# POST-SCHOOL EDUCATION REVIEW
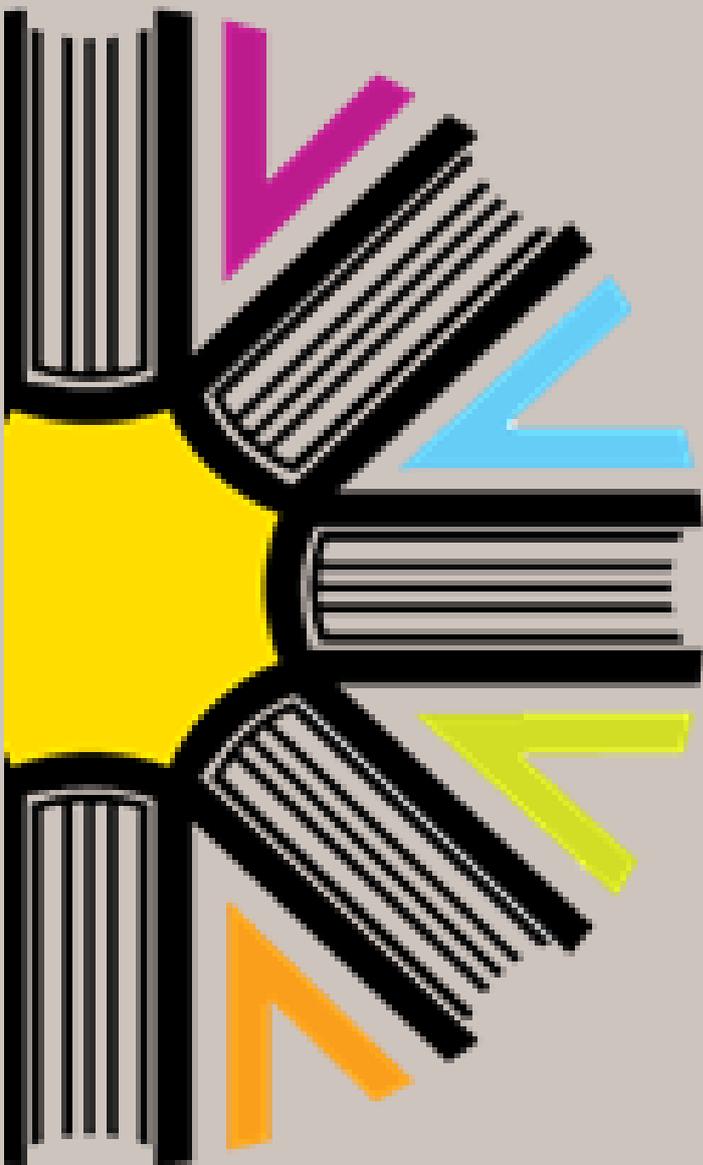
## REVIEW HIGHLIGHTS

▽ **Understanding Inequality Relationally**

▽ Some Conceptual Tools for Imagining Non-formal Community Education

▽ **Un-mandated Reflections on Student Leadership from #NMMUFeesMustFall**

▽ Youth Experience in Post School Education and Unemployment in the Vaal

**Education Policy Consortium**
**TRANSFORMING EDUCATION**

higher education & training

Department:
Higher Education and Training
REPUBLIC OF SOUTH AFRICA

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 Researching Education and Labour at the University of the Witwatersrand

**EPC**

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# Contents

**Education Policy Consortium**
TRANSFORMING EDUCATION

# Editorial

This issue of the EPC Review once again provides a selection of writings that reflect on the scope and scale of research issues in which the EPC's researchers are involved. It is illustrative especially of the development of young researchers getting to grips with some of the complex issues arising from their work. These endeavours include the multifaceted social relationships and educational challenges that arise in the context of work that is located at the intersection of policy, practice and community. It also shows the wide range of issues which are being investigated by the EPC's researchers.

Amongst the contributions is an article which sets out a conceptualisation of the nature of community education and its potential role in the future. It argues how any understanding of the role of community education must be based on learning that is directly related to the experiences of the communities in question; how a community college might be conceptualised beyond the idea of a brick and mortar structure and its relationship to the idea and practice of non-formal education. The article explains that community education is not simply the 'training' of community leaders as is the case with so many of the conventional approaches.

Instead community education needs to emerge from and become situated in the lived and relational experience of a geographical community, so that it can surface this complexity, enable its critical examination, contribute to strengthening positive associational interests in that community, connect to meaningful activity in that geographical community and reach out in solidarity across interest groups and geographical boundaries to other communities.

This contribution has considerable importance because it sets out a perspective about community education in the context of the recent policy developments about the establishment of community colleges and can be useful in the debates and discussions about how to understand their development.

Another contribution deals with the important issue of curriculum development for the National Certificate Vocational. This article reflects on the important issue of how such a curriculum can be developed collaboratively between the institutions that are implicated in TVET curriculum development through an innovative approach to curriculum project.

Then there is a contribution that relates to the recent protests around the #FEESMUSTFALL protests and contains the personal reflections of one of the participants in these protests. It provides an important perspective about the critical importance of the voice of students in the shaping of the education system. It is a timely reminder of the (until now) relatively muted perspective of students and places this at the centre of policy development, institutional roles and public participation. It enjoins us to think about who makes decisions in educational systems and how these are made and ultimately raises questions about the relationship between education and society.

Another piece reflects on the perspectives of lecturers at a TVET college about the question of unemployment. The latter reality looms large in the minds of learners at these institutions together with the accumulated debt that confront students at the conclusion of their studies. The article reflects both on the weaknesses of an 'instrumental' view of education and the implications of a poor understanding of the aspirations and expectations of students. It calls for greater public consciousness about the role of education and for pedagogical approaches that have relevance and meaning to the communities that are engaged in these institutions if useful education is to be offered to them.

The contribution about the priorities signaled in the White Paper relating to TVET Colleges relative to the experiences of researchers in the EPC's project 'Emerging Voices' should also be seen in a similar vein. This article points to the critical value of robust support for student learning, engagement with communities so that education is better contextualised and calls for strengthening the process of articulation between educational institutions for producing better curricula and possibilities for student access.

There is also a contribution reflecting on the important role played by education institutions in combating the stigma around 'human immunodeficiency virus' (HIV) and 'acquired immune deficiency syndrome' (AIDS) through research, campaigns for enhancing awareness about HIV/AIDS, and the incorporation of its related course work and study in the development of curriculum. The article describes an evolving practice in this regard.

Another brief article reflects on the critically important issue of graduate unemployment which pervades so much of the post-school landscape.  In particular this article reflects on the misconceptions about the ostensibly linear relationship between the possession of an educational qualification and the promise of work. It debunks this linear relationship and points to the complexities of education and work relationships especially for working class participants in the educational system.

Related to this is an article on the phenomenon of 'precarity' which speaks about the precarious condition in which adult educators find themselves in the education system because of the tenuous nature of their employment, the failure of the system to provide due recognition to them as employees, the lack of even some of the basic requirements of decent employment which characterises their employment and other such issues which mark the attributes of a 'precariat'.

We also publish a poem reflecting on the experience of one of the EPC's researchers pursuant to a visit to a research site and which helps us to reflect on contradictory notions about modernity and rurality.

And there is a piece which provides a conceptualisation of the relationship between the much talked about triad of inequality, unemployment and poverty, contesting the idea that each of these concepts have a causally equivalent role in the description of the 'challenges' facing society.

As any discerning reader will appreciate these articles - not intended to be in the form and structure of academic journal submissions - are nevertheless articles that speak to some of the most important issues that must be understood in any examination of education in society. They provide the framework for thinking about especially the most intractable issues facing education systems, insights about the possibilities for productive research around the issues that are identified in these writings and ideas about how one needs to conceptualise them. They are simultaneously signals about the conceptual approaches and ideas that are being tested especially by the young writers from whom these articles have been solicited – some of whom have completed - unlike in the case of so much conventional academic writing – pieces of coherent writing produced in no more than a few weeks.

We ask that you read these pieces critically and also to support the development of the intellectual culture that is signified in them by suggesting how they might be enhanced.

11 December 2015

**Enver Motala and Salim Vally**

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# Understanding Inequality Relationally

**Enver Motala**

## Introduction

There are many references in the policy pronouncements and the public dialogue in general to the triad of unemployment, poverty and inequality as representing the most urgent challenges facing South African society. This triad of concepts is used interchangeably as though the *relationship between them* makes little or no difference. An analytically coherent explanation about the relationship is therefore necessary to enable us to understand how these challenges might be dealt with in the long term. It could for instance be argued, as we do in this contribution, that even though the triad of terms is used interchangeably inequality has causal primacy in their relationship. Inequality explains the prevalence of high levels of unemployment and poverty largely because of the control of global wealth, incomes and investment resources in the hands of a small corporate and financial global elite, whose interests dominate the ideas, strategies and choices about 'development' throughout the world and impact on the lives of billions of people. This concentration of wealth and power has been made abundantly clear in the recent data produced by OXFAM, Credit Suisse and other institutions about the ownership of wealth and incomes. The effect of this concentration has been most pronounced on the levels of investment in productive employment, strangulated by the interests of this corporate and financial minority - having profound consequences for jobs and income levels, and adverse effects of social, economic and political systems. For some of the global citizenry it has led to extreme poverty and its social consequences. The extraordinary power wielded by this global elite makes claims about the need for skilled work (without explaining the sources of muted demand for skills) both disingenuous and hypocritical. A brief examination of the phenomenon of inequality for this publication is therefore important and this contribution is intended to do that.

## The WSSF

At the recent World Social Science Forum 2015 held in Durban, on the 13-16th September 2015, there were a few important papers presented. Amongst these was a paper by Jomo Kwame Sundaram titled **_Economic Growth And Inequalities In Perspective._** Sundaram begins with an explanation about the dramatic increases in global inequality since the early part of the 19th century. This is explained by reference to the Gini Index of inequality between 1820 and the present – an increase of from around .4 to around .7[1] He attributes the increase largely to the fact that the Industrial Revolution in Europe resulted in high levels of economic growth spread unevenly between countries. Such uneven growth, as we know, commenced even earlier with the enslavement of millions in Africa (and elsewhere) and resulted in the destruction of local economies by colonial powers who used the resources obtained through the violent processes of conquest to benefit European accumulation - a process historians have called 'primitive accumulation' that has been critical to the growth of modern Europe.

Sundaram shows how even in the more developed economies of Europe and the USA, inequality has been exacerbated as a direct result of the monetarist economic policies (and its accompanying neo-liberal ideology) adopted by Thatcher and Reagan, Prime Minister and President of the UK and USA respectively in the 1980s. These policies were deliberately intended to reverse the social democratic gains of the post-War period 'restoring' the power of the rich relative especially to organised workers and the poor.

This is referred to by David Harvey, renowned political geographer and anthropologist,[2] who explains how *the gains made by workers through social-democratic policies came under attack by the 1960s and led to the policies driven by Thatcher and Reagan. For him the Keynesian economic ideas that required the state to stimulate economic growth, faced an assault from the '*supply side thinking of Milton Friedman, the crusade to stabilise if not reduce taxation, to deconstruct the social state and to discipline the forces of labor'. This led to dramatic changes in tax rates for the super-rich. Harvey refers to this in the following way.

As Alan Budd, an economic advisor to Margaret Thatcher confessed in an unguarded moment, anti-inflation policies of the 1980s turned out to be "a very good way to raise unemployment, and raising unemployment was an extremely desirable way of reducing the strength of the working classes…what was engineered there in Marxist terms was a crisis of capitalism which recreated a reserve army of labour and has allowed capitalists to make high profits ever since". The disparity in remuneration between average workers and CEO's stood at around thirty to one in 1970. It now is well above three hundred to one and in the case of MacDonalds about 1200 to one.[3]

Sundaram's analysis also shows how the most pernicious attribute of inequality is that which exists between poor and rich countries having the most destructive effects on the poorer classes of poorer countries. In other words not only are those who are globally most disadvantaged affected by the inequality in their own countries but even more pervasively are they affected by the relative poverty of the countries in which they live. In fact international inequality (between rich and poor countries) accounts, according to Sundaram, for 70% of poverty of those who are poor in the countries of the 'South'. And although global inequality may have decreased slightly in the recent past - largely as a consequence of the high levels of economic development of some middle-income countries - this has in fact resulted in even more inequality *within* both highly developed and developing capitalist economies.

Both Sundaram and Jayati Ghosh of the Jawaharlal Nehru University, another contributor to the debate at the Conference, refer to the 'drivers' of inequality. For Ghosh, perhaps the most damaging cause of inequality was the power of the ideological system that developed in support of inequality and the insistence of its adherents that no alternative to it was possible. In effect this established the extraordinary dominance of an approach to socio-economic policy that exacerbated the growth of global inequality since other approaches to such policy were drowned out by the power of the dominant ideas. Contrary to these ideas Ghosh explained how important it was that especially macro-economic policy be attentive to social issues like the growth of inequality and its effects. She also argued the case for high quality public services as being essential to limit the growth of inequality; the need for all public provision to be based on the rights of workers in the public service and the critical importance of recognising the unpaid labour of women. Ghosh also emphasised the importance of the local state as a potential bulwark against the incursions of global corporate interests that exploit the prevalence of caste and gender prejudice and their impact on proper social policy and practice.

Sundaram pointed to a number of the drivers of inequality, chief amongst which were the changing 'functional distribution of income' (higher and lower levels of income) the uneven processes of globalisation in respect of knowledge and migration flows

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[1] Note that the higher the Gini index the higher the rate of inequality
[2] David Harvey, 2014 May 17 Afterthoughts on Piketty's Capital, Comments

[3] David Harvey, 2014 May 17 Afterthoughts on Piketty's Capital, Comments: page 2

between the rich and poor countries, the financialisation of economies and their effects on employment, the unequal trade relations generated by global trade protocols forced on developing countries, trade liberalisation and the process of deindustrialisation consequent on the financialisation of economies and the massive outflows of wealth from the countries of the South. Taken together the impact of these policies – often supported by armed interventions and the proxy wars in support of the interests of global corporations and their imperial ambitions, has been the destruction of local economies reducing some countries to abject poverty and even famine for its citizens.

## Piketty and Inequality

The record of capitalist development and its capacity for generating inequality is in fact the subject of the much publicised and widely reviewed book by the French economist Thomas Piketty, *Capital in the Twenty-First Century.* [4] Piketty's aim was to understand more fully the question of the distribution of wealth. As he says in the introduction to the book,

The distribution of wealth is one of today's most widely discussed and controversial issues. But what do we really know about its evolution over the long term? Do the dynamics of private capital accumulation inevitably lead to the concentration of wealth in ever fewer hands, as Karl Marx believed in the nineteenth century? Or do the balancing forces of growth, competition, and technological progress lead in later stages of development to reduced inequality and greater harmony among the classes, as Simon Kuznets thought in the twentieth century? What do we really know about how wealth and income have evolved since the eighteenth century, and what lessons can we derive from that knowledge for the century now under way? [5]

 Amongst the numerous reviewers of the book, Foster and Yates [6] argue that it provides a meticulously documented explanation about the growth of inequality over the 20th century and capitalism's culpability in that regard. The reviewers describe Thomas Piketty [7] as a 'highly credentialed member of the neoclassical economics elite', to waylay the inevitable complaint that his views are that of a 'radical economist' or a 'Marxist' or as having a 'left wing' persuasion. They show how despite Piketty's neo-classical training (and his eminence as a mathematical economist) he has examined with scholarly competence the overarching characteristic of capitalist growth in the 20th century. Harvey too has argued that.

What Piketty does show statistically (and we should be indebted to him and his colleagues for this) is that capital has tended throughout its history to produce ever-greater levels of inequality. This is, for many of us, hardly news. It was, moreover, exactly Marx's theoretical conclusion in Volume One of his version of *Capital*. Piketty fails to note this, which is not surprising since he has since claimed, in the face of accusations in the right wing press that he is a Marxist in disguise, not to have read Marx's *Capital*. [8]

Given what we know to be the overwhelming public and policy discourse about the role of education and training in the creation of employment, these reflections on Piketty's writing and especially on its explanation of the phenomenon of inequality are instructive. They provide the deeper insights necessary for understanding the structural impediments to the growth of employment conditioned by its relationship with inequality. Inequality is hugely influential in the possibilities for economic growth and its potential impact on skills demand since the excessive power over investment and its concentration in the hands of corporate capital globally affects such demand. In this regard Foster and Yates' argument is that Piketty provides validation for arguments that the main capitalist economies are experiencing secular stagnation, through slow growth, rising unemployment and underemployment, and the underuse of productive capacity. This growth of inequality engenders *the tendency of capitalist economies to stagnate over time.* [9]

There can be no doubt that we are fast approaching a nineteenth-century-style distribution of wealth. That's why the overwhelming sensibility of Piketty's magnum opus is a dark fatalism, a feeling that mankind is groping blindly while in the grip of a determining force far larger than ourselves—namely, Piketty's now-famous return on capital, growing wealth from generation to generation and always outstripping wages—that has only slackened on rare occasions. [10]

These 'fatalistic' predictions are exemplified by the financialisation of the economy and its relationship to inequality. In an article in the M&G titled *QE has made the very rich even richer,* [11] Mike Gilbert refers to the Credit Suisse Global Wealth Report showing that 'the bulk of the world's wealth is in the hands of just 0.7 of the population'. The Report shows how inequality has risen since the credit crisis of 2008 and 'that the lower half of the global population collectively owns less than 1% of global wealth, whereas the richest 10% of adults own 88% of all wealth  and the top 1%  account for half of all assets in the world.' [12] The implication of these astonishing facts is that since so much of this wealth is held in financial assets – not directly involved in productive activity – it inevitably affects social and economic systems and their ability to provide meaningful lives for the great majority of the world's population. The article argues that even though Central Banks have pumped huge amounts (called quantitative easing or QE) into the global economy - $5 trillion after the crisis of 2008, the world 'still seems at risk of tumbling back into recession'.  He refers to what the Bank of England itself says in this regard.

We find no statistically significant evidence from either approach that those banks who received increased deposits from QE lent more …. Our results do not preclude a bank lending channel, but if the effect were very powerful it seems unlikely there would be no evidence of it in our tests. (And Gilbert adds that) 'although QE hasn't boosted the availability of loans for business to invest in their growth, it has helped goose (sic) global equity market values, which have doubled since the end of 2008'. [13]

[4] Piketty T (2014), *Capital in the Twenty-First Century*. Cambridge: Harvard University Press, 2014. Piketty tracks income and wealth over the past century in Britain and the United States, and over a longer period in France, where tax records have existed for longer. He shows that income inequality rose until the Great Depression in 1929, before falling sharply for the next 15 years, and then stabilising from the end of World War II through to the mid-1970s. But, after this, inequality has risen sharply, hitting 1929 levels again by 2008.
[5] Piketty (2014), p. 1.
[6] Foster JB and Yates MD, (2104) 'Piketty and the Crisis of Neoclassical Economics', *Monthly Review Press*, New York. There are in fact dozens of reviews of Piketty's book but this is not the place to examine these.
[7] Whose analysis is confined largely to distribution rather than to the way in which systems of production are themselves the subject of analysis. Or as Harvey says – 'There is, however, a central difficulty with Piketty's argument. It rests on a mistaken definition of capital. Capital  is a process not a thing. It is a process of circulation in which money is used to make more money often, but not exclusively through the exploitation of labor power.' Harvey ibid:2

[8] Harvey, Ibid, Page 1
[9] There is a formidable body of critique directed at neo-classical economic thinking that can be drawn upon here. Yet it remains the dominant body of economic thinking that is taught throughout most of the academic world – indicting academics not only for their lack of intellectual rigour but also for their ideological attachments to a much discredited body of ideas. A recent review of what is taught globally will show the extent of this uncritical attachment. A recent brief illustrative critique is to be found in Ismael Hossein-Zadeh's "Class Interests As Economic Theory", *Counterpunch*. Weekend Edition November 14-16, 2014.
http://www.counterpunch.org/2014/11/14/class-interests-as-economic-theory/
[10] Frank T (2014). "The problem with Thomas Piketty: 'Capital' destroys right-wing lies, but there's one solution it forgets", *Salon*. Sunday, May 11, 2014.
http://www.salon.com/2014/05/11/the_problem_with_thomas_piketty_capital_destroys_right_wing_lies_but_theres_one_solution_it_forgets/
[11] Mark Gilbert, 2015 October 16-22, Comment, Mail and Guardian :3
[12] M&G: Page 3
[13] Ibid: 3

We should note that one of the criticisms directed at Piketty relates to research by Matthew Rognlie,[14] suggesting that the inequality Piketty refers to is largely attributable to the dramatic increase in housing values and whether 'the returns to capital will decline over'. Rognlie is alleged to have said in an interview 'forget worsening inequality – it ain't going to happen'. According to Roberts 'this conclusion is music to the ears of mainstream economics, especially its neoclassical wing'.[15] Piketty has responded to this criticism arguing that *"there is some misunderstanding"* about whether he had suggested that inequality would *"rise forever"* — only that it could reach *"higher levels than what we have today, and that this is sufficiently important to be concerned."*[16] Furthermore Rognlie has underestimated the effects of technological substitution and its effects on inequality.

*We do not delve into the merits of these arguments, and whether Piketty's approach is sufficiently alive to the debates about declining rates of profit in other theoretical systems – such as in Marx's writings [17], since here we are concerned to show that although Rognlie's arguments are not new since he does not contest the fact of inequality only its provenance. As Roberts has noted.*

There is no dispute that the inequality of wealth and income in the main capitalist economies had risen to 19th century heights by the end of the 20th century.[18]

*Despite what radical economists have been saying about inequality for several decades now, Piketty's intervention has ensured that the subject of inequality is now sufficiently in vogue. But how inequality is dealt with is critically important. For instance a recent supplement in the Mail and Guardian is devoted to 'Understanding poverty and inequality.'[19] It carries an article compiled and written by Danya-Zee Pedra, a communications consultant, titled Evidence-based policies drive progress. In it Petra describes the 'dimensions of poverty and inequality in South Africa' , provides data derived from tracking social grants for children as 'One of the greatest successes of the post-democracy anti-poverty strategy', makes copious references to the NDP and its stated objective of poverty and inequality reduction, refers to the programmes of government for 'poverty alleviation, the innovative 'policy interventions' related to that, the orientation of the Medium Term Strategic Framework (MSTF) for the period 2014-2019, and its 'building blocks 'towards the achievement of the vision and goals of the NDP', the importance of a 'professional public service and a state capable of playing a transformative and developmental role', a focus on various programmes related to the phenomenon of youth unemployment, ECD, education and employment, obesity and health, the Programmes to Support Pro-poor Policy Development and other important issues. The burden of her article however is about the importance of evidence-based policy to 'progress', its relevance to policy-makers and researchers, the relationship between 'research and reality,' the need to build bridges between academics and 'policy-making worlds' and the importance of 'transforming sound data into practical policies'. [20]*

*Astoundingly, although there is reference to data about 'poverty and inequality' (indeed a table that shows that in 2008, 'the wealthiest 10% accounted for 54% of total income ...(and that) the richest 5% maintain a 40% a share of total income, up from about 33% in 1993'),[21] nowhere in the article is there any analysis of the impact of inequality on society, no discussion of the question of how unequal social, economic and political power affects the 'reality' she points to, nor is there any reference to the wider social relations that are generated by inequality or the impact of the extreme concentration*

*of wealth in global and national economic systems on socio-economic development and especially on poverty and unemployment. Similarly there is no talk about the impact of global regimes of trade, debt and finance, or the impact of exploitative economic relations and nothing about racism, sexism and geographic discrimination or indeed about the impact of inequality on the environment, ecological systems and sustainable development. And predictably there is no reference at all to the many forms of opposition and the struggles against the ideas and practices of global corporations, their ideological suppositions and their 'client' states. These egregious omissions show once again the importance of critical causal analysis for meaningful social explanation. Yet approaches such as these have considerable influence over public policy and strangulate alternative approaches and perspectives not only about the nature of social inequality but also about how it might be dealt with by policy-makers. While there is no question about the importance of 'evidence-based' research for policy making such research can have profoundly misleading effects if its analytical premises are not contextually rigorous. As I have argued elsewhere.*

*Perhaps the most important attribute of EBP for a society intent on pursuing the objective of a democratic transition remains the requirement of openness about what is regarded as efficacious as evidence. And this is inseparable from a democratic discourse about policy in which the idea and practice of public participation has a central role in the evolution of policy. We need hardly be reminded that there are no facile solutions to the complex problems of development in societies such as South Africa. This demands that proper recognition be given to the complexities of EBP and especially its uses in supporting collaborative processes for policy making and implementation.[22]*

## Conclusion

What the discussions and writings about inequality and its relational nature illustrate is the importance of understanding the causes and consequences of inequality and their effects on social systems nationally and globally. Simplistic and linear approaches to understanding key social phenomena have deleterious effects on nations and people. There is no alternative to probing more deeply the connection between inequality and other social phenomena – in particular unemployment and poverty. Such probing would facilitate reasoned and socially relevant ideas about the relationship between these phenomena and the social systems in which they are prevalent.

**Enver Motala (NMI)**

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[14] See the discussion of this issue in an article by Michael Roberts in https://thenextrecession.wordpress.com/2014/04/15/thomas-piketty-and-the-search-for-r/) where reference is made to Rognlie's work 'on the Marginal Revolution blog run by neoclassical economist, Tyler Cowen, from George Mason University' (http://marginalrevolution.com/),

[15] Ibid 2

[16] Roberts: 2

[17] And the voluminous writings on the subject of the impact on profit of changes in the 'organic composition of capital' an example of which can be found in Andre Gorz 1985, Paths to Paradise, Plto Press, especially at Chapter 7

[18] Roberts: page 5

[19] Mail and Guardian October 23 to 29, 2015

[20] Pedra: Pages 1-4

[21] Page 2

[22] A Note on Evidence-based policy-making: Contribution to the Research Colloquium on Post-School Education and Training convened by the Department of Higher Education and Training, South Africa on the 4 November 2014.:page 16

# Adult Educators and the Conditions of "Precarity"

## Introduction

**Mondli Hlatshwayo**

The Department of Higher Education's White Paper states that " A new type of an institution to cater mainly for youth and adults who did not complete their schooling or who never attended school and thus do not qualify to study at TVET [Technical Vocational Education and Training] colleges will be established" (DHET2013:xii). These new institutions will be called Community Colleges, and will be formed by a number of existing Public Adult Learning Centres (PALCs) in an area. The White Paper further states that these community colleges will be provided with support, facilities, infrastructure, and full-time employees. While these intentions and policy pronouncements have to be commended as they seek to address the current crisis in the adult education sector, this article shines a spotlight on a lesser discussed topic, namely the working conditions of adult educators who are supposed to service these proposed community colleges.

Here I argue that the current working conditions of adult educators make them what is regarded as vulnerable workers, or what Guy Standing would call the 'precariat' (Standing 2014). To develop this argument, the article discusses the rising tide of vulnerable work globally and in South Africa. It then situates adult education workers within the discourse of vulnerable workers. Thereafter the article outlines the demands of adult educators and their unions. I also argue that, if implemented, the demand will help improve the working conditions of adult educators so that they can facilitate community education in a manner that advances a developmental agenda that supports working class and poor communities.

## The rising tide of vulnerable work

According to the International Labour Organization (ILO) there is a global shift from permanent and safe employment to precarious work. The ILO argues that "three quarters [of the globe's workforce] are employed on temporary or short-term contracts, working informally often without any contract, are self-employed or are in unpaid family jobs" (ILO, 19 May 2015, ILO News).

In the South African context, Terry Bell, a labour analyst, wrote about atypical forms of work and the vulnerability of atypical workers. He argues, "But the main problem in the working environment is the growth of non-standard labour, of men and women employed on a casual basis or on contract" (Bell, 2014, Ground Up, 25 August 2014). He further states that, "This 'casualisation' of the workforce is one means employers use to cut costs, since such workers are deemed to be self-employed and they have to make their own arrangements regarding pensions, provident funds and medical aid" (ibid.).

Guy Standing (2014) states that the 'precariat' is comprised of a growing segment of the population which has insecure working lives. This section of the population is subjected to lower wages, poor working conditions and job insecurity. In South Africa Webster and Bowmick (2014) argue that the 'precariat' is largely comprised of casualised labour, workers contracted by labour brokers and all those involved in irregular forms of work. Unemployment and the rise in precarious work are some of the factors which continue to undermine the social and economic rights of women, young people, immigrants and ordinary and vulnerable people in general.

## Conditions of 'precarity' among adult educators

Although this is not the place for a fuller examination of the concept of 'precariát' used by Guy Standing, there can be little debate about the social and economic positioning of adult educators as the 'precariat,' or what Marxists would regard as the'proletarianisation' process of adult educators which, among other things, is a concept that seeks to explain the often generalised lowering of working and living standards of professionals like teachers and nurses in a context of neoliberal austerity. One aspect of the 'proletarianisation' is the process of downward social mobility, and further exposure to vulnerability, low wages, irregular incomes and poor working conditions (Oppenheimer 1972). In the South African context adult educators can also be conceptualised as vulnerable workers, because they earn low and often irregular wages, and have to contend with poor working conditions and poor facilities against the background of state's generalised austerity measures.

## Adult educators and the vulnerability of work

Regarding the need for adult education, Minister Nzimande said, "We estimate that there are 18 million South Africans who need adult education and training. This is larger than our schooling, university and colleges systems combined" (cited in MacGregor Karen 22 May 2015 University World News). According to the White Paper, in 2011 there 3 200 public adult learning centre in South Africa and they were used by 265 000 learners. In many cases, adult education takes place in public schools or community centres. The White Paper further states that, "The sector does not have a core of **permanent adult educators** [my emphasis], and conditions are not uniform from province to province. This severely affects long-term planning, and leaves little room for career and learning path development for either learners or educators" (DHET 2011:21).

While there is a huge demand for adult education, the conditions under which adult education takes place are precarious, and adult educators' working conditions mirror those of other vulnerable workers in the private sector. In 2015, Victoria John of the *Mail and Guardian* newspaper reported that the 48 year-old adult education centre called Steenberg Adult Learning Centre in Mitchell's Plain in Cape Town was shut down in July 2015, because of lack of state funding. That largely had to do with departmental restructuring, with the Department of Basic Education having to hand over public adult education to the Department of Higher Education and Training (John 26 June 2015 Mail and Guardian Online).

The effect of this is a generalised trend as many adult education centres are faced with lack of funding and resources, leading to adult educators having to deal with growing personal debt and evictions from their houses as they did not receive their monthly wages from the state. According to John, "Salaries dried up as a result of the chaos caused by a messy transition of the adult education sector from provincial education departments to the Department of Higher Education and Training on April 1 [2015]"(ibid.). Sammy Williams who managed the Steenberg Adult Learning Centre knew of about five other centres that were also going to have a permanent shut down as a result of funding problems. Another adult educator said, "My family and friends and neighbours bought me food. I just made sure I had R12 every day for the taxi ... My landlady was getting tense" (ibid).

The South African ABET (adult basic education and training) Educators Union which is a trade union servicing adult educators, stated that close to 17 000 adult educators work in these adult education centres (ibid.). Mkululi Vava, a union's leader in the Eastern Cape, reported that he knew of at least 23 adult educators who had not received their wages since 2014. He narrated the precarious nature of the conditions of work of adult educators in a context of lack of funding by the state. He said, "People don't have anything to sustain themselves. Some of the learners at the centres

will help the teachers with R200 or R100 for food or taxi fare just so they can come and teach so the learners don't get left behind with the work" (cited in John, 26 June 2015 Mail and Guardian Online).

The South African Democratic Teachers' Union's provincial structure in Limpopo handed over a memorandum of demands to the Limpopo provincial government in April 2015. Among other things, the document highlighted "the deplorable conditions of Adult Education and Training educators in the province…". The memorandum shows that the demands and issues raised by adult educators in that province are not just as a result of the recent establishment of two departments of education, but that they date back to 2010. The document then makes the following demands:- normalisation of payment of adult educators, medical aid support and a pension fund for adult educators. The union argued that adult educators must be moved from a position of 'precarity' to a state of normalised and formalised employment relations with the state. The teachers' union was also concerned about the vacancies which were not being filled by the state, putting additional pressure on adult educators who are already operating under precarious conditions. The memorandum also stated that buildings in which learners and adult educators operate had to be renovated and in many cases new buildings must be constructed (Rachuene, Polokwane Observer, 21 May 2015).

Adult educators have to be recognised as public sector workers providing a crucial service to working class people. Their recognition has to be accompanied by a decent wage and full access to all the benefits to which workers are entitled such as housing, medical aid and pensions. This must include access to learning opportunities so that they can improve their teaching theory and practice. Community Colleges will have to receive full state support in the form of grants so that they can have proper infrastructure and be dynamic spaces for community education.

**Mondli Hlatshwayo (CERT)**

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# Some Conceptual Tools for Imagining Non-formal Community Education

Irna Senekal

*This short paper outlines our emerging conceptual thinking about what community education is and what it could become. It also sets out some of our organising ideas for imagining a non-formal community education programme and how these ideas connect to an emerging conception of a progressive Community College system.*

## What is happening in adult education?

The persistent problems of low achievement, early leaving, and questionable quality has led to an enormous crisis in adult education - nearly 16 million South Africans aged 20 years and older, have incomplete primary or secondary education, or no education. This figure represents 60% of the working age population. (Department of Higher Education and Training, 2015). The people shouldering this burden of being pushed out of schooling are primarily African adults and young people.

Any community education programme has to think about this enormous failure affecting so many people and the violation of the right to education for all; and to locate its work in a historical period that is defined by growing inequality, exclusion, alienation and injustice to nature – both locally and globally. Prevailing forms of education, we believe, are complicit in this situation and the National Policy on Community Colleges acknowledges some of this when it says that: "the [education] system still produces and reproduces inequalities through gender, class, racial and geographic divides". (Department of Higher Education and Training, 2015, p. 14).

However, dominant explanations for inequality and exclusion have framed these issues as problems of educational access and provisioning - insufficient resources, weak infrastructure, inadequate staffing, under qualified staff, the questionable relevance of curricula and qualifications, poor articulation and more. These are all important issues which need attention, but a narrow focus on these issues easily render capitalist social relations invisible in the problems of education. They don't necessarily raise the big question of the purpose of education in society, nor do they speak to a social world created through human activity and learning; the relationship between knowledge, the curriculum and pedagogy; between learning and consciousness; nor about how we understand social change (Carpenter & Mojab, 2011).

## What we set out to do

We are a collective of four university staff, and 17 community educators, some nominated by a local environmental justice organisation and others who joined through state-sponsored Public Adult Learning Centres in communities around the Missionvale campus of NMMU.

Our research proposal through the Education Policy Consortium to the Department of Higher Education & Training said that we wanted to explore new possibilities for adult and community education. We aimed to work with people who are excluded from the labour market and wanted our work to talk to their lived experience. We wanted to understand from the perspective of people who are marginalised and excluded, what knowledge and skills they consider worthwhile learning in building a more equal, just and sustainable society. We wanted to act in support of emerging alternatives and to increase the space for alternatives to take hold and become self-sustainable. We wanted to explore how a critical pedagogy could develop to support such work. We wanted through our work to make explicit the global arrangements of power that shape the relationship between education, work and society.

We also wanted to see if it was possible as educators and learners to create participatory democratic education and have worked together since September 2014 to build a collective learning group. In this space we conceived of educators and learners working together to build knowledge about how non-formal community education programmes can emerge through an iterative cycle of investigation, organising, reflection, learning and action. We wanted the focus of these programmes to surface from the issues and challenges that were considered important by people living in a specific locality, and to connect a shared analysis and understanding of these local issues to a wider critique of our society in the context of this historical epoch. We wanted a more radical space where the social context and power relations that shape our lives can be understood and challenged - "reading the world" (Freire & Macedo, 1987) - and where people act collectively to increase the possibilities for alternative thinking and practice to emerge and take root.

We conceived of the development of education programmes as starting from the concrete lived experience of community participants. We attempt to work together in a way that disrupts and challenges hierarchies or power and creates and recreates autonomy and co-operation as alternatives to oppressive and managerial systems. Through a community-based participatory action research process educators and learners investigate this "everyday and night experience" (Carpenter & Mojab, 2011, p. 4), describe it in rich detail using a range of visual, oral, and text-based methods. We compare and contrast stories of individual experience, we ask critical questions and sometimes add 'book' knowledge, and we explore contradictions and articulate possible alternatives. We consult with a wider community, organise and initiate collective action.

Through this work we want to explore the role of education in the development of civic agency; solidaristic forms of organisation and work that lies outside of the domination of people and nature; and in socially and ecologically useful community knowledge.

## Emerging concepts

We conceived of a *community college* as a network of community learning centres and community learning and investigating circles (CLICs) involved in formal and non-formal education. We saw community education as not necessarily located in a fixed space, but rather situated in community spaces and working in community institutions which exist for the common good. Community educators added the idea of Community Learning Centres as multi-functional spaces which give access to resources, such as a library, workshops with hand tools, internet, community food and medicinal gardens and sports fields; which provide services such as meals and child care; which support a range of cultural expressions such as community theatre, writing and poetry sessions, and the exploration of indigenous knowledge; and which incorporate ecologically friendly design and practices. Within this rich imagining, they argued, lie countless opportunities for non-formal community education that is qualitatively different from non-formal education based on a list of predetermined training needs as set out in the National Policy on Community Colleges (Department of Higher Education and Training, 2015, p. 25).

Similarly, we consider that *non-formal education* is complementary to adult education linked to qualifications – educators and learners do and should cross these boundaries. This notion also sees *community education* as an approach to adult education and not as a separate area of practice (Tett, 2010). Non-formal community education is not simply informal learning that emerges on an ad hoc basis out of action or doing (and sometimes conscious reflection); rather, we think of non-formal community education as structured, intentional learning programmes that are situated in organisation and socially useful activity.

A starting place for our thinking has been to see "*community*" as a geographical space, but also as a community of interest (Tett, 2010). Community educators have pointed out in their analysis of access to energy sources in a geographical community, that community is also a rich set of relationships that are lived spatially, and in this conception it is a complex relational web which incorporates power differences, whilst at the same time recognises connection. This notion of community arises from diunital (both-and) thinking and is very different from a conception of community as either this or that. At the same time that there are communities of interest (difference) that emerge from contradictions within a geographical community, there are also multiple associated and connected interests between these communities (between youth and older adults; between those who are employed and those who are unemployed; between women and men).

We think this conceptualisation of community means that the process of developing community education cannot simply proceed from the identification of a list of community "needs" defined by 'experts' outside this community and targeted towards a specific 'vulnerable' group in a given community. Nor can it mean training an elite group from a community: "These courses are based on the naive assumption that one can promote the community by training its leaders—as if it were the parts that promote the whole

and not the whole which, in being promoted, promotes the parts" (Freire, 2000, p. 142). Instead community education needs to emerge from and become situated in the lived and relational experience of a geographical community, so that it can surface this complexity, enable its critical examination, contribute to strengthening positive associational interests in that community, connect to meaningful activity in that geographical community and reach out in solidarity across interest groups and geographical boundaries to other communities.

We also see that the idea of community has become central to policy – sometimes it is brought into play to pass off state responsibility as community responsibility. Community consultation has become a way in which the state consolidates power – consultation appears to be widespread through local community structures – the informal face of the state, but its agenda is established outside that community and is not negotiable. 'Community' becomes the way in which people are delivered to policy. (Shaw, 2008, p. 14). We worry that community education will become experienced as education that is not only for the marginalised but is in itself marginalised. It is against such empty and oppressive notions of community that we set our work.

Dominant forms of *knowledge*[23] uphold existing social relations and are often embedded in our curricula, and presented as either 'common sense' or hidden (Apple, 1990). We need an education that helps us produce transformative forms of knowledge (Mezirow, 2000) – 'really useful knowledge' (Johnson, 1988) that helps to open space for transformative social relations to take root. And so we have thought about *curricula* as 'living' – as fluid and 'emerging', rather than as a fixed set of established content and associated educational practice. For us developing curricula brings pedagogy and different knowledge systems into a whole, enables questioning, and the generation of 'really useful' knowledge. We have used community-based participatory research as a theory and practice to bring to life participatory, flexible curricula. In this space educators and learners have autonomy to explore and define what is useful knowledge and learning. Creating the possibility for learning is shared – educators can learn from learners and learners from educators and learners from learners, we've argued.

In such a space home languages direct exploration and become the starting place for naming the world (Freire, 2000); and the place from which connections to other 'worlds' are sought. There is a code-switching of languages, to enable people to choose the language through which to learn or contribute. In this space knowledge is not only embedded in text, but in stories, songs, practices, and landscapes. A range of approaches can be used to explore what is regarded as useful and valued by such an educational community.

This means that the idea that everyone thinks and has knowledge and can build new knowledge; that everyone is a researcher, is central to our work. These issues are important in understanding our work because key to an active democracy is having access to education, and a truly emancipatory education cannot mirror the dominant forms of schooling or develop by rote learning but must

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[23]See also "Creating Knowledge through Community Education" (Eccles, 2015) for a detailed discussion around knowledge and community education

cultivate and share the tools used to create knowledge as well as explore more deeply what we consider useful knowledge to be.

## Conclusion

These concepts are not fixed. They represent our emergent thinking. They work for now, but need us to question them too. As we connect thought and action into a constructive interrogative tension situated in everyday life and work, learning becomes the movement of consciousness between thought and action (Carpenter & Mojab, 2011, p. 13) that leads us to deeper understanding and intentional considered action. Such learning opens us to the recognition that the world is not given, but has been made and we hold the power to re-imagine and remake this world.

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# HIV/AIDS in the Curriculum: NMMU Advocacy for the Inclusion of HIV/AIDS in Everyday Curricula

**Lucky Maluleke**

## Introduction

At the heart of combating the stigma around 'human immunodeficiency virus' (HIV) and 'acquired immune deficiency syndrome' (AIDS) is the recognition that education institutions have a key role to play. This role must include research, awareness campaigns (community outreach), and most importantly infusion of HIV/AIDS in curricula (teaching and learning). As one of the institutions that respond to the challenge of HIV/AIDS the Nelson Mandela Metropolitan University (NMMU) has extended and expanded its efforts to address the problem of HIV/AIDS-related stigma to the post-school sector. This contribution outlines and describes the HIV/AIDS Curriculum Integration Project between the NMMU and Port Elizabeth Technical and Vocational Education and Training (TVET) College. This project is funded by Universities South Africa (USA), previously known as Higher Education South Africa (HESA).

The paper will begin by providing the rationale behind the project. It will then briefly state the aims and objectives of the project. Following this, some of the relevant literature will be reviewed. This will be followed by a description of who is involved in the project, as well as the strategy that was employed to ensure that this project achieves the desired success. A summary of key issues elaborated upon will form the conclusion.

## Why is the integration of HIV/AIDS into the curriculum important?

South Africa, like many countries in the world, is struggling with the burden of a persistently high HIV prevalence rate, going up from 10,6% in 2008 to 12,4% in 2012 (Shisana, et. al., 2014). HIV/AIDS has a significant impact on South African workplaces, communities, families and all groups, so it is a challenge for the present and future of the country. This epidemic cannot be ignored as it has become the everyday reality for everyone, and most importantly, the stigmatisation of people living with HIV/AIDS continues to linger in our society.

HIV/AIDS is no longer a death sentence for people that have been infected by the virus. With access to treatment continuously expanding; people are able to live with the virus- provided that they receive this treatment. Regardless of the available knowledge and campaigns about HIV/AIDS, many people (also at TVET colleges and Universities) still lack basic knowledge and understanding of HIV/AIDS, and continue to stigmatise those who live with the virus. The NMMU is located in the Eastern Cape Province, which has an HIV prevalence rate of 11, 6% (Shisana et al., 2014). Turning to South Africa's higher education sector and in particular the student population, a study conducted by the Higher Education HIV/AIDS Programme (HEAIDS) indicated that the mean HIV prevalence rate for students across the country was 3.4%, with the Eastern Cape being the highest at 6.4% (HEAIDS, 2010). This clearly compels the NMMU as a university, to continue addressing the HIV/AIDS epidemic as vigorously as it can in particular through teaching, research and engagement. Some educators have taken steps to integrate HIV/AIDS into their teaching, while others neither see its relevance in their teaching nor know how to integrate it into the curriculum (De Lange, Van Laren, &Tangwe, 2014). This project therefore aims to help lecturers find creative and exciting ways to integrate HIV/AIDS into the curriculum and to realise the importance of teaching about HIV&AIDS.

## Aims and objectives of the project

The main problem is that HIV/AIDS is still a key problem in the Eastern Cape and also in higher education institutions. The HIV/AIDS-related stigma is a key barrier to prevention and accessing care and support. Therefore, the purpose of this project is to enable the integration of HIV/AIDS related issues into the curriculum at NMMU and the two selected TVET colleges, so that the HIV/AIDS related stigma is addressed. The project will engage lecturers from three discipline areas namely, Tourism, Safety in Society and Renewable Energy. Studying this intervention will contribute to a deeper understanding of integrating HIV and AIDS into higher education and TVET college curricula.

The project aims to: strengthen the capacity of selected university and college lecturers to respond to the challenges of HIV/AIDS; establish an understanding of how HIV/AIDS can form part of the formal curriculum and become part and parcel of teaching and learning; revise and expand a Moodle module that focuses on HIV/AIDS to be shared between NMMU and TVET colleges; initiate discipline specific 'communities of practice' between TVET colleges and NMMU (in three discipline areas, i.e. Safety in Society, Tourism, and Renewable Energy) in order to strengthen working relations within the PSET sector, addressing the integration of HIV/AIDS into the curriculum; create and sustain an environment that supports teaching and research and scholarship in the area of HIV/AIDS.

## Stakeholders involved

While CIPSET will act as the host for the project (because of its infrastructure and existing work with TVET colleges), it will collaborate closely with the Centre for Teaching and Learning Media (CTLM- where the HIV/AIDS module on Moodle was developed and maintained), and with the NMMU HIV/AIDS Unit (which contributes significantly to HIV/AIDS work across the whole institution), and also with the HIV/AIDS Education Research Chair (who has expertise in curriculum integration, innovative arts-based methods, and community of practice work).

## Strategy – Moodle and Communities of Practice

The project aims to address HIV/AIDS-related stigma through integrating HIV&AIDS into the curriculum. It will be operationalised on three levels: Firstly, through the initiation of discipline specific Communities of Practice (CoPs). Communities of Practice can be defined as a group of people who share a particular interest, view or even occupation who deliberately come together especially with the goal to gain knowledge connected to their field of work (Wenger, 2012). Through this process, the stakeholders learn from each other and develop in their professions and personal lives. Important to CoPs is that knowledge rests with all participants; they share their experiences and their expertise mutually. This helps participants share their knowledge and experience in a relaxed, non-threatening environment.

Secondly, through Moodle (a globally supported open learning source), which was established to help educators in various educational institutions construct online courses which encourage interaction, collaborative and continuous creation of content. The NMMU CTLM has been using the online Moodle platform to facilitate teaching and learning about HIV/AIDS in a module specifically designed for lecturers at NMMU. In this project the

module on Moodle will be revised and expanded and made available to the TVET college lecturers.

Thirdly, through research, i.e. exploring what students need and what their views of integration are, but also exploring the integration process itself. The HIV/AIDS unit, for example, is currently doing surveys around several HIV/AIDS-related issues so that information is readily available to inform programmes and interventions. The HIV/AIDS education research Chair too is researching integration into curricula in higher education (De Lange, 2014; Van Laren, De Lange, & Tangwe, 2013) using innovative arts-based methodologies. Such research efforts will be extended as lecturers conduct research about HIV/AIDS with their students (using innovative methods) in order to understand their students; but also to understand the integration process itself.

The project enables partnership and collaboration between CTLM, CIPSET, the HIV/AIDS Unit and the HIV/AIDS Education Research Chair in the Faculty of Education. The curriculum innovation project (CIP) at the Centre for Post-School Education and Training (CIPSET) encourages university staff and students to engage in curriculum development work that enhances the quality of programmes offered at TVET Colleges and at the proposed Community Colleges. The Centre for Teaching and Learning and Media (CTLM) focuses on providing support for both staff and students in the development and maintenance of a progressive teaching and learning environment. The HIV/AIDS Unit is continuously working around the issues of the epidemic to significantly reduce the threat posed by HIV/AIDS through a managed-comprehensive and well co-ordinated institutional response (through governance, teaching and learning, research, community engagement and service provision). The HIV/AIDS Education Research Chair provides academic leadership, conducts research, publishes, supervises postgraduate students, ensures academic engagement, and facilitates learning processes within the field of HIV/AIDS.

Each of these four partners will play a specific role in the project. For example, CTLM is using various forms of technology to facilitate teaching and learning across the University, and has developed a module (offered via Moodle) that focuses on various aspects of HIV/AIDS. CTLM will revisit, review and expand the Moodle HIV/AIDS module with updated information in collaboration with the Research Chair in HIV/AIDS Education and the HIV/AIDS Unit, whereas CIPSET will facilitate the 'Communities of Practice' process with the TVET Colleges and NMMU faculties/departments in three discipline areas, namely, Maths and Science, Arts and Culture, and Renewable Energy. All four partners, working with a project manager, will collaborate to achieve a common goal of integrating HIV/AIDS into the curriculum more firmly, in particular for addressing HIV/AIDS-related stigma.

## Conclusion

The purpose of this project is the integration of HIV/AIDS content into the curriculum of both university and colleges with the aim of doing away with the prevalence of HIV/AIDS-related stigma that continues to linger in our society. HIV/AIDS-related stigma refers to the negative attitudes and unfair treatment directed at people living with HIV/AIDS. This includes, for example, being rejected by other people, corrosion of human rights in health care, social and education settings, and many other situations (Avert, 2014). As socially conscious researchers we are required to respond to the needs of communities and the issues affecting communities we serve, through teaching, research and engagement that speaks directly to the problems faced by people. This project will therefore focus on building the discipline specific 'Communities of Practice' of the university and TVET lecturers, drawing on a situational analysis and the outcomes of the environmental scan of the TVET Curriculum. The project proposes to make use of the existing HIV/AIDS module on the Moodle web platform, to facilitate integration, teaching and learning and research. This will not only

be a resource for lecturers in the integration of HIV/AIDS, but will also be used by them to gather data about students and their specific needs and their ideas for integration, enabling 'youth voices' to be heard and listened to.

The aims of this project will be realised through the following initiatives:

- ➢ Using the existing HIV/AIDS module on Moodle which is to be revised and expanded;
- ➢ Establishing discipline specific 'Communities of Practice' across TVET colleges and the University focusing on integrating HIV/AIDS into the curriculum; and
- ➢ Researching students' needs and their views of integration, as well as researching the integration process.

The project – a collaboration between NMMU and two TVET colleges - is an effort to broaden and strengthen the relationship between the NMMU and these public colleges, ensuring that HIV& AIDS will be integrated into the curriculum and in so doing addressing the prevalence of HIV/AIDS-related stigma.

**Lucky Maluleke (CIPSET)**

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# Toward a Responsive Curriculum for Post-School Education and Training

**Tolika Sibiya**

## Introduction

The discrepancies in the minimum admission requirements for the National Senior Certificates (NSC) learners and the National Certificate Vocational (NCV) learners, for entry into higher education continue to be the primary reasons for the drive for new and innovative curricula led by CIPSET in its Curriculum Innovation Project.

These discrepancies hinder youth, especially those with NCV or NSC credentials, in accessing higher education. While curriculum changes for specific purposes meet certain targets for educational transformation, they require innovation within curriculum to deal with the discrepancies within the post-school education and training system to enhance the possibilities for collaboration between the institutions of higher education and TVET colleges?

Both Cuban and McCulloh argue that curriculum is constructed historically (Flinders and Thornton, 2013). As such it was mainly formulated for and by the conditions prevailing at the emergence of industrial capitalism in the nineteenth century. Thus it was never designed with the present day in mind - it is an inherited system. And as any inherited system, it is out of sync with the present. Flinder et al, (2013) attest that for educational curriculum to be effective, it must reflect the social conditions of its context.

Cuban and Jackson, taken from Kärkkäinen (2012), concur with the argument that an innovated curriculum must be reshaped to be relevant to the 21st century.  Educational programmes need to be innovative and creative to bring about change and improve quality, access, and equity in a cost effective manner. Finally, for a curriculum to respond to the social needs it must be informed by a theory and practice embedded in civic agency. Such an education will consistently view education as a necessary component of the development and sustenance of participatory democracy to achieve social justice for all.

## Curriculum Innovation Work: Background

The Centre for Integrated Post School Education and Training (CIPSET), has established a Curriculum Innovation Hub (CIH) to mobilize university and TVET college staff and students to engage in curriculum development work to enhance the quality of programmes offered by Technical Vocational Education and Training Colleges, Community Education and Training Centres (CETC), Community Based Organizations (CBO) and Trade Unions.

In this hub we have both staff of Nelson Mandela Metropolitan University, from various faculties, and staff members from Port Elizabeth Technical Vocational Education and Training, PE (TVET) College, as well as the East Cape Midlands Technical Vocational Education and Training, EM (TVET) College.

These institutions together identified areas of focus in this curriculum work which includes Maritime studies; Renewable energy; Oil and Gas Chemicals, Community Development; Arts and Culture, Engineering; Tourism; Maths and Science Education and Ancilliary Health Care.  The involvement of academic staff from especially the TVET colleges is fundamental to this hub to support the curriculum development process and share their innovative experience in their subject areas.

PSET also supports curriculum development in community education, and this will be embedded in Freire's philosophical orientation to pedagogy which I discuss briefly below. Here, the emphasis is firmly placed on curriculum development that supports rural development and the development of sustainable livelihoods for socially useful work in our local economies.

Moreover, CIPSET anticipates that this curriculum will link in with NMMU's articulation policy (presently being drafted) and broaden access so as to serve as a mechanism to aid the transition of TVET College students into academic programmes offered at NMMU. Further, NMMU claims to be African centred and a dynamic institution, and as such is keen to provide admission routes for learners with TVET college qualifications who fulfill NMMU's admission criteria. However, while many TVET students apply for admission the small number that is accepted into the NMMU programs is a matter of grave concern.

## Strategic Objectives in Curriculum Innovation Work

This CIPSET project acknowledges the discrepancies in the admission requirements for NSC, NCV and for NATED learners in gaining entry into higher education programs. This circumstance remains a challenge in the higher education arena, and as such the hub that is envisaged here to deal with curriculum work has become necessary. Its aim is to interrogate these discrepancies in admission requirements hindering youth with NCV and NATED qualifications accessing higher education. While we are cognizant of the fact that curriculum changes take place to meet specific targets for educational requirements, it should not come at the expense of learners. Collaborative measures between institutions of higher learning and TVET colleges are necessary to have the best possibilities for students at NMMU and TVET colleges?

Strategic Objectives of the Hub:

- To review NMMU articulation policy; in this regard a research report is being prepared looking into NMMU articulation policy especially in the engineering fields.
- To broaden the present focus to reach beyond issues of articulation;
- Increased engagement in curriculum development that informs formal and non-formal education programmes offered at Community Education and Training colleges
- The development of the curricula driven and inspired by Paulo Freire's approach to education - a fervent belief in humanizing pedagogies;
- A progressive approach to curriculum development and innovation underpinned by a democratic framework;

CIPSET's curriculum innovation work aspires to effect collaboration between these institutions for innovative curricula to empower South Africans wishing to embark on an educational journey.

## The Philosophical Orientation in Curriculum Development

In creating a progressive curriculum, we aim to employ the idea of education as liberating as per the Freirian philosophy of education. Freire, in his book, *Pedagogy of the Oppressed,* emphasized the basic essence of his education philosophy: critical thinking and independent ideas. For him, learners should be able to critically engage with the situation of their education or society at large and respond to it through their own experience and reasoning.

Freire argues that education is not disconnected from society and everyday activities of life. For him, the role of education is to empower learners to take constructive action against oppression. Thus, education needs to engage learners to identify structural inequality, so as to challenge it and other social questions.

Freire emphasizes conscientization as fundamental to education as opposed to the banking model of education which 'domesticates' humans to become servile and uncritical of the existing economic and social system. This banking model also assumes that the learner does not know anything; that the teacher alone is in possession of knowledge to be delivered to the learner. Invariably, such a model undermines the ability of the learner to contribute actively to the creation of knowledge. A humanizing approach, on the other hand, firmly believes that humans are by nature reasoning creatures. In line with this, learners must be afforded the space to critically engage in the creation of knowledge in their learning environment.

## Articulation Pathways, Curriculum and Work

The Department of Higher Education and Training (2014) acknowledges that the transition from Technical Vocational Education and Training Colleges to institutions of Higher Education will not happen naturally; rather, a well-articulated system of education is needed for an egalitarian society with a complex multidimensional economy.

In its draft policy on articulation, the education department anticipated that in the early years of the new democratic society, a differentiated and articulated education and training system would be in place. Further, that the advent of the National Qualifications Framework (NQF), as well as other policy imperatives would be a ground breaking development and provide the impetus towards the construction of a fully articulated educational system. The expectation was that through such a system the human resources required in a new economy as well as the challenges of building a more equitable society, would be advanced.

Furthermore in the approach adopted by the DHET (2014), a well-articulated system was needed to effect collaboration within its different parts. Such a system must assist progression to sustain the creation of working opportunities for working class youth. It was hoped that this would serve to eradicate existing structural and attitudinal socio-economic barriers to learning and career paths, and inspire hope among young people and adults who in the past have missed out on educational advancement.

Motala and Vally (2014), argue very strongly that the discourse around the skills policy in South Africa has been dominated by the false assumption that increased educational attainment by itself will lead to higher economic growth and consequently make a significant dent in the high levels of unemployment. Premised on this false assumption, TVET colleges increasingly become the sites for skills formation to develop human capital premised on the possibility of increased economic growth, while in reality a great number of graduates continue to find themselves alongside the unemployed.

The critical discourse on skills formation argues for an urgent need to map an alternative theory of skills formation; one not held hostage to the human capital theory. We need education curricula to produce people who think critically about the challenges of poverty, unemployment and inequality. Such curricula must keep in mind that South Africa is a young democracy that requires systems that focus on the ideals of critical citizenship and substantive democracy in its struggle for social justice for all together with the demands of an economic system that serves the interest of society as a whole.

## Conclusion

Curriculum innovation for social change and educational transformation is essential for restructuring PSET in South Africa and one of the highest priorities of the Department of Higher Education and Training should be to strengthen and expand the Technical Vocational Education and Training sector as an attractive institution of choice for vocational skills.

Its curriculum must continuously strive to promote innovation within the PSET sector - reflecting knowledge, conscientizing educators and learners, skills development and the inculcation of

values and moral agency. Above all the curriculum should support the endeavour of educators, learners and the community to engage in the curriculum development processes of the institutions of higher education. For only this will ensure that these institutions of learning remain within the realm of relevance?

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# Un-mandated Reflections on Student Leadership from #NMMUFeesMustFall

**Olwam Mnqwazi**

*"Over the last decade, 'youth' has become increasingly central to policy development, media and public debates and conflicts across the world – whether as an ideological symbol, social category or political actor."[i]*

The month of October in 2015 will go down in history as a month where we as the South African citizenry were inspired by a class of students at the institutions of higher learning. The young people of our country took to the streets to demand the right to learn and to emphasize to themselves and to the powers that be that education is a social good and cannot be sold as a commodity to the highest bidder. The students put their argument on post cards, cardboards, Twitter and Facebook that the children of paupers and the descendants of the workers at these institutions all deserve the right to education. Other than #FeesMustFall and #FreeEducationhashtags, the students made it known that their struggle extended to the their parents whose work has been outsourced by the university, thus abdicating the responsibility of creating social benefits like medical aid, retirement funds and other university related benefits, such as the discounts for the children of university staff. Against this background, the 'Class of 2015' took their struggle to the corridors of power in their institutions as they protested these injustices affirming the idea that youth are both an ideological symbol, a social category and political actors that the present State dare not ignore.

## NMMU Fees Must Fall

Witwatersrand (Wits) students had been on strike for a no-fee increment (0%) for a week, when NMMU student leaders sat down to craft their way forward about their actions in solidarity. At this stage, the University of Cape Town and Stellenbosch had already joined in and by the 7th day of the protests, seven institutions had been reported to have joined in to show solidarity with their peers across the country. The organizations that eventually got NMMU students to join the march were SASCO (South African Students 'Congress), DASO (Democratic Alliance Student Organization), Economic Freedom Fighters Student Command (EFFSC) and Black Students Stokfel (BSS). NMMU student chapters of organizations such as AIESEC, Black Lawyers Association Student Chapter (BLAsc) and United Nations Association of South Africa (UNASA) were also represented at various times in the protests. Of course the list of student organizations became longer by the day. The NMMU Student Representative Council (SRC) was part of the protest even though there were rumours that they were having 'unmandated' talks with the management at crucial times of the protests, an act that almost divided students had it not been for other vigilant student leaders. At NMMU, the SRC is led by DASO hence the actions of the SRC were regarded as those of DASO instead of the student body as a whole. This reflection is mainly about what was learnt during the #NMMUFeesMustFall protests.

## Solidarity

The '#FeesMustFall' protests saw the rise of students from all across the country in a way that was last seen 1976. This dispelled the ideas circulating in the media accusing the 'born-frees' of apathy and self-aggrandizement, an accusation repeated most when June 16 arrives to commemorate the 1976 protests against the use of Afrikaans as a medium of instruction in South Africa. It must be stated that both June 1976 and the October 2015 protests were organized by young people against their deprivation of education. Both these generations of young people identified a need to unshackle themselves from bondage and insist that education is a social good. The 'Class of 2015' was in effect, in solidarity with not only their peers but with the youth of 1976, the

Arab Spring and the Occupy movement. Some notable revolts similar to the events around the '#FeesMustFall'events took place in California in 2009, the United Kingdom towards the end of 2010, in Chile in 2011 to 2013 and in the spring of 2012 in Quebec, Canada[ii]. In this regard Sukarieh and Tannock (2015: 113) argue that:

*"At the most immediate level, most of these protests have centered on the growing costs of post-secondary education for students and their families, a trend that has been driven by the escalation of tuition fees in many countries around the world, and the move to privatize higher education financing, shifting it from being a state to an individual student (or consumer) responsibility".*

The cost of education is one factor that entrenches the triad of challenges of poverty, inequality and unemployment that the government is always talking about. If, as it argued, education and higher education qualifications in particular, are what enables people to have a job, then why is it so expensive - condemning poor people to perpetual poverty and unemployment? This is what the 'Class of 2015' and their cross generational peers are questioning. The increasing costs of education are also reflected in what is stated by Marcucci & Usher[iii]

*" in virtually every region of the world, given increasing enrolments, rising costs and the ongoing competition for public resources from other critical public sector services, higher education institutions are being pushed to increase their income from sources such as student tuition fees, donations, faculty consulting and facility rentals".*

These statements resonate too with how parents have been feeling about the costs of higher education in South Africa. Most of the students here are not able to complete their qualifications due to their inability to raise enough money to pay for the previous year's fee debt. Whatever the case might be, the 'Class of 2015' and their peers across national boundaries, oceans and generations, feel that education should be accessible to all, free for all and in a language that they understand. This is because it is beneficial to have 'formally educated' (or learned) citizens who can contribute to the development of the country. The student's views echo what the ruling party (ANC[iv]) has said when it celebrated its 103rd birthday in Cape Town on the 8th January 2015[v]. The irony of it all is that the year 2015 was said to be the year of the Freedom Charter. Specifically, the youth are demanding the following clause of that Charter to be implemented:

## *The Doors of Learning and Culture Shall be Opened!*

*The government shall discover, develop and encourage national talent for the enhancement of our cultural life;*

*All the cultural treasures of mankind shall be open to all, by free exchange of books, ideas and contact with other lands;*

*The aim of education shall be to teach the youth to love their people and their culture, to honour human brotherhood, liberty and peace;*

*Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit;*

*Adult illiteracy shall be ended by a mass state education plan;*

*Teachers shall have all the rights of other citizens;*

*The colour bar in cultural life, in sport and in education shall be abolished[vi].*

For the 'Class of 2015' and its supporters this part of the Charter is key, "Education shall be free, compulsory, universal and equal for all children; Higher education and technical training shall be opened to all by means of state allowances and scholarships awarded on the basis of merit". It must be stated that the post-1994 government has made great progress towards this end over the past 21 years. This is evidenced by the fact that there are a great number of black students in institutions of higher learning today, who were not there before. The state allowance in the form of the National Student Financial Aid Scheme (NSFAS) which covers fees for poor students and low income families has facilitated this process. NSFAS students who are doing third year are now not required to pay off their debt because it is turned into a bursary acknowledging their performance. Of course, that is not enough and education is not yet free. The call for free education is raised simultaneously with the question 'what kind of education do we want'? It raises a number of questions that must be addressed by the proponents of free education and how it will come about. What is also interesting are the set of assumptions that underlie the ideas that are dominant in discussions about education, as Enver Motala and Ivor Baatjes have argued in an Occasional Paper[vii] on this issue. So the call for education and free education in particular, needs to be supported by suggestions about how this will be achieved and how the Post-School Education and Training (PSET) institutions will develop innovatively and be adequately resourced in a sustainable way.

## Student and youth leadership

The #FeesMustFall protest happened just after SRC elections that generally happen in September. Newly elected leaders get inducted into their roles. The SRC at NMMU has a majority of members from DASO, with SASCO as the main opposition and EFFSC as the 'new baby on the block'. These protests happened at a time when victory was still being celebrated by DASO who won the elections while the wounds of losing were being licked by those who lost the elections. The new student formation arising from the '#FeesMustFall' events (although not yet registered with the NMMU SRC) was instrumental in conscientizing students about their struggles both locally and beyond NMMU. This group invested time in reading African literature and developing an understanding of various philosophies and ideologies. BSS, in particular, provided a lot of intellectual support for the movement at NMMU. SASCO not only provided the slogans and chants which were needed to maintain the high levels of energy using its years of experience in leading students, and prided itself with having called for free education for years before this new movement. It also provided the institutional memory for the lessons learnt in the past and for ideas that can be used to intensify the strike and other actions undertaken by students. The EFFSC provided a great deal of energy and courage to push the boundaries of what was regarded as 'safe' from the perspective of management. The Fighters, as they are affectionately called, had a way of encouraging everyone to act courageously and to press harder for what was being demanded.

The SRC and DASO (regarded as one in this case) came in and out of the protest even though some individuals from their ranks remained with the student masses regardless of the confusion in leadership which may have originated from the many and different instructions that the leadership received from its seniors in and outside NMMU. Alternatively this could be attributed to their fear of suspension, remembering what was done by the Vice Chancellor Prof. Derrick Swartz, in 2011. Then the whole of the SRC was suspended after it had made an illegal/unprocedural follow up on a legal strike because the Vice Chancellor was not available to receive a Memorandum of Grievances from students.

After interacting with some of the student leaders, it was really clear to me that:

- Students are not just workers in the making. They are human beings whose lives should mean more than just that hourly rate that the employer places on them.

- Students are seen as 'factory fault' if they don't graduate or excel at varsity. No one wants to touch them. They are now asking for a more human world.

- Student leaders are not 'Telkom' between management and the broader student population.

- Institutions of higher learning are a site of struggle through which students are in transit.

- They are leaders of society.

## March to the City Hall

On the 23rd October, after students had gathered, were singing, dancing and raising their placards, they realized that this was not making any impact. Their peers in Cape Town had marched to the South African Parliament; the ones in Johannesburg had gone to Luthuli House and were now marching to the Union Buildings in Pretoria. It was clear that they too needed a place to go to and address representative of government about their assertions and grievances. For NMMU, some of these grievances included a No Fee Increment (0%), reversing Outsourcing of university functions and cancelling all 2015 student debts to enable students to register for the following year without worrying about the previous year's debt. During the week of the protests the Eastern Cape Provincial Legislature meetings were taking place at NMMU Missionvale Campus[viii] and that campus was declared a 'national key point'. This meant that all sorts of security, police and VIP protection services were stationed on the campus because the Premier and provincial political leadership were there. A few students wanted to bring their demands to this legislature while others resisted this approach, saying that things might get worse and people could lose their lives should they go head-to-head with security personnel. The voice of reason prevailed and the students decided to go to the City Hall which is about 8km from NMMU North Campus.

Then, without the knowledge of key leaders, students started marching beyond the police-determined barrier line and proceeded towards Gomery Avenue and then towards Strandfontein Road. We drove speedily to the nearby police station to ask for permission as the students did not have any permits to demonstrate on public roads. The superintendent at the station assured us that nothing will happen as long as the protesters behaved 'acceptably' on public roads. All they needed was to know that we were in control of the situation, and we responded affirmatively. This was not entirely true as we had no experience of marshaling the over one thousand energetic and swift 'born-frees' before. We communicated with some of the student leaders who were at the front of the protest and some 'ordinary' students who seemed influential at that particular moment. Since the march was taking place in the scorching sun students were provided with water and sustenance donated by sympathizers. The march was quickly redirected to the 2nd Avenue campus where all students, media, academics, workers affiliated to NEHAWU and other staff members congregated for about one hour to gather their strength and plan ahead. At this point, police, media and traffic police increased their visibility and we were told that there was a live feed to national radios and television stations around the country. We knew that the most attention would be given to the Union Buildings march and students wanted to pledge solidarity with their 'class mates' (Class of 2015) in whichever way possible.

At this stage, a decision had to be made regarding the route that was going to be taken. EFFSC was adamant that the busier Marine Drive with a lot of commercial activities taking place would be used even though it was a longer route. We had to organize marshals immediately with a ratio of one marshal to ten students, but this was not possible as we were already dealing with a more than a thousand strong student force whose leadership disappeared in and out of the planning. Yet we made sure that most of the active organizations were represented by some serving leader so that we were in contact all the time. By the time we went back to the streets, the police asked us to use one lane of the road and warned that if we lost control, they would have to intervene. Their intervention

was something that we did not want as we knew what that could have meant.

The students proceeded through Marine Drive and were more energetic than ever. This meant that there were likely to be a lot of students left behind and that would mean we had to spread ourselves thin trying to manage a 500 meter group of people moving rapidly. The police noticed this and because they were driving ahead, made a roadblock and turned all their vehicles to face the marching students. We noticed too that there was also a white riot control police vehicle (which we grew up calling it 'i-hippo') with water cannon on top. We had seen what it could do from TV images and this induced panic in us. Some energetic student protesters were approaching the police and we were panicking that a conflict might arise. We ascertained what the police intended to so and were informed that we needed to wait for more students who were still trying to catch up. At this stage, we went back to protesters in front and one of the student leaders started shouting, 'Ay'hlalephantsiibambumthetho!' (Sit down and keep the rules/law). We all joined in and sat down in the middle of the road and instructed everyone else to do the same. This was a key moment because we felt that that the police would resist students going to the City Hall. The students started getting back up on their feet singing, 'u-Swartz uthengisile' (Swartz has sold us out) and the police made way again. Now students were literally running towards the City Hall. As we were all preceding toward the destination, more student groups joined us wanting to be part of the protest. A good contingent of DASO and other organizations joined in with songs and laughter that symbolized their happiness to meet up with their peers.

At this stage, BSS, SRC and some SASCO leaders were not seen though they were all present at the City Hall, when the running students entered the Vuyisile Mini Square swirling like water in a glass. It was then that some of the leadership became visible and appeared because some had gone ahead to prepare for the arrival of the protest. A group from a youth organization called InkuluFreeHeid [ix] had received donations of water and they brought it to students who were all now quite parched and needed much more than water. The Premier arrived and came to the students but was not allowed to say a word - as had been the norm in the #FeesMustFall campaign.

## Conclusion

Being part of this campaign was quite fulfilling and opened my eyes to the possibility that young people need not be bound within their own political formations but should have the freedom to act in solidarity with their peers regardless of their differences. The decision by the Government and Universities not to raise fees for the year 2015 also taught me that political power is inspired by robust youth activism and the political will to carry out what is due to citizens. Whether there will be free education tomorrow or we will have wait for another surge of youth protests before that is done is irrelevant. For now, we are all inspired by the 'Class of 2015' and we remain motivated to wage 'war' in our universities hoping that one day it will lead to the complete reversal of outsourcing and to free quality education through which young people will learn to love their people and culture. Most importantly, we all learnt the importance of a decisive and present leadership and how important this is to making or breaking of solidarity and organization. Student leaders need to be alive to their role outside their own organizational structures and know about responsibility they have to maintain good working relations with other organizations even when they differ politically or otherwise.

**Olwam Mnqwazi (CIPSET)**

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African National Congress, established in 1912.

The birthday was celebrated on Saturday the 10th January 2015 since the 8th was Thursday. The celebrations were held at Cape Town Stadium.

The Freedom Charter, Adopted by the Congress of the People, Kliptown, on 26 June 1955.

Motala, E. & Baatjes, I. (2014). Education and Training: Towards what end? Port Elizabeth: CIPSET NMI Occasional paper

Missionvale is about 30km form NMMU South Campus and it is situated between Zwide and Missionvale in Nelson Mandela Bay (formerly known as Port Elizabeth).

InkuluFreeHeid is a non-partisan movement of young people who are working for a better South Africa

# TVET Lecturers: Reflections on Dialogues

Sonya Leurquain-Steyn

## Introduction

A recent conversation with a lecturer at a local TVET college has *made me wonder. In this conversation the lecturer complained that (T)hey say the children are the leaders of tomorrow but I am not so sure. In my five classes I can count the students that really try on two hands; the others are at the college because they have nothing better to do.*

This wasn't the first time I'd heard similar sentiments expressed by a college lecturer. As part of research mandated by the Department of Higher Education and Training (DHET), four units within the Education Policy Consortium (EPC)[24] engaged with communities across the country regarding their experiences of the post-school sector in a project called Emerging Voices 2[25]. During this research process we engaged with lecturers from colleges in rural parts of the country. In the Eastern Cape, we spoke to ten lecturers from a TVET college based in Graaff-Reinett. We sought to determine what imagination they had of a post-school education and training sector that would better serve a progressive vision for human development- and what we would need to do to bring that imagination to life in South Africa. In addition, we wanted to know how lecturers and students in the TVET sector experienced their respective institutions and what their ideas were for improving them.

Through this project, we expanded our understanding of the conceptions that lecturers hold of their students by examining, amongst other things, the lecturers' understanding of the purpose that their institutions served. To further deepen our understanding we reflected on the roles that lecturers play in contributing to the capabilities of their students as active citizens and as agents engaged in a critical understanding of their environments. This exercise was important because it brought into perspective the limited knowledge amongst lecturers about the lived experiences of their students as well as the matrix in which such lived experiences unfold. Our enquiry further highlighted the deeply dehumanizing nature of the education system and the need for the development of critical pedagogues within the sector. We argue therefore that exposure to critical vocational pedagogy, which is largely absent from lecturer-based development is imperative to transformed and democratic institutions. This we argue further, is a focus which is not often debated in vocational education in South Africa.

This short paper discusses some of these findings and also draws on learning acquired through engagements we had with lecturers who were involved in a series of non-formal education seminars hosted by CIPSET. It also draws on conversations with colleagues who worked with lecturers in KwaZulu Natal and Limpopo. It argues that unless lecturers are able to critically reflect on their roles as educators in shaping the consciousness of their students, they will forever be complicit in the dehumanization and oppression of students. Indeed, as Paulo Freire (1970) stated;

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (p. 34)

## Superficial understanding of students

We were confronted by the deeply problematic ways in which lecturers spoke of their students, describing them in one instance as "lazy, entitled chancers who blame government". Lecturers described how students at the college are generally only in class because their parents insist that they go to college and not just stay at home. Whether or not this is the case, the generalization that 'students do not want to be at college' influences the ways in which lecturers ultimately engage with their students- which, based on discussions with lecturers, was more often than not in superficial ways, rationalized by arguing that students "don't want to be at the college" in the first place. While this view of students may be true of some students, such generalizations limit the insights and understanding that lecturers have of their students and have effects on how they are engaged.

This limited understanding is further highlighted in the way in which lecturers portray students as not wanting to do the effort of studying and their dependence on payments out of the National Student Financial Aid Scheme (NSFAS). By positioning students as only "waiting for hand-outs" lecturers display a superficial understanding of the socio-economic backgrounds from which their students come. Deepening socio-economic divides exclude the majority of young students from poor backgrounds from accessing post-school education which in turn serves as a means to maintain the status quo: access to knowledge is still restricted to an elite minority while the majority of citizens are excluded.

## Dehumanising conceptions of students

During conversations with these TVET lecturers we were struck by the language they used to describe their students. By promulgating "truths" heard on the radio, seen on television or read in the tabloids, lecturers unconsciously colluded with the dominant discourse which blames students for the problems intrinsic to the current state of education engendered by global neoliberalism and its consequences - poverty, inequality and unemployment and the poor educational outcomes which are caused by these realities. One has to question the degree to which these perceptions affect the perceptions that students have of themselves, confirmed in one of the workshops held with a group of TVET graduates who described how they often felt "belittled" by lecturers. In an activity which required that students depict a typical student entering the college for the first time, students also spoke of how they entered the college with "no skills", a discourse that deeply permeates the media and lecturers; two of the most immediate sources from which students receive information. Dominant media reinforces lecturer's perceptions of students and similarly their own self-perception. By remaining oblivious to this, lecturers unwittingly enact a hidden curriculum which propagates marginalization and oppression along psycho-social, racial, class, linguistic and gender lines.

Another feature of this system which see's students only as human capital is reflected in the following conversation. A lecturer responded to an article regarding matric pass-rates by questioning what would happen to students who have not passed matric. More specifically, he wanted to know "what [will] happen to these

students? [Will] they become a burden on the tax-payers or [do they] actually have a future without any formal schooling?". There are different layers to this question. What indeed will happen to these students, given that we face a jobs crisis relegating even those with diplomas and degrees to a life of precarious work –meaning that only a fortunate few are able to find employment in an ever shrinking formal labour market. Should education, as is currently the case, be devoted solely to preparing students to form part of the formal economy? How do we reconcile education's role with the fact that there are fewer and fewer jobs available as, for example, technological advance and mechanization replaces the need for a human labour? We are compelled therefore to critically examine the role of education not only as it relates to the economy, but more importantly, as it relates to society. These comments by lecturers also speak to the fears and insecurities that lecturers have about the future of their students[26] (will my students find employment? What will happen to them if they don't? What is the purpose of what I'm doing?), which again has an effect on students' perceptions of their own education (why am I attending these classes? Why am I doing this when I'm not sure I'll even get a job?).

## Pressures on lecturers

The Centre for Integrated Post School Education and Training (CIPSET) has recently initiated a non-formal education seminar series with lecturers from a local TVET college. These sessions were initially conceptualised as a means to stimulate dialogue, engagement and discussion about TVET theory and practice. They have been attended once a week by a number of lecturers on a voluntary basis. There is no accreditation associated with the seminars. Topics addressed thus far include philosophies of education and pedagogical practice, teaching methods, development theory, globalisation and education, and curriculum design and assessment. These discussions have highlighted how over the past few years TVET educators have increasingly come under the spotlight for their supposed failure to prepare students for a multiplicity of factors outside of the classroom, most remarkably the poor absorption of students into the formal labour market. These lecturers express a markedly different explanation for their role and its possibilities. They detail how curriculum demands are nearly impossible to meet within the timeframes stipulated and how this influences the degree to which they are able to engage critically with the content of the curriculum. Coupled with the lack of resources required to teach effectively, and minimal to no support from government, lecturers are left feeling frustrated and angry.

We also found that instead of galvanizing these lecturers into action against a broken system, we were confronted by a profound sense of their feeling impotent. How is it that lecturers were able to vehemently rebuke their students, yet withdraw into silence when confronted by the challenges of the education system? In effect students bore the brunt of their lecturers' frustrations and their feeling of powerless to challenge and change a dehumanizing system in which lecturers have themselves imbibed oppressive elements of the system, meting out largely unwarranted criticisms and attacks on their students.

## Concluding remarks

One cannot dismiss the profound effect of the media in shaping public consciousness. It is therefore incumbent upon lecturers to engage critically with the current socio-political context if they are to interrupt the dominant media's criminalization of students. Lecturers' failure to read the word and the world, the text and the context (Freire, 1970) is evinced in their depictions of their students.

The need for a liberatory pedagogy is as important as ever. An education system which promotes equality, highlights injustices, encourages civic action to bring about a more just society and which critiques and challenges unequal power relations in society is one which begins to address and confront the triadic challenges of poverty, inequality and unemployment- characteristics of global neoliberalism. A humanizing pedagogy concerns itself with using education as a tool/means of emancipation from the "forces that prevent individuals and groups from shaping the decisions that crucially affect their lives" (Kincheloe, 2008, p.207).

It seems clear to us that both lecturers and students are in an oppressive relationship. Both groups need to be treated with compassion and understanding, but the perceptions about students that lecturers have developed is problematic and needs to be challenged. These perceptions are problematic because they misplace the source of their anger and frustration directing it at students and impacting on students' perceptions of themselves. Often this has resulted in developing negative attitudes about their capabilities as young scholars, fueling anxieties about their futures and inculcating a pessimistic attitude towards their ability to learn, highlighting how lecturers are complicit in the oppression of students instead of facilitating the growth and development of active citizens, critically aware of their environment, and equipped with the agency to confront and challenge social injustice. Indeed the truth is… the oppressed are not marginal… living 'outside' society. They have always been inside – inside the structure which made them 'beings for others'. The solution is not to 'integrate' them into the structure of oppression, but to transform that structure so that they become 'beings for themselves' (Freire, 1970, p. 74).

**Sonya Leurquain-Steyn (CIPSET)**

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[26] Lecturers participating in the non-formal education seminar series (which will be elaborated upon in the following section) are beginning to grapple with some of these issues. This points to a gradual shift in consciousness which these lecturers are beginning to experience.

# Village at the End of the World

*inspired by our visit to the Bulungula Incubator*

We drove for nine hours to get to a village
To a village in the former Transkei - an apartheid bantustan,
a 'backwater', in the 'bundus'
A forgotten village
Where 'development' took a detour and passed it by
Where the now trendy expression 'off-the-grid' means - for this village -
never having been on it
Where a two-hour walk will get you to the nearest government clinic
(crossing a river as you go)
Where many are 'illiterate', 'uneducated', 'poor'- and yet, the villagers
are none of those words.
After two days we returned to 'civilisation', to modernisation,
to 'development'- to the hustle and bustle,

to the rush,
to the instant everything,
to the modern buildings,
to the fast cars,

and to the latest technology which isn't actually that 'smart'.
We returned to the increasing unemployment, the increasing
homelessness, the increasing hunger, the increasing poverty, the
increasing unhappiness, the increasing pain...
to the thing which we have been told is 'a better life', a dream, progress,
something to strive towards...
Oh, how we miss that village at the end of the world - so so far away
Nqileni Village, Xhora Mouth...we miss your immense beauty, your
serenity...where nature and people just simply co-exist
Peaceful, unhurried, still.
Where the 'breathing' that Arundhati Roy talks about can, indeed, be
heard...

**Britt Baatjes  (CIPSET)**

# Youth Experience in Post School Education and Unemployment in the Vaal

Khomotso Ntuli

*You are passed through schools that don't teach, then forced to search for jobs that don't exist, and finally left stranded in the street to stare at the glamorous lives advertised around them.- Huey P. Newton*

## Introduction

This article is based on research conducted by the Centre for Education Rights and Transformation's (CERT) with the youth in the Vaal area. One of the townships where the bulk of this work was done is Sebokeng in the Emfuleni Local Municipality (ELM), which is a part of the wider Sedibeng District Municipality (SDM, 2013).

Part of the study looked at post schooling from an institutional perspective, whereas the other formed a Youth Research Learning and Advocacy (YRLA) team. The YRLA is a team of diverse young people, including those in school, unemployed graduates and those in tertiary education institutions. The initial team of 12 which was put together in October 2013, trained in March 2014, and included 7 males and 5 females (CERT, 2015).

A common thread emerging from the study relates to the difficulties and anxieties that young people have about unemployment both  those who have already graduated and those who were still studying. The debt that students incur when they receive government loans such as the National Student Financial Aid Scheme (NSFAS) also stood out as a key concern. This has worked to increase the burden on poor households – a central concern of the  #FeesMustFall movement which calls for free University education.

The study was an integral part of CERT's quest to find answers to the challenges facing youth in the post-schooling sector.

## The Persistent Graduate Unemployment Problem

In many South African townships and villages, we find young people believe that there is a direct correlation between possessing a university qualification and a guarantee of work. This view has been perpetuated for a long time. Not only has it led to the frustration among graduates who do not have or struggle to find a job, but also for those who are still studying.

In ELM, 310,000 people are economically active of whom 202,543 are employed and 107,554 unemployed. Unemployment in ELM is 35%, compared to 32% in Sedibeng District Municipality (SDM) and 26% in GP. Of the 85,594 economically active youth (15–35 years) in the area, 45% are unemployed. (CERT, 2013:7).

Moreover, many of the educational institutions based in the Vaal area have historically been linked to the workings of Arcelor Mittal, the steel manufacturing company previously known as Iscor. Balwanz and Hatshwayo (2014:4) put this into context by noting that:

The research we conducted demonstrates that, in a context of de-industrialisation, such as is taking place in the Vaal, supply-side skills development for formal employment is an insufficient response meeting the challenge of unemployment and poverty reduction.

The National Union of Metalworkers of South Africa (NUMSA) also says at least 30 000 workers face retrenchments in just two months, with ArcelorMittal reportedly considering closing its Vereeniging plant (Tsheole, 2015). Thus far 50 000 jobs have already been lost in the past 20 years (Hlatshwayo, 2013). In 2012, the Vanderbijlpark Plant which is also houses the head office of ArcelorMittal South Africa (AMSA) only employed 4 500 workers, a fraction of the 13 00 employees in 1990 (Hlatshwayo, 2015).

This is not a separate issue from a trend that Treat et al (2014:5) observed about South Africa's textile industry, where they note that:

South Africa's textile industry provides a grim reminder that vast numbers of highly skilled workers can lose their jobs very rapidly, for reasons that have nothing to do with any failure of the education system, nor with any lack of skills, ability or eagerness to work on the part of the workers themselves.

It is thus in this context that we critique the increasing hardship, the lived experiences of young people that speaks to how poor families spend a significant proportion of their household income on education.

Of concern also is that many of these are single headed households with unemployed parents. Unemployed graduates, especially those in debt, impose an additional burden on impoverished families. In this context, parents who go out of their way to ensure that their daughters and sons have some kind of education are still left to cater for educated and unemployed youth. Critical but outside the scope of this article is also a critique of the burden that the NSFAS loan, as the main financial avenue to tertiary education imposes on poor students in South Africa.

We note that many young people in South African townships are part of communities like Sebokeng and are experiencing similar challenges. The epigram above by Huey P. Newton speaks to the experience of unemployed graduates in South Africa and focusses our critique of the ideals and narrative in the post-school sector.

In the midst of this, there is a deliberate inflation of qualifications. While the oversupply of job seekers is blamed on graduates not having the requisite qualifications, the cost of this false narrative is borne by poor families. The poor end up spending the little they have to push young people higher up the academic ladder.

Some students even found themselves studying courses which they had not initially intended.  They had to do this since there was no "space" in the courses they were keen on studying. This is not right. We cannot be neutral in the view that, "students were given a choice". However, we are also not trying to present a dogmatic view that tells students what to study.

Instead, there needs to be a concerted effort towards an alternative view of the role young people play in their communities. This is intimately linked to the courses they study in higher education institutions. Thus, the YRLA report raised the following concerns:

We thus note that there is a need for a critique of how students are led to courses such as NDT. Are the students led to this programme because it is meant for any student who could not get into a programme they initially intended to be in? Is this programme in any way related to the interests of the student...? Additionally, do these courses serve the interests of big business and provide a pool for them from which they can choose the best? (CERT, 2015:21)

One view expressed in Balwanz and Hlatshwayo (Ipid:12) notes a view expressed by a participant in the research where:

One interviewee notes, 'One [friend from secondary school] got a degree in a type of civil engineering at VUT in 2003; he's still waiting for a job.' He goes on, 'Another guy has been working at Sasol since he graduated.   He hates chemicals, he gets sick, and he doesn't look at work beyond the paycheck / month end.

These are fundamental concerns which need to be taken seriously in the narrative about education. We are of the view that it may have even be a different issue had the students studied what they are inspired to explore the situation might have been different. In this way, they can use this? in their communities to empower those who have not had the opportutnity to go through higher education.

## Conclusion

Our critical engagements with the findings allow us to conclude that the views related by the YRLA and other interviewees spoke to the reality that many in Sebokeng and the Emfuleni have to bear with. We note that this is not necessarily exclusive to the Vaal locality and on the basis of similarities in the employment, educational and experiences with the post schooling sector, the findings can be used as a lense in critique.

This calls for a serious critique of the aim of our education system. In the absence of this and following the current trajectory, we will see even more young people sitting idle on the streets or as we see today engaged in nationwide protest.

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CERT is based at the University of Johannesburg.

# Rethinking Indigenous Skills: Building Bridges between Community Centres and Tertiary Institutions

Fatima Gabru

In my work as a research intern at the Centre for Education Rights and Transformation (CERT), I have been exposed to the ideas of alternative and inclusive academic research practises and goals. Here the phrase "purpose-driven research" exposed to me a world where the chasm between the ivory tower of universities and communities can be reduced rather than its current ever-widening tendency.

The main project I have been part of is the Emerging Voices 2 research into how communities envisage the post-school sector to better serve its needs. Through our work with communities in the Vaal, I was introduced to the Rekaofela Youth Development Organisation (RYDO) in Zone 13, Sebokeng.

RYDO was formed by a group of inspired leaders from the area. These leaders have all completed tertiary qualifications and have not been able to find employment. Many of them had been involved in other community projects that had failed. With this experience behind them they developed RYDO to respond to the numerous needs of the surrounding communities including sports activities to create an alternative form of community engagement (Rekaofela Youth Development Organization, n.d.).

These young initiators at RYDO have inspired me to revisit the case for community centres to be revived and transformed into central community spaces where adult learning, socialising and empowerment is nurtured. The efforts and successes at RYDO is a working example that local municipalities and government need to sit up, take note, support and further propagate such work.

The enthusiasm at RYDO inspired in me a vision of young and old practising Tai-Chi as part of their sports activities. While Tai-Chi is a Chinese martial art, an African martial art in the form of Stick-fighting would be better positioned to fulfil this vision. In this way, community centres can be central places of empowerment, development and retrieval of indigenous knowledge within our communities.

The traditional sport of Stick-fighting is currently making a comeback in Eastern Cape communities. Traditional Stick-fighting "… is a martial art traditionally practiced by teenage […] herd boys in South Africa. Each combatant is armed with two long sticks […] No armor or protective gear is used. The object is to hit the opponent," (Ulwazi: Sharing Indigenous Knowledge, n.d.). While this martial art was "used as a means of training young men for both self-defence and war (Coetzee, 2002,1)" it was also an important "expression of […] ethnicity (Mnqayi in Coetzee, 2002,2c)", as well as an important "process of socialisation […] to transmit the social norms of the community in which it operates." (Coetzee, 2002,2c). Though the masculinising and patriarchal aspect of this sport needs to be interrogated and revised, there are valuable socialising and discipline skills it offers for it to be revived into a form that does not marginalise anyone. Stick-fighting thus became the African Martial Art I focused on to illustrate my vision for further enhancing community centres, such as RYDO.

The comeback and popularisation of stick fighting in the Eastern Cape seems to have been inspired by a business coach. Newspaper articles reporting on this revival speak about stick-fighting as a competitive sport that enables youngsters as young as fifteen to become "a children's coach," (Smith, 2011). This revival is based on money-making for the organisers and the winners. Unfortunately, the violent and sexist aspects of the sport are not being challenged in this revival, while the socialisation, empowerment and discipline features of the sport are underplayed. Nonetheless, this re-emergence presents an opportunity not only for further research but for linking community development and indigenous skills knowledge with research that combines theory and practice, and

removes the marginalisation often found in traditional knowledge. It is also an opportunity for government to relook at developing and further subsidising community centres for post-school education beyond industry-based needs.

In the late eighties and early nineties a similar step was undertaken through community colleges that offered skills training in courses as diverse as dress designing and early childhood development. These were later abandoned when the community colleges focus changed to offer courses for the industry-based National Qualifications Framework (NQF) only. An example of this is the Department of Higher Education run Central Johannesburg College (CJC) with its three campuses in Johannesburg. CJC, under the then Department of Education, started off in the late eighties by offering general office routine skills courses, as well as courses in flower-arranging and nursing. It currently offers only a range of industry-based, engineering courses, such as electrical engineering and boiler making. This trajectory of community colleges illustrates the shift and division of community colleges into vocational training institutions serving industry needs only. In this shift, adult education needs beyond industry based needs for the broader community have been neglected, if not abandoned altogether. The development of community needs must be re-examined and revised with a much greater effort at looking at indigenous community knowledge, skills and needs.

Stick-fighting, for example, is a traditional art that can be rethought and revived as a martial arts form for popular practice with the intervention of a post-graduate study. Establishing linkages between those who possess the traditional knowledge of Stick-fighting and a university project vested in turning it into a long-term viable African martial art form will add to the revival of community knowledge, enhancing community empowerment and pride. The project could, for instance, look into non-contact martial art forms, such as Tai-Chi, and look at how the skills from Stick-fighting can be revised along similar philosophies. Tai-Chi is an ancient Chinese martial arts form that is known for its self-defence techniques and health benefits. It is a slow moving, non-contact martial art form that works on strengthening core muscle strengths while developing physical defence skills (Goodman, Popovic and Brady, 2013). It is practised by young and old, women and men.

This example also underlines the need for government to invest in the subsidising and development of community spaces that grow out of revised indigenous skills and knowledge. For Stick-fighting this could mean that the beginner, intermediate and non-competitive levels of the sport would be non-contact, thus making it accessible to young people of both genders. An interesting comment in an article on DispatchLive quotes a police spokesperson: "It [stick-fighting] was played by both males and females. But […] times have changed (Lulamile, 2013)." Such a statement provides a further opportunity for humanities based research to interrogate the hidden histories of this sport that have been obscured by the 'violence' of colonialism, apartheid and now neo-liberalism. Revealing, rethinking, revising and revaluing these hidden histories through community participatory research is important for community ownership in development programmes.

Using university resources and working in close consultation with the traditional holders of the indigenous knowledge of Stick-fighting, it can be developed into a series of manuals for different levels. These manuals will then open the way for those who have helped develop it to become its teachers/coaches (women and men) and to take this knowledge nationally. With coaches being developed nationally and the manuals made available to them, such a skill can be taught through government subsidised community centres and teachers/coaches. Community centres such as RYDO

would be the enthusiastic receivers and teachers of this revitalised African martial art form to young and old, male and female.

A revised resolve from government towards more holistic development of communities linked to indigenous skills and knowledge might just be what is required for healthier community development. Proactive steps to link university research and theory, and its practical implementation in communities will help close the gaps between the academic ivory tower and our communities, which needs more empowering, committed and mutually beneficial engagements from universities and government.

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# Understanding the Contribution of Community Organisations in Formal Education

## The case of Community Literacy and Numeracy Groups (CLINGs)

**Nompumelelo Cebekhulu**

### Introduction

The formal nature of the post-schooling system in South Africa has been well documented. However, we need to pay more attention to how communities contribute towards education and human capacity development. This takes place in ways which are not necessarily captured within formal structures and processes, and therefore are often poorly understood. This article looks at community education, particularly the work of the Community Literacy and Numeracy Group (CLING). There are four CLINGs in Gauteng, South of Johannesburg, in the following areas: Freedom Park, Evaton North and KwaMasiza Hostel in Sebokeng. The groups are involved in adult literacy programmes, helping children with homework and community reading clubs. The groups mentor on average forty children between the ages of 3 and 12 years. The number of adults participating in CLINGs programmes fluctuates between eight and eighteen. Due to volunteerism (with no incentives), the number of facilitators also fluctuates, there has been a high number of fifteen facilitators and the lowest being five.

The Community Literacy and Numeracy Groups (CLINGs) can be traced back to the 5-year community research and development project which was undertaken by the Education Policy Consortium (EPC) in 2007. The research project was a multiple case study in five communities across three provinces, namely Limpopo, Gauteng and Eastern Cape. The primary aim was to understand whether increased community involvement in primary schools would contribute to improved literacy and numeracy levels amongst children. This study was motivated by concerns about low levels of literacy and diminishing community participation in public schools, specifically in poor communities. The project used a participatory action research (PAR) method partly aimed at increasing participation through a variety of activities. While the initial focus was on literacy and numeracy within schools, it shifted to other spaces in the communities, such as the establishment of shack libraries and after-school classes, initiating reading clubs and involvement in adult basic education and early childhood development (EPC, 2012).

CLINGs operate within marginalised communities which are faced with various socio-economic and political challenges such as high unemployment, poor service delivery, skills shortages, illiteracy, overcrowded schools, drugs and alcohol abuse, child abuse and domestic violence. CLINGs comprise of community activists who act as community education facilitators. Other than facilitating literacy and numeracy programmes, the groups participate in workshops and seminars, discussions on various community issues such as community history, struggles and building co-operatives as a response to unemployment and the rise of precarious work.

### CLINGs work contributing to Social Transformation

The primary focus of CLINGs is literacy and numeracy. However, the CLINGs recognise that literacy is more than the ability to read and write but locates literacy ideologically and theoretically as integral to participatory citizenship and the development of democracy (Baatjes, I. Kgobe, M. and Sotuku, N. 2012). This follows Freire's group conscientization model and distinctive approach to education; stressing the relationship between reading, writing and politics (Freire, 1972a, 1972b, 1976). Freire's theory on education connects both the personal and social transformation emphasising critical reflection on one's position in society and the power within [please complete sentence].

Thus, CLINGs take literacy out of a narrow view which understands it merely as one's ability to read and write. Instead, CLINGS situate their work within a broader social and political context. CLINGs are built on the basis that literacy is an enabling factor for creating critical consciousness of society in which citizens live. Literacy amplifies ones abilities by inspiring participation in initiatives that lead to transformative action. [Provide concrete examples to illustrate the points above.]

CLINGs' work with adults in groups and as individuals. Adults inform CLING facilitators about their learning needs. This ranges from learning how to read and write to practical things like learning how to operate an ATM or using new technology such as cellular phones. Besides learning basic numeracy and literacy skills, adult learners continue to initiate programmes in response to their daily struggle to put food on the table.

Therefore, they focus on skills they can share or acquire which can help bring in some income such as crocheting and gardening. Moreover, CLINGs facilitate various awareness campaigns. This includes campaigns for quality education and delivery of basic services, enforcing accountability within local government departments and addressing many other social problems in the community such as domestic violence and crime. For instance, in Freedom Park, CLING facilitators organised community meetings to discuss issues relating to housing and infrastructure development. These meetings were followed by a protest at the department of Human Settlement which responded by promising to appoint auditors to investigate housing allocation in Freedom Park.

The Centre for Education Rights and Transformation (CERT) together with CLINGs conducted several capacity building workshops within communities where CLINGs are operational. One such workshop was held in Freedom Park on Local Economy Development (LED). The workshop was organised and attended by CLING facilitators and community members with the aim of understanding how LED works and to find collective ways of improving economic situations in communities such as establishment of co-operatives.

### Homework and Reading Club Programmes

Overcrowded classrooms in township schools and parents' inability to assist their children, due to various reasons, are some of the obstacles identified impeding learner's progression. Township schools can have an average of 60 learners per class, this was expressed in an interview with Ntokozo Masuku, a newly appointed teacher at Somelulwazi Primary school in Freedom Park. He reported that:

...The classes are overcrowded at this school, on my first day I went yho! yho! (Sign of exclamation). In a class I have an average of 62 learners... classes are overcrowded , you only get to familiarise yourself with some learners after a month or so, others you can even go for a full term without even knowing they are in your class... (Ntokozo Masuku, 20 May 2014)

### In a separate interview, Mrs. Motsepe indicated that:

I was called to the school on numerous occasions because my child was struggling, but because I went up to only standard 5 (Grade 7 ) my child would not even ask me to help him because he knew I wouldn't be able to… (Mary Motsepe, 16 May 2014).'

CLINGs support and assist learners through tutoring (one-on-one sessions) and facilitating extra classes. They encourage interest in subjects perceived by learners as problematic or 'boring' as emphasised by a learner in an interview, she said:

… We also get assistance with problematic subjects such as Maths and Science. Ever since I joined the home-work club my marks improved, I remember at one point I got 15% over 100% but when I started attending the club my marks improved dramatically… (Palesa Mofokeng, 28 April 2014).

CLINGs work with local ECD centres and local schools. They are involved in various activities such as incident reading where children learn through pictures. Another activity is learning through storytelling, which has been the most vibrant activity. Through these activities, children are able to create, review and retell their own stories. Ultimately, these activities broaden children's thinking skills, cultivate their self-esteem; improves their vocabulary and develops language skills since the stories are told in various African languages.

## Conclusion

Further research is required to track the impact of the CLING project in improving literacy and numeracy levels. However, there is anecdotal evidence that learners who are part of the project generally perform better at school. Improving children's literacy and numeracy requires a multi stakeholder approach. Teachers, parents, CLING as well as the community will need to come together in order to realise this. Furthermore, financial and capacity development support from government, business and education institutions could play a role in sustaining CLINGs

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