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ABBREVIATIONS AND ACRONYMS

ABET	Adult Basic Education and Training
HIV/AIDS	Human Immuno-deficiency Virus/ Acquired Immune Deficiency Syndrome
ICT	Information and Communication Technology
LTSM	Learner, Teacher and Support Material
NEPA	National Education Policy Act
SAQA	South African Qualifications Authority
STI	Sexual Transmitted Infections
UNESCO	United Nations Education and Scientific Cultural Organisation

CHAPTER ONE

OVERVIEW AND RATIONALE FOR THE STUDY

1.   INTRODUCTION

1.1 Literacy and development

The Freedom Charter boldly proclaims that the doors of learning and culture should be opened to all (African National Congress Policy Framework, 1995:3). This was the call made by close to 3 000 African National Congress delegates who met at the Kliptown (Gauteng) football ground on 26 June 1955. Although insisting that education be a basic human right in South Africa, statistics on education does not represent a rosy picture.

The Statistics in brief (2004:19) indicates that South Africa has a total population of 44 819 778 people out of which, 21 434 040 are males while 23 385 737 are females. Out of the total population of South Africa, 4 567 497 have received no schooling and are totally illiterate. The number of non-literates by population group indicates that 24% are Africans, 10% Coloureds and 6% Whites. South African women form the majority of non-literates: 2 737 244, as compared   to 1 830 254 males. It is further evident that most black women of South Africa have had no schooling (21% as compared to men 17%).

Factors accounting for this disparity ranges from exploitation, oppression and the discrimination against women, leading to women holding subordinate positions in their families, societies and the country as a whole. Harley, Aitchison, Lyster and Land (1996:33) are of the view that the above statistics are influenced by race, language, sex

and gender, Geography and economic variations. The introduction of apartheid in 1948 discriminated against all who were not white and reinforced the combination of low educational attainment, low income and low employment status. Race became the predictor of which race group will have access to education. Sigh and McKay (2004: 109) assert that the implications of apartheid were far reaching, and entrenched inequalities and poverty along racial lines, which penetrated the system of education in South Africa. The legacy of apartheid and discrimination remains with their traces in low literacy levels more especially among black women.

The definitions of literacy have changed and developed over a period of time because it means many things in different contexts and different periods (Rogers, 1996:19). People need different literacy skills in different contexts so that they can fully and effectively function in their daily lives. Literacy as defined by UNESCO is the ability of a person to function in all the activities in which literacy is required for effective functioning of his/her group and the community and also for enabling him/her to continue to use reading, writing and calculation for his/her own and the community's development, EFA Global Monitoring Report (2006:30). The relevance of this definition comes into picture in this study because literacy is regarded as a powerful tool for the development and empowerment of women. Literacy is considered a right, an essential and adds value to a person's life.

Basic education is widely regarded as making a basic contribution to social and economic progress. Women empowerment through literacy programmes according to The World Bank Source book (2002:17) may build on poor people's strengths to:

- solve problem;

- be initiative and manage resources;

- gain knowledge, skills and values and;

- to rise out of poverty

The building of a literate society will lead to the development and empowerment of rural women to be able to practice good hygiene, which may lead to the reduction of birth and death rates. Education for women means that they will come to know the importance of taking care of themselves and their families. Their coming together at literacy classes provides a platform for them to share their experiences as women. Rural women who were socially excluded, although they form the majority of the population of South Africa will be able to take their rightful positions in societies through their engagement in literacy programmes. The country can hardly grow economically if the status of women is still low. It is therefore crucial that women be provided with quality education.

The importance of adult education for the development of human potential will lead women to build a sense of solidarity, which in turn will require the establishment of group structures. It is from these group structures that women will be exposed to the public arena, rather than living their lives in isolation. Rogers (1996:3) when writing about development cites that at the heart of every true development programme lies a process of educating and training adults just as development should lie at the heart of all

programmes for adult education. Women as a marginalized group suffer the realities of gender inequality. Gender inequality according to SinghaRoy (2001:34) arises from deeply entrenched attitudes among males that the female gender is the inferior gender, an attitude which social institutions often reinforce. This attitude is responsible for pushing women into marginalised situations. Gender equality can never be attained if women are still left behind regarding their education. Gender equality can be a possibility if the country, the oppressor, the discriminator and the perpetrator respect the principles of equity, equality, and human rights.

Adult literacy precedes the development of an individual. Aspbae (in Hinzen, 2006:49) points out that adult literacy is the fertilizer needed for development and democracy to take root and to grow. It is an invisible ingredient in any successful strategy for eradicating poverty and achieving gender equity. Illiteracy and poverty are two sides of the same coin. Poverty is associated with poor nutrition, nagging hunger, shabby clothing and crowded rooms. Unemployment, which has a gendered and spatial quality to it, is one of the causes of poverty. Census in brief (2001:55) indicates that 57.8% of the South African women population is unemployed as compared to 43.3% of the men. Women in general are poorer than men- a fact that can be explained by their disadvantaged position in the labour market (Sigh and McKay, 2004:108) as indicated in the following table:

Location	Women	Men
Rural	63.2%	57.4%
Urban	31.60%	28.1%
Total	48.3%	28.5%

The highest percentage of the illiterate, poor and unemployed is found in women living in rural areas. Lack of literacy means lack of skills, which result in lack of employment. Illiteracy may account for the 23.8% of people living in poverty in South Africa. The importance of education for development was described by the then president of the Republic of South Africa, Nelson Mandela in Mckay (2000: 143) when he mentioned that education is the great engine of personal development, and exclusion from it deprives people of the skills necessary to help themselves, it undermines poor households' economic productive capacities.

South Africa as a developing country needs to emancipate women through literacy programmes as enshrined in the Constitution of the Republic of South Africa (1996:14) section 29 of the Bill of Rights, which states that everybody has a right to basic education, including adult basic education. The emergence of various legislative frameworks and Government policies that inform and support adult basic education such as: SAQA act of 1995, NEPA (1996), Education White Paper no.4, the 1998 National Multi- year implementation plan for adult education and training and the ABET Act of 2001 affirm the role of ABET in the process of social change and development.

The policy document on Adult Basic Education and Training (1997: V) contains core values for ABET provision such as:

- equity and redress;
- democracy;
- development and reconstruction;

- access; and

- development and integration.

These core values mean that the kind of basic education that is offered should be of good quality. This basic education should neither exclude nor discriminate against and it has to prepare people for full and active participation in their societies. Their participation in society may lead to transformation and the development of human potential. Opening the doors of learning to all in order to redress the historical imbalances of the past will ensure that rural women are encouraged to participate in literacy classes. The engagement of women in literacy programmes will enable them to be functionally literate, to improve their family lives, and to be able to write for practical purposes such as keeping accounts, writing down their savings and taking minutes. Literacy will develop rural women to enjoy the opportunities that education brings, such as living safer, healthier, more productive and more fulfilling lives.

Women will learn to analyze their life situations in order to reach out new skills and knowledge systems, which may have remained dormant for years (Hunt & Jackson, 1992; 28). It is through literacy that women may be engaged in income-generating skills. The integration of reading, writing and numeracy skills with training in skills such as sewing, beadwork, knitting, vegetable cultivation, and others may empower and transform rural women. Female literacy may even lead to a lower birth rate because women gain information on contraceptives, while others, can get new opportunities in the job market. As women interact with others, they will have control over their bodies. McKay (2000:134) maintains that female education is seen as a health issue, in that these women

will understand programmes of primary health care and be able to promote good nutrition, safe water, sanitation, and the immunization of their children, thus reducing the infant mortality rate. Literate women can help to increase the lifespan of their families because they will have a better understanding of healthcare facilities available to them.

Functional literacy ought to provide a private space for women to reflect on their experiences, leading them to gain self-confidence (Robinson- Pant, 1999: 1). Women in this study indicated that since they became literate, they are able to keep their own secrets because they can interact with literature. In the two villages mentioned, rural women who have been saved from the bondage of illiteracy are organizing themselves to break the barriers to their development and empowerment. This means that literate women can now stand up for their rights and participate in political and community activities, because democracy is an empty shell without education.

Education will unleash the productive potential of rural women and enable them to participate more equitably in the growth process of the country. A literate woman will be able to understand the importance of political education and see the necessity of engaging herself in community matters, where some of her problems may be solved. This is why the former President of South Africa, Nelson Mandela, in his first speech in 1994, on 27 April, said that unless women are emancipated from all forms of oppression, freedom cannot be achieved, and that women's positions should be changed radically to empower them so that they may intervene in all aspects of life as equals within the society (McKay, 2000: 116).

Truly, development without women taking part in it, is impossible. Their involvement, though, depends much on education (ABET News, 2003:35). The inclusion of women in education will create higher economic growth and investments, which will lead to development. In order to achieve the Dakar goals for action of halving illiteracy by 2015, eliminating gender disparities, ensuring that the needs of all young people and adults are met, improving all aspects of quality education and, the Millennium Development Goals of poverty eradication, gender equality and the empowerment of women, and combating HIV/AIDS, women who constitute the majority of non-literates, should be engaged in adult literacy programmes (EFA Global Monitoring Report, 2006: 28-29). Literacy forms the foundation and it makes it possible to achieve the above-mentioned goals. Against this background, one can support the statement made by Golian and Pellen (1994:1) who say that, when you educate a woman, you educate her family. As long as communities and governments still undermine the status of women and their rights, and fail to create an enabling environment for women's economic independence, women's health will be an ongoing problem, threatening the country with unstable families, population growth, dangerous diseases such as HIV/AIDS, TB, malnutrition, and mental illnesses (Goosen and Klugman, 1996: 12). In this respect, women can learn from one another's experience.

1.2   Background to the problem

Mopani is a district municipality in the Limpopo province situated in the North-Eastern region of South Africa. Most of its people live in non-urban areas where culture, religion and lack of education facilities have impacted badly on women. The women in this district form 26.8% of the Greater Giyani Municipality's population of 525 829. Statistics

South Africa (2001:55) indicates that 6 561 females in this district are illiterate as compared to 3 496 males. The number of unemployed females is 19 451 while for males it is 12 180. Women in the Greater Giyani Municipality also suffer gender discrimination due to cultural practices, apartheid and the schooling system. The fact that such a high number of women can neither read nor write and are unemployed, contributes negatively to the development of this district. Added to their misfortunes, is a fact that they live in poorly developed environments. About 29, 050 households in this district lack toilet facilities, which add to the health hazard. It is education that can enlighten the rural women to begin to see the importance of good hygiene for a healthy society. The high unemployment rate suggests that these women are hardest hit by poverty, perhaps as a result of lack of basic education. In order to address the problems of illiteracy, unemployment, poor health and the low standards of living, women have first to be empowered though literacy programmes.

Basic education is often heralded as the point for involving women in income–generating activities and improving their health practices (Robinson–Pant, 1999:1). Adult basic education is now receiving recognition, where cabinet approved a budget of about R 6.1 billion to run a mass literacy campaign in order to eradicate illiteracy in South Africa. This mass literacy campaign aims at declaring South Africa a country free of illiteracy by thus, targeting 4.7 million illiterate adults (Department of Education, 2007:1) with the inclusion of people in the Greater Giyani Municipality. Beside the mass literacy campaign that is still on the way, adult learning centres have been in operation for many years in the country. The objective of these centres is to alleviate illiteracy, so as to uplift

the standard of the women in the district. The researcher is curious to find out the effect of these centres on the empowerment of women through literacy programmes.

1.3   Problem statement

The question to be investigated in this study is as follows:

How effective are the Mopani adult learning centers in empowering rural women through literacy skills?

1.4   Aims and objectives

The aims of this study are to:

- improve the literacy level of rural women in order to enable them to take their rightful place in society;
- reduce the illiteracy rate which is a stumbling block for women's development and empowerment in the Mopani area;
- find out if literacy programmes are raising the status of the rural women of Mopani district; and
- establish the relationship between education, poverty and employment.

1.5   Research questions

- How can literacy lead to the empowerment and development of women?
- How effective and functional are the literacy programmes offered by adult learning centres?
- How can literacy skills help women in self-employment?

- Is there any relationship between literacy, health education, improved standard of living and development?

- Do educators in these centres get full support from the Education Department, community and other stakeholders e.g. school governing bodies (SGB) and the adult learners themselves?

- Do women use the ABET centres fruitfully, and if not, what can be done to encourage them?

1.6   The significance of the study

Adult learning centres at Mopani have been functioning for more than ten years. The significance and benefits of this study are:

- To find out the extent to which literacy programmes are contributing to the emancipation of rural women in Mopani (Greater Giyani Municipality);

- That the study will indicate to the Department of Education if the centres they have registered are effective or not, so that they can come up with measures for improvement if there are shortcomings;

- To benefit adult educators because they will know of the areas in which they are doing well and where improvement is needed;

- That the findings of this research will be useful to adult learning centre managers, adult educators and ABET coordinators, because it will assist them to implement ABET programmes better.

1.7   Research design and methodology

This study was undertaken in order to establish the functioning of literacy programmes in the two adult learning centres in the Mopani district (Nsami circuit). In view of this, the qualitative research design was used which would elicit participants' accounts of meaning, experience or perceptions by producing descriptive data in the participants' own spoken words (De Vos, Strydom and Fouché, 2005: 79). The researcher opted for the use of the qualitative research method because it enabled her to interact with participants when gathering data so that the different perspectives could be captured accurately. This method helped the researcher to select participants who were rich in information. The researcher used both primary and secondary sources for gathering data. The educators, adult learners, centre managers and ABET co-ordinators formed the primary sources of information, while relevant literature on the topic was taken as secondary sources.

1.8   Sample and sampling techniques

The study was conducted in two ABET learning centres in the Mopani district (Nsami circuit). There are 30 adult learning centres in Mopani with 135 educators, 943 adults in literacy programmes managed and administered by two ABET co–ordinators at the district office. The area of focus was the Nsami Circuit, which has five adult learning centres with 28 learners in literacy programmes and eight educators. From the five learning centres, only two centres which have the highest enrolment of adults learning reading and writing (literacy) skills, were selected to participate in the research. The Samson Shiviti and Khungulu adult learning centres were used as centres where

empirical data was collected. Learners still in literacy programmes and those who have completed were the focus of this study. The four educators (two from each centre) for literacy programmes in the two centres were also involved in this investigation. To get the number of learners to be participants in the study, the researcher did random sampling. All adult learners in literacy programmes were called to the centre where 12 from both centres were selected while out of 22 learners who completed literacy programmes, 10 participants were randomly selected. The two ABET coordinators also formed part of the empirical investigation.

1.9 Data gathering instruments

This study utilised the qualitative type of design where the researcher was able to study the phenomenon as it unfolds itself in real life situations without manipulation (Terblanche and Durrheim, 1999: 42). The researcher used personal interaction with the participants in order to get the most reliable information. To avoid manipulation, the researcher gave participants equal chances to participate in the investigation. The following data collection methods were used:

1.9.1 Focus group interviews

The focus group interview is described as a group discussion in which a small number of participants, typically six to twelve, talk about topics of special relevance to the study under the guidance of the researcher (Hoberg, 1999:136). The focus group discussions were conducted in the two adult learning centres. Two groups of six participants were engaged in the discussion. Adult learners were given topics for discussion and the

researcher was part of them, helping and giving direction. A tape recorder was used to capture data.

1.9.2   Individual interviews

Collins in (De Vos, Strydom and Fouché, 2005:298) defines interviews as social interactions in which meaning is necessarily negotiated between a number of selves. A standardized open-ended interview was used to gather data so that there could be flexibility and freedom during the process. Adult educators were interviewed.

1.9.3   Open-ended questionnaires

These questionnaires allow participants to give their own views on the topic in question. ABET coordinators were given open-ended questionnaires to complete, where they were given enough time to answer them to the best of their ability. This was done in order to give them the latitude to express themselves, taking into consideration the time constraints on their side.

1.10   Delimitation of the study

This study was limited to the adult centres of the Mopani District – Nsami Circuit. It would be a good idea to extend the research to other districts in the Limpopo province but due to some constraints, pertaining to funds and time it was not possible. Moreover, Mopani has the highest number of illiterate adults in the Limpopo Province. Statistics South Africa indicates that about 10, 057 adults are illiterate. It is believed that the problems and aspirations of adult learners in Mopani are similar to those in other areas of the country and the findings can be shared.

1.11 Definition of terms

The title of this study, which is: The Empowerment of Rural Women in Mopani District Through Literacy Programmes have some terms which need to be clarified.

- Empowerment in this case, means to equip, rural women, with relevant knowledge and skills. For example, the acquisition of literacy, numeracy and life-skills may lead to a better life. These skills can emancipate rural women and make them aware of their capabilities to bring about positive changes in their families and communities. Empowered women will be able to engage themselves in entrepreneurial activities

- Development refers to those progressive changes which are rooted in and spring out of the previous situation arising from within the individual

- Rural refers to the less developed areas, which lack basic services such as water, education, electricity and health facilities. These communities experience high rates of teenage pregnancy, unemployment and school drop–out. The prevalence of HIV/ AIDS is also high

- Poverty refers to the state of being lacking in quality and amount. People are living in poverty if they lack of basic human needs such as food, housing, water, electricity, sanitation, employment , education and health facilities

- Women refer to female ladies

- Mopani District is a municipality Northeast of Limpopo province comprising of six towns and 1 000 villages. The Greater Giyani Municipality (Nsami Circuit) is found in the Northern part of the Mopani district where the research was conducted

- Literacy in this context refers to the acquisition of the cognitive skills of reading, writing and doing simple calculations

- ABET is Adult Basic Education and Training, which provides literacy and income generating skills for adults with little or no formal education.

1.12 Summary

This chapter introduced the topic of this investigation and the necessity of conducting this study. The illiteracy rate in the country, with specific reference to Mopani district, was highlighted and the importance of literacy for the development and empowerment of rural women was discussed. In the chapter that follows, the relationship between literacy, poverty and unemployment together with the causes of illiteracy are discussed.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Chapter one outlined the research proposal where the researcher discussed the way in which this study unfolded. This chapter focuses on the importance of literacy for the empowerment of women, and the causes of high illiteracy rate among rural black women. Education and literacy as vehicles for the improvement of human capital are also discussed. ABET and its role on the provision of literacy programmes for the reconstruction and development of South African women will be looked at.

2.2 Education and literacy

The term 'education' is derived from the Greek word "Édsouké" meaning to 'appear or to become visible' (Griessel, Louw and Swart, 1993:1). It is a process that begins at home when adults guide their children. Although this kind of education only forms the basics in the life of a child, it is important because much of it contains the norms and values without which the child will grow without direction. The home provides an informal education that is directed towards the social, physical, spiritual and, emotional development of a child. As children grow older, certain relevant skills will be demanded from them, which the home may not be able to provide, and this is where formal education becomes a necessity. Formal education is the type of education that is structured and aims at guiding the child, systematically focusing on perceptual and mental abilities with the aim of leading the child to a complete being and to self-realization (Griessel, Louw and Swart, 1993:4). The school is where educative teaching

takes place. Skills such as reading, writing and numeracy are taught. The main task of education is to facilitate understanding, acceptance and the constitution of the world by means of orientation. This means that human beings who are in an ever-changing environment have to be guided in such a way that they do not only gain reading, writing and numeracy skills, but also be capable of facing the demands made on them by life. Education should lead people to discover their hidden talents, to be economically active in their communities and to be able to engage themselves in the social and political areas of their lives. This is supported by Street (in Breier, 1998:2) who says that social consequences are assumed to follow from education such as modernisation, progress and economic rationality.

If people are developed holistically, education will have succeeded in providing them with a balanced personality, which shows inner stability and steadfastness. Education provides basic knowledge and the acquisition of capabilities that will enable a person to make his/her own decisions. There are people who did not get the chance of receiving this type of education. There are also those who went to school but received such poor schooling that they have virtually no reading and failed to achieve quality primary education, thus, relapsing back into illiteracy. The technological advances place high demands on individuals to engage in life-long learning.

The challenges indicated above, require an education system that will embrace all people, regardless of age, colour, race or gender. It is through ABET that people who missed out on formal schooling can enter into the education system in order to overcome their in-

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competencies. ABET is the kind of education which is formal, can be taught in a non-formal way in informal situations. Teaching and learning can take place in schools, churches, prison cells, community halls, offices and any other place deemed conducive to learning. The provision of ABET ought to ensure that adults are empowered to become active participants in their communities. Education and the building of a literate society is not merely a process of acquiring reading and writing skills as maintained by Freire (1989:7) that literacy should not be approached as merely a technical skill to be acquired, but as a necessary foundation for cultural action for freedom, a central aspect of what it means to be a self and socially constituted agent: it should contribute to the liberation of a person to his/her full development. Many female adults in South Africa as confirmed by statistics South Africa in chapter one are not literate. This means that they are not able to engage in whatever literacy and numeracy skills requires. Reading, writing and accounting skills are regarded as skills to becoming functionally literate.

Functional literacy differs in every group or community. What is regarded as illiteracy in South Africa, for example, might differ from that which is regarded as illiteracy in other countries of the world. In the First World countries, people may be regarded as illiterate because of the lack of skills that are needed to be able to compete with the ever-changing technology. South Africa as a developing country with a high number of people who cannot read and write regards them as illiterates.

Harley, Aitchison, Lyster and Land (1996:3) define 'literacy' as an aspect that creates the conditions for the acquisition of a critical consciousness of society where man lives.

Literacy helps to stimulate initiatives and man's participation in the creation of projects, and opens the way to the mastery of techniques and human actions. An illiterate person, who discovers his/her inability to engage with the written word, often develops a negative attitude towards him/herself. He/she begins to doubt his/her own intelligence, thus perceiving him/herself as a useless being with no contribution to make in family and community life. The poor, marginalized, unemployed and illiterate are the people who tend to live in other people's shadows, hampering development and creativeness in their societies. Rogers (1994:35) is also of the view that the illiterate are in a 'culture of silence' from which learning literacy will release them.

Malicky, Katz, Norton and Norman (1997:1) argue that literacy involves understanding oneself within the socio-political context and engaging in a setting to promote change. Thus, one may say that people who are illiterate are not adapted to fit into society. They can instead, be helped in such a way that they become aware of the inequalities and contradictions in the economic and social structures, and then bring about positive changes and development. Basic literacy skills, therefore, form an important basis of education. It is an important tool to bring about change in the life of persons making them aware of their capabilities and how they can be socially and economically active in their communities.

2.3 Education and the position of women in the pre-democratic era

Black women in South Africa, in the pre-democratic era, were marginalized and discriminated against because of their state of being female and black. It is mostly black

women from rural areas who were exploited. These women were expected to make their contribution in their tribal economy, while their husbands were migrant workers in urban areas. Poor black women from remote rural areas with no basic training for human existence were to keep the subsistence economy functioning. Bhardwaj and Vijayakrishnan (1998:46) are also of the view that women in rural areas with reduced access to educational facilities and where poverty is rampant, are found to be much more disadvantaged than their city counterparts are. These poor women who depend on subsistence farming had to starve in times of drought while their husbands who had the economic power, minded less about their families back home. Once men leave to seek employment in urban areas, some never return home (Barret, Dawber, Klugman and Shindler, 1984:148). Most of the families in rural areas are female-headed and they are poverty-ridden. Poverty may cause families to be unstable, encouraging them to marry at a younger age. The divorce rate, separation, family violence and out-of-marriage childbirths are high.

Women were given scant attention as subjects for scholarly inquiry or were entirely ignored (Dekker and Lemmer, 1993:05). This ignorance led to the low status of women as they were socialized that it is men who fend for their families. In the absence of their husbands, their families were run with a very low income, or with nothing at all. Their children received less parental care and they were undernourished. Hunger, poor nutrition, lack of clothing and overcrowded shacks are typical situations of these women and their children. Women have been left behind for a long time, due to sexism and racism caused by apartheid. These factors impacted badly on women. From the earliest

stages of their development, women had no assertive person to identify with positively, except for their mothers who were treated as second-hand citizens. This is asserted by Goosen and Klugman (1996:2) who say that South African women's lives have been so influenced by race and class identity indicators of oppression, exploitation and deprivation that is often difficult for us to separate out the effects of gender. Women seemed helpless because of their position in society. They had no one to represent their needs and interests in parliament. There were no policies to cater for their well-being. Funding norms for state schools did not favour blacks. The long distances that children had to travel to school discouraged most girl children from accessing education. Most families could not guarantee the safety of their children, more especially for girls. Poor families could not afford to send girl children to schools because of the lack of fees. The introduction of Bantu Education put pressure on Africans as they were expected to pay a higher proportion of the cost of educating their children than in the past (Omer-Cooper, 1994:169). Lack of education thus became a contributing factor in the powerlessness of black women.

Even if some families managed to send their girl children to school, they were again confronted with the hidden curriculum. The hidden curriculum can be good and bad; good in the sense that learners came to recognize acceptable behaviour such as obeying following school rules, while the bad part of it was its transmission of gender stereotypes. For example, the state provided books that portrayed the woman's position as that of a sweeper, baby-minder and cook, while their male counterparts were as doctors, engineers and scientists (EFA Global Monitoring Report (2006:94).

Teachers themselves also unconsciously taught the hidden curriculum by making comments that big boys do not cry. Whenever girls fought with boys, these girls were reprimanded, and disapproval was shown by statements such as girls are not supposed to fight with their future husbands. Such statements were sending a message of men's superiority and dominance, making girls feel that they always have to remain humble and loving. EFA Global Monitoring Report (2006:94) supports this statement by maintaining that gender-bias in textbooks and in teachers' views and the lack of role models in schools, may influence how parents and pupils themselves make decisions. Female professionals before the apartheid era were scarce. Male educators dominated the education system as maintained by Rogers (1994:1) that most of literacy programmes in the third world were run by men who are in decision making for women without them. For example, the Total Literacy Campaign in India was run by men only. Lack of female role models further sent the message of the low position of women even in the teaching profession. Girl children lacked lady teachers to confide in and to share some of their problems with. These unreceptive hands of the school community acted as push rather than pull factors, which contributed to high dropout rate among girl-children.

The following discussion focuses on some of the aspects that led to the low position and status of women in South Africa

2.4. Culture and the transmission of gender roles

Le Roux (1997:09) defines 'culture' as the sum-total of how we live and what it is that distinguishes us from others. It is what we consider to be important, what we accept as the truth, and how we should do things. Culture does not remain static but changes with

time. For example, what we used to believe in ten years ago, may today receive little consideration, if anything at all. This is so because as society changes, so does the way of looking at life. Culture has disguised power in women around the world and its practices have always been ascriptive. Lessing (1994, vol. 27:1) asserts that access to and benefit from education have been rather narrowly defined for girls and women worldwide.

Traditional gender roles based on the biological difference between sexes and how children were socialized contributed to gender bias. Sexual stereotyping started from the moment of birth. Children were given clearly identifiable sex labels. Emanating from the gender role, the boy and girl children were socialized differently. Gender role socialization refers to the means whereby social expectations are based on stereotyped beliefs (Dekker and Lemmer, 1993:09). It provides children with a model for present behaviour and prepares them for adult life. It also manifests itself through the process of formal schooling, and the effects thereof are best seen in unequal educational outcomes.

In the Tsonga culture, the authority in the family rests with the father who is treated with great respect, and gender determines the relationship between the siblings. The girl-child is expected to help her mother with the daily duties, and the burden of bringing up siblings was shared between the mother and the older sisters, (Magubane, 1998:94). Girls are also expected to be modest, kind, cheerful and loving while boy children are regarded as strong, aggressive and curious and have to display maleness like their fathers. Boy children are discouraged from showing any feminine behaviour and are regarded as future decision makers and the protectors of their families. In the traditional Tsonga

society, the father recommends a future wife for his son. Marriage was based on how strong a woman is, rather than on love, and this resulted in women not developing strong ties with their husbands (Magubane, 1998:95). Marriage was not rooted on the two persons loving each other. These are some of the reasons that led to the pain and suffering of women in marriage.

Women in Africa have been marginalized. They experience low social status, political oppression, and exploitation by family members (mostly men). This results in women developing poor mental and physical health, which in turn, led back to powerlessness and poor self–esteem. The traditional gender roles were based on the subordination of women. In Africa, culture determined who has the power, and the society created certain beliefs about what femininity and masculinity were (Van Zyl, 1998:3) because girl children, from their earliest stages of their lives, were confined to the traditional roles of childbearing and rearing.

African culture and gender roles have contributed to the high illiteracy rate among African women in general, and South Africa women specially blacks. It was against their culture for a girl child to go to school, because society believed that if girls mix with boys, girls would become disrespectful to their future husbands. What was taught in schools was against what society expected traditional women to be. Dangarembga (2001:15) indicated how difficult the schooling of girl children was in Zimbabwe. She quoted a father telling his daughter that school was nothing to worry about because she could not cook books and feed them to her future husband. A girl child is supposed to

stay at home with the mother and to learn to cook, clean and grow vegetables. This confirms that girl children in other African countries were also discriminated against. Girls had to grow up knowing that they are the ones who make sacrifices and they have to carry their burdens with strength.

The African (Tsonga) culture regarded the schooling of girls as taboo, as they did not have to maintain their families economically but had to make sure that everyone in the family is well looked after, them excluded. They were expected to sacrifice their time and body to make their families happy. Lord Denning supports this idea of oppression (Van Zyl, 1998:02) when he writes that no matter how you may dispute it and argue about it, you cannot alter the fact that women are quite different from men, the principal object for a woman is to bear and rear children, men are temperamentally more aggressive and women more submissive, it is he who takes the initiation and she who responds. Women were socialized not to satisfy their own needs, and this kind of neglect was transferred to their daughters. This kind of life was hard, and made life unenjoyable, but women had no other option rather than conforming. The only schools that girls were allowed to attend in the Tsonga culture were the tribal schools (Magubane, 1998:96). Attendance of these schools was necessary because women were taught how to be good wives and mothers. It is at these schools where girls were taught all about life after marriage. Women from the community ran the schools and their period differed from village to village.

The African community still depended much on oral transfer of knowledge hence there was no need for a girl to read or write, as doing house chores and ploughing needed less

skills. Communication was by word of mouth. The discovery of gold in Gauteng and the lack of food in rural areas prompted men to go and work at the mines. Communication was through writing letters, which women paid other people to read for them. Bhola (in Harley, Aitchison, Lyster and Land, 1996:82) who remarks that all cultures today are print cultures supports the reliance on print culture and that there are no fully autonomous oral cultures left in the world. There was no privacy and human dignity was degraded.

The boys, who had their initiation schools in the bush during winter, were exposed to harsh weather conditions to prepare them for manhood. They were taught that girls were as their tools, to be used as they pleased. The girls were regarded as their helping hands who should not be given any chance to argue with them. On the other hand, girls were indoctrinated to believe that a boy is always right. Traditional education among the Tsongas and the Pedi's empowered women only on one aspect of life, which is family life, and neglected the economic aspect that leads to economic development. This meaning is supported by Stoffberg (1992:670) who asserts that the instruction in tribal schools deals with sexual matters, wifely duties, codes of behaviour and agricultural activities. All of these activities were in preparation for marriage. Lobola was perceived by the traditional Tsonga society as giving men ownership of their wives and the right to abuse them. Women became their men's property and they women saw it fit to live in their husband's shadow. This oppression is explained by Kelly (1983:10) who says that rural women live under conditions of poverty which is often abject, work relentlessly to serve their children and husbands and represent at the same time a vital source of labour for the traditional agricultural sector of which they are a pillar. Marriage gave men

control over women and these women were expected to work for them and to obey them. The lives of rural women revolved around the home. Women tend to regard themselves as of no value but to be the servants of their families. They are not even aware of the risks of getting infections and diseases because of poor hygiene. Marriage as it was perceived, made women to spend most of their days in isolation rather than in the public sphere, and this contributes to a low self-image. Such families lack communication and one can imagine the kind of children who will be raised. Dekker and Lemmer (1993:162) maintain that an unhappy household is a bad nursery.

Tsonga culture views the birth of a boy child as the most important gift. Boy children are perceived as the carriers of the family's name while girls are regarded as a surplus population. Investing in a girl child is taken as a waste of resources because she belongs to the family she will be married to. If a woman gives birth to girl children only, she will be regarded as having killed the family's name, which was a disgrace. A relative would be given to a husband whose wife is infertile to bear children (Magubane, 1998:96). This resulted in polygamous marriages that added more responsibilities to the poor women. No family planning was practiced while more children were an investment because they would make work lighter. Africans had a notion that it is better to die of hunger than childless.

The fact that women's issues were ignored, contributed to their low levels of participation in education which was directly linked to the social perceptions of females in the rural environment. Society, through its culture and gender stereotypes, was less tolerant and

accommodating to the needs and requirements of women (Malicky et al, 1997:4-5). The life of a woman while still young belongs to her mother, and later to her husband, nowhere it is hers. Women are exploited at a reproductive level not only by their families and communities; they are also sexually harassed and subjected to domestic violence.

The high rate of illiteracy in African women is one of the causes of lack of development in African countries, for example, although Botswana managed to have a good economy and infrastructure for health after independence, development was slow because women were subordinate to men. Their paternalistic democracy, which had some conservative practice in it, used tradition as a way of entrenching and perpetuating patriarchal dominance (Makan, 1995: 88). Women were not engaged in the political issues of the country, hence, power revolved around men while development without taking women on board is almost impossible. In Zimbabwe, violence towards women is still high; women's human rights are undermined. Women are beaten up for wearing dresses of which the length does not please their owners who are 'men' (Makan, 1995: 86-87). Women are regarded as their husbands' property. They were not given a platform to voice their concerns until recently because politics has traditionally been considered as a man's business. In Ghana, for instance whenever economic problems arose in the family, the blame was put on the women (Makan, 1995:87). The same happened to Nigerian women who were sexually and politically oppressed and had no decision–making authority. Although traditionally women depended on men economically, when things did not run smoothly, women were the culprits.

South African women are not alone in their fight for human rights and freedom. Other African Countries as the ones mentioned above suffered the same consequences. Culture and sexism inherent in traditional societies are some of the hurdles that contributed to the high illiteracy rate in women, which mirrors the way in which societies viewed women. The fact that traditional African society is strongly based on social values, community interaction, mutual solidarity and support in trying to achieve a consensus whenever possible (Lessem and Nussbaum, 1996:149) made women to be much depended on their husbands and communities- thus they lack initiation and problem solving skills.

2.5   The contribution of Colonialism and Apartheid to the high illiteracy rate among black women in Africa

The crisis in South African education system and the African continent is rooted in the African slave trade. This happened when men and women were enslaved in America and Europe. This enslavement caused a crisis in the form of underdevelopment, poverty, dislocation and destabilization of the entire African continent (Higgs,Vakalisa, Mda and Lumumba, 2000:194). The colonization of Africa by Western countries impacted badly on Africans because it developed in them the dependency style of living with less creativity and innovation. It caused black people, especially women, from the onset to develop the attitude that they have to work for the whites. The kind of work that they did, for example, gardening and housekeeping did not require literacy skills. Africans lost their identity through the process of acculturation. They developed a poor self-concept, believing that nothing good can be done in the absence of a white person. The fact that Africans were forced to speak the languages of countries that colonized them made them

feel ashamed of the culture of the countries of their birth. Colonization did not bring about education policies that catered for women. It was only the missionary schools which were aimed at teaching reading and writing skills so that the people could read the Bible. This is in agreement with what is said by Kelly (1992:1) who says that the earliest motive for adult education was to convert the heathen inhabitants to Christianity, the first recorded missionaries were those from Ireland. Africans believed that schools were there to indoctrinate them to move away from their African traditional religion to Christianity (Higgs et al, 2000:194). Black people who held firmly on their African beliefs did not send their girl children to these schools because it was against their culture. The empowerment of girls with reading and writing skills was not necessary because they were not even allowed to preach in church. Only a small number of girl children were sent to missionary schools while the majority was still locked in the African traditional religion.

Women and children suffered, and there were no opportunities for them improve their lives. This is evidenced by the fact that after colonization it was only men who took over presidential positions. For example, Kwame Nkrumah of Ghana, Kamuzo HJastings Banda of Malawi, Julius Nyerere of Tanzania and Kenneth Kaunda of Zambia, to mention but a few. The lack of women presidents is a reason enough to see how women were left behind as far as education and development is concerned. Colonisation made African leaders to be power hungry and greedy. Most African leaders wanted to stay in power as long as they lived and this resulted in civil war. War brings instability, poverty, the spread of infectious diseases, unemployment and the displacement of people, which

are contributory factors to the lack of education, more especially for women. Where there is war and the fight for power, there is instability and a feeling of insecurity, just as it is in countries such as Zimbabwe and the Democratic Republic of the Congo. Those who suffer the most are women and children.

War can cause the economy of a country to collapse, and unless there are drastic measures and policies in education, the poor will no longer be able to afford to send their children to school. War and poor health go hand in glove which are some of the challenges that affect the development of women regarding education. Women suffer more in times of conflict and they are often the victims of rape, abduction and other gross violations of human rights. Omer-Cooper (1994:169) maintains that under conditions of insecurity, poverty, family instability without male support crime and, particularly juvenile crime flourish. Although men are in most cases the perpetrators of violence, they are often the first to sit around the negotiating table while women are left behind.

When African countries were decolonized, South Africa had to jump yet another hurdle which was apartheid. During the time of apartheid it was the colour of one's skin that was a crucial determinant in ordering people's lives (Walker, 1991:2). This meant that those who were white would belong to a minority of privileged people who had economic power and political control. Racial class was the order of the day where the colour of one's skin directed which schools to attend, whom to marry and where to stay. The blacks were regarded as second-class citizens living under white supremacy. Blacks were harassed, and the Group Areas Act of 1923 laid down the principle of residential

segregation in urban areas (Omer-Cooper, 1994). This act reinforced the doctrine that black people had no right to stay in towns unless needed by the whites as units of labour. African men left their families as migrant labourers causing instability of family life back in rural areas. This situation further put more pressure on women as their roles multiplied. Life in the traditional African societies was not without challenges. Most South African women lived in tribal, pre-capitalist societies of the so-called Native Reserves where their reproductive role within capitalism was located primal in pre-capitalist reserve economies with crucial implications for their position in the wider society (Le Roux, 1997:30).

The laws that were passed during the apartheid era in South Africa pressed hard on women. For example, women were not allowed to go and stay or visit their husbands in the cities where they worked. This movement was controlled by what was called the influx control measures and pass laws which led to families disintegrating. Children lacked parental guidance and educational encouragement. Le Roux (1997:35) maintains that black children in rural areas live in handicapped environments with educational neglect, not to mention poverty. It is in his book that it was explained that an educator asked learners in a school in a remote rural area to make a drawing of family members. Two out of forty learners drew the male figure, which appeared at the bottom of the drawing. The mother figure was drawn closer to the children themselves in all family drawings. The drawings indicate that the mother figure was the only hope for these children while the father figure, which was far away, shows that the learners received less attention from their fathers.

2.6   Inequality and the education system

The South African education system was marked by a history of racial segregation, which led to inequality in the provision of educational resources. Education, which is regarded as an agent for development, was affected by political isolation, which led to the marginalisation of women. Rogers (1996:20) describes education as a process, system and a goal which aims at enabling a learner to reflect critically on reality around and co-operate with others to change that reality. However, education during the apartheid period could not produce such individuals as educational programmes were designed specifically to give blacks skills necessary to serve their own people in Bantustans, and perform the labouring roles, which might be required by whites.

Education and training under the apartheid regime has been saturated with racial ideology and educational doctrines of apartheid. There was a vast disparity between the provision of education for blacks and whites and there was no complementary education for out-of–school youth, adults and children of pre-school age. This meant that women, who missed out on education, could not enter the education system as advocated by Rogers (1996:33) that adult education exists to extend formal schooling to those who missed out. Dilapidated schools with limited resources were the order of the day and this condition led to a massive drop –out rate (Nassons & Samuel, 1990:18). The education system therefore failed to provide equal opportunities for all. As a result, the poor women who formed the majority in demographics but regarded as minorities because of their low status did not get a fair shot as far as education is concerned. Street in (Breier, 1996:121) sums this frustration by saying that rural women found themselves left by school or

untouched by school. Black children who were fortunate to enter the schoolyard felt the pain of harsh weather in winter and swelters in summer. Learners felt the pain of learning under trees, writing on top of their knees. Most of the educators were unqualified and had little if no knowledge in providing quality teaching. School life was chaotic and teachers had to teach children with hungry stomachs. Conditions such as these served as push factors for the enrolment of girl children and absence of a girl-friendly environment contributed to the high numbers of illiterate women in South Africa. The lack of democratic control within the education system had profound effects in the destruction, distortion or neglect of human potential of the country with devastating consequences for social and economic development (African National Policy Framework, 1995:5). Prejudice and discrimination against women was extended from their families to communities, schools and the work place.

Women faced open discrimination in every aspect of the education system. For example, more boys were enrolled than girls, curricula were biased, and women were portrayed holding subordinate positions in pictures in the learner support materials. Educators perpetuated gender stereotypes in their interaction with girl children. Educators focused more on boy than girl children and they regarded sensitivity and conscientiousness as good qualities of good female learners. Educators on the other hand expected boys to be active, adventurous and, inventive. In this way, educators, the same as society, had many stereotypes about what kind of behaviour was appropriate for girls and what for boys (Coleman, 1998:99). The Bantu Act of 1953 by the Nationalist Party worsened the education system of the African child. The Education Department, which fell under the

Department of Native Affairs, came up with policies that were in line with the apartheid system. This is evidenced by the speech of Dr H.F. Verwoerd who said that education had to train and teach people in accordance with their opportunities in life. This meant that blacks had to receive inferior education so that they remained labourers and powerless. This impacted badly on women who relied on their husbands' income for their survival. Families relied on meagre salaries, which could not afford to pay school-fees. This further caused women to be excluded from education, because they were not the first priority whenever there was money for school fees. Walker (1991:177) asserts that the role of the Native Education system was designed to perpetuate the role of black people as the suppliers of cheap labour for white prosperity. Colonial education, just like apartheid education, was never intended to produce independent thinkers, but an administrative corps that would collaborate in the management of the colonial regime, and this caused deep psychological impairments to Africans (Higgs,et al , 2000:49).

Education for black women was never considered as of value because there was nowhere in a women's life where she needed to be analytical, take initiative, be independed, resourceful and logical because her role of nurturing needed less of these skills. The kind of products that the apartheid education produced was cripples of human beings. The products were one-sided, one-legged, one-eyed individuals who were unable to relate to themselves, others and to life itself as whole individuals. Breier (1996:66) supports this by saying that in South Africa, under the National Party Government and the Bantu Education system, enrolments improved at primary schools however, the quality of education provided was low.

For a woman staying in the remote rural areas, far from the smell of urbanization and the technological changing environment, it was useless to enroll a girl child beyond standard one because her femininity was equated with passivity and domesticity (Goduka, 1999:126). In order to unleash the potential of individuals, women in particular, gender, ethnicity, religion and socio-economic background should not disadvantage women from receiving education. The Urban-rural divide also contributed to the low status of rural women. Women in urban areas were better off; they could work and receive money to raise their children. Basic services in urban areas are available and family health is promoted. This disparity in the provision of basic services is responsible for the high rate of illiteracy in rural areas.

Equal distribution of resources in all South African schools and ABET centres will benefit women. A literate woman mostly produces literate children. Once the mother is reached, she will be able to reach the child, because home start is better than head start. Women empowerment through education means increased facilities with the written rather than the oral word, and change from being subjects of their own actions (Malicky, et al, 1997:5). Education for social change can cause women to take their rightful positions in society and learn to fight their own battles and their rights, racism, sexual harassment, classism, discrimination and oppression.

2.7   Poverty and the socio-economic conditions of rural women

Lack of education has subjected rural women to poor socio-economic conditions. Poverty can be described as a situation in which people are trapped in a social environment

characterized by apathy, fatalism, lack of aspiration, exclusive concern with immediate gratifications and frequent endorsement of delinquent behavior (Porters, in Gilbert and Gugler, 1997:118). In simple terms, one can describe poverty as the lack of basic human needs such as food, housing, water, electricity, sanitation, employment, education and health facilities. Without these needs, life is unbearable and people often fail to fulfill their aspirations. However, one cannot assume that lack of education is the root cause of poverty or that poverty causes illiteracy, but what matters is that the two cannot be divorced form each other, they go hand in hand, and the lack of one impacts on the other.

Education may cause the poor to become more aware of their status and to try to better their way of living through all possible means they can think of. Most of the people who live in poverty are not even aware that they are impoverished because they have never seen any other life better than theirs. Their poverty is aggravated by the fact that most often, poor people are far away from urban areas where life is quite different. They stay in rural areas or squatter camps, which are the most remote, with minimal basic services. They live in self-centred societies. The poor do not reason things but take a situation as it is. Woolf asserts this in (Gilbert and Gugler, 1997:40) who reports about a dialogue between a husband and his wife about the lack of food in the house and the poor health of their children. He writes:" I say to the father of my child, there is no food in the house; there is no millet and no pumpkin, not even a pinch of salt. Three days now and I have eaten nothing but jungle leaves. There is no milk in my breasts for the child." The husband then answered like this:" Does rain come in July. Hold your tongue, you fool. August is the month in which children die, what can I do?" This extract shows that

women and children are hardest hit by poverty, and the death of a child is regarded as a fact that cannot be changed. No attempt is made to curb the lack of food in the house. A child dying does not mean anything to the husband because, after all, they can still have another baby. A little education would have changed the above situation by having her look for alternative ways of finding relief from the lack of food due to drought. Education will have an impact on the lives of women because they will be able to have one voice and to raise their concerns.

Conflict in Africa in general and South Africa in particular cause many families to be female-headed while the men, according to Seleti (2004:143), were either killed or missing in action. These conflicts are often caused by civil wars, which result in the displacement of people who are in most cases women and their poor children. Women who depend so much on subsistence farming starve during years of drought and sometimes have to watch their children die of hunger and malnutrition. The rural women live in a culture of poverty, which needs urgent attention to prevent poverty from becoming a vicious cycle. Women cannot improve their standards of living and maintain healthy living environments under conditions such as limited privacy, poor housing, low level of education or no education at all, unemployment, neglect and rejection, low economic and social status and indifferences. These factors cause women to develop a low self- concept, thus regarding themselves as worthless and valueless.

Black rural South African women represent a culture of poverty. The culture of poverty is worsened by the fact that some society's organization is based on the inequitable division of the necessities of life and other material means. Certain groups of people are at an

advantage while others are not. The centralization of basic services, which favoured whites and the black elite, crippled poor rural women whose income, if any, was too low, to such an extent that they could not put bread on the table. If ever-black rural women were employed, they were labourers or domestic workers. Most of them were exploited because if one could consider their typical day at work and their salaries, there was no balance. Some women were even sexually harassed and raped by their employers, giving them children who were never supported. The women could not raise a voice for fear of loosing their jobs, which remained a problem among South African women. Unemployment and low paying jobs remains a challenge for South African women. Lack of employment means no money for the family's day-to-day living and this ultimately leads to poverty.

Working in farms is another alternative means of employment for South African women although farm workers are the most exploited workers in the South African labour force. Despite the appalling conditions on farms, most rural women thought that any kind of job was better than nothing at all. Farm life worsened the social conditions of women because in most cases they were not conducive to human life. There were no toilets, clean water, clinics and schools for their children and housing conditions were unhealthy. This caused women to be vulnerable to diseases such as cholera, HIV/ Aids, and many more. Poverty leads to poor health conditions. Poor people cannot meet the economic costs of sicknesses; hence, poor rural women are vulnerable to hardships, malnutrition, high birth and death rates. Giddens (2001:499) who says that high illiteracy is linked to poverty, ill health, infant mortality and high fertility support this opinion.

Rural health services, if present, are less effective. Unhealthy conditions make women o be vulnerable to deprivation. Under these circumstances women become poorer and weaker which leads to a relatively low level of drive, diffuse personality structure, social backwardness and a feeling of uneasiness in their society. HIV/Aids in the Limpopo province increase poverty levels. Many children in this province are orphans and they have to head families without any support. Lack of education and employment could lead to lack of logical reasoning among rural women as many of the illiterate women can be ignorant of HIV/Aids and practice unsafe sex. This is a clear indication of a lack of understanding of the consequences of their actions.

Most illiterate women are infected and affected by HIV/Aids because they still hold on to the traditional way of life. They feel they are not supposed to discuss any sexual matters with their daughters or among themselves. The fact that they are illiterate makes them not engage in open discussions on health related matters that affect them and their families. Literacy will empower them to read more about HIV /Aids and to understand how to live responsibly and how to cope with the virus. Their literacy will enable them feel free to engage in discussions at various forums organized by the municipalities and women themselves. It can also make them aware of the consequences of their actions.

Drought also increases poverty more especially in rural areas because these families depend on the produce of the land. The high illiteracy rate among rural women causes the lack of agricultural skills, which the skills could help maximize their production. The poor rural women have no alternative if rain does not fall, except to live and die in

poverty. The scarcity of water in rural areas is yet another health hazard. There is no life without water as it is a basic for human existence.

Census (2001:86) indicates that 22% of the total population of the Limpopo Province does not have access to piped water. This means that women fetch water from rivers and dams. The illiterate women have little understanding of using disinfectants in contaminated water and this may lead to the spreading of water diseases such as cholera. Fetching water from far-away places raises a challenge for those infected and affected by HIV/Aids. Although there are various HIV campaigns, there has been no indication of its reduction, more specifically in rural areas, because the engagement of communities in small projects and the government must seek solutions to poverty. No political democracy can survive and flourish if the mass of people remains in poverty (Pampallis and Motala, 2001:17).

2.8   Religion

2.8.1 African traditional religion and beliefs

Traditional religion and Christianity have impacted badly on rural African women. The traditional way of bringing up a child does not involve any formal education. In traditional societies, the only education that is valuable in the life of a woman is the one provided by tribal schools. This is where young girls would be housed in secret places for three to six months, depending on the culture of the specific group. This is done once young girls see their first menstrual cycle, because then they were viewed as mature young women who needed to be taught the skills of good motherhood and of being

wives. It is in these schools where most of the cultural expectations with regard to marriage life are taught. By the time they graduate, they are expected to get married and get as many children as they can so as not to spoil the good name of their families. The upbringing of children was a community's responsibility because communal cultures in Africa placed high regard on teamwork, conforming and collective unity and achieving group goals within family and work environment (Macleod, 2002:9). This type of behavior made Africans to be depended on others because the blame will be on the team rather than individuals.

 Procreation was viewed as a necessary part of marriage and the justification of female existence. In the African tradition, many children were regarded as an investment because they could help their parents to work in the fields. The raising of children in the African sense was everybody's business. Goduka (1999:130) asserts this by saying that it takes a man to make a child but a village to raise him/her.

2.8.2   Christianity and missionary schools

Religion, just like culture, has also impacted badly on women. This is evident from the book of Genesis (Holy Bible, 1:26) where the verse recounts how God made Adam, the first man, in his own image to be the master of the earth. The male species were referred to as the doer and the owner. Later God made Eve to be Adam`s helpmate and an assistant to man. The book of one Corinthians (Holy Bible, 11:3-8) explains how a man is perceived as representing the image of God while a woman is the glory of man. Women were created for man and not vice versa. Christians used these verses to extend gender

stereotyping to the church. Although the Bible goes on to explain how to handle gender issues in church, men stand by these verses because it gives them more power and authority. Churches preach messages that stress the role of women as that of nurturing and mothering and did not allow women to have any leadership position. They were expected to be modest, humble, demure and submissive. For example, women had to cover their heads and wear long dresses in church and this gave them a sense of shame (Goosen and Klugman, 1996:38).

Culture, Christianity and the law made it hard for women to develop all aspects of their personalities and skills to the full potential. Women had no right of standing in front of the church's congregation because they were regarded as powerless and unholy. God is even addressed as a He in all Christian literature, which make some men feel that they are nearer to God than women. Words such as 'King' and 'Lord', which suggest maleness, indicate that women and men are not treated equally. Most of the prophets in the Bible were males, with only a few females. This is evidenced by the fact that it was men who could read and write even in the olden days. Whenever women are mentioned in the Bible, they are portrayed as instruments of sin, leading to the downfall of man. Destruction and child bearing were the only things women could do, except for Esther who turned out to be the most powerful and respected lady in the Old Testament.

Lack of literacy and recognition of women led them to occupy subordinate positions in the family, church and society. Women's dress code was also prescribed where they were not allowed to uncover their heads in church as a sign of respect. They had to wear long dresses, meaning that no part of their body should be visible. This act gave women a

sense of shame and passivity. Christianity came with the introduction of missionary schools. The schools aimed at teaching reading and writing so that people could read the Bible. These schools managed to attract increasing numbers of adherents from urban areas, but in rural areas traditional beliefs still have a strong hold (Magubane, 1998:96). The majority of women in rural areas did not benefit from missionary schools.

Barren women in the Bible suffered hardships. For example, a woman such as Annah the wife of Elkana, spent long hours praying for a child while the husband was having fun with his second wife (The Holy Bible, 1 Samuel 1,verses: 10 to 11). This practice is similar to that of the Shangaans. A woman who cannot give birth was a disgrace to her family. This clearly shows that women in the Bible were regarded as objects of their husbands. They had no voice but to satisfy their husbands and never disgrace them.

Women in Iran, for example, are secluded from public life (Mehran, 1999: 201). They suffer the consequences of being female. Their dress code is a sign that they are their husbands` property (minors). The fact that a woman is requested to be fully covered with the exception of her eyes indicates submissiveness and oppression. Women are not expected to explore economically, and this disadvantages them and retards development. To show how religion oppressed women in Africa, one can cite the example of Amina Lawal, a Nigerian woman who should have faced a cruel and unusual punishment after falling pregnant out of wedlock. If it was not for the activists who voiced their opposition, this woman should have been stoned to death while nothing bad was said about the man who impregnated her. What Amina Lawal did was against the Sharia law,

which wanted to introduce cruel, inhuman, and degrading punishment. This law seems to be discriminatory because it only sees women as wrong doers.

2.9   Women and the law

The laws of the country also did not protect women because what happened in the family was private and the state did not intervene. Family violence, the abuse of women, oppression and exploitation in rural areas were referred to community courts, which weref mostly constituted of men. Judgment was not fair and it usually favoured men. Community courts also perpetuated men's power and authority as a dominant group. This oppression is supported by Lord Denning (in Van Zyl, 1998:2) who writes, "No matter how you may dispute and argue, you cannot alter the fact that women are quite different from men, the principal task in the life of women is to bear and rear children, the men are temperamentally the more aggressive and the women are the more submissive, it is he who takes the initiative and she who responds…" Engagement in political activities has traditionally been considered as a man's business. The fact that women's behaviour had to be that of warmth, passiveness, supportive and to suppress their feelings, did not prepare them to be independent critical thinkers, which is crucial for the participation in politics. It is men who created institutions that discriminated against women, excluding them from positions of economic and political power. Against this background, it can therefore be said that all South African women, irrespective of their race, have been disadvantaged under the South African law, however, as in all other areas of life, Africans were especially disadvantaged (Human Right Watch, 1995:27). Women of all races have a major role to play, not only in their traditional areas of family

but also, in an endeavor to contribute to the economy of the country through engagement in their professional and formal roles. To play these roles, education is a necessity for women. Tight (1987:05) says that women have been away from systematic education for some and this may underestimate their ability to learn, and it is this lack of confidence that may prevent them from applying themselves wholly.

2.10   Socio-economic and political change and the need for a literate female population in South Africa

Since the 1990s, South Africa has been faced with make or break challenges, not only in the political arena but also in several other areas, including education and health. South Africans have to strengthen the four foundations for success, which according to Lessing (1994:3), are:

- a growing economy that provides opportunities for all people;
- an effective education system that serves and develops all individuals;
- communities that are physically and psychologically healthy ; and
- a workable political arena.

The country's main concern should be to provide an effective education system that will serve and develop its citizens, especially women, who have been left behind for a long time. Culture does not remain static; as society changes, culture also changes, leading to a new way of looking at life. The new Government, with its policies to address the gender inequalities through affirmative action, has changed the role of women where we now see women in paid employment and having a new domestic role. There is a shift in the lives

of women from powerlessness, childbearing and rearing individuals to becoming economically active people.

Women's lives are not situated solely within the private sphere but women have to engage in government and non-governmental organizations. Dekker and Lemmer (1993:6) are of the opinion that gender equality has been aligned to human rights and bolstered by specific legislation through women organizations. Women are now able to place their issues on national political agendas. The Government is fighting for women's rights and equality however; women in the remote rural areas can hardly see any change in the country. Their illiteracy, which is aggravated by culture, religion and their dependency on men who are breadwinners, make them feel powerless with no voice. Their lives are still imprisoned in their families. Adult education can play a vital role in unleashing the potential of the poor, unemployed rural women whose situation, despite the changes from apartheid to a government of the people by the people, still remains bleak, deprived, oppressive and negative (Le Roux 1997:45).

Changes in the South African society necessitated a change in education. A democratic society has opened the doors of learning and culture to all, as entrenched in the freedom Charter so as to create a challenging education and training system that will ensure that all human resources and potential are development. Urbanization has also led to the demand for a literate population. Women, whose mobility was restricted by the influx control during the apartheid era, are now free to visit their husbands in cities and seek employment. City life places demands on rural women, as it is different from that in

urban areas. There is a high demand for literacy in urban areas. For example, to walk around town one needs to be able to read road and warning signs. Harley, Aitchison, Lyster and Land (1996:49) asserts that the motivation for women to access basic education is urbanization where most rural are moving from rural areas to urban areas to look for employment. This according to them places high demand on them because they have to cope with street signs, notices, notification forms and other print media.

The use of the Automatic Teller Machine needs some literacy and numeracy skills, hence illiterate women see themselves as misfits in cities. This may encourage them to change their traditional way of life to a new economic role demanding functional literacy. The South African education system has responded to the above changes by providing education to all citizens irrespective of race, colour or gender and age throughout the country. The South African Constitution, section 29(1) says that everyone has the right to basic education, including adult basic education, and to further education, which the state, through reasonable measures, must make progressively available and accessible (The constitution of South Africa.1996: 14).

The political change, employment, urbanization and the new role of South African women place a demand on the acquisition of literacy. Today we are living in a literate world where literacy has become a prerequisite for human existence. Even the lowest paid jobs, such as domestic work, needs literacy skills. There has been a shift in economy. Women seek literacy because they want to move beyond their restrictive homes and achieve personal goals and, regain their independence. They no longer want to

seek assistance in writing and reading letters, because they feel this is embarrassing and leads to a life without privacy.

Technology, which is growing fast in South Africa, and the use of mobile phones, might have influenced women to be functionally literate. To perform daily transactions at banks, the post office and other shops require literacy skills. The demands made by technology are also emphasized by Kell (2004:28) who states that we are functioning in a world fundamentally characterized by objects in motion, the objects include ideas and ideologies, people and goods, images and messages, technology and techniques, this is a world of flows. The mothers as the first teachers of their children at home will excel in this role if they have reading and writing skills. Children become motivated if they see their parents reading for their own interest. In this way, they will be cultivating a culture of reading.

2.11   Literacy, empowerment and development

The family is regarded as the most important component in human life. It is here where values, norms and standards of expected behaviour are set. A happy, orderly, motivating family is likely to produce children who are self-confident, full of courage, initiators and willing to reach greater heights. The same applies to a family with literate mothers; they can provide good hygiene for children by reducing the contamination of food with germs and other diseases such as cholera, which are a threat to human life. Literate mothers will be able to participate in their children's education hence, Freire (1989: viii) points out that literacy must relate directly to the lives people live and set it alongside their practical

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experience. The ability to provide a firm and literate environment at home serves as a foundation for later years in school. This statement explains that children who grow up in a literate environment, full of love, caring and happiness are at an advantage by the time they are enrolled at school. Literate mothers are able to space their births and provide good nutrition for their children. Spaced births enable mothers to recuperate after giving birth and to nurture their children. The mother's educational background and family economic status are the two most significant predictors of a child's success in school, Darling. (in Sondra and Hayes, 1996:6).

According to Malicky, et al (1997:5), to empower is to enable those who have been silenced to speak, to enable the self-affirming expression of experiences mediated by one's history, language and traditions and, to enable those who have been marginalized economically and culturally to claim in both respects a status as full participating members of a community. Literacy will help women to discover their hidden potential, to eliminate the elements that were responsible for their powerlessness. An increase in the ability to read and write makes women to develop pride and a sense of belonging to the rapidly changing environment of literates. Empowered women will have a voice in sexual harassment, rape, and unpaid labour and become conscious of their rights. The provision of adult education in general and literacy in particular can empower women, mostly those in rural areas where they still hold the traditional view to be assertive and more confident in trying to solve problems that concern them and their families.

The attendance of adult classes may enable women to break away from their traditional role and meet with others to share ideas. In this way, they will be active in their communities and be able to engage themselves in community development programmes to uplift their standard of living. It is true that literacy may lead to development and higher economic growth. However, one must be aware of the fact that those women who are in the culture of poverty, isolated from all reconstruction and development strategies, can retard development if they are not taken on board. This may cause yet another poverty illiterate ridden generation.

Children from the poor of the poor staying in informal settlements can resort to the unblessed profession of crime because of lack of skills. This does not mean that children in squatter camps are less intelligent. They may be intelligent but the problem is that if they do not go to school where their intelligence is directed they may misdirect it.
A country, which has a high crime rate, does not attract tourists and investors who bring money into it. It is therefore essential that literacy programmes are planned and developed in such a way that they reach those in need. The role of education should be to improve the position, role and status of women so that they have the freedom of making good choices for themselves, and become responsible. According to Lombard (1992: 425), the empowerment of women can be achieved by:

- promoting literacy among women;

- preventing teenage pregnancy;

- developing skills among women;

- providing water, sanitation and housing with emphasis on the advantages which these hold for women;

- making women aware of the role that they themselves can play in acquisition thereof;

- making women aware of primary healthcare services;

- providing family planning-clinics and accessibility to clinics ; and

- promoting the role of women in family, marriage and community life.

The above-mentioned facts may surely lead to the empowerment of women but as it is presently, one finds that the cake is not equally shared among all the women because of the rural urban divide. Those in urban areas are benefiting from governmental and non-governmental strategies of empowering women. Women cannot be empowered without education and training.

Since 1994 ABET has been a fundamental human right. Women who have missed education can only be reached through the provision of ABET. ABET forms the basis of lifelong learning and it serves as an important tool in the process of social transformation and a foundation for economic growth (Department of Education, 1997:9). Women with special needs and the previously disadvantaged can now register at ABET teaching and learning centres. Literacy programmes will aid them to develop their full potential and to engage in opportunities for further education and training, should they wish to do so.

2.12 Summary

Although literacy is a basic human right, there are still 4 292 235 black women in South Africa who are illiterate. The Limpopo Province presently has 565 202 persons who cannot read and write. These high figures suggest that not much has been done to engage women in education and empowerment programmes. Women are still oppressed, sexually harassed, raped and powerless. If the country is to achieve the Dakar goals for action of halving illiteracy by 2015, literacy classes have to be concentrated in areas where the beneficiaries of the programme are. Literacy lays the foundation for the achievement of the Millennium Development goals of poverty reduction and reducing the spread of HIV/Aids. The chapter that follows deals with the research methodology and how data was gathered.

CHAPTER THREE

RESEARCH METHODOLOGY AND DESIGN

3.1   Introduction

In chapter two, factors that contribute to the powerlessness of rural women of the Mopani District were outlined. It was found from the literature presented that illiteracy causes women to be voiceless and non-contributors to the reconstruction, development and social transformation of their communities and South Africa as a whole. The researcher is interested in investigating how ABET literacy programmes can help in uplifting the status of rural women. This chapter will therefore focus on the research methodology and design in order to seek, explore, and discover answers to the research question. The researcher plan of action and how the researcher will apply the methods in the investigation, respondent groups and sampling techniques will be outlined.

3.2.   Research methodology

Best and Kahn (1989: 89) describe qualitative research as a method that describes events and persons scientifically without the use of numerical data. The qualitative method is more open and responsive to its subjects, and the use of this method leads to a better understanding of the research problem. Qualitative methodologies share three assumptions which are:

- A holistic view: This means that by means of the qualitative methods we try to understand the phenomenon in its entirety in a bid to understand the situation. The

researcher will be able to enter into the life-world of adult learners who are attending ABET literacy programmes so as to answer the research question;

- An inductive approach: Qualitative research starts with a specific observation and moves to the development of general patterns that emerge from the study. The specific observation in this study is that illiteracy leads to ignorance. The results of this research will therefore, hopefully, lead to the formulation of a general pattern to indicate if ABET programmes do empower rural women or not;

- Naturalistic inquiry: Qualitative research aims at understanding phenomena in their naturally occurring states. The researcher will collect empirical data to gain an understanding of the subject matter at hand through entering the life-world of participants who are purposively selected. Entering the life world of participants requires the researcher to go to the ABET learning centres and conduct individual and focus group interviews.

The use of the qualitative research method in this study ensures that the collection of data is less subjective because of the open-ended nature of the questions. Data was collected directly from the participants through various data gathering instruments, as will be discussed in the following paragraph. The researcher intentionally entered the life-world of participants with the aim of collecting the information on the experience and understanding of ABET learners and educators and ABET co-ordinators, bearing in mind the aims of the empirical research, which are to:

- Alleviate the illiteracy rate levels of rural women of the Mopani district to enable them to take their rightful places in society

- Reduce the illiteracy rate which is a stumbling block to women's emancipation, development and empowerment in the Mopani area

- Find out if the ABET literacy programmes are raising the status of women of the Mopani area and,

- Establish the relationship between education, poverty and employment.

The use of individual and group interviews and questionnaires to gather data enabled the researcher to interact with participants so as to gain their views on the effectiveness of ABET centres in the Mopani district. Polkinghorne (2005:138) asserts that the primary purpose of qualitative research is to describe and clarify experiences as lived and constituted in awareness.

3.3. Research design

Mouton (2001:55) describes a research design as the way in which the study is developed. A research design indicates the kind of study that the researcher will be doing and the plan of how the research is to be conducted. The purpose and nature of the research problem dictates the methods to be used in data collection. A research design, according to Denzin (2000:22), aims at

- specifying how the researcher will address the critical issue of representation and legitimisation;

- describing a flexible set of guidelines that connect theoretical paradigms firstly to strategies of inquiry, and secondly to the methods of collecting empirical material;

- placing the researcher in the empirical world and connecting to specific sites, persons, groups, institutions and bodies of relevant interpretative material;

- gaining a clear focus on the research question, purpose of the study and strategies to use in order to obtain relevant information.

The empirical nature of this study suggests that the researcher employs the qualitative research method. This type of research enables the researcher to study things in their natural settings. McRoy (in De Vos, Strydom and Fouché, 2005:74) defines qualitative research methodology as an approach that stems from an antipositivistic, interpretative approach, is idiographic and thus holistic in nature. The use of this method enables the researcher to understand social life and the meaning that people attach to everyday life.

3.4. The role of the researcher and the participants in qualitative research

In qualitative research, the researcher becomes an integral part of the research process and has to develop an ethic of trustworthiness. Qualitative research is, according to Haverkamp (2005: 246) relational. This means that the researcher has to establish ethical principles and standards by forming a good relationship with the participants. Ethics in research represent a thoughtful and courageous commitment to create trustworthy human relationships with participants. These considerations require that the researcher recognises the ethical dimensions of participants by understanding factors such as context, culture and rapport.

Ethical considerations such as consent, harm, privacy and deception should be taken into consideration. The researcher constitutes a firm foundation by explaining the procedures to be followed and what the study is all about so that respondents can participate knowing what is expected from them. In this case ABET co-ordinators,

learners and educators would know of the planned research. They would, therefore, reschedule some of their activities in order to accommodate the researcher and the research process.

During the research process the researcher should deal with biases. Researchers, as put by Morrow (2005:254), should be self-conscious, critical and participatory analysts in order to be trustworthy. Failure of trustworthiness can cause harm for the research. The researcher must guard against harm by carrying the responsibility of promoting the participants' welfare. It is the responsibility of the researcher to approach her endeavour reflexively, meaning that the researcher needs to do self-reflection, which can be carried out by keeping a self-reflective journal from the inception to the completion of the investigation. Qualitative researchers need to be skilful and show professionalism in their interaction with participants if they are to gather rich data. A relationship of trust in which both the researcher and the participants accept responsibility needs to be created.

3.5. Selection of participants

Tuckman (1978:226) asserts that the researcher has the role of defining a population and to select a representative group from this population to serve as respondents. In this study, the researcher involved ABET co-ordinators, ABET educators and learners who are in the ABET literacy programmes, and learners who have already completed the literacy programme. Purposive sampling was used which enabled the researcher to choose cases which abound in data for thorough investigation as asserted by Heppner

and Heppner (2004:177)who says that purposive sampling provide the researcher with copious information about issues of pivotal importance to the direction of the research. Out of the total of five centres of Nsami circuit which are offering literacy programmes, two centres which had the highest enrolment on adult learners who are and who completed the literacy programmes were purposefully selected. Participants were selected as indicated on the following table:

Biographical information of participants

Group	Population	Sample	Sample method	Gender	Age
ABET educators	8	4	purposive	All females	20- 30: 2 30-40: 1 40-50: 1
ABET co-ordinators	2	2	purposive	1 male 1 female	40-50: 1 50-60: 1
ABET learners who completed the literacy programme	22	10	random	All females	16-20: 2 20-30: 2 30-40: 4 40-50: 2
ABET learners still doing the literacy programme	28	12	random	All females	16-20: 2 20-30: 4 30-40: 4 40-50: 2

Letters were written to the Regional Director, school principals and centre managers to ask for permission to conduct the research (appendix A- C). This was done in order to prepare participants for the investigation and set time aside.

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3.6. The research instruments for gathering data

The main purpose of qualitative research is to provide evidence to make evident the characteristics of an experience (Polkinghorne, 2005:141). A qualitative researcher has a role to choose the data gathering technique that will provide qualitative data that will be in the form of descriptions that increase an understanding of human life as lived. The Qualitative research method has three types of data collection strategies, which are:

- Interviews: These are either individual or focus group interviews, which are open-ended in nature; interviews produce first hand accounts of the experience.

- Direct observation: Henning (2004:85) asserts that direct observation means that the observer performs some of the everyday actions on site and also observes what participants do and say. The researcher becomes part of the action for some time in order to gather as much information as he/she can.

- Documents: Documents are written sources about an experience. Documents that are relevant to the research question can be of value to the study in question.

The type of data gathering strategy that a researcher chooses depends on the study in question. The researcher uses a strategy that will enable him/her to dig below the surface to bring up experiential accounts in order to provide qualitative data. For this study, interviews that consisted of individual and focus group interviews and questionnaires were chosen. These strategies are the ones that are most likely to inform the researcher about the character of the experience being studied.

3.6.1. Individual interviews

An interview is a two-person conversation initiated by the researcher for the specific purpose of obtaining research-relevant information. This information must focus on the

aims and objectives of the research problem. Best and Kahn (1989:201) maintain that interviews are often superior to other data gathering devices. This is so because usually we find that people are more willing to talk than write. Interviews are used as a means of gathering information having direct bearing on the research objectives. This is best described by Tuckman (1978: 237) when he cites that an interview provides access to what is inside a person's head, it makes it possible to measure what a person thinks (attitudes and beliefs) and what he likes/dislikes (values/preferences). Research can also be used as an explanatory device to help identify variables and relationships.

The advantages of open-ended interviews, according to Henning (2004:57), are that they:

- allow the interviewer to probe in order to go into more depth if he/she chooses to clear up any misunderstandings;

- enable the interviewer to test the limits of the research participants;

- encourage co-operation and help establish rapport;

- help the researcher to redirect discussion in case direction is lost;

- are flexible and;

- result in unexpected/unanticipated answers that may suggest a hitherto unthought-of relationship.

One on one interviews were conducted with the four ABET educators who are teaching the literacy programmes. Individual interviews were relevant because the researcher could get first-hand information through direct verbal interaction. Participants were encouraged to answer in their own words at length in order to provide greater depth of responses. To avoid chaos that can arise due to poor planning of one on one interviews,

the researcher established a relationship of trust with participants by prolonging her stay in the centres and assuring them of confidentiality. To ensure active participation and ownership of the process, the researcher gave participants time to ask questions and raise arguments so as to note their expectations and concerns. The researcher tried not to run the interviews by emotions as it could lead to biasness and prejudice thus hampering progress. The interview was open-ended and allowed the researcher to probe. An interview guide was compiled, as is reflected in appendix D. Data was recorded by an audio tape and handwritten notes.

3.6.2   The focus group interview

The focus group interview is a group discussion in which a small number of participants talk about topics of special relevance to a study. This discussion is done under the guidance of the researcher. For this study, four participants from the selected ABET centres were engaged in the discussion. In order to select six participants from each learning centre, the researcher invited women learners who were engaged in the literacy programme. Papers with numbers were mixed in a box and each learner picked one piece of paper. The six who chose papers with the word 'focus group' were involved in the discussion.

The advantages of using focus group interviews in this study, according to Merton and Kendall (in Tutorial letter 103/2002: 17) are:

- The focus group discussion is conducted as an open conversation in which each participant is free to participate actively. The fact that the researcher was also actively involved in guiding and interacting with ABET learners, made them feel at home and

they displayed behaviour and attitudes they might not have displayed during individual interviews;

- The groups engaged in the discussion are of a homogeneous nature. The groups involved are in the literacy programmes and those who have complete the programme , hence they were able to focus their discussion on the given topics and;

- The actual interview focused on the subjective experience of the people who have been exposed to the situation. In this case, the participants are still engaged in the situation (ABET literacy programmes).

3.6.3. Planning the focus group interview

The effectiveness of focus group interviews depends on how it is planned. Morgan & Krueger (in De Vos, 2005:303) are of the idea that the planning of focus group interviews consists of four basic stages, which are planning, recruiting and conducting the group, and analysing and reporting. The following discussion shows how the researcher in this study planned to conduct the group discussion:

- The researcher phoned participants indicating that they have specific insight concerning the topics that will be discussed. This was done so as to motivate them to attend because adult learners are always busy and they could think of this as time consuming;

- The venues of the discussions were the learning centres where they attend their literacy programmes. ABET learners are used to the location, therefore they felt comfortable;

- The arrangement of the tables was of such a nature that participants faced each other. Refreshments were served after the discussion and;

- An interview guide was designed (Appendix E). The researcher asked twelve questions, ranging from general to specific.

Data was recorded by audio tape and handwritten notes which were later organised for interpretation.

3.6.4. Questionnaires

Tutorial letter 102/2002 (ABE, 453: 3) defines a questionnaire as a set of questions in a form which is completed by the respondents in respect of a research project. It is a general form of inquiry where respondents answer questions in writing. The questions can either be open or closed. Questionnaires are used when the researcher is interested in obtaining facts rather than opinions from the participants. Best and Kahn (1989:181) maintain that questionnaires economises time and expenses because they can be administered in different ways.

3.6.4.1. Types of questionnaires: Open-ended and Closed questionnaires

Open-ended questionnaires are those that are designed in such a way that they allow respondents to give their views on what has been asked while closed questionnaires do not give chance for personal opinion. Respondents have to either agree or disagree on given statements. Questionnaires can be administered in five ways which are: mailed, telephonic, personal, questionnaires delivered by hand and group administered questionnaires. Each of these types of administration of questionnaires has its own

advantages and disadvantages. For this study, the researcher preferred questionnaires to be hand-delivered so as to make sure that participants receive them, and also, to allow participants some time to complete them. Questionnaire saves time for both the researcher and respondents because the researcher would simply deliver them and continue with something else while the respondents can also respond at their own time. Questionnaires encourage greater honesty and are reliable because of their anonymity. The questions in this study were open- ended.

3.6.4.2. Advantages of using open-ended questions

The researcher opted for open-ended questionnaires because she wanted the participants to deliver richer information and respondents do not feel frustrated by the constraints imposed by a fixed choice answer. They are allowed to use their own ideas and to refine their responses. Participants sometimes find it hard to simply agree or disagree without giving reasons; hence open-ended questions are more realistic. Coolican (1990:95) supports the use of open-ended questions when he says that the use of open-ended questions ensures that there is less ambiguity, since the participant says what he/she thinks and does not have to interpret a statement and then agree or disagree with it.

Data from ABET co-ordinators was gathered by means of questionnaires. The fact that they are only two in that sub-region suggested that their schedules were tight. The use of questionnaires, which were hand delivered, would not inconvenience them as they would have 48 hours to complete them. Appendix F contains open-ended questions for ABET co-ordinators.

3.7.   Reliability and validity of the research

Best and Kahn (1989:160) describe 'reliability' as the degree of consistency that the procedure demonstrates, whereas 'validity' is that quality of a data gathering procedure that enables it to measure what is supposed to be measured. Researchers must deal with biases and expectations so that they are able to gather data, which will be accurate, authentic and represent reality. Morrow (2005:252) maintains that authenticity and fairness requires that participants' understanding of appreciation for the construction of others to be enhanced.

The use of multiple data sources (triangulation) ensures that the data gathered is rich in breadth and depth. Validity is ascertained by spending sufficient time with participants and by using multiple sources of data collection.   The practical way of achieving validity in qualitative research is to minimise the amount of bias as much as possible. Sources of bias are the characteristics of the interviewer, the participants and the content of questions, including the attitude and opinions of the interviewer. The researcher used different methods of gathering data in this study and, further informed participants on time about their role in the research so as to make them feel free to participate. An attempt was made to control feelings and be gender sensitive when asking questions in order to avoid insensitive behaviour by both the researcher and participants.

In Tutorial Letter 103 for ABET (2002: 12) ways are suggested in which reliability and validity in qualitative research can be achieved. It is achieved through formulating questions clearly so that the meaning is clear. The researcher can also rehearse questions

with colleagues and experts so that this panel can rate the instrument in terms of its effectiveness. To ensure validity and reliability in questionnaires, the researcher has to ask the most relevant questions which are phrased in the least ambiguous way. Meanings of terms must be clearly defined so that they have the same meaning to all the participants. Validity and reliability are essential to the effectiveness of any data-gathering procedure (Best and Kahn, 1989:160).

3.8. Data capturing and editing

Field notes play an important role in documenting data. The researcher has to be skilful in note taking so that valuable information is not left out. A recording device can also be used to gather data. The use of a recording device was preferred in this study because it allowed a much more comprehensive record than note-taking. De Vos, Strydom and Fouché (2005: 298) are of the view that tape recorders are more reliable than taking notes, as this will allow the researcher to be fully engaged in the discussions with participants. Pre-arrangements were made to use a tape recorder to record the proceedings of the research. Data captured by recording devices can later be transcribed. Other participants may feel uncomfortable if a recording device is used and this can lead to lack of trustworthiness between the participants and the researcher. To overcome this, the researcher assured them of confidentiality, otherwise she would rely on field notes.

3.9. Summary

In this chapter, the researcher focused on the research methodology and design of this study. The qualitative research method was employed because of the empirical nature of this study. Multiple data collection strategies such as individual and focus group interviews and questionnaires were also discussed. Reasons for choosing these data collection strategies were highlighted. Data gathered and captured, will be interpreted and analysed in the next chapter, which is chapter four.

CHAPTER FOUR

FINDINGS FROM DATA ANALYSIS AND DICUSSIONS

4.1   Introduction

The previous chapter dealt with various methods of data collection. Data was collected

by means of focus group interviews, one on one interviews and open-ended

questionnaires. The aim is to answer the research question, which is:

How can ABET literacy programmes empower the rural women of Mopani District?

In this chapter, the data collected through interviews will be analysed.

4.2   Analysing qualitative data

During the interviews, field notes were taken. Audio recordings were also made in order to

capture detailed information from the respondents. Data was later organised, described,

classified and interpreted, as indicated by Tim (2002: 168) who reports that data should be

organised, described, classified and interpreted before it can be analysed so that the

researcher does not loose important information that could help in answering the research

question. This statement suggests that in interviews, the most important part of the editing

process is to record the spoken words and then to transcribe them, while field notes have to

be read repeatedly and organised. In this study, the researcher had to make the necessary

preparation of the data as it was captured in an indigenous language, which needed

translation into English.

In order to analyse the data gathered for this study, the researcher identify categories and concepts that emerged from the data, and linked them into formal theories. Categories and themes are generated from data, which has been organised so that similar concepts are grouped together. In line with the view of Bogdan and Biklen (2007: 159) that analysis involves working with data, organising it into manageable units and searching for patterns, data in this investigation has been broken down into themes, categories and sub-categories that emerged from the documented and edited audio recordings and field-notes gathered from interviews with ABET educators, learners and co-ordinators.

4.3   Findings from the data analysis and the results of the study

4.3.1   One on one interviews with ABET educators

The One on one interviews were conducted with four adult educators yielded data, which Have been put into themes and categories as follows:

Themes

1. Aims of providing literacy Programmes

2. Educator support in providing literacy programmes

3. Literacy, development and empowerment

Categories

1. - Reduction of illiteracy

   - Improvement of literacy levels: learner recruitment (advocacy), enrolment, and
     curriculum

   - Meeting women learners' and community's needs

2. - Need for educator support on implementing literacy programes

-   Availability of resources for improvement of literacy levels

-   Provision of workshops on literacy programmes and evaluation

3. - Change in women learners' attitude and way of life

-   Challenges in providing literacy programmes for development

4.3.2   Theme 1: Aims and objectives of providing literacy programmes

4.3.2.1   Reduction of illiteracy and advocacy

The four Abet educators indicated that the aim of teaching literacy classes is to reduce the illiteracy rate among community members, most of whom are women. Reduction in levels of illiteracy will empower rural women to take their rightful places in the development of their communities. They further explained that they consulted stakeholders, which included the hosting schools, community leaders and retired professionals for the support of the programme and to help in recruiting illiterate adults because communities must necessitate the development of its members. This is in line with Bhardwaj and Vijayakrishnan (1998:10) who maintain that development must put people at the centre. Results from the needs analysis also showed that many women in their communities needed reading, writing, numeracy and life skills programmes. Educators emphasised change and the alleviation of illiteracy in their communities as a motivating factor for them to offer literacy programmes. In order to respond to the challenge of the lack of reading and writing skills, educators recruit learners throughout the year for the programme.

All the four educators emphasised the importance of providing relevant curriculum to adult learners for the reduction of illiteracy levels. The first few weeks of teaching and learning serve as an important recruitment strategy for women. If they feel accepted, they will bring others to learn while if they feel rejection, they will never come back. The creation of a favourable environment and good attitudes are motivating factors for attendance (EFA Global Monitoring report, 2006:93).

Educators provided the following consensus comment:

We aim to teach reading and writing skills so that the women can help themselves. We wish to provide good teaching so that all illiterates can come and join the classes. May be we can help to bring the number of illiterates down. Literacy programmes meet learners' needs although others do not complete the programme. We advocate for the programme by word of mouth and going from house to house. The curriculum is not responsive to their needs because others want to read the Bible and live without learning the other things offered. We do not end the programme with the same number of learners, the drop out rate is high.

Discussion

The educators view literacy programmes as of utmost importance to lowering of the high illiteracy rate in their community and the empowerment of rural women. This was confirmed by the attendance registered. One could see the kind of motivation displayed by educators when they were talking about this programme, although they were frustrated by the low turnover of adult learners. Recruiting for the programme in order to reduce the illiteracy rate in their community was however not done effectively because of lack of funds as the educators were given stipends rather than salaries. Traveling to neighbouring

villages needed money for transport. This constraint makes the programme not to reach all that need it. All of the educators believed that they are doing a good job as they are able to motivate women who are still completing the programme.

4.3.2.2 Meeting adult learners' and community needs

Two educators indicated that women's personal needs are being achieved through literacy programmes. One educator indicated this as follows:

We teach our learners skills that they want although they are interested in skills to open up their businesses. Our women need to read and write so as to minimise being robbed by their children when they send them to the shop. They also want to read their Bibles, fill in bank or post office deposit slips and be able to fill in forms for example at Home Affairs. We teach them other things such as how to cook and how to make watermelon jam, because they have many watermelons in their area.

The other two however doubted if what they were teaching the adult learners is meeting their needs and those of their communities. They commented as follows:

In the beginning of the year, we have many learners but they live before the end of the first term. We think that they are not satisfied with what we teach them. May be we concentrate more on reading and writing of ordinary material rather than what they want which is skills.

Discussion

One of the major aims of ABET is to offer programmes that will enable adult learners to put bread on the table. Rural women need skills, which may enable them to participate in the first economy. ABET therefore has to train adults in skills that will enable them

reduce the level of poverty and unemployment. From this study, the need for the literacy programmes was because the educators advocated for the programme and some of the rural women saw a need to be literate in order to function in what they are doing for a living. Meeting women's immediate needs was mentioned as the main objective for the provision of literacy programmes. This confirms Mckay's (2000:57) assertion that in building societies, literacy is an important aspect in the lives of people. The educators indicated that other adult learners indicated that they joined the literacy programme because they were leaders in community structures, they needed reading, and writing skills while others were not satisfied as they felt the curriculum does not meet their needs.

4.3.3. Theme 2: Educator support in providing literacy programmes

4.3.3.1 Need for educator support on implementing literacy programes

Evaluation, monitoring and support are vital for all the ABET programmes and their implementation (ABET Policy, 1997:37). On-going monitoring and support will enable Department officials to see if the literacy programmes in the ABET centres are running according to plan. It also enables them to close gaps where necessary. This information will help in the planning and the provision of workshops for educators in order to empower them to teach effectively. Lack of ongoing professional support is frustrating to all the educators and this frustration was expressed by one of them as follows:

ABET co-ordinators support us; sometimes they come but it is not continuous. They give us Unit Standards to be able to teach these women but we need them to give us guidance most of the time. They do not come to the centres to see if we are implementing the

programme as expected. Sometimes we are not sure if we are doing the right thing; maybe that is why many learners drop-out. We need their support very much.

Educators from centre A had a different view as far as support was concerned. They felt that they were doing well in facilitating the literacy programme, even though ABET Co-ordinators did not frequent their centres. They rely on retired professionals and health workers whom they invite to come and offer professional guidance. These educators regard the orientation workshops and the supply of teaching and learning support material by co-ordinators as sufficient support.

Two of the educators from the centre said:

The support is good because they give us resources such as books to help us teach our adult learners. The co-ordinators guide us on how to motivate our learners to come to the programme. When we have problems they do come although they take long.

Discussion

The National Multi-year Plan for adult education and training (1997:183) views monitoring and support as an imperative activity in ensuring the success of literacy programmes. Objectives of monitoring and support are to:

- determine if the literacy programme is reaching the set objectives;

- ensure proper accountability to funds allocated;

- ascertain that quality teaching and learning take place;

- assess the learners' progress; and

- ensure the progress of the initiative is on track against the time frames.

It is through monitoring and support that ABET co-ordinators are able to evaluate the functioning of the literacy programme and their impact on women's lives. The two groups of educators have different views on the support offered by their supervisors. Although there is lack of continuous monitoring and support of the programme, educators from centre A are not experiencing problems and skills are supplemented through the involvement of community members who have the knowledge. These educators use health workers to discuss HIV/Aids. This is not so at centre B where educators seem to ignore community participation. The need for support stems from the fact that most of the educators are not qualified to teach adult learners.

4.3.3.2   Availability of resources for improvement of literacy levels

Learning, Teaching and Support Materials (LTSM) are vital tools that inform learning and enrich the teaching /learning encounter (ABET Policy Document: ABET, 1997: 27). Educators are expected to use a variety of LTSM in order to attain the required outcomes. Without teaching and learning materials, effective teaching and learning can hardly take place. All educators indicated that the hosting schools provide physical resources such as classrooms and land for agricultural lessons and practices. However, when it comes to the provision of learner-teacher support material, learners said it is not enough and that they receive the learner materials late and this discourages them.

The educators responded as follows:

We receive LTSM from the Department of Education although it comes three to four months after registration and it is not enough. We always make our own reading books and other materials to help our learners in the programme but we cannot buy books for

them. This makes them to stay back. We go to the bank, post office and Home Affairs

offices to collect forms, which we teach our learners to read and fill in. We do what we

can to help our learners. But we are happy because we were given the first aid kit so that

we can teach our adult learners how to do first aid. They will be able to do first aid at

home.

Discussion

Lack of reading material impacts negatively on adult learners because one of the objectives of the literacy programmes is equipping women with reading and writing skills. Although educators are enthusiastic about finding ways of providing reading materials, they find it hard to implement literacy programmes if they do not have relevant materials for learners which also serve as a push factor for others to register for the programme. Looking for alternative reading materials requires time and money for travelling which is a challenge for the educators, as they only receive stipends from the Department of Education. This is in line with De Necker (1998:239) who maintains that educators can improvise by developing the materials they want for their learners but they need to take into consideration the target group for the material, purpose, the type of material and what it should look like.

The provision of reading material can expedite the pace of teaching and learning because adult learners can be given a variety of reading books to practice at home. McKay (2000:82) also points out that outcomes based education requires educators to be resourceful in gathering material for their learners in order to achieve the outcomes. The

challenge in the non-prescription of basic reading materials is that educators who are not skilful will fail to gather materials that will be suitable to the learning outcomes.

4.3.3.3 Workshops on literacy programmes and their evaluation

For the effective implementation of literacy programmes, educators need to be empowered with knowledge and skills. Workshops and training play an important role in empowering educators to be able to teach women in the literacy programmes. The educators indicated that they do not get sufficient workshops on the implementation of ABET literacy programmes. Once the facilitator workshops are conducted, there are no follow-up workshops and this affects the smooth running of adult literacy programmes. In showing her dissatisfaction, one educator said:

W*orkshops help us to improve on the skills of teaching these women who are older than us. They help us to know how to accommodate adult learners who come with problems from home. We do not have skills in handling adult learners and this affect our performance. We are not providing quality literacy programmes. Sometimes we find them troubled, so workshops help us to know, understand and teach them better. Although workshops are not many, we can learn a lot from them.*

Discussion

Follow-up workshops are valuable in order to improve the teaching and learning of literacy programmes. The importance of workshops in adult teaching and learning cannot be over emphasized more especially if educators do not have a qualification in adult teaching and learning. In-service training for educators ensures that they are always on

track. Fiedrich and Jellema (2003:199) value the importance of workshops and in-service training because the ways in which educators interact with learners influence the outcome of learning. Continuous workshops empower educators in implementation of the curriculum, assessment and the provision of skills. The building of a literate population who can contribute to the development of their communities depend much on the capacity of their educators to provide quality education.

The success of literacy programmes for empowerment of women is not only about the high numbers of women who attend the literacy programmes, but also the quality thereof. Quality education, according to Kaimila-Kanjo in OpenSpace Journal (2005:34) rests on four pillars. These are: learning to know, learning to do, learning to be and, learning to live with others.

4.3.4   Theme three

4.3.4.1 Literacy skills, development and empowerment

EFA Global Monitoring Report (2006: 30) points out that literacy must add value to a person. This means that literacy can be instrumental in the pursuit of development at personal, family and community levels. It also means that literacy should aim at the development of individuals so that they are able to develop themselves and contribute to the development of their country.

4.3.4.1.1 Change in women learners' attitude and way of life

The aim of providing literacy programmes is to empower rural women so that their lives can be changed for the better. ABET educators who were in contact with these learners

before they started with literacy programmes were able to tell about the changes that they have observed. Most of the educators indicated that the women's lives changed for the better through the attendance of the literacy programmes, as compared to what their lives were previously. The changes were however seen from those learners who attend classes on regular basis.

One educator from centre A affirmed this by saying:

When they came, they could not even hold a pencil, but now, they can write. When they go to the post office and banks, they do not have a problem with filling in forms. They do it themselves. But those who do not come still have challenges because adults easily forget if they do not practise continuously. The majority can write and also engage themselves in community development programmes.

Discussion

The comments made by educators suggest that they are starting to achieve their goal of making these women functionally literate because if they are able to perform post office transactions alone even before they complete the programme, it means they are really benefiting from the literacy programmes. The practicality and relevance of teaching and learning make it possible for learners to grasp what they learn. For example, the fact that educators bring bank deposit slips and forms for learners to fill in to the classroom enables them to use skills gained with confidence. Besides changes in reading and writing skills, educators indicated that they also observe changes in the health and social aspects of their learner since attending the literacy programmes. The provision of life-skills is done in order to develop women holistically so that by the end of the programme,

they are able to solve problems, communicate, account and take full responsibility for their own development and for that of their community. One of the educators from centre A emphasised the health and social changes by mentioning that learners now see the importance of interacting with others because they open up to them. Social interaction is an important aspect because it is one of the determinants of liberating and developing women.

4.3.4.1.2   Challenges in providing literacy programmes

Educators indicated that late payment of stipends make them to have a low morale in teaching literacy programmes because they need money to travel and for their lunch boxes. They indicated this as follows:

We do not get our stipends on time. Sometimes we take four months and we are expected to go and teach. Where will we get the travelling allowance and food? This affects our teaching and sometimes our learners see that we are not happy. This affects them also and it makes others not to come because they feel as if we are troubled by them.

Discussion

Educators as the drivers of the literacy programmes showed their dissatisfaction on the way stipends are administered. It is not educators only that are affected but, learners also. Educators are supposed to recruit learners for the programme and if they are dissatisfied, the learner enrolment will remain low thus affecting the alleviation of illiteracy.

4.4   Data collected through focus group interviews with adult learners in literacy

   programmes

From the focus group discussions with learners registered for the literacy programmes, the following themes and categories emerged:

THEMES	CATEGORIES
Attendance of literacy programmes	• Motivation for registration • Training programmes offered • Relevance of learner support material
Reasons for attending literacy programmes	• Poverty reduction and empowerment • Family and community contribution • Gaining and application of knowledge and skills gained
Support given	• Family and community members • Facilitators

4.4.1   Theme 1: Attendance of literacy programmes

4.4.1.1 Motivation for registration

Learners who are registered for this programme cited various reasons for their attendance of the literacy classes. Learners at centre A emphasised that they registered for the literacy programmes because they were recruited by Indunas, churches and educators to join the classes in order to alleviate illiteracy. They also wanted to be able to read and write so that they can be able to bank and withdraw money. This is summed up in the following words:

We were motivated to learn so that we can read and write for ourselves. Our Induna recruited us to join the classes and when he explained the gains of being able to read and write, we saw the need and joined the programme. We want to be able to know which

places to enter and where we are not allowed. We want to lead our own lives; we do not want people to bank money for us, but we want to help ourselves and other people. We want to change our lives and do everything for ourselves.

The views of adult learners in centre A indicate that they have never been to school and all they wish to see now is how literacy can equip them with skills they need in order to lead better lives. Adult learners in centre B, however, indicated that they felt the pressure of the lack of reading and writing skills and that is why they registered for the programme. All the learners interviewed stated that they needed reading and writing skills in order to be able to read the Bible and hymns when they are in their churches. They expressed the need as follows:

Our main aim is to be able to read the Bible, hymns and other material. We are tired of asking other women or our children to read for us. We cannot go on like that. Reading the Bible is the most important thing for us. We also want to read the road signs and understand what is going on in life.

Discussion

The learners' responses indicate that these women differed with regard to their motives. The acquisition of basic reading, writing, numeracy and life-skills remains the most important motive for the enrolment of women in literacy programmes. It does not matter where and how they want to use their functional literacy skills, the point is that literacy programmes lay the foundation by providing basic education, which is a fundamental right of all the citizens of the country. The provision of literacy programmes can help the women to discover their potential, which might otherwise lay dormant forever. This

opinion is supported by Higgs, et al. (2000:50) who say that education unleashes the potential of individuals to upgrade the quality of life, citizenry and by rendering a concerned society viable in the global economy, and, this can be achieved if education is not limited and discriminatory. Responses from both groups (A and B) suggest that the motivation for enroling for literacy programmes is for personal family and community gain.

4.4.1.2   Training programmes offered

The training programmes offered for the empowerment of rural women entail reading, writing, numeracy and life-skills. In order to effectively empower rural women, literacy activities are integrated with other programmes such as beadwork, farming, jam making and the formation of small businesses. This integration helps in reducing learner attrition and encourages women to participate in the first economy to uplift their status. Education has to respond to the enormous social and economic challenges faced by women through the provisioning of basic skills, which will empower rural women to be able to engage in economic activities.

Participants from centre A indicated that they are being empowered because what they learn in the literacy programmes provide for their immediate needs, which is not the case for centre B. This is highlighted by the following comments from an adult learner:

Here we learn reading, writing and we also learn counting and addition and how to live with our husbands (life-skills). We also do gardening and sewing. Fellow learners also teach us how to braid, so we braid our own children's hair rather than paying other people to do it. What we learn here is good. We learn what is relevant to our lives, like

for example, filling in forms and withdrawal slips. This is very important because now we know how to handle money rather than to send someone to withdraw or deposit money on our behalf. We cook jam for our families and sell some for money.

Learners in centre B showed their frustration as follows:

We are learning as if we are children because the educator is teaching us the letters of alphabet and while we want to learn to read our Bibles and other material. It is taking a long time and sometimes the educators are not ready to teach us, we do not know why. We are not taught skills so that we can feed our families.

Discussion

Training programmes for adults are of crucial importance because while they want to learn basic reading, writing and numeracy skills they have the responsibility of providing food for their families. The content of the education they receive should be in line with the purpose of the education and the aspirations of the community within which that education is taking place Kaimila-Kanjo in (OpenSpace Journal, 2005:35). This statement is true, because literacy programmes should teach what will be of immediate use in the community. Practical activities can be integrated into literacy programmes so that lessons become useful to the women. A lesson like visiting the ATM and practicing how to make use of it is highly commendable because learners become aware of the relevance of basic education. All participants are of the view that literacy programmes together with skills training impact positively on them as they are able to contribute to their families through the selling beads, vegetables and the jam that they make in the classes, and it contributes to the country's economy. Participants from centre A feel that skills development should

be improved because some of the projects they want to do require facilities such as water, seed and land, which are not easily accessible. Lack of water restricts their training in vegetable farming although the hosting school gave them a big piece of land.

4.4.1.3   Relevance of Learning, Teaching and Support Material (LTSM)

The implementation of a successful ABET programme depends on the availability of LTSM, which will enhance learning. Good LTSM enhances teaching and learning and teaches learners to be active participants in the teaching and learning environment. When women were given the chance to talk and discuss the relevance of LTSM to the literacy programme and women empowerment, one got the feeling that these women are still more attached to their culture. They were disappointed in the way their HIV book was put together and were of the view that some of the pictures were not to be seen by children. Participants in centre B expressed their frustration as follows:

Books have pictures of men and women who are naked showing their private parts. It embarrasses us to look at these pictures in the HIV book. We do not like it. This is against our culture. We cannot discuss sexual matters with an educator who is younger than us. The books for literacy and numeracy are good although the books arrive very late and this discourages us. To go and attend while you do not have a pen and a book, we cannot share the educators' material. The books have pictures, which help us to understand better, and they are relevant to our life situations.

At the time of conducting this investigation, learners in centre B were not using the HIV book and they threatened to stop attending if the educator forced them into that kind of

discussion. Learners in centre A were of a different view. They felt comfortable with viewing the pictures and reading the book. This is evident from the following comment:

At least we are able to understand how our bodies function. The pictures are good and we like looking at them while learning. The nurse who comes here to discuss HIV Aids with us is very good. She comes with big posters, which are relevant to what we are learning. We even see the pictures of women and men's sexual organs in the clinic so, there is nothing to hide.

Discussion

The way in which participants responded, confirms what was discussed in 4.4.3 above. The challenges of teaching adults such as choosing what they want to learn and how, can retard progress and make teaching and learning less meaningful. This is where the intervention of community members becomes crucial. A way must be found to introduce traditional women to topics such as sexual education and HIV/Aids. The material, which contains aspects that are considered to be discussed in secret, such as the HIV booklet, shows that there is a culture problem. Educators need to be empowered in handling such topics in a way that will cause learners not to feel degraded and stop attending the programme. It is evident that centre A manages to engage learners in open discussions on HIV/Aids because nurses are invited to come and do presentations. It is not easy to acculturate people about something that they have lived with for a long time.

4.4.2   Theme 2: Reasons for attending the literacy programme

Literacy programmes that are implemented effectively will be able to change the health and socio-economic status of rural women.

4.4.2.1 Poverty reduction and empowerment

The literature study in chapter 2 indicated that there is a positive correlation between a high illiteracy rate, poverty and lack of development. If the education system fails to meet its endeavour of providing quality education in order to capacitate individuals holistically (To be independent, responsible adults), it will have failed the nation as a whole. Education according to Rogers (1996: 1) is primarily aimed at the individual/personal growth and self-actualization.

All the participants taking part in this investigation come from poverty-stricken villages where women and child abuse is the order of the day. The women indicated that attendance of literacy programmes has changed their mindset and now that their eyes are opened, they can see that they are living below the poverty line. They are therefore developing a strategy of changing the situation for the better.

Participants in centre A commented as follows:

When you are literate, you will not be poor in mind. You can fight to change for the better. Literacy is important to empower us to be able to stand up and help our children so that poverty does not become a vicious cycle. Even though the majority of us are not employed, we can use the knowledge and skills gained to put food on the table like…making small vegetable gardens for our families. We also make jam because we

have many watermelons in the garden. If we produce more than is needed, we sell the rest and get money. What more do we want? We are being empowered.

Participants in centre B emphasised investing in their children's education in order to prevent the cycle of poverty. They made the following comment:

Although we do not have more practicals in skills because of lack of funds, we are able to encourage our children with their schoolwork as we can read and write. We can see if they are on the right track. We encourage them to work hard at school and motivate them to do their homework every day. We do not want them to be poor like us.

Discussion

The importance of female literacy as indicated by participants is of the utmost importance because it benefits their families, communities and the nation. Poverty eradication is one of the Millennium Development Goals, which South Africa must achieve by 2014. EFA Global Report (2005:31) indicates that literacy is crucial in order to eradicate poverty, reduce child mortality, and curb population growth, achieving gender equality and ensuring sustainable development, peace and democracy. Literacy programmes linked with empowerment and local development policies reduce poverty. The reduction of poverty facilitates progress toward basic education goals. In order to eliminate poverty, skills training is integrated with literacy programmes although learners in centre B lack funds for skills training, they still feel they are gaining the knowledge to find ways of surviving.

4.4.2.2 Contributions in the family and the community

To indicate that the literacy programmes benefit rural women, there should be changes in their socio-economic lives. For example, they should read their own letters and start

income generating projects. The data gathered indicated that some women have progressed in this regard. Literacy has changed their way of thinking and helped them move a step further in understanding that culture changes with time and that they have to move along with it. For example, they realized that women too can be employed and fend for their families. Women, too, indicated that they realised it is a challenge to take care of a big family; hence they showed opposition to polygamous marriages. One participant from centre A expressed the opposition as follows:

Now I see that big families are a problem, more specifically if there are two or three wives and the husband is a migrant worker. You have to see to it that everybody has food while there is no money. It is a problem, but nowadays I always make plans to feed my children, and I have learnt to say no if it is time to say so. I do not like a big family. I have to plan my pregnancies so that I have children whom I will be able to support. However, there is no clinic in our village. I am teaching my children the same conviction.

Discussion

Literacy programmes have challenged the women's way of thinking and their behaviour. Their attendance of the classes capacitates them to raise their views and speak their minds in that they are able to decide on the number of children they want. Their use of contraceptives shows that they realise the importance of having smaller families, which they can cope with. A high population rate is a major threat to the country's resources and development. The provision of literacy programmes, women's health and the availability of clinics will help in empowering them to be active in their families and engage in community matters.

Poor health deactivates women from participating in community programmes for development. Sharma (in Singharoy, 2001:142) maintains that poverty has several dimensions and is much more than income. Poverty reflects poor health and education, deprivation in knowledge and communication, denial of human and political rights and the absence of dignity, confidence and self-respect. This is true because one finds that rural communities have high birthrates while the infant mortality is also high. This can be attributed to the fact that most rural communities cannot access basic services and are less informed.

4.4.2.3 Gaining and application of knowledge and skills gained

Literacy is a fundamental requirement and helps to inspire confidence and provide the skills needed to participate in social and economic spheres of life McKay (2000:151). This means that women learners who are registered for literacy programmes should start to demonstrate changes in their way of life through the application of knowledge and skills gained. All the women indicated that their way of life has changed ever since they started the programme. Although some women have not yet completed the programme, it is evident from the data gathered that they have begun to access services for their well-being.

Participants from centre A expressed this achievement as follows:

When we go to clinics, we are able to read books and pamphlets and know what to do. At the hospitals, when they give us return dates, we are able to read and find out when we are supposed to go back for a check-up. We are also able to see how many times to use the medication per day.

Participants from centre B also emphasised their progress in reading, writing and numeric skills, but added that they are able to deal with abuse because they know their rights as human beings. This is expressed as follows: *We use our skills and knowledge to deal with abuse. What increases abuse is the fact that most women hide it because they do not know what to do. However, if you are able to read and write, you develop confidence and you can bring this out through contact with other people at the centre. Others are not even aware that they are being abused but if they could meet with others where they discuss these matters, they can see that it is wrong and report the matter.*

Discussion

The comments from learners suggest that literacy leads to good health practices and help in the improvement of the lives of rural women. Literacy is crucial because people need to be literate in order to know their rights as citizens of South Africa, and be able to speak about women and child abuse. It is through reading, writing and numeracy skills that women have developed the ability of seeing when their husbands are cheating on them more specifically as far as money is concerned. The knowledge of the communication channels is also one of the important aspects that women are gaining in literacy programmes. The ability to communicate is of crucial importance because women are able to share information for personal growth with others, which helps them gain confidence. This should help women to stop living their lives privately, and to open up for discussions. As far as poverty is concerned, the data gathered shows that women are using the skills gained in the literacy programmes to produce for their families (subsistence farming) although to a limited extent for learners in centre B. Fresh produce

helps women to provide food that is nutritious for their families, thus building a healthy nation. It became apparent from the data that lack of literacy has acted as a hand brake on the growth and development of individuals, especially the poor rural women. It is now emerging that becoming literate is the single most important factor determining improved health and social services, economic and political development. The literacy programmes seem to be opening up new horizons and, extending freedom while creating opportunities for these rural women.

4.4.3   Theme 3:

4.4.3.1 Support given

Women need the support of family and community members to enable them to acquire basic education for survival in today's world. Participants from both centres indicated that their families and the community support them because they are involved in the running of literacy programmes. The support is indicated by statements such as:

Before starting the literacy programmes, the chiefs, indunas and individuals were told so that they can help in recruiting adult learners when they have community gatherings. Educators recruited us, while the schools offered their facilities. We came to register because our community leaders told us about the importance of the programme.

The reduction of illiteracy in these communities is made possible because the community and families encourage those who are illiterate to register for the programme and to follow up on those who loose interest before they complete it.

4.4.3.2 Support from educators

Good programmes can be developed but if educators who are the custodians of the programmes are negative and pessimistic because of the lack of clear guidelines, implementation will take place but there will be no progress. The attitude and values of educators must be that of showing support, caring for and being passionate about the programme. All participants from both centres indicated that their educators have patience and they support them in whatever way, although sometimes they look like they have challenges. The support from educators in centre A is expressed as follows:

Our teachers teach us. They are patient even if we take too long to understand. They love and care for us. They offer moral support, solve our problems and encourage us whenever we backslide. They are great. Sometimes they seem to have their own problems and we do not feel good about that.

While support in centre B is indicated as follows:

Teachers help us a lot; they give us veggies, and forms to apply for part-time jobs. They help us to write curriculum vitae and when we have death in our families, they support us. We love them very much because they inform us about facts of life and what we need to do to keep us breast of development. Before we could read, they used to read us our letters and help us with reading and writing although they are younger than us.

Discussion

The provision of education should not be the responsibility of the Department of Education only but all Government Departments; non-governmental organisations, communities and family members should work together. This is in line with Kwaramba in OpenSpace magazine (2005:5) who is of the view that various stakeholders should be

taken on board and clarified on their different roles in the provision of education. A community of practice should be developed so that everybody becomes responsible for the development of the country.

4.5   Learners who completed the literacy programmes

The aim of the literacy programme is to alleviate illiteracy and to empower rural women with knowledge and skills. The acquisition of knowledge and skills will enable women to participate in the first economy and to show improvement in their lifestyle. Two themes emerged from the data analysis, which are: the need for the literacy programme and the benefits of literacy programmes. From these themes, categories and sub- categories emerged, as shown on the table below:

Themes	Categories	Sub-categories
1. Need for literacy Programmes	Reading and writing Skills programmes Communication	Effective communication Sign language Technology
2. Benefits of literacy programmes	• Health aspect • Social aspect • Human rights • Economic aspect	• Farming planning • Issues of HIV/AIDS • Good hygiene, prevention and home care • Social clubs • Community involvement • Standard of living • Knowing your rights • Constitution • Formation of projects and budgets and banking • Entrepreneurship

4.5.1   Theme 1: The need for literacy programmes

4.5.1.1 Reading and writing skills – Reduction of illiteracy

Reading and writing are basic skills that are part of the fundamental right of all human beings. Once people discover that they lack these skills, they start looking for opportunities in order to address the need. Women learners felt the need for the programme because of various challenges they faced in their daily lives. One learner from centre A and three from centre B, for example, expressed the challenge as follows:

My parents took me to school but I never completed my second year of primary schooling. I realised that I have to read letters and other documents for my mother and myself. Our family was illiterate. A communication breakdown existed when it came to printed materials.

The remaining seven learners from the two centres indicated that their culture is responsible for their lack of reading and writing skills. This is why they registered for the literacy programmes. For example, one learner showed her frustration by giving the following response:

I grew up in a family, which believed that girl- children should not go to school. It was taboo, and later when I came to this village, I found out that other women were attending this literacy programme where reading and writing were taught and then my dream came true because now I can read and write and even speak English.

Discussion

The drive to attain reading and writing skills has a more practical purpose than to lay the foundation for further learning. As indicated above, women require these skills for them

to be able to read and write letters and other purposes. Women feel that they are fulfilled by the acquirement of these skills because their lives are made easier than before. This fulfillment is supported by Robinson-Pant (1999:14) who, when writing about how literacy developed Nepalese women, indicated that reading and writing skills provide a private space for women to reflect on their experiences.

4.5.1.2 Skills programmes

Adults have a reservoir of knowledge and experience which they gain in their day-to-day activities. The teaching of reading, writing and numeracy in literacy programmes is done in order for adults to acquire skills, which will help them face pressing technological issues and reduce the high unemployment rate and poverty. The provision of life skills made learners feel competent and gain confidence in different situations, and they have reached self-actualization because their drive and need to learn were met. The ten learners from the two centres were excited to share information on how their approach in life has changed. Two learners shared the excitement as follows:

My husband is working in Gauteng and I sometimes visit him. I am able to read and write in my home language. I used to have problems whenever I drove in Gauteng. The robots and road signs were a challenge. When I reached the place where my husband was working, I had to communicate with his employer who was not talking my language. I would use my hands and would not understand a thing. That was a challenge that made me look like a fool. Now I do not fear going there because I can communicate in simple English. I can talk.

The need to develop skills was also emphasized by all learners because they indicated that they have a lot of experience and knowledge. The benefit of literacy programmes in empowering them with relevant skills is shown by statements such as:

My husband is self-employed and balances books for the shops and schools in our community. When he was busy with his work, I felt I could help him with simple calculations if only I knew how to use a calculator. I have the skill now and I am very happy that I can help him so that he finishes on time.

Discussion

Adults are life-centred and before they join programmes offered in their communities, they want to know how the training will fit in with their long-term career objectives. This drive causes learners to be self-directing and to take control of their learning processes. Skills offered through literacy programmes served as a motivating factor because adult learners were achieving their immediate life goals. Their learning was effective as it related to their own experiences and knowledge and what they learnt was what they needed for everyday use. They felt fulfilled. The provision of quality literacy programmes help in developing women to be critical thinkers and independent human beings and serve as a good recruitment strategy.

4.5.1.3   Communication

Today we are living in a society that depends more on the written than on oral words. This makes it very difficult for people who cannot access written information. The need to communicate forms the basis for further learning, personal and family improvement. Reading does not only relate to words but also to signs. Learners regard the knowledge of

road and other signs as an important skill to have. Six of the learners needed to be tested for their driver's licenses, while the remaining four had the motive of seeing where they are going whenever they travel. Below follows an example of a statement by one excited learner:

Being able to read, I can see where I am going when travelling. I can read the signs on the road and understand them. I do not have to wonder any longer. When I go to a place that I do not know, I do not have to ask people because I can read by myself and get directions.

One learner who falls in the group which wanted to get a driver's license explained her success as follows:

I am a domestic worker. My employer wanted me to get a driver's license so that I can take his children to and back from school. I saw this as an opportunity for me to grow without spending anything because the employer was willing to pay for the lessons. Literacy programmes came at the right time because I can now read the rules of the road and the signs.

Discussion

Adult learners learn best if their learning solves some of their life problems. The need for communication skills has a positive result as soon as adults recognise their need to learn as a function of their development and the pressure they feel to avoid being cut out from the outside world. Learners' participation in literacy programmes shows that they are intrinsically motivated. Literacy programmes bring social transformation to rural women through the development of self-esteem, self-confidence and self-actualisation, which

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leads to empowerment. Women should be able to interact with the printed material so that they can access information, which leads to personal growth. The reading material exposes women to life outside their families. Fiedrich and Jellema (2003:70) argue that exposure to the world beyond the family and community, gained through exposure to newspapers and written information would make hitherto parochial and conservative groups more responsive to new ideas and new ways of doing things. Women's interaction with the print media will empower them to read for pleasure and gain information to improve their life-styles.

4.5.1.4   Technology

Globalization has increased technology and competition in technological devices. The knowledge of technology is presently a necessity rather than a want. Technology affects both rural and urban communities. This means people need to develop skills that will enable them use technology. Both groups of learners indicated their need to be competent in technological devices in order to meet the challenges of the technological world. One learner indicated the challenge as follows:

We saw that it is difficult to live now if one is still illiterate because we use machines everywhere we go. For example if we want to play lotto, we need to know the numbers and other transactions need machines. It is difficult to use these machines if you are illiterate. We also want to send and receive messages from our cell phones without help.

Discussion

Some years ago, people did not rely on pen and paper, but on word of mouth to communicate. The use of Pen and paper is presently also being challenged where a lot of

information is available on printed media and in computers. The downloading of such information requires skills and knowledge of cell phones, computers, printers, faxes and the Internet, to mention but a few. Basic reading and writing form the basis for illiterates to challenge technology. However, learners indicated that the reading and writing skills they acquired form a foundation for them to register for further learning. The drive to gain computer literacy is increased by the availability of computers in post offices and shopping complexes. Isaacs in (OpenSpace, 2005:79) maintains that ICT is an enabler because it can facilitate access to adult literacy, facilitate the promotion of gender equality and women empowerment.

4.5.2   Theme 2: Benefits of literacy programmes

The difference between the need for literacy programmes and the benefits thereof lies in the fact that in the first instance, learners indicated why they registered for literacy programmes while in the second instance, learners discussed what they benefited.

4.5.2.1   Health aspect: Family planning

The literacy programmes benefited women because their learning is linked to health awareness, such as the understanding of the use of contraceptives and the advantages of having small families. A high birthrate is one of the indicators of low standards of living and the lack of development in a country. When discussing family planning, participants showed interest and they participated actively. Rural communities and farms are most disadvantaged because they have little access to health care, economic opportunities and social services. The participants in centre B indicated that although they do not have a clinic in their village, they gain a lot of information concerning health related matters

because they discuss this in the literacy programmes when they do lifeskills. For example, one learner commented as follows:

Literacy programmes helped us so much because we were able to open up and discuss sexual matters and the benefits of using contraceptives. We used to feel ashamed of engaging in such discussions but the educators organised pictures and gave us magazines so that we could read by ourselves the views of other women concerning family planning. I know that contraceptives work because you are able to space your births.

Participants in centre A indicated that although they have a clinic in their village, they never went there to get health related information because they did not see the necessity. It is through literacy programmes where they were introduced to concepts such as women's health and contraceptives. Some of the benefits were expressed as follows:

If you do not come together as women and discuss issues that affect you like women health, you will remain ignorant. The attendance of literacy programmes made it simple for us as women to meet. The educators helped a lot because they invited nurses to come and discuss topics such as family planning and diseases such as cancer and diabetes. We do not feel ashamed of going to the clinic for contraceptives and we always check our cards to see the return dates. Reading and writing helps us to read pamphlets and other magazines that contain health related issues. Now I can decide on the number of children I want.

Discussion

The responses from women who completed the literacy programmes indicated that the lifeskills programme is an important dimension of empowerment because learners acquire lifeskills, which give them a greater status in their families and communities. The group of women in centre B does not miss the mobile clinic whenever it comes to their village because they know the benefits of personal hygiene and the prevention of diseases. The women indicated that they share information gained concerning personal and family health care with women who have not yet registered for literacy programmes. Those in centre A have an advantage because the clinic is located in their village and they can go and get informed whenever they want to.

Adult learners are now aware that culture is changing with times and they need to move along. EFA Global Report (2006:17) supports the view that literacy is a key to enhancing human capabilities with wide-ranging benefits, including critical thinking, improved health and family planning, HIV/Aids prevention, children's education, poverty reduction and active citizenship.

4.5.2.2   HIV/AIDS

Female literacy can reduce the infection rate of the HIV/Aids pandemic through providing more information about it and developing the women's ability to respond to the ailment. Education/literacy reduces the risk of HIV infection because when women come together to gain scientific and practical information on HIV/Aids, information is shared and the possibility of people changing their sexual behavior is created. Learners benefited

from the literacy programmes because they shared their knowledge and their understanding of Sexual Transmitted Infections (STIs) with the help of their educators. The excitement is indicated as follows:

Some men play around. We learnt to be faithful to our partners. If we find out that our husbands are not faithful, we know that we have to discuss the use of condoms with them. We are able to explain to them the advantages of condomising because we know. With our reading skills, we are able to read pamphlets on HIV awareness and gain information. If you are illiterate, you do not even want to look at pictures of condoms because you feel it is taboo.

Participants from centre B indicated that they benefited because they now realise the importance of mobile clinics and they do not forget the return dates anymore. Two participants, however, showed discomfort in discussing sexual matters with an educator who was younger than them. Their village was, at the time of this study, affected by the high rate of women dying of this pandemic. The knowledge and skills that adult learners gained were shared with those who were infected and affected through the formation of home base care. The support is indicated as follows:

We move closer to those who are infected and affected. We help them to form support groups so that they help each other. We encourage them to understand that they are not alone, but that we are there to offer our help. We have a lot to do in this village as people are dying. We also advise them to exercise and eat healthy food, which is nutritious, and we help in giving them their treatment. We are now aware of HIV and we need to enlighten our community, which still believes it is witchcraft.

Discussion

Participants were excited to listen to presentations by their educators and people from the communities. Participants from centre A benefited more because they are near a clinic where it is possible for the health professionals to come and give lectures using school children to demonstrate plays on how HIV is spread. These adult learners have access to information concerning HIV/Aids because the clinic is open 24 hours. All the women except the two from centre B emphasised the use of condoms, as their husbands were migrant workers and they felt that they have the knowledge to explain to their partners the risks of unprotected sex.

It was found from the responses that the attendance of literacy programmes has removed the myth that HIV can be transmitted through touching or talking to an HIV positive person. Adult learners show an understanding of sharing information and have developed a spirit of volunteerism. Their engagement in community matters indicates that they have understood the importance of making people aware, so that the infection rate can be reduced. Women learners gained information as far as STIs and HIV/AIDS is concerned because they discussed these matters openly and were ready to offer help if needed.

The increased spreading of HIV/Aids in the country creates an enormous challenge. HIV/Aids exacerbates poverty, because the death of parents leaves children with no option but to head families thus further increasing the illiteracy rate. SANGOCO magazine (2005:10) views the loss of a parent and orphanhood as placing tremendous burdens on poor children who usually drop out of or do not attend school at all. The high

illiteracy rate cannot be reduced if the majority of its population is still empoverished and affected by HIV/Aids. Women being literate will help them understand the importance of taking ARVs and the prevention of mother to child transmission of HIV, thus building a healthy society.

4.5.2.3 Good hygiene, preventative measures and homecare

The practice of good hygiene is a necessity for good health. Literate women are likely to practise and promote good hygiene practices because they know the outcome of living in a dirty environment. Literacy programmes engage women in lifeskills where they deal with issues such as the necessity of creating a healthy living environment and the need to promote healthy living standards. All respondents indicated the effectiveness of literacy programmes in helping them improve their health status, by making statements such as:

We learn lifeskills here. If you are literate, you have an understanding of why the family needs to take a bath in the morning before engaging in daily activities, and also, before retiring in the evening. We now understand the need for brushing our teeth and cutting nails. We take full responsibility for bathing and clothing our children and preparing them for school. This programme has helped us a lot. We take our children to be immunised against polio, measles and other diseases and we take our children to the clinic or hospital whenever they are sick.

Learners also highlighted the emphasis on family hygiene as follows:

We use pit toilets that are outside. We learnt to put water, soap and a towel just outside the toilet so that people can wash their hands when coming out of the toilet. Germs can

cause people to be ill, and this is what we were taught. We are teaching our children to
take care of themselves.

Discussion

Responses from participants indicated that they appreciate how literacy programmes have contributed to their lives. The positive contributions include the ability to improve how they look after themselves and their families by engaging in preventative measures. Their knowledge of good health practices and nutrition help women to take good care of their children. The creation of a loving, caring and healthy environment builds healthy minds, which is a pre-requisite for effective learning. Jellema and Fiedrich (2003: 09) are of the view that good health is desirable, and the amount of time, energy and resources that women have to spend in this respect requires from them to have an understanding of what good healthcare is. They further explained that taking care of one's own and other people's health makes up a good chunk of what it means to be a respectable and responsible woman.

4.5.2.4 Social aspect

Participation in social life is one of the indicators of the empowerment of women. Participation can take various forms. The empowerment of rural women enables them to speak in public because their engagement in literacy programmes increases their self-confidence, self-respect and political awareness. Some of the forms of social integration indicated by participants were their involvement in social clubs such as stokvels and burial societies. Participants indicated that they are able to take leadership positions in

social clubs because literacy has given them self-confidence. This self-confidence is expressed as follows:

If you are not literate, you have less information on things that happen around you. You fail to help yourself at home, in banks and small businesses. The literacy programmes have helped us to build our confidence in addressing people because when we were learning we had to stand up, discuss, and sometimes debate issues. We are able to stand in front of our social clubs and chair meetings. We used to hide behind other people but now we are able to say what we want to.

The women in centre B indicated their ability to participate in the education of their children. Their competency in reading and writing empowered them to become members of school governing bodies. One woman commented as follows:

We can now take part in school governing bodies and help take good decisions for our children. We understand that we have to involve ourselves in the education of our children. It is good to know how our children are taught and we want to help them in maintaining discipline. The welfare of our children is important.

Discussion

Participants indicated their engagement in social clubs, which deal with investments, the buying of groceries and group schemes for helping others financially in cases of death. Literacy programmes empowered women because they are imparting the knowledge they gained everywhere they go. Robinson-Pant (1999:14) maintains that education encourages women to analyse their problems and find ways of addressing them. The gains in women's self-confidence and the changes in social relationships help women to

improve their quality of life. Data collected indicates that literacy programmes made it possible for women to meet and discuss their social problems and find ways of addressing them. Reading and writing skills enabled women to share information and to see how other women in other countries deal with issues that challenge them as individuals.

4.5.2.5 Community involvement

The people centred development theory stresses the importance of developing people in a particular community. These people are then allowed to participate in development programmes and learn skills on the job (ABET Institute, 1998: 95). Communities should take charge of their own development and come up with development strategies. This theory is relevant to the data gathered in this study because it suggests that people have to define their needs themselves and when they are empowered, they will come to realise how best they can contribute in their communities. Empowerment in this case is initiated through literacy programmes for women. Data gathered suggests that women who lived their lives in isolation can now take part in family and community development programmes. The women's contribution in their communities is expressed as follows:

Our communities gain from us. We help them when they have problems in topping up their cellphones with airtime. We also assist those who are non-literate to read their documents, and to recruit them to join literacy classes to reduce illiteracy.

The women in centre B indicated that they help in taking care of the affected and infected people of their villages, as there is a high rate of HIV infection. They commented as follows:

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If you cannot read and write, how will you be able to help those who are sick? More specifically those who are infected with HIV. You have to give the correct dosage and clearly understand what you are doing. Otherwise, you may give the wrong medication. In order to make a positive contribution to people living with this virus, one needs to have the knowledge of how to deal with it, of preventative measures and the importance of good nutrition. As a group of women, we do home base care because we want to develop our community and help children who are orphans. We encourage those who have chronic illnesses to take treatment so that they can live longer.

Discussion

The literacy programmes empowered women to take control of their own situations. Women have the capability of trying out things they would never have imagined, for instance, the forming of groups to help in the community. The development of reading and writing skills and the coming together of women made them develop critical thinking skills which enable them to be conscious of their own and other people's problems and to find solutions. This is evident from the above-mentioned comments where women are trying to build healthy communities through their participation in helping the sick, giving them medication, and food and making sure they have a clean environment.

The literacy of women may empower them to interact with other members in their communities in coming up with development strategies. Women's understanding of sustainable development increases their chances of finding ways of sustaining themselves and their communities thus, participation in community training programmes. Working

together with Community Development Workers (CDW), women may start economic programmes to strengthen the economic base of their communities (Sachchidananda, in Singharoy, 2001:189).

4.5.2.6 Standard of living

The upliftment of a family's standard of living is one of the indicators of the empowerment and development of women. Most of the families in rural areas are female-headed (Beijing Report, 2005:4). These women, therefore, take full responsibility for their children's development while their husbands are migrant workers. The data collected indicate that women have changed their roles because literacy programmes capacitated them to be active individuals who are trying to promote good family health care and contribute to the economy of the country. Their active participation was indicated by participants of centre B as follows:

Now that we are literate, we know what is good for our families. We are able to give our children nutritious food so that they may grow healthy and strong. We are also able to maintain a clean home environment in order to prevent bacteria and infections.

Participants in centre A indicated that they are able to maintain their families because they now use contraceptives. Contraceptives help them to reduce the size of their families. This was expressed by responses such as:

Before attending the literacy programmes, we did not value the education of our children. We used to feel happy when our children of school going age stayed at home because they helped us with house chores. We did not care if our children arrived late at

school because we were not aware of the benefits of education. Now we are able to wake

them up on time and prepare them for school. We understand the importance of deciding

our family size and the myths about contraceptives. We want to have children whom we

will be able to manage so that they have a good future.

Discussion

The learners' responses indicate that literacy programmes changed their attitude and behavior. Literacy is instrumental in people's achievement of maintaining good health, controlling reproductive behaviour, raising healthy children and educating them, thus, improving their standard of living (EFA Global Report, 2005:141). Evidence of adult literacy programmes is beginning to increase because women are displaying gains regarding health, social and economic aspects. These gains help in changing the gender roles, where women engage in all activities for the benefit of their families. Reading and writing benefit women because they can engage in reading for leisure, which brings them to question, challenge and renegotiate values and their own roles.

4.5.2.7 Human rights

Literacy programmes may empower women to the understanding and knowledge of human rights. Literacy skills are essential and form the core for the achievement of human rights. It makes people develop critical thinking skills through participation in public affairs. It is by means of critical thinking that women are able to analyse their environment and come up with solutions to problems. Education makes democracy possible because it creates a demand to be heard and enhances people's abilities to

influence decisions affecting their lives. Participants showed their participation in the public sphere and how literacy programmes were instrumental. The excitement was expressed as follows:

We are excited that we can go to the voting station alone and cast our votes. We are able to read and see whom we want to vote for. In the past, we did not understand why we had to vote and we did not want to participate in politics. Being able to Read made us to know and understand our rights because we can interpret the constitution. We can say 'no' if we disagree with what is said without feeling threatened. We know our rights.

Discussion

Participants indicated a positive relationship between literacy and knowledge of human rights. They showed that their gaining of reading and writing skills enabled them to access information from any form of writing which serves as an empowering agent. Literacy programmes enabled rural women to discard the yoke of unjust and oppressive social relations, to achieve power, and to defend their rights. The understanding of one's rights and the rights of one's community promote a rights-based culture and freedom. Education, and especially literacy, should be directed to the full development of the human personality and to strengthen the respect for human rights. This notion is supported by Mottee in (OpenSpace Journal, 2005:37) who is of the opinion that human rights can only be achieved through an affirmed and continued demand by people for their protection. This means that if women are affirmed through their engagement in literacy programmes, they will demand that their rights be upheld in their homes, villages and in their country.

4.5.2.8 Economic aspect

Poverty, including the feminization of poverty, is one of the major legacies of the racist and patriarchal past that the democratic South Africa has to address since the onset of democracy in 1994, (Beijing Report, 2005:4). Literacy may provide a key to improving the lives of millions of people living in extreme poverty, more especially women. The trinity of illiteracy, unemployment and poverty is affecting women more because they comprise a high number of non-literates and they are not active economically. These high numbers of non-literate women mirrors the inequalities fostered during the apartheid era. The provision of literacy programmes for rural women becomes a need more than a want for their development. Literacy programmes empower women to be able to start projects and gain budgeting skills as discussed below.

4.5.2.8.1 Formation of projects

Participants indicated that they benefited from literacy programmes. Their interaction with other women enabled them to think of ways of working in teams. These teams were divided according to the needs and interests of the participants, for example, those who wanted to start projects were grouped together so that they are empowered in that area. Participants indicated that they felt empowered in such a way that they can start projects as teams. This was expressed as follows:

It is difficult to meet and interact with others if you do not involve yourself in community projects. The attendance of literacy programmes helped us because we were able to form groups and start small projects with the help of our educators. We are able to farm on a small scale but produce in large quantities because we learnt good farming methods. These projects help us because we get money to buy food and other family needs.

Reading, writing and numeracy skills are needed when developing business plans. We are able to append our signatures and to be accountable in what we are doing.

Discussion

Participants felt that literacy programmes had an impact on their engagement in the economic aspect. This is evident from data collected where participants showed their ability to develop business plans and their engagement in small projects that enables them to take something home for their families. Women participate in entrepreneurial activities. Literacy is the basis for the attainment of skills, which will make women self-reliant.

4.5.2.8.2   Budget

Planning is an important aspect of human life. One, who fails to plan, lives a disorganized life and lacks responsibility. Literacy programmes that are effective provide planning and organising skills through the lifeskills programme. Budgeting is an important skill because it helps women to plan their income and expenditure. This is a skill, which women can pass on to their children by teaching them saving skills at an early stage. Participants, through their comments, showed how beneficial literacy programmes are. This is revealed by statements such as:

If you are literate, you can plan how you will spend your money for food so that you will be able to buy food that will be enough for your children. You are able to save money for unforeseen circumstances. It is good to save money in the bank and we are able to do the transactions by ourselves.

Discussion

The data gathered indicates that literacy programmes empowered women economically. The lifeskills programme offered helped them to have a purpose in life and to plan around that. The ability of women to budget and save money as groups, which they share at the end of the year or buy groceries and share, show that they are getting somewhere. Participants indicated that although their projects are not sufficient for their families, they feel that they are budgeting on what they receive and bank a small amount so that they can buy food in bulk at the end of the year. The budget and banking skills seem to be helping them in changing their lives for the better. Empowered women may be able to achieve economic independence, which is one of the chief reasons for women's backwardness (Bhardwaj and Vijayakrishnan, 1998:49).

4.6   Open-ended questionnaires for ABET co-ordinators

ABET co-ordinators were given open-ended questionnaires to respond to the questions concerning the implementation of literacy programmes, (appendix G) and their responses are as follows:

4.6.1   The effectiveness of literacy programmes in reducing illiteracy

Concerning the effectiveness of literacy programmes, ABET co-ordinators indicated that learners really want to learn and progress although there are administrative challenges that affect the smooth running of the programme such as late payment of stipends. This is shown by the way in which they have changed since their attendance. One co-ordinator, for example, commented as follows:

Centres are effective in that there are learners who really want to progress and want to

obtain General Education and Training (GET) certificates for better work prospects. Some learners are very serious because they want to understand their own bank transactions. We do have learners whose attendance is controlled by the seasons. When it is time for harvesting oranges, they go to the farms for temporary employment.

Adult teaching and learning as already alluded to, is a challenge because learners have to feel the need for attending the programmes provided. The above comment indicate that the effectiveness of the literacy programmes is slowed down by irregular attendance because adults sometimes have challenges of their own. Poor attendance affects the continuity and flow in the teaching and learning process.

4.6.2   Recruitment

The recruitment strategy is useful in getting adult learners registered for community programmes. Co-ordinators indicated that the word of mouth is an effective recruitment strategy and this is done during community gatherings. However, pamphlets, notices and the media are also effective. The importance of good recruitment strategies was emphasised by one official who said:

Recruitment in adult education is very important because sometimes adults are reluctant to come and register for programmes such as this one. We rely much on word of mouth during community gatherings to campaign for literacy programmes.

Advocacy and the recruitment of illiterates serve an important purpose in alleviating the illiteracy rate in communities. It is therefore, important to explain to adults while recruiting them how the programme will benefit them so that they do not leave before its completion. A clear understanding of programmes contributes to its effectiveness.

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4.6.3 Management of centres and skills

Good administration and management are crucial for the effectiveness of literacy programmes. While educators take care of adult learners, ABET co-ordinators should provide training workshops on good management of projects and administer the payment of stipends. It is also the responsibility of these officials to have support programmes in place. These support programmes will come in handy in helping educators when they face challenges. Their support of educators for literacy programmes was expressed as follows:

We usually go and visit educators to evaluate and give support when necessary. We have to monitor how skills programmes are running and give direction although we cannot do it on a continuous basis because of lack of person power. We are not paying the stipends ourselves, we rely on other officials, which take long. We know this late payment affect the effective running of the programme. We are however discouraged by some community members who break in and steal some of the equipments that are used for skills development. When we visit, we make sure that educators have proper documentation so that they are able to run the programme in an organised way.

The data gathered indicates that coordinators offer professional help to educators although to a limited extent. Proper monitoring, evaluation and support play an important role because officials are able to see if the programme is reaching its set objectives.

4.6.4 Development of educators

Educators who continuously receive training workshops are able to analyse learner needs, prepare materials and administer the programme to the best of their ability. Co-ordinators

indicated that they do offer educator development programmes although not on a regular basis because of tight schedules. They indicated their provision of in-service training as follows:

We provide a one-week capacity-building workshop. The workshop serves the purpose of training educators in adult facilitation and how to manage literacy programmes. We also offer training on assessment, administration of the programme and how to improvise for teaching-learning aids.

The development of educators in curriculum-related matters is crucial for better facilitation in literacy programmes. Training is necessary in order to orientate educators on how adults learn so that they are able to meet learner needs. Co-ordinators are aware of the need for more training and impact thereof. However, they can only provide one workshop because of the lack of ABET officials. Sometimes educators feel demotivated. An educator whose morale is low cannot take an extra mile and provide proper motivation to adult learners.

4.6.5 Working conditions of educators

Facilitators in literacy programmes work on a temporary basis and claim their stipends on a monthly basis. Lack of consistency in getting their stipends and late payment thereof demotivate educators. They also feel that they do not have job security and this contributes to a high turn over. This disappointment was expressed as follows:

It is discouraging because every now and then educators get employment in other sectors; there is no continuity and this retard the progress. We will train them in January, by March, they are gone, and you cannot blame them. They also want to feel

secure in the work environment. The challenge is that there is no progress, as our adult learners always have to adjust to different approaches.

The data above indicates that the effectiveness of literacy programmes is hampered by the high turnover of educators. The movement of educators is a challenge to adult learners because they often find it hard to adjust. This movement affects the smooth running of the literacy programmes as ABET co-ordinators are not able to provide training at all the affected centres of teaching and learning.

4.6.6   Empowerment through literacy programmes

Literacy programmes that are effective will yield some benefits, particularly as regards self-esteem and empowerment (EFA Global Report, 2006:145). Literacy programmes, which are effective, should be able to contribute to broader socio-economic processes of the empowerment of women. Co-ordinators indicated the successes of the programme in this way:

We see many changes in our learners' lives. Positive changes such as being able to sign their names, do bank transactions fill in forms and their engagement in community matters. Others have managed to get drivers' licenses and are fulfilled. It is not only women alone who are empowered but also their families, communities and the nation as a whole.

Besides the challenges of managing the programme, its fruits beginning to show up. Women are able to take individual and collective action because they have developed self-confidence and critical thinking skills. The ability of women to help themselves and others make them feel that they also have a contribution to make. The increased social,

political, health and economical engagement of women suggest that they are ready to be heard, so that they may change and uplift their standards of living.

4.6.7   Maximum participation in literacy programmes

The aim of ABET is to provide knowledge and skills that adults can immediately use. If ABET centres provide what adult learners want, then there will be maximum participation on the part of the learners thus reducing illiteracy. Co-ordinators indicated that a needs analysis has to be done before planning programmes for adult learners. Research on women's needs will benefit adult learners because they will learn what is relevant. Co-ordinators expressed this need as follows:

We first help to recruit those who cannot read and write and then try to find what their needs are other than reading and writing before starting programmes and enrichment courses. If they receive what they want, they enjoy learning and we are sure there will not be much absenteeism.

Co-ordinators indicated that adult learners want outcomes that can be achieved immediately because they are already in the future and they are career-orientated. The fact that learners who have completed the programme are engaged in small businesses and projects shows that there is maximum participation and a need for learning. This also serves as a recruitment strategy for those in need of reading, writing, numeracy and life skills.

4.7   Summary

In this chapter the researcher discussed the results of the empirical investigation, which aimed at ascertaining if ABET literacy programmes empower rural women. The data collected through focus group interviews with women in literacy programmes and those who have already completed, educators and ABET co-ordinators was analysed and findings were discussed. The next chapter will present the conclusions from the findings, and then recommendations will be made.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

In chapter four, the data collected by means of focus group interviews were analysed, presented and discussed. This final chapter presents a summary of the findings, conclusions drawn and recommendations to ABET stakeholders to assist them to address some of the challenges related to the literacy programmes for women.

5.2 Summary of findings from the literature review: Reasons for high illiteracy rate and benefits of literacy

This study was undertaken to explore how literacy programmes can empower rural women. The literature review on literacy and the empowerment of women were critically reviewed. The most important conclusions drawn from the literature study are summarised in the following paragraph:

The literature review revealed that literacy is an important basis of education because it can lead to empowerment and development of rural women. The implications of a high level of illiteracy are far-reaching yet largely ignored. Reasons for the high illiteracy rate among black rural women varied from their position in the pre-democratic era, gender stereotypes, culture, the education system, the urban/rural divide and their socio-economic condition. It can be concluded that illiteracy contributed to the low status of rural women while the provision of relevant literacy programmes was stated as a strategy

to reduce the high illiteracy rate. The making of literate societies is empowering people to:

- Become self- critical and be able to name one's experience;

- Begin to read the world and understand their contribution in the economic, political and social dimensions of development and;

- Improve their standard of living by providing healthy conditions for their families and,

- analyse their life situations

5.3   Summary of findings from the empirical study

5.3.1   Educators' individual interviews: Improving literacy levels, emancipation of rural women, functionality of literacy programmes on empowerment and development of rural women

The summary that can be drawn from the individual interviews are that educators are providing literacy programmes in order to reduce the high illiteracy rate, develop and empower rural women to take their rightful place in society. The recruitment of illiterates to the programmes in order to alleviate illiteracy is however slowed down by the poor implementation of the programme because of late payment of stipends which demotivates educators, lack of learner material, monitoring and evaluation of the programme to see if the programme is functional and effective in raising the status of rural women. Golian (1994:4) is of the opinion that in order to encourage participation and to ensure that literacy programmes are effective, programmes need to include information that allow women to advance at their own pace and address their specific needs.

5.3.2   Focus group interviews

5.3.2.1   Women learners in literacy programmes: Improvement of literacy level, literacy for self-employment and empowerment, improved standard of living and poverty reduction

Findings show that women enrolled for the programme because of a campaign which was run by educators and community leaders to encourage all who are illiterate to register for the programme in order to improve the literacy level of their community. The gaining and application of knowledge gained from the programme helped women learners to reduce poverty because of the kind of training programmes offered although at a slow pace which make other learners to quit before they complete the programme thus relapsing back to illiteracy. Women learners demand skills training rather than reading and writing forgetting that the knowledge of one influences the performance of the other. The relevance of learning support material was emphasized. However, other learners disapproved the discussion of HIV-Aids. In conclusion, it can be said that women learners are able to apply their functional skills in their families and communities. For example, their involvement in their childrens' education and community matters. This notion is confirmed Brizius (in Malicky, Katz and Norman, 1997: 84) who is of the view that if parents' skills (more especially that of the mother) are improved and they learn to value education, they will communicate the benefits of education to their children.

5. 3. 2.2   Women learners who completed literacy programmes: Relationship between literacy, health, improved standard of living and development

Findings from learners who completed the literacy programmes are that they wanted to

gain reading, writing and calculation skills which will form a basis for improving the health, social and economic aspects of their lives. Since the completion of the programme, women's understanding on primary health care and the use of contraceptives have increased and their engagement in good health care practices are evident in their provision of home base care on helping those infected and affected by HIV. This is supported by Hake (1999: 81) who maintains that literacy increases the availability of knowledge, which is responsible for detraditionalisation, which is important in the transformation of modern societies.

The development of women through education empowers them to mould their own actions and those of others to form part of the development and reconstruction of their communities. Hosken (2001:1) reiterates the necessity of female literacy by alluding to the fact that all talk about human democracy is a sham unless people are enabled to participate on their own behalf. The women's engagement in small projects through the formation of social clubs and group schemes create opportunities for them to be organised and take leadership positions in different community structures. In conclusion, one can say that the literacy programme makes democracy possible in that women are able to exercise their rights as individuals to develop their country as asserted by Freire (1989: xi) who says that illiteracy does not only threaten the economic order of society but also constitutes a profound injustice such as the inability of illiterates to make decisions or participate in the political process.

5.4 Questionnaires for ABET co-ordinators: Effectiveness and functionality of ABET centres and support for implementing literacy programmes

Concerning the effectiveness and functioning of literacy programmes, it can be said that although women register in big numbers at the beginning of the programme, they dropout before they complete the programme. This is because some educators lack the method of teaching adults because the capacity building workshops are inadequate and lacking follow-up. Late payment of stipends and vandalism by community members has a negative impact on the reduction of illiteracy. Poor facilitation demotivates attendance and more illiterates leave rather than join the programme. The fixed times for attendance also adds to the high turn over by women learners. However, results show that women find the literacy programmes effective because they are coupled with skills training. Above all, literacy programmes are nevertheless effective in empowering rural women, although gaps remain.

5.5 Recommendations

In order to improve the effectiveness and functioning of literacy programmes in empowering rural women of Mopani District (Nsami Circuit), the following recommendations are made:

- In order to address learner absenteeism and attrition, it is recommended that tuition times be flexible so that those who start with the programme should complete rather than relapsing back into illiteracy;

- To improve on the enrolment of illiterate adults in literacy programmes, recruitment strategies should be intensified by all engaged in adult education. Various mobilisation agents can be used, for example, the church, community forums, schools, political meetings, door-to-door campaigns, pamphlets and the governing bodies of schools;

- The use of community development workers is recommended to discuss issues of HIV-Aids and other development programmes, transformation should be tackled with caution so that adult learners do not feel offended and accept their new gender roles;

- To curb the stealing of equipments, inter-governmental and community policing forums should know of such programmes to be able to help in protecting them;

- To make up for learner material that arrives late, educators should form clusters where they can share information on how to improvise and discuss best practices in teaching adult learners and;

- Graduation ceremonies for those who completed the programme should be conducted in places where there is a high rate of illiteracy. This can serve as a recruitment strategy

5.6 Recommendation regarding research design and research instruments

The research question for this study is to find out if the ABET literacy programmes are empowering rural women. In order to ascertain the effectiveness of literacy programmes, community members have to give their views, as they are responsible for supporting the smooth running of the programme. The following is recommended:

- The quantitative research method should also be employed where questionnaires will be used as a data collection strategy to gather data from community members.

5.7 Recommendations for further research

The provision of adult basic education and training is important to the Department of Education. The number of adult learners registering for adult basic education programmes is lower than expected, more specifically for women and the youth. That is why the number of illiterates in the country is still high both quantitatively and qualitatively. In the light of the findings of this study, research in the following areas is suggested:

- Why are ABET centres failing to significantly reduce the illiteracy rate among adults, more specifically among women and the youth?
- How can learner attrition in ABET centres be alleviated?

5.8 Limitations of the study

This research was conducted at two adult centres of the Mopani District (Nsami Circuit), which are in the remote rural areas where there is a high number of illiterate women. These are the women who are hardest hit by poverty and unemployment, and the prevalence of HIV/Aids is high. It would be a good idea to extend the research to other districts of the Limpopo Province, which are as much affected by the high illiteracy rate. However, it is believed that the problems and aspirations of adult learners at Mopani are similar to those in other areas of the country, and the findings can be shared.

## 5.9	Summary

The incidence of illiteracy is a rallying cry and the worst pressing challenge that requires the intervention of all Government Departments and stakeholders. The fact that out of the total female population of 525 829, 140 767 have never been to school and that only 943 adults are registered for basic education programmes reveals that the scale and the scope of illiteracy is greater than it was previously thought. This is supported by the findings in the Journal of the Open Society Initiative for Southern Africa (October 2005: 5), which maintains that adult literacy and education seem to have been relegated to the periphery of national priorities, while it is a national asset.

Illiteracy, which links with poverty, unemployment and gender discrimination, has to be addressed and corrective measures implemented. Women who are poor, unemployed and with no opportunities for acquiring literacy and other benefits of life can be engaged in literacy programmes that will serve as an avenue towards enlightenment. Literacy will release these women from a sense of personal inferiority, relationship of dependency and subservience and allocate a new status and potential.

Literacy is a right. The rationale behind its recognition as a right is the set of benefits it confers on individuals, families, communities and the nation at large. It is through relevant literacy programmes that women's attitudes and behavioural patterns are challenged through the development of critical thinking skills. Literacy programmes facilitate the transmission of values and the promotion of transformation, and they change the way women operate and what they believe in. The evidence of attending literacy

programmes is beginning to accumulate in social, health and political benefits, whereby women become self-reliant and are able to exert control over everyday life situations.

The offering of ABET literacy programmes is a formidable challenge, more specifically when considering meeting the 2015 Dakar Goals for Action and the Millennium Development Goals. It is indicated in this study that the success of literacy programmes leaves much to be desired because it only benefits a pocket of rural women, leaving the majority in the trinity of illiteracy, unemployment and poverty. Mobilization and proper campaigning strategies in literacy programmes are of crucial importance so that all who are illiterate can obtain information and register at ABET centres. The provision of literacy programmes and relevant skilling under supportive environments will help in the reconstruction, development and social transformation of the country.

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CASHFLOW PROJETCIONS

DIRECTORATE: _____   RESPONSIBILITY MANAGER: _____
                                                                                     SIGNATURE: _____
                                                                                     DATE: _____

SUB-DIRECTORATE: _____

CURRICULUM

(Attach Motivation/ Cost per Item on the separate page)

PLEASE COMPLETE ITEMS THAT ARE ONLY RELEVANT TO YOU	BUDGET	APRIL	MAY	JUNE	JULY	AUGUAT	SEPTEMBER	OCOTBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH	TOTAL
CATERING:DEPARTML ACTIVITIES			R6 440			R200 000	R3 500			R 3 500		R1172 500	R84 000	R1 469 940
COTRCTS:PLAND FOLWRS& OTHER DEC						R120 000								R120 000
INV LEARN SUP: TEXT/PRESCRIBD BKS						R7 000 000								R7 000 000
T&S DOM: ACCOMODATION		R202 500			R189 000									391 500
T&S DOM WITH OP:ROAD TRANSPORT												R1172500	R84 000	R1 256 500
TOTAL														R10 237 940.00