenza lilinganiselwaphi iholo lakho lenyanga?

R100 - R200

1

R200 - R300

2

R300 - R400

3

R400 - R500

4

R500 - R600

5

R600 - R700

6

R700 - R800

7

R800 - R900

8

R900 - R1000

9

R1000 nangapgezulu

10

7. Ngokombono wakho ngabe ibalulekile yini imfundo?

Ibaluleke kakhulu

1

Ibalulekeke nje

2

Ayibalulekile

3

Angiqondi

4

8. Ungasho yini ukuthi imfundo yabadala ibalulekile?

Ibaluleke kakhulu

1

Ibalulekile nje

2

Ayibalulekile

3

Angiqondi

4

9. Uma ukufunda kubalulekile, yini ngokwakho obona kufanele kugcizelelwe?

- Ukufunda ukubhala 1
- Ukufunda ukubala 2
- Ukufunda incwadi 3
- Konke lokhu okungenxa 4
- Angiqondi 5

10. Ngokwakho ucabanga ukuthi kubalulekile yini ukufunda ubuchwepheshe bomsebenzi?

- Yebo 1
- Qha 2
- Angiqondi 3

12. Ngokwakho umuntu ofundile uxhumana kalula yini nezinye izinhlanga?

- Yebo 1
- Qha 2
- Angiqondi 3

13. Ngabe ukwazi ngezombusazwe kubalulekile yini ngokwakho ukubona?

- Kubalulekile kakhulu 1
- Kubalulekile 2
- Akubalulekile 3
- Angiqondi 4

14. Ngokwakho imfudo yabadala iqondene nokubhekana nokwazi nokuqonda ngenhlalo yabantu?

Iqondene kakhulu

 1

Ayiqondene

 2

15. Ngokwakho ngabe ibalulekile yini imfundo eqhubekayo?

Yebo

 1

Qha

 2

Angiqondi

 3

16. Uma imfundo eqhubekayo ibalulekile, ngokwakho ngobani abayidingayo?

Bonke abadala

 1

Abangagashiwe kuphela

 2

Abayeka isikole phakathi (drop-outs)

 3

Wonke umuntu

 4

17. Ngabe ucabanga ukuthi ulimi okufundwa ngalo lubalulekile yini ekufundiseni abadala?

Lubaluleke kakhulu

 1

Lubalulekile

 2

Alubalulekile kakhulu/Lubaluleke kancane

 3

Alubalulekile

 4

Angiqondi

 5