

**INVESTIGATING THE PERCEPTIONS OF THE GRADUATES AND
BENEFICIARIES OF THE ADULT EDUCATION PROGRAMMES
TOWARDS LIVELIHOOD IMPROVEMENT: THE CASES OF INFORMAL
SETTLEMENTS, WINDHOEK**

**A THESIS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENT FOR THE DEGREE OF MASTER OF EDUCATION
(ADULT EDUCATION)**

**OF
THE UNIVERSITY OF NAMIBIA**

**BY
CHARLENE KEJA-KAEREHO**

9970282

April 2013

Main Supervisor: Dr. R.K. Shalyefu

Co-supervisor: Dr. A.T. Kanyimba

Abstract

This study investigated the perceptions of the graduates and beneficiaries of the adult education programmes aimed at livelihood improvement in informal settlements of Windhoek. The adult education programmes that were looked at are the National Literacy Programme in Namibia (NLPN), Adult Upper Primary Education (AUPE) and Adult Skills Development for Self Employment (ASDSE). Evaluations on the implementation of these programmes have been carried out, and the findings show successes.

However, no assessment has yet been done to validate the perceptions of the participants on the adult education programmes. Therefore, the purpose of this study was to investigate the perceptions of NLPN and AUPE graduates, and ASDSE beneficiaries on the effectiveness of the programmes geared towards improvement of livelihoods. The study focused on three main research questions on investigating the perceptions of the graduates of NLPN and AUPE, and ASDSE beneficiaries regarding the effectiveness of the programmes for the improvement of livelihoods.

The study used a qualitative approach with a phenomenological design focus. The sample of the study was 37 graduates and beneficiaries of the NLPN, AUPE and ASDSE programme. The study made use of the snow-ball sampling and purposive procedures to select the participants.

An interview guide, an audio recorder and field notes were the research instruments used to collect data. The technique of collecting data that was used is that of face-to-face interview. The qualitative data analysis method used was interpretative phenomenological analysis.

The study disclosed that the adult education programmes are tools to combat many social evils in Namibia. The study also found that the adult education programmes are successfully impacting on the improvement of living standards of people in various aspects of life. Computer literacy and English language (from lower to intermediate level) were the main courses the respondents wanted to be taught. Implementation of a computer literacy course and English language at a higher level within the programmes is recommended for the fulfilment of the needs of the participants.

TABLE OF CONTENTS -----	PAGES
ABSTRACT -----	I
TABLE OF CONTENTS -----	III
LIST OF FIGURES -----	VIII
ACKNOWLEDGEMENTS -----	IX
DEDICATION -----	XII
DECLARATIONS -----	XIII
CHAPTER ONE: INTRODUCTION -----	1
1.1 ORIENTATION OF THE STUDY -----	1
1.2 STATEMENT OF THE PROBLEM -----	5
1.3 PURPOSE OF THE STUDY -----	6
1.4 RESEARCH QUESTIONS -----	6
1.5 SIGNIFICANCE OF THE STUDY -----	7
1.6 LIMITATIONS -----	7
1.7 DEFINITIONS OF TERMS -----	8
1.8 DESCRIPTION OF CHAPTERS -----	11
CHAPTER TWO: LITERATURE REVIEW -----	13
2.1 INTRODUCTION -----	13
2.2 THE MEANING OF ADULT EDUCATION -----	14
2.3 THE MEANING OF LITERACY -----	22
2.4 HISTORY OF ADULT EDUCATION PROGRAMMES IN NAMIBIA -----	26
<i>2.4.1 National Literacy Programme in Namibia (NLPN)</i>	28

2.4.2 <i>Adult Skills Development for Self-Employment (ASDSE)</i>	30
2.4.3 <i>Adult Upper Primary Education (AUPE)</i>	33
2.5 IMPORTANCE OF EDUCATION TO LIVELIHOOD IMPROVEMENT-----	42
2.6 LANGUAGE AND LITERACY -----	49
2.7 NATIONAL DEVELOPMENT AND ADULT EDUCATION -----	51
2.8 VOCATIONAL EDUCATION AND ADULT EDUCATION PROGRAMMES -----	56
2.9 ADULT EDUCATION AND LIFELONG LEARNING-----	59
2.10 RECOGNITION FOR PRIOR LEARNING AND SKILLS DEVELOPMENT -----	64
2.11 INDIGENOUS KNOWLEDGE AS THE FUNDAMENTALS TO LEARNING -----	66
2.12 AFROCENTRIC AS THE NOTION OF ‘ALL’-----	69
2.13 THEORETICAL AND CONCEPTUAL FRAMEWORK OF THE STUDY-----	71
2.13.1 <i>Colonial Theory</i>	72
2.13.2 <i>Anti-Colonial Theory</i>	74
2.13.3 <i>Neo-Colonial Theory</i>	76
2.13.4 <i>Critical Theory</i>	77
2.13.5 <i>Freirean Theory</i>	82
2.13.5.1 <i>Andragogy as a Concept of Learning</i> -----	85
2.13.5.2 <i>Cavaliere and Sgroi Concepts of Adult Learning</i> -----	88
2.13.5.3 <i>Laubach approach</i> -----	91
2.13.6 <i>Developmental concepts on livelihood</i>	92
2.14 SUMMARY -----	98
CHAPTER THREE: METHODOLOGY -----	99
3.1 INTRODUCTION -----	99

3.2 RESEARCH DESIGN	99
3.3 POPULATION	101
3.4 SAMPLING	102
3.5 RESEARCH INSTRUMENTS	104
3.6 DATA COLLECTION PROCEDURES	105
<i>3.6.1 Pilot testing</i>	<i>106</i>
3.7 DATA ANALYSIS	108
3.8 RESEARCH ETHICS	110
<i>3.8.1 Description of Possible Risks and Benefits of Study</i>	<i>110</i>
<i>3.8.2 Informed Consent, Confidentiality, and Anonymity</i>	<i>111</i>
3.9 SUMMARY	111
CHAPTER FOUR: PRESENTATION AND INTERPRETATION OF DATA	112
4. INTRODUCTION	112
4.1 PRESENTATION OF DATA	112
<i>4.1.1 Background Information</i>	<i>113</i>
4.1.1.1 Gender	113
4.1.1.2 Age	114
4.1.1.3 Home Language	116
4.1.1.4 Marital and children status	117
4.1.1.5 Employment Status	119
<i>4.1.2 Programmes Information</i>	<i>121</i>
4.1.2.1 How did you know about the programme?	121
4.1.2.2 Entry requirements/criterion to the programme	121

4.1.2.3 Views before participating in the programme -----	122
4.1.2.4 Views after participating in the programmes -----	123
4.1.2.5 Expectations met in terms of skills development -----	124
4.1.2.6 Programme improvement of chances in social and economic participation -----	125
4.1.2.7 Improvement of living standards by participating in literacy programmes -----	126
4.1.2.8 Suggestions to make AE programmes more effective on improving living standards -----	128
4.1.2.9 Difficulties encountered in attending this programme? -----	137
4.1.2.10 Learning environment and facilitators' attitude -----	139
4.2 REFLECTIONS -----	140
4.3 SUMMARY -----	146
CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS -----	147
5.1 INTRODUCTION -----	147
5.2 SUMMARY -----	147
5.3 CONCLUSIONS -----	151
5.4 RECOMMENDATIONS -----	154
5.5 AREAS FOR FUTURE RESEARCH -----	156
REFERENCES -----	160
APPENDIXES -----	176
A: INTERVIEW GUIDE -----	176

<i>A1 Interview Guide - NLPN graduates</i>	176
<i>A2 Interview Guide - AUPE graduates</i>	180
<i>A3 Interview Guide - ASDSE beneficiaries</i>	184
B: LETTER ASKING PERMISSION: MINISTRY OF EDUCATION – DAE-----	188
C: LETTER FROM MIN. OF EDUCATION, DAE GRANTING PERMISSION -----	189
D: INFORMAL SETTLEMENT VIEW -----	190
E: MAP OF OKURYANGAVA DISTRICT, KATUTURA -----	191
F: MAP OF HAKAHANA DISTRICT, KATUTURA-----	192
G: MAP OF GREENWELL DISTRICT, KATUTURA -----	193

List of Figures

Figure 1: Theoretical Frameworks and Conceptual Frameworks	97
Figure 2: Gender composition of beneficiaries/graduates	113
Figure 3: Age	114
Figure 4: Home Language of Graduates/Beneficiaries	116
Figure 5: Marital status of graduates/beneficiaries	118
Figure 6: Children status of graduates/beneficiaries	118
Figure 7: Number of graduates/beneficiaries whose expectations were met by programme	124

Acknowledgements

As this thesis has grown from my immense love for the Namibian nation and the belief in the decolonizing role of adult education, first of all, I would like to thank the Almighty, for giving me the strength and health to do this marvellous task. Furthermore, I would like to acknowledge and extend my heartfelt gratitude to the following persons who made the completion of this thesis possible.

I am indebted to my main supervisor, Dr. Rakel Kavena Shalyefu, for her vital encouragement, intellectual input and total support. Also for her constant reminders and much needed motivation. Dr. Alex Kanyimba, the co-supervisor, for his understanding and assistance. Also for the help and inspiration he extended during dark times. I had some difficulties in doing this thesis, but both my supervisors facilitated me patiently until I knew what to do. They guided me until I understood what I am supposed to do. Both my supervisors also supported me and encouraged me to complete this task so that I could not procrastinate to complete it. In me they planted a seed of intellectual and academic capacity that will never die.

The Directorate of Adult Education staff (Petrina Shiweda and Victoria Nakapipi-Amakali) is highly respected for assisting in making the collection of data possible for this study. My colleagues at the Centre for External Studies are also given respect for their enthusiastic teamwork when they were one man down. Dr. Anthony Brown is acknowledged heartily for his continuous motivational joke saying that

“Muatje Muherero wanneer maak jy jou Masters klaar vakuetu”? Meaning, my Herero friend, when are you finishing your Masters my dear? As I had to answer his questions, I knew that I was to make progress in completing my thesis. Rosa Marina Persendt is a sister in all aspects of my life; she is one of the people I will never forget when things went wrong on my side. She was there to remove thorns out of my pathways. For this, she is acknowledged wholeheartedly. No matter how far apart we were, she made it possible to motivate me from wherever she was (sending messages and emails that crosses many oceans). She is a true friend.

My husband, Moscow Moyao Kaereho, is acknowledged for his support in taking good care of Móchchar (my son), during my absence, and also for understanding the situation of being a student, wife and mother simultaneously. He had all the time to transport me for all activities undertaken in the completion of this thesis. For this, his willingness to assist is highly acknowledged and greatly appreciated.

Not forgetting my lovely step-father, Mr. Walter Kasuto, and my mother Enkia Kuveza-Kasuto for providing everything, such as monetary resources, to buy anything related to this work and their advice, which was needed for the completion of this substantial task. Their moral support and guidance since my young ages planted self-reliance in me as an individual. My late great-grandmother (Adolphine Mungunda) and my late grandmother in-law (Erica Raseua Hakuria) are highly acknowledged, as they made me believe that I am the best of the best. They trusted

that I can do all things. These inspired me with confidence in whatever I am doing, especially in writing up this thesis.

My brothers (Urioukuao Kasuto, Ulf Nganiva Kasuto, Booth Injomoka Kasuto, Rapandjarisa Kasuto and Raendama Kasuto) are also not excluded, for their teamwork in assisting with domestic work during my busy times. Taleni Shimhopileni (a child of an Adult Educator who believes in herself being the best of the best) is acknowledged for her friendliness and her strong character in being a role model to her next generation. Her role modelling can motivate youngsters to believe in themselves. Most of them might become confident adult population in Namibia, who will have decolonized minds.

Last but not least, I am delighted to acknowledge my babysitter (Mbaamba Ngahue) who constantly helped me with babies in time of compiling this work. Her support helped me to realize the importance of each human being on planet earth. She helped me under pressure with no complaints.

Dedication

This great work is dedicated to my lovely children, my son, Móchár Ngatujakure Kaereho (My Pillar) and my daughter, Mólène Taleni Ngatukongorere Kaereho (My Rose).

Declarations

I, Charlene Keja-Kaereho, declare hereby that this study is a true reflection of my own research, and that this work, or part thereof has not been submitted for a degree in any other institution of higher education.

No part of this thesis may be reproduced, stored in any retrieval system, or transmitted in any form, or by means (e.g. electronic, mechanical, photocopying, recording or otherwise) without the prior permission of the author, or the University of Namibia in that behalf.

I, Charlene Keja-Kaereho, grant the University of Namibia the right to reproduce this thesis in whole or part, in any manner or format, which the University of Namibia may deem fit, for any person or institution requiring it for study and research; providing that the University of Namibia shall waive this right if the whole thesis has been published in a manner satisfactory to the University.

..... [Signature]
Charlene Keja-Kaereho

Date.....

CHAPTER ONE: INTRODUCTION

“Vision 2030 is expected to reduce inequalities and move the nation significantly up the scale of human development, to be ranked high among the developed countries in the world.”
(Office of the Namibian President, 2004, p. 10)

1.1 Orientation of the Study

The South African Apartheid Regime, before Namibian political independence, ruled Namibia using biased, racist and discriminatory laws (Ministry of Education (MoE), 1993). The Apartheid policies were harsh on education, particularly for the black people, in terms of budgetary allocation, resources and facility provision (Sumana, 2008). The education sector was the most negatively affected, not to mention the area of adult education that was ignored (Avoseh, 2000). Consequently, the combination of policies and laws under the Apartheid regime before independence created inequalities in the Namibian societies. This situation in most previously colonized Southern African countries requires exceptional attention and action (Manyimo, 2005).

In response to the inequalities in the Namibian society, the Government of the Republic of Namibia (GRN) put in place programmes to readdress, rehabilitate and transform the situation. These programmes targeted poverty reduction and improvement of livelihood through various adult education programmes. The programmes for poverty reduction included: National Development Plans (NDPs) NDP1, 2, 3, and 4, Poverty Reduction Strategy (PRS), and National Poverty Reduction Action Programme (NPRAP). NDP1 (1995-2000) was implemented with

the four main aims of economic growth, reducing unemployment, decreasing income inequality, and poverty alleviation.

NDP2 (2001-2005) included a number of new and important chapters, such as poverty reduction, income distribution, HIV/AIDS, science and technology, and private sector development, in order to widen and strengthen the focus and thrust of NDP2. NDP3 (2007/8-2011/12) is “poverty focused and contains benchmarks consistent with the country’s Poverty Reduction Strategy – the National Poverty Reduction Action Programmes of 1998,” (African Development Bank (ADB), 2009, p. vii). The overall aim of PRS was to prepare an advanced integrated approach for poverty reduction (NPC, 2002). Following the implementation of the Poverty Reduction Strategy, the Government accepted the National Poverty Reduction Action Programmes (NPRAP), aimed at identifying programmes, projects and services that focus on poverty reduction during the NDP 2 period (National Planning Commission, 2002). Namibia’s poverty reduction strategy components include:

- *Investing in education of all Namibians and promoting a healthy and sustainable population;*
- *Investing in income generating capacities of Namibians (especially in agriculture, tourism and small enterprises), (National Planning Commission (NPC), 1999).*

The overarching goals adopted by NDP4 (2012-2017) are: High and sustained economic growth, increase income equality and employment creation. According to the Report of Analysis by the Namibia Labour Force Surveys (2010), the unemployment rate in Namibia has climbed steadily since 2000 when it stood at 20.2 per cent. The majority of the Namibian nation, additionally, lives below the

international poverty line of less than US\$1 per day, with an unemployment rate that was 21.9 per cent in 2004, 29.4 per cent in 2008. The current rate of unemployment is 51.2 per cent of the economically active populations (Namibia Labour Force Survey, 2010). In addition to livelihood improvement strategies, are the educational programmes targeting children, youth and adults. The GRN also emphasized the strategy of investing in people through educational programmes (NPC, 2002).

According to UNESCO (2000), the Education For All (EFA) Goal IV is on achieving 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults. Another EFA goal as set up by UNESCO is to ensure equitable access to appropriate learning and life skills programmes for all young people and adults. The EFA goals have been given priority by the African Union within the framework of the New Partnership for Africa's Development (NEPAD). Furthermore, the United Nation Millennium Declaration in 2000 set specific goals for development and poverty reduction by 2015. Added to these frameworks is the United Nation Literacy Decade Towards Education For All (2003-2014), which seeks to promote literacy among adults as well as children (UNESCO, 2000). All these frameworks refer to the need of adult learning and literacy among adults, youth and children in order to improve their living standards.

In responding to the international plight, in order to improve the quality of life of all people who were discriminated and marginalized in the past, the Ministry of Education established the National Literacy Programme in Namibia (NLPN), with

the aim of promoting social, political, cultural and economic development nationwide. In 1998, another effort by the Directorate of Adult Education (DAE) in Namibia to improve the livelihood of people was the introduction of a loan scheme programme—Adult Skills Development for Self-Employment (ASDSE) aimed at unemployed and under employed adults. Then, a follow-up programme—Adult Upper Primary Education (AUPE) was launched with the aim of sustaining and increasing literacy levels. In addition, a Family Literacy Programme was introduced in the country. In 2009, the Government of Namibia further introduced an Adult Literacy Programme for deaf adults. This programme is a part of a Sign Language Project carried out by Iceland International Development Agency (ICEIDA) and the Ministry of Education in Namibia.

All these programmes serve to equip adult learners with general knowledge, life and livelihood skills. The Government invested in people with the aim of reducing poverty and improving livelihood. The potential contribution of adult education to poverty reduction strategies was identified as an emerging priority for the mid-term review of the Fifth International Conference on Adult Education (CONFINTEA V), (UNESCO, 2003). However, upon completion of a programme, the impact on the participants' living standards has not been assessed. In some cases, educational programmes intended for the improvement of livelihood, such as, NLPN, ASDSE, and AUPE are put in place as political tools and remain talk shows for decades. UNESCO (2009) at the CONFINTEA VI Conference had one of the objectives to renew political momentum and commitment to develop tools for implementation of these programmes to move from talk to action.

Although there are many other adult education programmes in Namibia, this study only focused on the three programmes, which are NLPN, ASDSE and AUPE.

1.2 Statement of the Problem

Despite all efforts by various institutions, including the Government of Namibia, non-government organizations and the latest Labour Force Survey indicate an increase in poverty and unemployment rate of 51.2 per cent (Report Analysis, 2010). The reports from Central Bureau Statistics-NPC (2010) also confirmed that poverty levels in Namibia are higher in urban areas than in rural areas.

When the participants or beneficiaries of NLPN, ASDSE and AUPE complete the educational programmes, the perceptions regarding how these programmes improve their livelihoods are not normally brought into the spotlight. The policy makers often assume that the programmes would have made an impact on the lives of the participants.

The lack of studies regarding the contribution of NLPN, ASDSE and AUPE towards livelihood improvement makes it difficult to tell whether the programmes had successfully fulfilled their intended aims, objectives and goals from the perspective of graduates and beneficiaries. It is also difficult to speak with confidence that the educational experiences derived from adult education programmes were helpful in the improvement of their livelihoods. The gap is between policy makers' and the implementers' assumptions regarding the effectiveness of educational programmes

versus perceptions of the participants who completed the NLPN, ASDSE and AUPE programmes.

1.3 Purpose of the Study

The purpose of the study was to investigate the perceptions of the graduates and beneficiaries of the Directorate of Adult Education on the effectiveness of the adult education programmes towards livelihoods improvement in Hakahana, Okuryangava and Greenwell Matongo informal settlements.

1.4 Research Questions

This study focused on three main questions.

1.3.1 What are the perceptions of the graduates of the National Literacy Programme in Namibia about the effectiveness of the programme towards the improvement of livelihoods?

1.3.2 What are the perceptions of the beneficiaries of Adult Skills Development for Self-Employment about the effectiveness of the programme towards improvement of livelihoods?

1.3.3 What are the perceptions of the graduates of the Adult Upper Primary Education about the effectiveness of the programme towards the improvement of livelihoods?

1.5 Significance of the Study

The findings of this study might be of significance to policy makers, decision makers, adult education practitioners, community development practitioners and the Namibian community at large. This study is hopefully improving and making their educational and development programmes better and relevant to the needs of the nation. The findings may further help the Directorate of Adult Education to review its programmes to address issues of improving the livelihood of the intended participants. In addition, the findings of this research study may suggest to community development practitioners (be they agricultural extension officers, health counsellors, voters' educators, literacy tutors, gender activists, and legal advice-givers) from various Ministries to integrate the content skills that they try to deliver with livelihood improvement. The adult education tutors may revisit their functions in the community by not only delivering the adult education content as is, but be change agents where they are able. Adult learners' perceptions might also highlight their concerns, needs, and interests which contribute to the attainment of Vision 2030 goals and objectives.

1.6 Limitations

The respondents from NLPN and AUPE may not have shared all the information as they were afraid of the unknown, as they are used to the culture of silence, which was infused by colonization, post-colonial and cultural patterns.

There was a limitation in accessing ASDSE beneficiaries due to the unavailability of a comprehensive record system providing geographical details. The researcher did

not get the respective officer who is responsible to assist in locating ASDSE beneficiaries. There was a back and forth referral from the personnel of the Directorate of Adult Education, which made the researcher feel helpless. The researcher thought of excluding the ASDSE programme from the study. However, in overcoming this limitation, more effort was done by contacting all possible personnel from the Directorate of Adult Education; fortunately a few names of ASDSE beneficiaries were provided. The referred beneficiaries were used to obtain other possible respondents. Nevertheless, the total planned number of ASDSE was not obtained.

1.7 Definition of Terms

Adult Education Programmes

This term refers to programmes such as NLPN, ASDSE, and AUPE, which are offered through the Directorate of Adult Education, Ministry of Education in Namibia.

Andragogy

Andragogy is a type of instruction for adults that focuses more on the process and less on the content being taught (Rogers, 1999, p.50).

Beneficiaries or Graduates

These terms are used interchangeably with participants in Adult Education programmes. The terms were used with a specific link to those who benefited and graduated from the NLPN, ASDSE and AUPE programmes.

Conscientization

According to Freire (1972), “conscientization” refers to learning to perceive social, political, and economic forces and learning to change or resist them.

Directorate of Adult Education

This is the unit responsible for implementing, delivering, and monitoring the adult educational programmes in Namibia. The Ministry of Education (2012) describes the function of the Directorate of Adult Education as to provide opportunities for adults in Namibia to acquire knowledge, skills and positive attitudes to participate in the socio-economic activities of the country and to improve the quality of their lives. This unit is under the Department of Lifelong Learning within the Ministry of Education.

Family Literacy

According to Kahivere (n.d.), “Family Literacy is an opportunity in the field of education that could expand literacy activities from ‘class’ to the ‘home’” (p. 181).

Freirean Approach

The Freirean approach to adult literacy education centres the content of the lessons on the adult learners’ cultural and personal experiences, and existing knowledge. It is also referred to as the problem-approach, a participatory-approach, the learner-centered approach, and a liberating approach (Freire, 1970).

Illiterate

Illiterate refers to someone who has not had any form of formal education. An illiterate person may not be able to read or write well, but that does not mean he does not have the ability to understand things. He/she might be smarter than an average person with formal education (Torres, 2009). This term is used in this study to mean the inability to read, write and do basic arithmetic. Since very few people in the world are completely illiterate, another useful meaning is non-literate. It is less judgmental than illiterate.

Income generating skills

These are the type of skills that will enable one to do useful work and earn money for his or her living (Youngman, 2000).

Livelihoods

Livelihoods are ways and means of making a living. In this study livelihood has also been used to mean creating new opportunities. It is restricted to knowledge and skills used to make a living for survival and well-being.

Livelihood improvement

Livelihood improvement is any process which seeks to improve the way of life of the intended participants. It is also a process which tries to cut back the lack of basic means to live in dignity. In this context, livelihood improvement means, “an increase in capacity to regulate both internal and external relationships” (Rodney, 1988, p. 10). It is also used as a sub-term to poverty reduction.

Perception

According to World English Dictionary, a perception is the process of becoming aware of the world around you through your senses. In this study, the term perceptions mean the ways in which a phenomenon is uniquely viewed or perceived by individuals.

Urban Informal Settlement

The term urban informal settlement refers to an area within a city, where people are settled before being authorized by the City of Windhoek, as being habitable. In this study, this refers to an area bordering on a city with very little, or no infrastructure and development at all. The houses in this area are made of shacks and corrugated iron. In the Namibian context, these areas are also referred to as 'locations'.

1.8 Description of Chapters**Chapter 1**

Chapter 1 presents the introduction of the study, including the background of the study, statement of the problem, purpose of the study, significance of the study, limitations of the study and the definition of terms.

Chapter 2

Chapter 2 presents critical analysis of literature on how adult education programmes have been designed and practised, and their relationship to livelihood improvement and poverty reduction. This chapter also addresses theoretical and conceptual frameworks that are important in investigating the perceptions of the participants of

adult education programmes, on the programmes' effectiveness in the light of livelihood improvement.

Chapter 3

Chapter 3 focuses on the methodological aspects pertaining to information and data on how they were collected, analysed, presented and interpreted.

Chapter 4

Chapter 4 presents the results and findings of the study.

Chapter 5

Chapter 5 presents the summary, conclusions, and recommendations of the study.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This section presents critical analysis of literature on how adult education programmes have been designed and practised, and their relationship to livelihood improvement. This chapter also addresses theoretical and conceptual frameworks that are important in investigating the participants' perceptions on the effectiveness of adult education programmes towards their livelihood improvement.

The literature is an extremely valuable resource and an important storehouse of knowledge and thinking about a topic or area of concern or interest. It includes previous research reports and their findings, theories and reflections about any other documentary material (Keith, 1989, p. 42-43). Review of literature is aimed at "contributing towards a clear understanding of the nature and the meaning of the problem that has been identified" (De Vos & Fouche, 1998, p. 64). As effective research is based upon past knowledge, this chapter will assist to provide useful hypothesis and helpful suggestions for significant investigations. All social research has relevant literature and no research takes place in a vacuum (Best, 1993).

Previous studies that inform this study are the impact assessments of literacy conducted by Maruatona, 1993 and Duke, 1983), the household income and expenditure survey, (Central Statistics Office 1993/1994), the national literacy survey (Central Statistics Office/ DNFE, 1993), and the BIDPA study of poverty and poverty alleviation (1997/1998). Also, the NLPN employs continuous assessments and external evaluations in order to determine the impact of the programme and the

challenges, as well as the achievements of the learners. To date, three external evaluations have been undertaken, in 1995, 1998 and 2008. Learners are also formally examined at the end of the literacy academic year.

The main gap in these studies is that they did not formally investigate the impact assessment on the role of literacy as one of the powerful weapons in poverty eradication and livelihood improvement in Namibia. Also, none of these studies looked into the perceptions of the participants in regards to how these adult education programmes improve their livelihoods or living standards.

2.2 The Meaning of Adult Education

Adult education is a connection of two concepts; adult and education. The first concept is adult; the psychological definition stresses that when we become “adult” is when we either become responsible for our own lives or become self-directed (Rogers, 1996, p. 57). The meaning of the second concept is education. Education in its broadest, general sense is the means through which the aims and customs of a group of people live on from one generation to the next. Generally, it occurs through any experience that has a formative effect on the way one thinks, feels, or acts. In its narrow, technical sense, education is the formal process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another, e.g., instruction in schools (Dewey, 1944).

Adult education is a complex concept that is difficult to define because the term means different things to different people depending on their background, culture, needs, and the environment in which they live. Therefore, there is no single correct definition of adult education.

Mpofu and Amin (2003) stated that the concept adult education has undergone various changes over the years. Early formal adult activities focused on single needs such as reading and writing. Many early programmes were started by churches to teach people to read the Bible. When the original purpose was satisfied, programmes were regularly adjusted to meet more general educational needs of the population. Its development was to express the growing concerns about insufficiencies of formal schooling. In particular, there was a concern that the immediate development needs of adult population were not being met by the curricula and structure of educational provision modelled on what went on in schools. The narrow perception can be traced back to the 1930s, when adult education was perceived as nothing more than literacy and remedial education (Mpofu *et al*, 2003).

With regard to the notion of adult education, developing countries focus on issues of community development while the developed countries focus on individualism and global competitiveness. According to Rodney (1988, p. 10), “development involves increased skills and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being.” Rodney (1988) also added that development includes spiritual, ideational, cultural and non-material aspects, especially in Africa. The arguments from developing nations are based on a broader and more holistic

view of adult learning rather than on the idea of human capital. The first argument stems from the social and cultural values rooted in societies where collective learning and indigenous knowledge is valued, more than individual learning. The goal of adult learning in developing countries is about democratic citizenship and is viewed as a connecting activity, while in developed countries adult learning consists of acquired vocational skills and viewed as an individual activity. Also, the developed countries' trend is towards individualism, with an emphasis on its value for human, rather than social capital. The assumption is that adults will update the skills and knowledge they learned at school according to the demands of the labour market. It can be understood that people will contribute to the wealth creation and the national economy in a way that will ensure maintenance of the social structure.

Darkenwald and Merriam (1982) argued that "Adult Education refers to any learning activity or programme deliberately designed to satisfy any learning need or interest that may be experienced at any stage in the life by a person who is over the statutory school leaving age and whose principal activity is no longer in education. Adult education also influences non-vocational, generally, formal or non-formal studies, as well as education with collective social purposes" (p. 190). This simply means that adult education can take place in all kinds of buildings or in no building at all. It can involve all kinds of people, it has different sets of curriculum depending on the needs and drive and the context it refers to as development, human resource development, in-service training. In short, all the in-service training done within the work industry is a form of adult education. Since schooling is unable to meet the educational or learning needs of all the rural poor of the world, adult education, as a substitute for or

a complement to schooling could with proper implementation, design and planning, alleviate this educational deprivation and thus contribute to rural transformation. Adult education is viewed as the catalyst of change “adult education as well as other levels of education must be considered within the context of development” (Darkenwald and Merriam 1982, p. 200).

In the context of social development, Nyerere contended that adult education “incorporates anything, which enlarges humans’ understanding, activates them, helps them to make their own decisions, and to implement those decisions for themselves” (1962, p. 117). Nyerere further elaborates adult education to include training, but to go much more beyond training. It includes what is generally called campaigning or agitation, but it is much more than that. It includes organization and mobilization and going beyond these to make them purposeful.

As Kassam (1995) noted, Nyerere’s educational philosophy can be drawn under two main headings: education for autonomy and adult education, lifelong learning and education for liberation. Self-esteem, confidence and a shared sense of purpose are key ingredients of community development as they motivate people to help themselves. Self-help is a necessary ingredient for capacity building, which enables people to move out of the poverty trap. To Nyerere, the concern was to oppose the colonialist assumptions and practices of the dominant, formal means of education. He saw formal education as enslaving and oriented to western benefits, interests, and standards.

In Padya (2011) Adult Education was later defined by UNESCO in 1976 “to denote the entire body of organized educational processes, whatever the content, level and method, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship. Whereby persons regarded as adults by society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualification or twin them with a new direction and bring about changes in their attitudes or behaviour in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development” (p. 197). It gives an opportunity to disadvantaged adults with limited or no formal schooling, due to the colonial era. Adult education was further defined as “any planned education experience for adults that take place outside the regular accredited school ... of the country” (Duke 1987, p. 124).

On the other hand, Dekker, (1993) defined adult education as “a particular form of organized educational activity. It allows people to pursue systematic studies outside the regular education system that are intended to provide the knowledge and skills needed in different adult roles and to develop their personalities” (p. 301). It is an organised educational activity in a sense that people know what to do. There is a connection between the provider of education and the learners. In addition, what students or learners are learning from adult education institutions is organised, which means it is not accidental learning that takes place within such institutions. Adult educational activity is designed with the intention of bringing about learning among participants. It allows people to pursue systematic studies outside the regular

education system in a sense that it gives people the opportunities to undertake studies outside the formal education system. It is a flexible form of education that enables adults or school youth to study at their own pace, time and place of their choice.

Adult Education is intended to provide the knowledge and skills needed in different roles. Adult Education provides knowledge and skills to adults to enable them to perform different activities or tasks. It equips a person with the skills that help them to improve their living standard or equip them with livelihood skills.

In addition, Adult Education helps people to develop their personalities. This includes many things, such as studying and learning through adult education to be able to cope with change in a dynamic society. This means that, as we are living in the dynamic modern world that requires technology advances and competencies, adult education helps us to adapt to a fast changing world.

The National Policy on Adult Learning also defines the concept of adult learning as:

“The entire range of formal, non-formal and informal education activities, undertaken by adults and out-of-school youth, which result in the acquisition of new knowledge, skills and attitudes in order to enhance the quality of life” (MoE, 2003, p. 2).

The Policy also outlined that “Adult learning can support economic policies, and social, environmental, political and human resource priorities programmes. It also provides an overall policy framework for the development of adult learning (MoE, 2003).

The broad conception of adult education is well-versed in the Botswana Conference on Adult Education and Poverty Reduction as set out in the Conference position paper by Julia Preece and Ruud van der Veen. Referring to the Poverty Reduction Strategy Papers (PRSPs), it is required of low-income countries for donor support, and the low profile of adult education as a strategy, the Conference set out to rectify.

“The trend in adult education policies (where they exist at all) has been to focus on literacy education. Research has shown however, that basic literacy skills are not in themselves sufficient to make a significant impact on poverty reduction, though they do help... Adult education is potentially much more than literacy or basic education. Our main argument... is that successful adult education is multipronged. It requires grass roots, bottom up development in a participatory, partnership approach, that includes recognition of indigenous knowledge, and starts with problems that are of immediate relevance to people’s contexts.”(Preece and van der Veen, 2004, p. 307)

Today, adult education has been called names including remedial education. According to Jjuuko (2007), adult education includes: adult literacy, continuing education, vocational and technical skills development, socio-cultural education, employee skills development, livelihood education, civic education, health education/HIV and AIDS, information, communication and technology, and agricultural education. In this study the term adult education is used interchangeably with adult learning and lifelong learning/education for adults, to mean the process of empowering, which enables people, especially the marginalized to live in dignity.

For some adults, adult learning may be either a first time experience of formal education or simply a life experience itself. Today, adult education is perceived as lifelong learning in many nations, though in Namibia many people still view it as nothing more than literacy. Literacy education has, since the birth of the UNESCO,

been launched as the core of adult education, so much so that in many governmental and official quarters, and even surprisingly among the so-called highly educated elites, adult education is synonymous with adult literacy.

Some non-formal education providers or adult education practitioners are not aware that they are engaged in adult education, because they believe it to be a prerogative or sanction of the Directorate of Adult Basic Education (DABE). This is due to the fact that many of those practitioners or providers are not schooled in the field of adult education. They are simply not educated in adult education as a field of study. They are generally not trained on the concept, scope and nature of adult education (Shalyefu, 2012).

On the other hand, the oppressive German colonialism and the apartheid regime gravely held back the development of institutional adult education in Namibia (Mpfu and Amin, 2003). The narrow perception of adult education as literacy is planted in most of the people's mentality, especially in the proletarian or ordinary person's view. Adult education is still a Cinderella of education in Namibia; it is viewed as something apart from education. This means that Adult Education has been constantly ignored to be part or a branch of education. This perception created the belief that formal education is the only gateway to meaningful life. There are misconceptions or myths within many African governments that teaching adults to read and write can work miracles and secure jobs. But Freire (1970) demythologizes this belief by arguing that if there are not enough jobs for people to be able to work; teaching more people to read and write will not create jobs. In addition, Mpfu *et al*

(2003) stressed that surprisingly, many of the adult education practitioners are not schooled in the concept and theory of adult learning.

2.3 The Meaning of Literacy

Literacy is often perceived as the opposite of illiteracy. Literacy is used in this study to mean the ability to read, write and do basic arithmetic. Adult literacy is the ability to read, write and count, with the aim of linking such skills to everyday life activities. Adult literacy refers to broader learning and the mastery of information to work within the knowledge societies that will dominate the twenty-first century (Organization for Economic Co-operative and Development (OECD, 1997) in the Education for All Global Monitoring Report, 2006.

According to Blunt, Barnhardt, and D'Oyley (1994, p. 329), "Literacy is the most powerful means available to enable individuals and groups to participate in society following their own agendas." Literacy is the ability to read, write and do arithmetic. Reading and writing has to be for a meaning. It is not a matter of memorizing given syllables, words and phrases, but rather of reflecting critically on the process of reading and writing, and on the profound significance of language. The human word is more than mere vocabulary, it is word of action. Literacy is a basic right, and in the same vein, a means of fulfilling basic needs. Shalyefu (2012) asserted that literacy is a prerequisite for poverty reduction, human development and peace. According to Freire (1970), literacy is a courageous endeavour to demythologize reality, a process through which a person, who had previously been submerged in reality, begins to emerge in order to re-insert into reality with critical awareness.

This form of radical literacy brought a new honeymoon to adult literacy (Akinpelu, 2002). In this framework, literacy can be used as a tool for transformation, conscientization and empowerment. To be an act of knowing the adult literacy process demands among teaching and learning a relationship of authentic dialogue.

Literacy is invested with a special significance, but seldom in and of itself. Learning to read, possibly to write, involves the acquisition or conferral of a new status—membership in a religious community, citizenship in a nation-state. Literacy often carries tremendous symbolic weight, quite apart from any power and new capabilities it may bring. Consequently, Wenger's work on 'communities of practice' is in relation that the attainment of literacy per se operates as a symbol, a sign of initiation into a select group and/or a larger community (Griffiths and Guile, 2004). Although there has been a shift in emphasis from economic to socio-cultural and personal dimensions, literacy is still considered mainly as an instrument for economic growth and contributing to improving living standards of people.

Historically, there has been continuous tension between the uses of literacy for achieving individual versus collective goals. Inseparable are the questions of:

- (a) whether to select the individual or the group as the target of a campaign; and
- (b) whether to aim at transforming individuals in order to change societies or at transforming collectives in order to reform individuals. Changes at one level do not necessarily bring about a corresponding transformation at the other.

Throughout history, the provision of literacy skills to reform either individuals or their societies rarely has been linked to notions of people using these skills to achieve their own ends. To the contrary, reformers advocating the extension of education to the populace have attempted to restrict the ability to read and the learning of a particular text or doctrine. They commonly feared that unbridled literacy would lead people to new visions; to new ways of perceiving and naming the world that were not acceptable (Arnove, 1987).

The main advantage of using the literacy practices embedded within the productive skills activities to help the trainees to develop their literacy skills is that the trainees see this learning as immediately relevant to their own set purpose – to become a (better) welder or a vehicle mechanic or construction worker. Many view literacy as only reading and writing; it became obvious that access to primary education itself is linked to parental literacy, meaning, literacy goes beyond individual reading and writing for the participant self to the involvement of family literacy. “It is factual that learning effectiveness depends on a number of factors. The effectiveness of adult learning differs and varies with the ability of a particular adult to learn. Moreover, effectiveness and efficiency learning may be affected by the approach adopted, the facilitator, or the adult learner’s adaptation to the given learning activity” (Ackpovire, 2000, p. 46).

Adult learners are therefore less likely to experience the problem, when the lessons are based on their pre-existing knowledge or that the learners see as interesting, relevant and worthwhile. They are more likely to experience the problem, when the

lesson is boring to them and not relevant to their day-to-day life experience or beyond their understanding.

The magnitude of illiteracy in Namibia, for both adults and children is alarming. Many children grow into adulthood having the same status of being illiterate. Practically, “all those adults who are illiterate and all those children who do not attain literacy are blacks, confidently there is no obvious illiteracy in the white population; it must be insignificant” (Macharia, 1990, p. 41). This legacy gets passed down to some of today’s children, through persistent poverty which is, in itself, a form of oppression.

In reality, meeting challenges brought about by rapid social and economic change depends on equipping people with appropriate knowledge, skills and competencies. Literacy also helps people to cope with modern world; meaning literacy helps people to help themselves, especially such as reading, writing and arithmetic. Literacy is part of most of the key competencies that people need to master increasingly complex tasks and situations and to participate effectively in their local, national and international contexts. This will allow the adult learners to fully participate in decision making where allowed and also help them improve the living standard. Literacy lies at the heart of basic education and constitutes the foundation of lifelong learning. Literacy is the foundation of any education, therefore, without literacy, no fundamental education. The improvement of living standards will be hampered in one way or the other.

2.4 History of Adult Education Programmes in Namibia

“To be illiterate (marginal man) is not by choice, a marginal man has been expelled from and kept outside the social system and is therefore the object of violence. However, the marginal men are sometimes involved within the social structures, they remain in a dependent relationship to those whom we call false-inauthentic beings-for-themselves” (Freire, 1970, p. 219).

Before the Namibian independence in 1990, very little, if anything at all, was done in respect of education for adults, especially among the indigenous population. Avoseh (2000) acknowledged the significance of noting that the colonial government almost completely ignored the area of adult and non-formal education in Namibia. Bantu education [Apartheid education and Freire’s ‘banking’ education] was aimed at the subservience and repression of the Africans on the one hand, and the inculcation of racial bigotry on the other (Angula and Lewis, 1997). Thus, the colonial and the apartheid educational systems were what Freire (1972, 1974) described as “domesticating”, “dehumanizing” and “oppressive” systems or approaches. The Bantu educational system was primarily oppressive for black people. One of the strongest forces that sustained Apartheid in Namibia until 1990 was an education system with different schools and resources for the different population groups. Despite the strict implementation of the Bantu Education System by the white Government, some groups of black people could still organize alternative education projects aiming at participants' gaining more control over their own lives.

Within the first 19 years of the Namibia’s independence, the development of empowering adult education with the formerly disadvantaged population groups

continues to be one of the major challenges for the democratically elected government in Namibia. The new Government of the Republic of Namibia needed to widen access to education for all. This created a need for a policy framework for education and particularly adult education. In adjusting irregularities and removing educational injustice of the past, the Directorate of Adult Education (DAE) initiated different educational programmes, including adult education programmes. The implementation of the adult education programmes shows progression. The underlying philosophy of education in Namibia has a central role to perform on how adult education programmes are planned and implemented. Furthermore, Likando (2008) articulates that, it is the planning and implementation process that seem to influence the participants' perceptions and attitudes concerning adult education programmes. Education for adults is central to development. It empowers people and strengthens nations. It is a powerful "equalizer", opening doors to all to lift themselves out of poverty (World Bank, DC Spring Meeting 2006).

Lastly, adult education programmes are not developed to be a threat to any other programmes, but to complement and supplement the processes of lifelong learning in the education sector, where other programmes cannot fulfil. Even though, the field of adult education remains fragmented, advocacy efforts are dissipated across a variety of fronts and political credibility is diluted (Shalyefu, 2012).

Three adult education programmes of DAE (NLPN, ASDS and AUPE) are discussed in detail.

2.4.1 National Literacy Programme in Namibia (NLPN)

“I cannot read or write, I know nothing, but I know when a cyclone is coming from the north-east”. (Statement by a Bengali man, proclaimed in the documentary *Savage Sea*)

The National Literacy Programme in Namibia (NLPN) started in 1992 under the Ministry of Education and Culture, because adult basic education is considered an integral part of the national education system. NLPN was initially funded by the Dutch, Swedish and Namibian Governments, but is now wholly funded and facilitated by the Government of Namibia through the Ministry of Education. However, the ownership of the programme rests with the community, which is expected to participate actively in the planning, directing, monitoring, recruitment of learners and evaluating of all programme related activities (through its regional and community literacy committees).

The major goals of education are increased access to learning, equity, equality and democracy (Ministry of Education and Culture, 1993). NLPN’s goal is to promote social, political, cultural and economic development nationwide, in order to improve the quality of life of the participants.

The NLPN programme consists of two broad components/stages: 1) the Adult Basic Literacy Education Programme and 2) the Post-Basic Literacy Education Programme.

Under the National Literacy Programme, the literacy phase of adult basic education

comprises three stages lasting one year each and involving 240 lesson hours. Literacy classes are attended by 15 to 30 learners and are held on a part-time basis, usually meeting three times a week for two hours. The teachers are also employed on a part-time basis and the programme recruits about 2 400 literacy teachers annually. Newly recruited promoters go through an initial, three-week pre-service training course in adult literacy. Thereafter, they participate in monthly in-service or refresher training courses. A learner-centred methodological approach is used for literacy teaching and learning. Group discussions, simulations, drama, song and dance and story-telling are some of the most commonly used methods (The World Bank, 2008).

The programme consists of three stages. The stages are: Stage 1 -Basic Mother-Tongue Literacy which provides literacy in any one of the nine mother tongue languages spoken in the country and also basic numeracy. Stage 2 -Intermediate Literacy learning further develops mother tongue literacy, reinforcing and extending basic literacy and numeracy skills. Finally, Stage 3 - English for Communication/Communicative English which is a Basic English course, which introduces Basic English and further develops numeracy skills.

The final stage which is Stage 3 is equivalent to Grade 4 in the formal primary education system, and upon completion a certificate is issued giving access to AUPE (International Labour Organization, 1996). Stages 1 and 2 are associated with the idea of Wa Thiong'o, since they are promoting education through mother tongue. Wa Thiong'o (1985), and Wane (2008), argued that foreign languages [many of

which are today official languages in many African countries] were [and are] a form of colonization that forced people to believe that to be able to speak a foreign language is a symbol of being educated. This type of oppression resulted in self-doubt, self-hate, the absence of self-definition and self-knowledge.

The hope of NLPN is that, the discussions of the issues raised in the content of the different stages, and action which the learners may decide to take, would go a long way in improving the quality of lives of the participants and of their communities (International Labour Organization, 1996-2009).

2.4.2 Adult Skills Development for Self-Employment (ASDSE)

In Namibia, Adult Skills for Development was primarily introduced with the purpose of providing the Directorate of Adult Education (DAE) with the capacity to validate an approach to adult non-formal training activities at national, regional, and district levels. The main goal of ASDSE was to provide a better service to the community by integrating adult education with employment creation. The hope was that it will contribute to the national effort of poverty alleviation through affording communities with self-employment skills. DAE realized that the adult learners who went through the literacy programmes did not accumulate enough funds to improve their livelihood. For that reason, the adult learners fell back into the illiteracy or neo-literacy category. In response to that problem, ASDSE was revised in 1998 to become a loan scheme programme in addressing the issue of poverty reduction and livelihood improvement. The main objectives of the project are institutional capacity building, business management skills and informal sector promotion by exposing the

potential and existing entrepreneurs to business ethics, banking procedures and creations of employment.

The goals of ASDSE are in the line of: Supporting the Government in the strategy of poverty alleviation and rehabilitation; linking training and credit to employment; establishing linkages between local financial institutions, businesses and income generating projects; empowerment for self-development and self-reliance; and establishing a functional mechanism of credit delivery as model for reduplication.

The beneficiaries of the programme are the unemployed and under-employed literate adult population of Namibia. The programme targets established and new micro enterprises in need of credit and basic managerial training. The beneficiaries have to submit a business proposal, which is then assessed by DAE. The successful applicants are then trained in basic management of a business to be able to obtain credit and basic managerial skills. The training helps participants in obtaining credit and basic managerial skills for new and established micro enterprises. Upon completion of the programme the adults can borrow money from a bank that has been guaranteed by a Literacy Trust Fund to start a business. ASDSE programme includes income generating activities aimed at improving livelihoods and poverty alleviation.

Apart from the managerial skills acquired from the training, a concern remains on whether the participants have skills in producing and maintaining products in the businesses of interest. For example, to sell bread, one needs baking skills; to start a

photocopy, scanning and printing company, one needs skills in operating and maintaining the necessary equipment and to start a fruit and vegetable market, one needs to have health and agricultural related skills in preserving the products. This is the same concern with teaching married women how to use condoms, without teaching them their rights with regard to sexual issues within their marriages.

ASDSE is an opportunity for obtaining a loan to establish a business. The programme also aimed at attracting many adults to the literacy classes while reducing poverty at the same time. According to Kahivere (n.d.), ASDSE experienced several problems such as:

- People could not repay the loans as their business could not generate enough profit;
- People needed more time to make money before they could start pay off their debt;
- Lack of skills to come up with diverse business plans.

Challenges experienced in ASDSE are not only one of its kinds; there are other programmes such as Experimental World Literacy Programme, Julius Nyerere's Ujamaa, and Adult Literacy for Development in India that supports this statement (Arnove 1987).

As accumulated skills should be sustained, AUPE was given the responsibility for strengthening skills acquired from NLPN and ASDSE.

2.4.3 Adult Upper Primary Education (AUPE)

AUPE is the Post-Basic Literacy Education Programme. AUPE was designed to satisfy the needs of the adult learners. The objectives of this programme are: sustaining and increasing literacy levels; providing greater access to continuing education and vocational training; improving quality of life; and, increasing participation in the political, social, economic development of communities (World Bank, 1996). The main goals of this curriculum are to develop understanding of the natural and social environment, and to promote a culture of learning among the Namibian, semi-literate population. The AUPE curriculum sets out to achieve eight (8) aims and its intentions are varied, ranging from developing communication language skills and numeracy skills, developing creativity/critical thinking and problem solving skills and to develop the learner as a whole person.

The aims of the AUPE are to:

- *develop language and communication skills by helping learners to communicate effectively in speech and writing in their mother tongue and in English develop functional numeracy skills and mathematical concepts and operations, and to apply mathematics in everyday life;*
- *develop a creative intellect, enabling learners to discuss and analyze issues rationally in order to solve problems;*
- *enhance positive attitudes and practices which promote the development of physical and mental health;*
- *promote social, cultural and political development by helping learners apply democratic principles and practices in all spheres of their lives and by enhancing understanding and tolerance of other people's religions, beliefs, cultures and ways of life, as well as instil positive attitudes towards gender balance (equality between women and men);*
- *promote national unity and international understanding by helping learners understand Namibia's Constitution, and the place and role Namibia has within the region and the world;*

- *enable learners to contribute towards national economic development, to gain skills for income-generation and employment;*
- *enhance the development of all living things in the environment;*
- *preserve and sustain the natural environment;* (AUPE Curriculum Guide, 2007)

The programme runs for three years. The learners take six courses in total, four core and two optional. Two courses are studied each year. AUPE's content comprises of the following modules, *Mathematics in our daily lives; Yourself: Body, Mind and Soul; Livelihood for all; and Science*. Participants are given the chance to select 2 optional courses from the following: Making a living; Living off the Land and the Waters; English in everyday use; and Know Your Land and People (DAE, 2007). The courses in this programme curriculum depend on the social problem of the time and therefore it makes use of broad field design. The policy makers and implementers belief's is that the curriculum should equip the learners with the knowledge essential for adjusting the social, economic and political actualities. Curriculum designers in this design are interested in developing curricula that address social problems. The curriculum content employs a mixture of themes from different fields of study. For example, a theme such as rain brings forth a lot of sub-themes from a variety of subjects that can be taught simultaneously, sub-themes such as: Water cycle (sciences), climatology (geography) and patterns of rainfall (history). This is a way of connecting more subjects through teaching different sub-themes from one main theme.

Upon completion of the AUPE programme, the equivalency is grade 7 level in the Namibian formal primary education system, with exception that the skills of adults are made to be more daily-life-oriented.

The content is structured in such a way, that the promoters facilitating the course are not expected to lead learners into memorizing the content, but to rather interact with it. The AUPE content prepares learners for life in the society; as a result, it reflects what goes on in society outside the classroom setting. It incorporates the experience-centred design that places heavy emphasis on the learners' interest. Freire's method rejects the use of education as an object of stratifying and dehumanizing people. What he advocates is total participation through dialogue on existentialist issues. Freirean approach includes dialogue and problem posing. This dialogue is the interaction between the learners and the facilitator in a discussion of issues of concerns to their lives (Freire, 1991, p. 29). The AUPE programme employs characteristics of the Radical/ Romantic approach with the underlying philosophy of re-constructionism. This design highlights the fact that learning is reflective, meaning that it is not imposed by a person in power. The programme strongly emphasizes the use of a participatory approach, drawing on the experience of learners. This means that adult learners are most interested in activities that can be immediately applied to real life situations, such as solving problems they face and improving their living standards.

Even though the emphasis of AUPE is more on the whole learner, emphasis is also placed on subject-centred plan, especially in subjects such as mathematics and

science. The AUPE content prepares learners for life in the society; as a result, it reflects what goes on in society outside the classroom setting. With the learner as a source, the AUPE curriculum is derived from what is known about the learner. In adult education, this is mostly done by undertaking a needs assessment. The beneficiaries of the programme are mostly adults and out-of-school youth and provision has also been made for the marginalized/disadvantaged children. Here the andragogical model becomes applicable to both children and adults learning this programme.

As the programme's target groups are different (adult and children), the curriculum allows for possible teaching and learning methodologies to be used in teaching and learning process. Methodologies can be changed as needed, to make the teaching and learning process more effective and helpful to all involved. According to Erikson (1963), children start to become independent from the age of two and the process of becoming independent is complete before adulthood. Six assumptions were made about adult learners and are used in determining the teaching/learning styles and content.

- *The need to know: adults need to know why they need to learn something before undertaking to learn it.*
- *Self-Concept: adult learners have a self-concept of being responsible for their own decisions. As a person matures his self-concept moves from one of being a dependant personality toward one of being a self-directed human being.*
- *Experience: as a person matures he accumulates a growing reservoir of experience that becomes an increasing source for learning. Adults learn more effectively through experiential techniques of education such as discussion or problem solving.*

- *Readiness to learn: adults become ready to learn those things they need to know and be able to do in order to cope effectively with their real life situations.*
- *Orientation to learning: as a person matures his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject-centeredness to one of problem centeredness.*
- *Motivation to learn: learners are responsive to some external motivations (better jobs, promotion, higher salaries, etc.). The most potent motivators are internal pressures (the desire for increased satisfaction job, self-esteem and quality of life) (Knowles, 1980:43).*

The scope of topics and content covered in the curriculum of adult literacy primers is not very broad; therefore promoters are required to cover all content area within an allocated reasonable time frame. The driving force of the content is geared towards the acquisition of communication, mathematics, mental and life skills. These should be applied immediately, because according to Erikson (1963), adults have a limited time perspective. This means that adult learners are most interested in activities that can be immediately applied to real life situations, such as solving problems they face and improving their living standards. The idea of Knowles (1980), that non-formal education is flexible, not rigid, can be incorporated in support of the curriculum in this part.

Although AUPE was designed to be a follow-up programme of NLPN, there are loopholes that exist within. Learners moving from stage 3 onto AUPE might have difficulties in computing the content of the AUPE phase. The first three stages are all basic levels, where the learners are only expected to become fluent in their mother tongues and are introduced to Basic English, while the AUPE phase requires understanding of the subject matter. In response to the difficulties of moving from

NLPN to AUPE, the Directorate of Adult Education with the initiative of the Government of Cuba is piloting a programme called “Yes I can” to help improve the reading and writing levels of the learners in NLPN Stage 3 with the use of audio visual techniques.

Hinzen (2004), in explaining the promotional and pump-priming role of the internationally oriented NGO, selected five areas for reducing poverty and improving living standards among the poor communities through adult education: *Livelihood skills training and literacy, Promotion of self-help and credit groups, Community development through participation, Health, environmental and agricultural education, and Political empowerment and self-governance.*

A multidimensional understanding of poverty helps us define poverty as a human condition characterized by sustained or chronic deprivation of the resources, capabilities, choices, security and power necessary for enjoyment of an adequate standard of living and other civil, cultural, economic, political and social rights (Poverty Reduction Strategy Paper: Bosnia and Herzegovina, 2002). According to the World Bank Poverty Net (2003, p. 1), “Poverty is hunger, poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not being able to go to school and not knowing how to read. It is not having a job; it is fear for the future. Poverty is powerlessness, lack of representation and freedom”.

Noting the necessity to draw these issues together, positive connection between adult education, social and profitable objectives related to living standards was more often

assumed than established. Moreover, the AUPE programme claimed to have adopted the Freirean approach of praxis to teaching and learning. Although Freire (1974) shaped his concerns for the poor and constructed his particular educational viewpoint and his key experiences on the poor people, it is seen in a totally different context by many who claim its adoption. The practice or applicability of the Freirean approach into the delivery systems within the programme however remains a concern in this study. There is a great necessity for the ideology of local knowledge, values and aspiration to be ingredients of the five areas for livelihood improvement among the poor communities. Vast indigenous knowledge and skilfulness lies within the poor people and it is their point of departure in many of their search and actions for development.

The portion of local knowledge, values and aspiration of the people meant to be the beneficiaries of the programmes ought to be commonly appreciated. Examining contemporary schooling and trainings, generally in Africa and particularly in Namibia, much thought and less practical application is given to the implication for traditional/indigenous knowledge, beliefs, values, and skills of the people to be served. Hence, it is the inconsistencies between Western institutional structures and practices, and the traditional cultural forms that have not been easy to reunite or fuse.

The indigenous knowledge mentioned above, needed substantiation from the Eurocentric knowledge. In fact, although many authors could create the possibility of talking about elements of indigenous knowledge in schools, it also implies how unaccepted it is for one to believe what he or she cannot perceive until he or she can

actually affirm it with at least one of the senses: seeing, hearing, smelling, or tasting. Why this knowledge has been seen as “irrational” or “ridiculous” in a Eurocentric point of view rather than a “different ways of knowing” is a concern to contemporary scholars. Science, which is basically inclusive only of Western ways of knowing information, enables us to “see” the evidence with data from experiments. Our ancestors knew the energies of words and thoughts as an indigenous knowledge without using scientific methods at all. The argument is that, this limitation is problematic in terms of attempting to design, implement and deliver programmes such as AUPE. The dispute is not the scientific method itself, but instead the ways in which perception and knowing is defined in particular, exclusive ways.

On the three programmes, it can be concluded that the curriculum overlooked very important issues such as the role of the teacher, what qualifications should the teacher possess and also whether the teacher will be able to teach in the manner outlined in the course objectives. The promoter/facilitator should be able to make the subject presentation problem focused rather than just information-focused. The curriculum manifests the importance of assessment in the teaching and learning process. Whilst some areas are relatively well provided for, such as adult literacy and basic education, others are underdeveloped, such as consumer education and civic education. Tjikuua (2011) evidenced that the current literacy programmes do not reflect the multiple facets of literacy and do not emphasize livelihood-led approach. The uneven availability of learning opportunities also has a geographical dimension, with rural areas at a disadvantage. Furthermore, although there is

extensive activity taking place, there are no measures in place to assure quality and effectiveness.

In comparison, formal systems teachers are expected to have completed three year BETD training. The programme does not highlight what type of training AUPE facilitators should have gone through in order to qualify as AUPE facilitators. As it was highlighted in the CONFINTEA VI 2009 was the fact that “while teachers and trainers are key instruments in ensuring the quality of adult education, in many countries they are not prepared or qualified to undertake the complex tasks of facilitating learning among adults” (UNESCO, 2009,). The argument is that adult education requires special teachers, methods and philosophies, and hence the term andragogy is used as to the science and art of teaching an adult in Namibia. Shalyefy stated the idea that “trainers must be certified as such or have considerable subject matter expertise (2012, p. 27). Furthermore, Shalyefu added that there does not seem to be much provision of, or commitment to, organised professional staff development programmes nor does there seems to be much in the way of professional interaction or networking between providers in the same sector.

The NLPN employs continuous assessments and external evaluations in order to determine programme impact and challenges as well as the achievements of the learners. To date, three external evaluations have been undertaken, in 1995, 1998 and 2008. Learners are also formally examined at the end of the literacy academic year.

2.5 Importance of Education to Livelihood Improvement

“The Government of Namibia’s specific and long-term vision for educational development is for Namibia to become a fully literate nation with a literate work force that is capable of driving and sustaining national development” (UNESCO, 2009).

Education is important in the expansion of awareness, informing of decision-making in all aspects of human beings’ lives, and in facilitating the acquiring of new knowledge, attitudes, and behaviour. All these are the fundamentals of the improvement of livelihoods for those who avail themselves of the opportunity to participate in educational programmes.

Beyond the status of education as a human right and a means of self-empowerment, education promotes and supports success in other sectors like health and environment, and is one of the preconditions for achieving progress (Emerson, 2005). Adult education is holistic, thus it is a tool for sustainable development. Adult education also holds the power to transform lives and shape a more sustainable future. Generally, learning empowers adults with dignity and confidence. It gives them the knowledge and skills to make informed choices, improve their quality of life and enables them to participate in society. It can be understood that participation in adult education represents not only the exercise of a fundamental human right, but also a form of social engagement, as it fosters participation in civic, political and working life. By sustaining social unity and supporting the development of skills and competences, it allows people to become actively involved in their communities and societies, hence improve their lives in one way or the other.

Basic education and skills training programmes increase peoples' chances for better employment opportunities, as well as their competencies, and might be wage-employed or self-employed (Bureau for Programme and Policy Coordination, 2008). In short, a skilled workforce is essential for the development of numerous sectors in developing nations. The Bureau for Programme and Policy Coordination (2008) also indicated that agricultural productivity improves as farmers acquire basic education and become both willing and able to adapt their traditional methods of farming to new technologies, to obtain and use information from extension systems, to use inputs efficiently, and to supplement farm income with other employment. This is one of the ways people can uplift their living standard, not only focusing on one area. This is significant in the circumstance that a farmer might survive from cattle farming and supplements from other employment. When there is a drought problem, they will be able to keep uplifting their living standard or remain stable. It is imperative to survive wisely as long as education opportunities are utilized.

Planning of adult education programmes via different techniques of teaching including technical training in various fields, community awareness meetings, mass media campaigns (such as radio and television broadcasting and billboards) can play a significant role at the grass roots level for development. Also, entertainment-education or 'edutainment', is a particularly useful strategy that entails the "process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favourable attitudes, shift social norms, and change overt behaviour" (Goldstein, Japhet and Scheepers, 2004, p. 141). For instance, issues of poverty,

gender inequality, agriculture, entrepreneurship, education, social problems just to mention a few, could be the focus for programming mostly effective through radio and television. In exploring the importance of education in informal settlements and the opening up of wider information networks for communities with reference to dialect radio programmes, Chapman (2003) found that radio is most effective in improving the sharing of agricultural, business related, economic, health and life skill information by remote rural communities. This might also decrease the immigration from rural areas to towns, which is one of the main problems causing poverty in urban areas.

Since the 7th European Development Fund (EDF), the European Commission has been supporting interventions to diversify and increase income generating activities in the rural areas of Namibia. Major interventions include the Research Extension Management Programme (REMP), support to agricultural marketing and trade negotiations, National Agricultural Support Services Programme (NASSP), the Micro-Project Programme, the Decentralised Demand-Driven Actions (DDDA) component of the Rural Poverty Reduction Programme (RPRP), as well as several projects under the budget line of NGO co-financing and Environment (European Commission, 2009).

Furthermore, the Tourism Development Project focused on rural communities and their potential for new economic developments, combining management of natural resources with income generating activities. Main focus of most of those interventions was the livestock production as the dominant agricultural sector of the

rural population in Namibia and the improvement of marketing possibilities of small farmers in this sector, as well as the reduction of related negative environmental impacts (European Commission, 2009).

From March 2007 to end of December 2008, “over N\$4.6 million additional income has been realized through the participation of over 150,700 people in 21 DDDA projects. A total of 34 new Savings and Credit Associations were established bringing the total of new and existing Savings and Credit Associations to approximately 310 with over 8,384 members” (European Commission, 2009, p. 72). Taking into account the overall positive income development in Namibia – however, most unequally distributed between rural and urban areas – during the evaluation period (2000 – 2007), it seems reasonable to assume that the increase of rural income is largely depending on external factors (as is the overall economic development in Namibia) and only to a very limited extent on contributions of the EC.

It is stated in the Census Report of 2012 that the majority of Namibia’s population depends on agriculture and the informal sector for subsistence. Societal problems mainly arise from and are reflected by the disparities in income distribution, unemployment and poverty (Central Bureau of Statistics, 2012). As reported, 60% of the population lives below the poverty threshold. It also revealed that about 300 000 - 400 000 people or 35% of the entire population was illiterate. Estimates in recent years also suggest that 19% and 20% of young men and women, respectively, aged 25 to 29 years old are unemployed. In rural areas, the average unemployment rate is 40% compared to 30% in urban areas (Central Bureau of Statistics, 2012).

Therefore, linking literacy to livelihood skills development, particularly in poor rural and peri-urban communities is critical for the enhancement of the collective subsistence economy and its integration into the mainstream national cash economy as well as for the improvement of people's living standards. Lucas (1997) indicated that human capital in terms of education, skills, knowledge, and health determines access to economic opportunities.

Adult education and livelihood improvement are concerned with empowerment and improvement. Both involve issues of sustainability, participatory control, development as participatory action, local governance, and the use of indigenous knowledge systems. The integration of literacy and livelihood improvement represents a shift from the perception of literacy as an end in itself to the perception of literacy as a means to empowerment and development. According to the Swiss Agency for Development Co-operation:

“Empowerment includes giving power or entitlement to people, helping people acquire capabilities or qualifications, establishing structures which enable individuals and groups to have more control over decisions that affect them, giving people voice and skills to access and utilize what they are entitled to” (SDC 2000, p. 36).

Many authors such as (Anipene, 1980; Adiseshiah, 1980; and Duke, 1985) acknowledged that education, adult education in particular, is capable of being an instrument for the eradication of illiteracy, preventable diseases, social apathy, social immobility, and at the same time improve human potentials for greater economic productivity and reduction of human social differences. Livelihood improvement is an important aspect of an adult education policy that must stand along with political

commitment to economic and community development. It is the integrated, multi-agency approach that will construct sustainable futures.

The adult education programmes on their own cannot improve the living standards of the participants. Although NLPN is a literacy programme for adults that enables them to read, write and do arithmetic, as said earlier these skills on their own cannot bring change in livelihoods per se. Reading, writing and counting have to serve a purpose, it does not happen in a vacuum. Freire (1970) affirmed that literacy is not a matter of memorizing given syllables, words and phrases, but rather of reflecting critically on the process of reading and writing, and on the thoughtful significance of language. The liberating aspect of Freire's approach is important for programmes management as well as for learning. The Freirean approach to literacy education has also been referred to as the problem-approach, the psycho-approach, the learner approach, the liberation approach and the participatory approach (Freire, 1970).

Apart from some challenges in the adult education programmes, there are successful results on the implementation of the programme. The national literacy rates have risen from 65% in 1991 to 81.3% in 2001, and the adult literacy rate rose to 85% between 1995 and 2004 (UNESCO, 2009). However, the concern is that many adult learners lack formal employment after completing NLPN. They generally continue to make a living through self-employment and income-generating activities (UNESCO, 2009). Income-generating activities involve the type of skills that enable one to do useful work and earn money for a living (Youngman, 1998). On the

income-generating aspect is where ASDSE gained prominence in the livelihood improvement of the learners. In addition, improvements in literacy have led to changes in general life approaches and behaviour of participants. It is important that with our approach to literacy, we bear in mind that literacy is also politically charged.

The literacy skills acquired make adult skills more meaningful in the daily practices of adults. To this, Bhola elaborated that:

“Literacy was linked to meeting man's fundamental requirements ranging from his/her immediate vital needs to effective participation in social change. It is not the only means of liberation, but it is an essential instrument for all social change. Moreover literacy encourages learners to continue learning in life, because learning is a lifelong learning process and gives people the power to participate in politics and to stand up for their rights. Literacy also helps people improve their living standards, because once they are literate, they will participate in community development projects and then earn a living for their family members” (1994, p. 12).

Adult education on its own cannot liberate man, but it is a fundamental tool in the process of liberation and social change. It contributes to the process of lifelong learning as we have to be a learning nation to catch up with all the trends in the development world. Adult education instruction alone cannot improve the livelihoods of participants, and thus should be stationed in the minds of facilitators to relate all activities to real life happenings and also remind their learners in this sense. They have to be critical in linking and relating issues that are of the same nature. For example, if you know how to do manicure and pedicure, bake bread, and do hairstyling, you can probably start up a business to uplift your living standard. This will require you to know more about entrepreneurship, marketing and business

management, which can be acquired through adult education. Your business will have fewer losses and you will be able to have proper management of your business. Hence, the living standard in terms of democracy, dignity and even monetary will be able to improve.

However, countless national and international reports and studies testify that inequitable access and uneven levels of participation continue to hamper adult learning and education. Personal, social and institutional disadvantages operate cumulatively, leading to spirals of segregations that reproduce social inequalities throughout life and across generations. These particularly affect rural people, minorities, indigenous and migrant populations. To broaden participation and meet the needs of such disadvantaged groups, required the development of diverse and flexible provision. Adult education strategies must be accompanied by measures that motivate adult learners as well as enable them to be directly involved in the development of policy and provision. All in all, adult education in its totality is a tool for the improvement of living standards of participants.

2.6 Language and Literacy

Language carries a culture in itself and it is an influential tool for decolonizing. Foreign languages were and are mandatory in many schools in Africa. Our languages guide us in our relationships, so we see that the disorder that is presently immersing our communities is primarily due to the suppression of our language. The ability to speak an indigenous language is an essential part of our indigenous identity, as these languages convey a sense of identity, a sense of responsibility, and

a sense of spiritual relationship to the universe. Wa Thiong'o (1986) writes about critical roles of languages as a colonial tool. Language plays a significant role not only to form one's identity in that it is a history, relationship with one's environments but also to reinforce notions of otherness. It is the means of the spiritual dominance, and of communicating and carrying culture. People understand themselves in relation to their social, cultural, and natural environment (Wa Thiong'o, 1986). In the same vein, the Freirean Approach complements Wa Thiong'o and the adult education programmes that they involve teaching language based on the cultural and past experiences of the learner (Freire, 1991, p. 21). According to Wa Thiong'o (1986), for the colonizer, controlling language is crucial in order to be able to dominate the mental universe of the colonized; controlling the tools of self-definition. In consequence, colonialism has led to the destruction or devaluing of the indigenous culture and the conscious promotion of languages of the colonizer. Academically and collectively, learning your mother tongue should be mandatory and learning a foreign language should be a necessity.

To Wa Thiong'o, the language question "is the key, not the only one, but definitely a very important key to the decolonization process" (1986, p.121). Language is very important not only in the process of identity formation, but also in processes of learning and for the psychological, spiritual, mental and cognitive development of the self. Because language is the means through which human creators communicate and grow mentally and socially, it should form the foundation of any discussion connecting the relation between development and education.

2.7 National Development and Adult Education

It is imperative to view adult education as the main driving force to national development in Namibia as a developing country. Adult education is not just literacy (the ability to read and write); there are a lot of things that are pinned to adult education. According to Garrido, “Adult Education is an organized learning and also educational activity outside the structure of formal education system that is consciously aimed at meeting the learning needs of adults in particular” (1992, p. 84).

On the other hand national development is the type of development that is bound to the nation. It is the development that will benefit the nation of the country. It will include things like health facilities, schools, police stations, fuel stations, shops, markets, and other facilities that are used by the public as a whole.

The adult population of the country desperately need to be literate and to be educated in order for them to take deliberate action that can bring about meaningful development in the country. This is because adults are actually the ones on whom the national development plan depends, so they need to be educated and the particular education which will suit them will be adult education. It is flexible and brings about immediate change. Adults have been disadvantaged for many years, and for this, they need programmes that are flexible in order for them to claim back what has been taken away from them. Adult education in this way will help modify the school system.

Adult education is a vital tool to national development in Namibia as it empowers adults to participate in a fuller manner in the general development of the country and their own personal growth. As adults participate in the development, it is a sign of meaningful development. They will understand the development that they brought themselves rather than sit back and wait for the government to bring, for example, telephones in an area where people do not understand the use of telephones. Adults need to take deliberate actions, through being wise, literate, educated and understandable. Adult education is the answer to make people aware of their living standard and how to be able to improve it. If the living standards of people are improved it will definitely play a role in national development.

“Adult education is also important to national development as it corrects the imbalance in educational provision by providing literacy programmes for those adults who were not admitted to, or did not complete primary school and it also narrows the educational gap between parents and children, and renders them more capable of a fuller participation in community life” (GRN/UNICEF, 1991, p. 168 in the Report of 1991 to 1998 (1998)). Adult education goes together with formal education, it helps at places where formal education is not applicable and it complements formal education, by strengthening it. It fills the gap left by formal education, because formal education does not complete the process of life-long learning. It is not a threat to formal education. Formal education can promote development, whereas non-formal education (including adult education), provides this through its ability to reach a broader range of people during a greater span of lives.

The development of human resources is vital to the improvement of overall productivity and the efficient use of physical wealth. Although the accumulation of wealth resources by those who managed to set up business is essential to economic growth, it is the people themselves who shape and strengthen national development. The President of Namibia, His Excellency Dr. Hifikepunye Pohamba, urged stakeholders in education to cross-examine the education system with the purpose of enhancing coordination, ensuring quality outcomes for national economic development, ensuring value for money, and enabling Namibians to participate meaningfully in the Knowledge Economy (UNESCO, 2011). At the 2011 National Conference on Education, the Minister of Education Dr. Iyambo made it clear that education is not the prerogative of the Ministry of Education or its Departments. It cannot be left alone; it should be incorporated into other Ministries and aspect of life generally. It impacts every Namibian; therefore it should be a concern of every Namibian. Indirectly, we have to see the challenges and solutions as a collective concern. Ultimately, to keep to the demands of national development, attentively skilled human resources are required.

Countries which have failed or ignored to take into account the human resources development factor, have seen even the most ambitious economic development efforts frustrated by inefficient public and private administration, low utilization of physical productive capacities, high rates of population growth, internal and external migration, and many other social and economic problems (USAID Policy Paper, 2008). Human resources development is a long-term progression and is fundamental

to all aspects of national development. A skilled labour force in any state will essentially promote the culture of a learning nation and lead to national development in one way or another.

Despite the fact that development is required at all levels of national education and training structures, the most central responsibility for all developing countries is the establishing of schooling structures for children and skills training prospects for youths and adults, which is indeed human resources development. Mr Fernando Haddad, Minister of Education of Brazil, at the Sixth International Conference on Adult Education (CONFINTEA VI) underscored an urgent need for the provision of good quality education, especially in the current climate of economic crises (UNESCO 2009). Haddad stated that “Sustainable economic development depends on sustainable human development, and should be addressed simultaneously” (UNESCO 2009, p. 6). The CONFINTEA VI drew attention to the relation and contribution of adult learning and education to sustainable development, whereby sustainable development is interpreted as encompassing a social, economic, ecological, and cultural dimension (UNESCO, 2009).

Looking at the example of Pakistan and other developing countries in South Asia specified by Attigue-Rehman (2003) in Preece and Singh in relation to the type of human resources and their contribution to community development, indicated that adult education impacts in a number of ways on the reduction of poverty or community development per se:

- *It improves the overall development of the country.*

- *Family size can be reduced by means of relevant adult education for women.*
- *It certainly influences health indicators, including maternal mortality, immunization, and polio alleviation.*
- *It facilitates people to become aware of their rights (human and constitutional) and their errands.*
- *Literate parents' children stay longer in schools.*
- *Illiterate parents do not see the durable benefit of sending their children to school; they haven't experienced the advantages of going to school.*
- *Literate adults become more involved in local development methods, such as water management, co-operatives, micro-credit systems, school board meetings, parent-teacher meetings and management decision-makings.*
- *Literate women become more convinced in their existence, forming groups, taking on leadership roles, and improving the quality of their lives and that of their children's and their family as a whole. These qualities might be extended to the improvement of the entire community (2005, p. 47).*

The Pakistan adult education impacts on community development by improving livelihoods which complements the Namibian context. Many of Namibia's adult education programmes' aims and objectives are in collaboration with the impacts mentioned, including the aims and objectives of the National Literacy Programme in Namibia. However, with good aims and objectives, unemployment and population growth are at a climax in the African continent, with particular reference to Namibia. The strengthening of the adult education programmes should be of high claim in Namibia, as it has been earlier supported by Ellis (2004) where he argued that the potential of adult education may be realized only if adult education practitioners revisit their role in the improvement of livelihood.

All countries' policies stress that, in the context of globalisation, governments can no longer rely solely on the school system for providing the skills needed by the economy. In most cases it seems clear that expanding enrolments and improving the quality of school education will not be sufficient to meet the demands of the labour market. There are different factors regarding development in each country and they influence the way that lifelong learning policies have been pursued in the countries.

2.8 Vocational Education and Adult Education Programmes

Since independence, vocational training centres (VTCs) gained prominence in the increment of enrolments and trainee numbers. In addition to that, Community Skills Development Centres (COSDECs) have been established to provide non-formal short-course training for youths and adults. The Polytechnic of Namibia established a programme on instructor training. All these programmes have been spearheaded by the Namibia Training Authority. The National Vocational Training Act, Act 18 of 1994, regulates the Vocational Education and Training Policy (VET) in Namibia. The Act has been amended to cater for institutional, community and industrial based training. There are related policy and legislation of importance to adult learning. This includes the National Policy on HIV/AIDS for Education Sector (2003), Labour Act, Act no. 6 (1992), Affirmative Act, and Act no. 29 of 1998 on the Employment Equity Commission.

Vocational education, skills development and adult education contribute greatly to economic growth through their direct link to labour productivity. It is important to develop realistic estimates of the demand for skilled labour and to avoid

overestimating the level of skills required for entry into various fields of employment or for the performance of specific jobs. The ETSIP programme (2007) stated that a skilled workforce is also fundamental to the attainment of the objectives of increased trade-oriented manufacturing and improved economic competitiveness in any country. In relation to adult education, the Namibian Action Plan emphasizes vocational education and skills training, and the importance of parents' involvement in the education of their children and the governance of schools, but there is otherwise no mention of adult education, or even adult literacy programmes (NPC, 2002, p. 26). Consequently, Shaketange and Nitchke (2008) asserted that there is a learning path for learners to flow from the formal systems to the vocational training, but no articulation between the Adult Upper Primary Education and Vocational Training Centres. This is one of the concerns of this study that the issue of not having concrete follow-up programmes might be the cause of learners' drop-outs and low attendance. Adult learners do not want to waste time on activities that are worth nothing to them. Aitchison found that in Namibia "it would appear that the resources to govern and administer vocational education and training facilities are totally inadequate to meet the needs of out-of-school youth and unemployed adults (2012, p. 17)."

The combination of literacy with vocational training has been tried in developing countries many times but it has rarely been very successful. Basic education and related skills training are strongly correlated with agricultural productivity, rural and urban development, lower fertility, and increased health and nutritional status (USAID Policy Paper).

The concept of learning and livelihood can be used through an integrated approach to meeting the basic needs of learners. Livelihood improvement is a vitally important aspect of adult education policy that must stand along with political commitment to economic, social, environmental and community development. It is the integrated, multi-agency approach that will construct sustainable future. Evidence shows a strong relationship between literacy, livelihood and development.

Family circumstances and the aspirations which parents have for their children must be taken into account in the provision of basic schooling. In providing training for adolescents and adults, greater attention must be paid to the personal backgrounds and motivations of individual trainees. Training programmes must take into account such factors as migration patterns, labour market incentives and disincentives, distortions in the labour market (e.g. low participation rates of women), and the complementarities between skills training programmes and other education programmes particularly basic education programmes designed to improve literacy and numeracy levels. This includes the Family Literacy programme in the Namibian context.

Specific attention needs to be given to the roles of businesses in providing work-related and on-the-job training. Such training is the essential means of relating the vocational skills and pre-service training to the more specific skills necessities of individual jobs. The threatening problem confronting vocational education and technical training programmes is on how to relate these programmes effectively and

efficiently to the rapidly changing skill needs of the countries' labour market and also to relate these trainings to the attainment of the many developmental goals, be it Vision 2030 goals, Millennium Development Goals and ETSIP, within the country. Most of those who are equipped with vocational training skills are capable of starting their own business at one or other time. There is a clear need for the curriculum of all vocational training and education skills to include business management and entrepreneurship and the need to provide incubators for entrepreneurs. It must also include indigenous knowledge that people have known from their young ages and are part of their norms, values and everyday experiences.

2.9 Adult Education and Lifelong Learning

Positively, it can be said that the adult education programmes complements and supplement the formal education programme; the programmes fill the gap where formal education cannot accommodate. This also helps in fulfilling the concept and purpose of lifelong learning in Namibia. The purpose of lifelong learning can be understood from the definition below:

Lifelong education is a comprehensive and visionary concept, which includes formal, non-formal and informal learning extended throughout the lifespan of an individual to attain the fullest possible development in personal, social and vocational and professional life. A key purpose of lifelong learning is democratic citizenship, connecting individuals and groups to the structures of social, political and economic activity (Aitcheson 2003:165).

In recent years, much has been said about lifelong learning around the world. In both developed and developing nations, changes in work organization and management, coupled with a focus on markets, consumption and lifestyle have drawn leaders and policy makers to the rhetoric of lifelong learning. There is a growing recognition of

the need to move towards lifelong learning, specifically that which focuses on informal and non-formal learning by adults. Coming from a context of a post-colonial and a post-apartheid regime have likewise incorporated lifelong learning into the reality of the large gaps of educational access. It is also important to note that within the region, through the South African Development Community (SADC) there is a Technical Committee on Lifelong Education and Training, whose main objective is to foster regional cooperation and integration by promoting Lifelong education and training as an integral part of all education and training.

The reality that the distance mode of delivery is suitable for most adults is a motivation in itself. The expansion of community libraries, which likewise constitute valuable venues for information, guidance and counselling, can be regarded as a tool for promoting participation of adults in distance learning or self-directed learning. Computer facilities are available in most of the regions, places and departments. The more support students/learners get the more they will participate in the programmes preferred. The administration and co-ordination of programmes should meet the learners/students interest by all means and as long as rules and regulations are applied effectively. Strong emphasis should be set on the importance of grounding education in a learner-centred approach and thereby for the learners to celebrate their intellectual, cultural and sentimental domains. Consequently, it is also important for learners to avail themselves of all possible opportunities. Programmes should be flexible and short-termed.

Lifelong education, in response to the constantly changing conditions of modern life,

must lead to the systematic, acquisition, renewal, upgrading and completion of knowledge, skills and attitudes which are required by these changes. A more advanced form of operationalization of lifelong learning is the setting up of structures to ensure programmes and resources. It is imperative to the Namibian state to embrace the concept of lifelong learning and plan accordingly. As said earlier, the concept is a vital tool for our subsistence in the 21st Century.

In Africa, community schools are examples of how initiatives brought closer to the community are more flexible as they have adjusted their schedules, their facilities and provision of staff according to the needs of their intended beneficiaries. Adult Literacy week is also a mechanism of making visible the participation of learners and the need to democratise learning opportunities in the society. One of the key outcomes of these learning festivals is their ability to mobilize all partners (government, NGOs, academic institutions, beneficiaries, academics, and private sector) involved in learning. Moreover by celebrating learning through widespread use of mass media, the importance of learning throughout life is given high visibility. In Africa, particularly Namibia, the NOLNET centres and Community learning centres are examples of lifelong learning activities at community level. Programmes, resources, and policies need to be reviewed or revised over time so as to adjust to the changes in a particular context. Therefore, for them to be sustained, all the mentioned achievements need innovative, accountable, managing and prominent human resources.

The effective participation of men and women in every sphere of life is needed if humanity is to survive and to meet the challenges of the future. Adult education thus becomes more than a right; it is a key to the attainment of set developmental goals. It is both a consequence of active citizenship and a condition for full participation in society. It is a powerful concept for fostering ecologically sustainable development, for promoting democracy, justice, gender equity, and scientific, social and economic development, and for building a world in which violent conflict is replaced by dialogue and a culture of peace based on justice. Adult learning can shape identity and give meaning to life. Learning throughout life implies a rethinking of content to reflect such factors as age, gender equality, ability, language, culture and economic disparities.

As said earlier, adult education denotes the entire bodies of on-going learning processes, formal or otherwise, whereby people regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, and improve their technical or professional qualifications or turn them in a new direction to meet their own needs and those of their society. Thus, “Adult learning encompasses formal and continuing education, non-formal learning and the spectrum of informal and incidental learning available in a multicultural learning society, where theory- and practice-based approaches are recognized” (UNESCO, 1997) . Though, the content of youth and adult learning and education will vary according to the economic, social, environmental and cultural context, and the needs of the people in the societies in which they take place, both are necessary elements of a new vision of education in which learning becomes actually, lifelong. The perspective of learning

throughout life commands such complementarities and continuity. The potential contribution of adult and continuing education to the creation of an informed and liberal citizenry, economic and social sustainable development, and the promotion of literacy, the improvement of livelihood and the preservation of the environment is vast and should, therefore, be built upon.

During the current period, adult learning has undergone substantial changes and experienced enormous growth in scope and scale in Namibia (Ellis, J. during Hamburg Declaration, UNESCO, 1997). In the knowledge-based societies that are emerging around the world, adult and continuing education have become an imperative in the community and at the workplace. UNESCO (1997), during the Hamburg Declaration of 1997, acknowledged that new demands from society and working life raise expectations requiring each and every individual to continue renewing knowledge and skills throughout the whole of his or her life. This transformation leads to a new role for the government and the emergence of expanded partnerships dedicated to adult learning within civil society. Thus, our Namibia can indeed become a learning nation.

UNESCO (1997) also affirmed that the government remains the necessary vehicle for ensuring the right to education for its entire citizens. This is predominantly, for the most vulnerable groups of society, such as minorities and indigenous peoples, and for providing an overall policy framework or plan. In this new partnership emerging between the public, the private and the community sectors, the role of the government is ever-changing, considering the needs of the stakeholders concerned.

The Government is not only a provider of adult education services, but also an adviser, a funder, and a monitoring and evaluation organization. The Declaration further positioned that governments and social partners must take the necessary measures to support individuals in articulating their educational needs and aspirations, and in gaining access to educational opportunities throughout their lives. Within governments, adult education is not restrained to ministries of education; all ministries are engaged (even if they are not fully aware of their roles) in promoting adult learning, and inter-ministerial cooperation is essential. Additionally, managers, unions, non-governmental and community organizations, and indigenous people and women's groups are involved and have a responsibility to co-operate and create opportunities for lifelong learning, with provision for recognition and accreditation.

2.10 Recognition for Prior Learning and Skills Development

The basic principle underlying the process of Recognition of Prior Learning (RPL) is that people learn different aspects of knowledge and skills outside the formal education and training systems. Such type of learning does not matter how, when and where it is acquired; it is worthy of valuation, recognition and acknowledgment in the education system. Prior learning with respect to both the occupational standard and the curriculum standard is recognized in terms of the reward of a qualification accredited by NQA (Namibia Qualification Authority). RPL enables the NQA to qualify the educational qualities of numerous Namibians. It is a means towards employment creation and as such is high on the priority list of Namibia. The Polytechnic of Namibia and University of Namibia also take into account the RPL, but they title it as Mature Age Entry (University of Namibia, 2010). Their entry

requirements are high, since it demands at least Grade 10 and 5 years of experience. Age varies from 23-25 years. This is in the sense that most of our adults have been disadvantaged and could not make Grade 10, and thus, this does not cater for the educational backgrounds of most of our adult community members. There is a need for flexible policies and strategies to be put in place to address issues of RPL in regards to educationally deprived adult population.

Economic, social and cultural changes mean that we now live in a knowledge society that requires continuous learning. We must come to regard day-to-day learning as routine practices. The community members should take part in organized learning throughout their lives, whether for personal or professional development. Non-formal learning should infuse our daily lives. In short, the people must rely less on traditional institutions and become more self-directed in learning. The challenge is also on how the GRN, leaders (traditional leaders, heads of houses and ourselves) effectively bring about a learning culture in our citizenry to shift the responsibility of active and deliberate learning to individuals. In the next century, learning outside of schools will count more in view of the rapid rate at which knowledge and skills acquired through formal learning becomes obsolete.

Lifelong learning is necessary for upgrading skills and knowledge for career advancement as jobs go through rapid transformation in a high-tech, knowledge-based society. Re-tooling the workforce is also a necessity if Namibia is to remain competitive in difference spheres. How do we affect the shift the adult education (e.g. NLPN and AUPE) from over-dependence on traditional classrooms to “learning

centres” and intensive use of technology as in distance and web-based learning? How do we shift the responsibility for developing learning opportunities from the government to employers and traditional leaders? Disappointingly, at present skill shortage is one of the most critical constraints to growth and employment creation in Namibia. Living standards will thus be hampered to remain as is or become worse if the situation persists.

2.11 Indigenous Knowledge as the Fundamentals to Learning

Indigenous knowledge is the local knowledge, people’s knowledge, conventional wisdom, and traditional disciplines. Leroy (2009) acknowledged that there is no uniform body or cannon of knowledge into which diverse worldviews, philosophies, ideologies and languages of native peoples can be properly considered. Subsequently, Leroy (2009) is of the idea that utility, usefulness, and meaning of indigenous knowledge is hollowed out by the very processes that give ‘western’ or ‘scientific’ thought its perceptions of power, supremacy, and primacy. Abstraction, objectivity, definition and generalization have all been used throughout the development of the ‘scientific method’ and in the parallel process of attempting to devalue and destroy Indigenous ways of knowing. The power of these ways of knowing comes from the specificity inherent in their development. It is conceded from generation to generation, typically mostly by word of mouth and cultural practices. African proverbs are also elements of indigenous knowledge.

Indigenous knowledge’s appropriateness to this study is its significance in being the cultural base of literacy. It is the ability to use and integrate this cultural base that

permits us to speak of inclusive literacy. All adult learners have acquired various useful experiences on which their education should be built. Literacy education is best when it is centred in the past experiences of the participants and their present real life experiences.

Grenier (1998) stated that experience has shown that development efforts that ignore local technologies, local systems of knowledge, and the local condition are generally unsuccessful in achieving their desired goals and objectives. This can be referred to an African proverb: *'A weapon which you don't have in your hand won't kill a snake'*. Not taking indigenous knowledge to where poverty is being hunted, is almost equivalent to doing nothing in the effort towards education and development.

Fanon (1961) argued that the education sector of the colonized nation must be aware that their education is based on the ideologies and beliefs of the colonizers and although they are indigenous people, they must take care not to reproduce the concepts and beliefs of the colonizers in the period of post-colonial reconstruction. By this, reconstruction is important rather than utilizing existing colonial establishments and constructions. An example used by Fanon that is directly connected to this study is of city planning and urbanism, where he recommended that colonial practices are generally racist, they produce ideas of colonizers. He further argued that colonial cities contain areas where the colonial administrator and business people live and work.

There are areas of privilege which heavily exclude indigenous people and as such they construct and reproduce ideologies and beliefs of the colonizers. The informal settlements under study are situated on the outskirts of the colonial cities with vast inequalities. This concept can be a tool for liberating people through educating them in what matters most to them. Other areas in need of rethinking included: the consequences of rapid and unplanned urbanization as both threat and opportunity for well-being; the role of the natural environment in protecting and promoting the well-being of poor people who depend on it; and how well-being is to be considered for people who are increasingly mobile in their search for livelihoods and security.

Chabal (1996 in Wane 2008, p. 184) advocated that “in order for educators to discuss ways of knowing, teaching and learning for indigenous people, it is imperative that we ground our analysis in the history of those people—that history which connects the present with colonial and neo-colonial pasts.” In short, naturalizing indigenous knowledge is the recognition that these knowledges are vital, vibrant, and valid systems of information, data, wisdom, analysis, as well as, mental, community, spiritual, and social development. This is of particular importance to the recovery, protection, and promotion of our languages and how the recognition and respect for Indigenous knowledge is a prerequisite of, and requirement for, our success in the battle for our very identity and existence as indigenous peoples in an independent Namibia. In the case of adult education, specifically for literacy programmes, it is of more use and applicability for indigenous knowledge to be the cornerstone of the resources/materials or the entire curriculum than dwell on Eurocentric approaches

only. Similarly, Wane (2008) argued that we should romanticize our past, in order to understand our present in planning for our future. There is a view that the past is best forgotten. However, some criticize when we (the colonized) say that even if we can forgive, we can never forget, because the past is our instrument in processes of reclaiming, resistance and decolonization.

2.12 Afrocentric as the Notion of ‘All’

According to Dei (2009), Afrocentrists claim that what educates one group of people does not necessarily educate and empower another group of people. Cheik Anta Diop an Afrocentric key theorist basically critiques the negatives and negotiates for Black acceptance in white colonial spaces, (Dei, 2009). Dei and Kempf (2006) specified a note that Afrocentric education does not necessarily segregate or isolate Africans from a Eurocentric education system. Afrocentricity to them implies the world view that emphasizes the importance of people’s culture, philosophy, identity, and history, be it in academics or elsewhere.

Asante’s aim within the Afrocentric approach is to help set out a plan for the reclamation of the African place, respectability, leadership, and control (Dei, 2009). This approach denotes the idea of centring the colonized or disadvantaged in their own knowing and learning so as to engage any accumulated knowledge. It emphasizes the autonomy of Africans and takes into consideration the cultural exceptionality or uniqueness of all learners. Thus, it can be understood that the Afrocentric paradigm is a tool to build on what has been established by the

Eurocentric approach. It simply entails the notion of 'all', including the notion of centring, culture, identity, agency, and community. This is the issue of literacy education in Namibia, it emphasises the notion of centring the education on the participants. Fanon's perception was not purely African or black, but unlimited to colonized peoples of all racial groups.

The problem concerning education is seen by Afrocentrists to be that African-American, African-European, and surprisingly, most if not all indigenous African students/learners are taught to perceive the world through the eyes of another (not their own) culture, and unconsciously learn to see themselves as an insignificant/minor part of their world. Freire (1970) as well as Wa Thiong'o highlighted such a practice to be part of the colonizing of the human mind [and this practice encourages the culture of silence and the culture of minority among the people]. Furthermore, Eurocentric ways of knowing have been reinforced by Namibian colonized intellectuals without critical challenges. Wane (2006) states that it is the most difficult process to decolonize oneself due to the fact that most indigenous people who have been subjected to Western education come to be the ones to reproduce Western ideologies. She further attests for African indigenous knowledge to be documented by members of indigenous communities as a catalyst for decolonizing the epistemology and hegemonic way of knowing.

Dei (2006) and Wane (2006) particularly state the importance of reclaiming indigeneity in anti-colonial thoughts. In anti-colonial framework, indigenous

knowledge and indigenous ways of knowing is the resistance and agency which is the key to bring “new” humanity in educational system. Indigenous knowledge with ancestors’ wisdom accumulated over thousands of years emphasizes harmony and interconnectedness with others, other creatures, nature, and the universe. This is further connected to Fanon’s idea of decolonization that needs a completely different system from the European one, and new humanity (Fanon, 1963). Fanon stated “Let us decide not to imitate Europe and let us tense our muscles and our brains in a new direction. Let us endeavour to invent a man in full, something which Europe has been incapable of achieving” (1963, p. 236).

As Nafukho, Amutabi and Otunga (2005) also stated that there was effective indigenous adult education before and even after the introduction of Western Education in Africa, which differentiated curricula for men and women. Adult females mainly followed the African indigenous type of education. The introduction of Western education through colonialism relegated women mainly to the domestic sphere. Adult education programmes were aimed at enhancing the performance of these activities. However, the Western mode of adult education brought advantages for both genders, for example, in relation to social and technological advancements. Afrocentric method should simply be understood as a method of complementing Eurocentric rather than supplementing it.

2.13 Theoretical and Conceptual Framework of the Study

The significance of a theoretical framework in the purpose of adult education, along with how and why adult learners participate in such programmes, and what the end

results of such programmes were, can neither be underestimated nor excluded from this study of investigating the perceptions of the graduates and beneficiaries of the adult education programmes towards livelihood improvement. Likando (2008) stated that it appears that in general, many adult education practitioners undertake their work in the absence of related and clear theoretical frameworks that might help to realize and clarify adult learning expectations and provide a guiding principle for the design and implementation of such programmes.

Frameworks of theories are the basic structure on which this study is formulated or built. Various theories and concepts are applied in this study. It was imperative to have theories and concepts that give prominence to the adult learners' past experiences, life experiences, their ways of life, and their needs in general. Therefore, theories and concepts relevant to this study are Colonial Theory, Anti-colonial Theory, Critical Theory, Neo-Colonial and the Freirean Approach to learning.

2.13.1 Colonial Theory

Young (2001) stated that colonialism started around 14th - 15th centuries, during which Europeans dominated and colonized other parts of the world. This theory heavily pursues politics of domination which informs and creates dominant images of both the colonizer and the colonized. Adult learners were exposed to dominance and tend to have low self-esteem, as they were oppressed to believe that they were inferior to the oppressor. Colonialism signifies "territorial ownership" of a place/space by a colonial power. It reinforces exclusive concepts of belonging,

alterations and dominance (Loomba 1998).

It is contended that colonialism is an invisible violence and spiritual injury within marginalized or disadvantaged groups (Dei and Kempf, 2006). They also emphasized that colonialism does not stimulate development through education; it suppresses it under the cover of assistance when in fact it is creating conditions that make it impossible for humans to effectively resist. Implied here are the adult literacy learners who were denied access to basic education or if education was there it was the type of banking education, due the previous Apartheid regime in Namibia. A colonial educational system has continued and there were misrepresentation, misinterpretation, de-contextualization and fragmentation of indigenous cultures that were taken for granted. Diescho at the National Conference on Education added that the colonial education focused on formal education and linked this to certification (UNESCO, 2011). Accompanied by missionary education, formal education was not intellectually nor culturally driven, thus, it rendered learners as ‘non-human beings’.

None of the “colonial regimes was keen on promoting a literate and numerate black population, due to general perception that an enlightened black person would become a threat to the establishment,” (Ellis (1999), in Kweka and Jeremiah-Namene, 1999, p. 17). Another theorist, Asante (1998) stressed that the betrayal of Africa is rooted in the international trades, missionaries, the construction of knowledge imposed by the Western countries, African leaders, and by the ignorance of its own people of its past. All the betrayals are rooted within colonial structures and constructions.

If it was not for colonial practices that denied access to education for many of the Namibian people, adult basic education might not have been an urgent contemporary issue in the struggle for development in developing countries, especially in Namibia. The implications here are that Colonial Theory is about the oppression of people in the sense of limiting education and personal decisions in their own lives.

2.13.2 Anti-Colonial Theory

At the end of 18th and 19th centuries, the Anti-colonialism theory came as a result of resistance movements with all the various forms including: resistance to domination, decolonizing, transfer of power, and demands to live in dignity (Young, 2001). Anti-colonialism is action oriented, it came as a symbol of '*enough is enough*'. The colonized gained power to resist and act responsibly. Anti-colonial discourse is situated in colonial relations of power that are contested through resistant practices against domination and oppression. In working with resistant knowledge, the liberating influence of critical anti-colonial dialogue becomes clear. Anti-colonialism, in achieving goals of resisting, promoting self-actualization and lifelong learning, and encouraging the culture of freedom, has always placed a great value upon education. Frantz Fanon (1925-1961) was one of the leading activists in the anti-colonialism struggle in Africa. He had abilities in planning effective strategies to combat colonialism and to fuse theory and practice in the anti-colonial struggle to education. His theories on anti-colonialism, education, and violence became an influence on the work of many radical leaders, such as Steve Biko (South Africa); Malcolm X (United States of America); Paulo Freire (Brazil); and Ernesto Che

Guevara of Cuba, just to name a few (Fanon, 1961). Former Presidents, Dr. Sam Nujoma (the Founding Father of the Namibian nation) and Nelson Mandela are among African leaders, widely known to be Anti-Apartheid activists, who struggled for the independence of their countries in opposing colonial practices.

Anti-colonial theory is linked to this study as one of the contexts of the aim of adult education programmes in Namibia, which was declared by the nation to be the key to personal and national development. The Government of the Republic of Namibia convinced that without universal adult education programmes, it is impossible for the people of Namibia to reform economic, social and political structures that constitute the legacy of Apartheid (Bhola, 1994, p.4-5). The benefit of adult education programmes results in sustainable national development.

Dei and Kempf articulate anti-colonialism as an “approach to theorizing colonial and re-colonial relations and the implication of imperial structure on the process of knowledge production and validation, the understanding of indigeneity, and the pursuit of agency, resistance and subjective politics” (2006, p. 2). This theory works with the idea of epistemological power of the colonized subjects. The idea of epistemology is the nature of knowledge and how to establish the truth in the construction of knowledge. This theory is appropriate to the study in the sense that by attending adult education programmes, the adult learner establishes the truth of whether what they have acquired is in line with the objectives of the programmes and their specific needs.

Although there are limited literatures for educational implication of anti-colonial thoughts and its implication (Dei, 2006), in relation to decolonization and education, scholars such as Memmi, Wa Thiong'o, Loomba, Dei, Kempf and Wane have written about relating decolonization to educational transformation. The anti-colonialism theory in this vein empowers the marginalized and encourages the lack of ideologies which reinforce colonial rule. The influence of the anti-colonial prism lies in its offering of new philosophical insights to challenge Eurocentric discourses, in order to pave the way for indigenous intellectual and political emancipation.

2.13.3 Neo-Colonial Theory

Young (2001) stated that the next movement that came into existence is the Neo-colonial Theory. Dei (2006), Loomba (1998), and, Mercer (1993) pointed out that the term “neo” negates people’s struggle with colonialism today in that “neo” implies “past” thing, which is not the case. While in anti-colonial discourse, awareness of the process of education is necessary in order to liberate, empower, mobilize, and educate oppressed people and those who are forced not to be engaging in dialogues of the colonial process in education and historical responsibility, the term can make issues look less critical. Neo-colonial theory does not mean that the colonial power is over; it exists today and continues to contribute to inequalities in the Namibian society. Neo-colonization encompasses the dependency theory. Many of the neo-colonial applications divide the world into two unequal humanities—one half is pathetically rich and the other is desperately poor. Moreover, as a way of claiming Anti-colonial discourse, we should consider the use of language such as “neo-colonialism” in order to cultivate one’s consciousness to historical responsibility and

be critically aware of the process of perpetuated colonial education.

Dei and Kempf (2006) stressed that colonialism, read as imposition and domination did not end with the return of political independence to colonized people or nation states. Colonialism has not departed. Indeed, colonialism and re-colonizing missions today manifest themselves in variegated or multi-coloured ways. Despite the claim that African states are independent, local and national legislations and policies are continuously influenced by colonial power, control and mechanisms. Caplan (2008) added that the extensive and deep links between the West and Africa make changes or development in African countries complex and erratic. All neo-colonial societies are still subject in one way or another to overt or subtle forms of neo-colonial domination, and independence has not solved many problems. The salient fact about Africa remained: ‘Africa was colonized in the past; while its so-called self-governed states are trying to improve whatever was destroyed in the past, it is undergoing similar experiences through other methods that come forth as assistance to development, and hence it is other forms of colonization – albeit more sophisticated’ (Manyimo, 2005). Besides, there has always been resistance and there are new prominent methods of resistance gaining ground each day.

2.13.4 Critical Theory

Critical Theory is a vital theory that was supported in the implementation of adult education in Namibia. Evidently, at a National Seminar on Literacy in May 1991, The Speaker of the National Assembly, The Hon. Dr Tjitendero stated that ‘through the acquisition of literacy we want our people, therefore, to be self-confident, well

informed and most importantly critical. This theory is used to discover how literacy programmes in Namibia address the needs of the adult learners they claim to represent. According to the Oxford Dictionary of Sociology (2005), critical theory is most closely associated with the Frankfurt School of Social Research, although its origins can be traced back through Hegelianism and Western Marxism generally. Mezirow (1981) asserted that Jürgen Habermas is widely considered as the most influential thinker in Germany over the past decade [1970-80]. As a theorist and sociologist, Habermas has mastered and innovatively articulated an amazing range of particular literature in the social sciences, social theory and the history of ideas in challenging critical theory of knowledge and human interests. His origins are in the convention of German thought from Kant to Marx, and he has been associated with the Frankfurt School of critical theorists which was found in the study of the relationship with the ideas of Marx and Freud (Mezirow, 1981).

Critical Theory has been defined as a theory which can provide the analytical and ethical foundation needed to uncover the structure of underlying social practices and to reveal the possible distortion of social life embodied in them (Rosenberg, 2002). Subsequently, the theory in this study also examined the effectiveness of the literacy programmes in improving the livelihood of the participants. According to Bohman (1999), Critical theory has emerged in connection with the many social movements. By definition, criticism involves the application of principles or values in order to make judgments for the purpose of bringing about positive change. Understandably, criticism comes in a variety of forms. For Habermas (1990), “the kind of work done by the critical theorists discussed so far is emancipatory; it can empower otherwise

powerless groups” (p. 249). Human life cannot be conducted from the perspective of only one interest, be it work, interaction, or power. This theory is critically appropriate to the Namibian literacy situations, to the extent that it seeks human emancipation to liberate human beings from the circumstances that enslave them. The literacy programmes in Namibia were introduced with the same purpose of emancipating participants to be critical in their own ways, doings and findings. No aspect of life is interest-free.

The following features inform all varieties of critical social science, according to Littlejohn (1992):

- *“Critical social scientists believe that it is necessary to understand the lived experience of real people in context. Critical Theory shares the ideas and the methodologies of some interpretive theories.*
- *What makes critical scholarship different from interpretive scholarship is that it interprets the acts and the symbols of society in order to understand the ways in which various social groups are oppressed.*
- *Critical approaches examine social conditions in order to uncover hidden structures. Naturally, critical theory borrows from structuralism. Critical theory teaches that knowledge is power. This means that understanding the ways one is oppressed enables one to take action to change oppressive forces.*
- *Critical social science makes a conscious attempt to fuse theory and action. Critical theories are thus normative; they serve to bring about change in the conditions that affect our lives”* (Littlejohn, 1992, p. 238).

From Littlejohn’s (1992) views on Critical Theory, it can be summarized that critical theory views people as subjects rather than objects. You study the people by getting involved with what they do and also find out the real situations they are in, as opposed to just deciding what you think is the problem and also to impose solutions to such problems. Critical Theory is a development theory in the sense that it is change oriented on problems identified and experienced. It is also action-oriented deriving from the theory learned or experienced. Knowledge is the leading tool in this theory. Without knowing from experience, you cannot be critical in your

thinking. The knowledge is normally generated from different perspectives. The theory is in relation to what this study aimed at investigating being the issues of understanding the significance of the adult education programmes in the learners' lives and also the extent to which the programmes improve the livelihoods of the targeted participants. Moreover, Critical Theory has had major impact on educational studies (Spencer, 1998). It has provided the starting-point for theories of transformative learning.

When implementing adult education programmes with the adoption of critical theory, it is imperative to take into account the cognitive areas of human interest in generating knowledge. Habermas (1990) in McCarthy outlined three primary common cognitive areas in which human interest generates knowledge, which are, a) *Work knowledge* – refers to the way one controls and impacts one's environment. This is generally well-known as active action -- knowledge that is based on concrete analysis and governed by technical rules. b) *Practical knowledge* – identifies human social interaction or communicative action. Social knowledge is governed by required norms, culture and values, which define common expectations about behaviour between human beings. Finally, c) *Emancipatory knowledge* – identifies self-knowledge or self-reflection. This encompasses interest in the way one's history and life history has expressed itself in the way one sees oneself, one's roles and social expectations. Knowledge is gained by self-emancipation through reflection leading to a transformed consciousness or standpoint transformation (1978, p. 33). Habermas (1990) also provides examples of critical disciplines to include feminist theory, psychoanalysis and the critique of ideology.

Generally, adult education learning is related to the three domains of Habermas in the context of determining the mode of discovering knowledge and whether knowledge claims can be reasonable. Although adult learning can be related to all three forms of knowledge, the latter—Emancipatory knowledge is particularly applicable to adult learning, because self-knowledge and self-reflection can be practiced by adults and can lead to transformation and consciousness.

By adopting this theory in the design and implementation of adult education programmes many colonized minds will find the ‘pathway’ to emancipation and also realization of abilities and intellectualities in themselves. Moreover, for a decolonized nation to keep on resisting the oppressors’ demands and impositions, it is for the oppressed to be critical in all their thinking and undertakings. Once transformed or emancipated, adult learners become critically aware of the “psycho-cultural assumptions” that constrain their previous actions, opening up the possibility for new progresses and developments of action and relationships, (Mezirow, 1981).

In most adult education programmes in Namibia, it is evident that critical theory has been adopted, though not in its totality. Undoubtedly, some totally believe that the African continent is doomed to continuous poverty and economic slavery, but Africa has massive critical potentials. With emancipatory adult education programmes, and the right support tackling issues from their roots critically, and without continued manipulation from the West through the African elites, Africa might be successful. Hopefully, in Namibia the trend is slightly changing, but proper mechanism, theories and systems should be put in place theoretically and in practices as well. This theory

has motivated this study to investigate the perceptions of the graduates and beneficiaries of the adult education programmes towards their livelihood improvement.

2.13.5 Freirean Theory

Maruatona (n.d.) comprehends that the Freirean approach came into existence as tools for resisting colonial practices and decolonizing the mind and spirit of the colonized. It is also referred to as problem-approach, participatory-approach, learner-centred approach, and liberating approach (Freire, 1970). The Freirean approach is characterized by dialogue and problem-posing.

The Freirean approach to adult literacy education centres the content of the lessons on the adult learners' cultural and personal experiences, and existing knowledge. According to Freire (1970), learning to become literate means more than learning to decode or make sense of the written version of a sound system. It is an act of knowing, through which people are able to look critically at the culture that has shaped them and to move towards reflection and positive action upon their world. This goes with the ability to read the word in order to understand the world. The common focus in this approach is the participation of learners in the learning processes about their past experiences, real life situations, their needs and expectations and the actions required to address the challenges they face. This theory among other things promotes and views adult education as an instrument, necessary to equip people with the ability to transform their decisions into reality. It

can inform about the rights of the poor, train the less educated in communication skills, and raise awareness about participation.

An emancipated society is free from unnecessary domination of any one interest, and everybody has the same opportunity to take part in decision-making. It also seeks to explain realities of consciousness and to undermine the ways in which existing consciousness perpetuates existing societies. This theory emphasizes decreasing domination and increasing freedom in all their forms. Paulo Freire's "Pedagogy of the oppressed" (1970) is also centred upon such a transformed consciousness, but is devoted to empowering the oppressed by a variety of methods including self-directed, appropriate education. He also refers to the false consciousness of the oppressor, and emphasizes the need to lead the oppressor to see how human control dehumanizes the oppressor as well as the oppressed. Freire's principal concern lies with the social transformation of people by educating both the oppressors and the oppressed through critical self-reflection and conscientization.

This approach has a series of steps that may be helpful to look at the processes Freire found useful to bring about "conscientization" for those who are educationally disadvantaged:

"Individuals, who wonder at the world and accept dominant cultural myths and explanations, are brought together in a "culture circle". They have common interest and needs. They will be encouraged to distant themselves from the dominant culture.

They "problematize" the world in terms of categories, or "generative themes", such as individual-nature, individual-individual, and individual-culture. They then name their world, finding their own expressions and perceptions.

The next step is that they explore these themes and describe the world as they and others view it. They identify different structures, be they social, economic, political and environmental. This is a critical state in which connections and interactions between individual and social systems will be recognized.

They finally set out to transform or change the world, partly through “dialogical action”. That is, action based on the language and ideas developed by, and with, the oppressed people. In this manner, they become subjects (rather than objects) and can contribute to the process of humanization of the world” (Adapted from Zachariah, 1986, p. 74).

According to Youngman, “for development to take place, the country should produce a skilled human resource” (1990, p. 68). He even also stated an example which says that, if a person has a farm and he or she is not well literate, then he or she will definitely view that farm just as a way of living, while if a wiser man or a literate one will view that particular farm as a business entity. So, for someone to know how to change his or her life he or she needs to be educated or literate in one way or another in order to think critically and analyse the thoughts in order to interpret them. To Freire, “people should be aware of their own life before they will understand any change that will occur within their society” (1974, p. 24). This simply means that people should read the word in order to understand the world around them.

This study investigated the effectiveness of adult education programmes in regards to the improvement of the livelihood of those in informal settlements. Correspondingly, the Freirean approach is dealing with issues of concerns to the poor people and the planning, implementing, monitoring and assessing developmental programmes aimed at improving the lives of the targeted beneficiaries.

According to Torres (in the UNESCO 2006 Education for All Global Monitoring Report), “the only possibility for achieving Education for All (EFA) and Life Long Learning (LLL) for all is by making education and learning a need and a task of all, by making education and learning useful and relevant to people’s daily lives and struggles.” Nyerere’s ideas imply that adult education has to be directed at helping people to develop themselves. It has to contribute to an enlargement of human’s ability in every way. Particularly, adult education has to help people to decide for themselves in cooperation what development is. He further emphasized that adult education must help people to think clearly and must enable them to examine the possible alternative courses of action, to make a choice between those alternatives in keeping with their own purposes.

The idea of the loan scheme programme (ASDSE) is very good, but wealth creation strategies alone, particularly at a national level, will not improve people’s lives. Intently, adult education programmes are means to other ends, such as community development, and originates with the problems of participants and in which learners play an active part in the teaching and learning processes. There are other conceptual frameworks that are linked to the Freirean theory.

2.13.5.1 Andragogy as a Concept of Learning

Knowles (1970) defined andragogy as “the art and science of helping adults learn” (p. 38). According to Knowles (1970, p. 39), Andragogy is premised on at least four crucial assumptions about the characteristics of adult learners that are different from

the assumption about child learners, on which traditional pedagogy is premised. The assumptions of Knowles (1970) are that, as a person matures:

- his self-concept moves from one of being a dependent personality toward one of being a self-directing human being,
- he accumulates a growing reservoir of experience that becomes an increasing resource for learning,
- his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles, and
- his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject centeredness to one of problem centeredness.

Knowles emphasizes that adults are self-directed and expect to take responsibility for decisions. Adult learning programmes must accommodate this fundamental aspect. In concrete terms, andragogy means that instruction for adults needs to focus more on the process and less on the content being taught (Rogers, 1999, p.50). Approaches such as case studies, role playing, simulations, and self-evaluation are most useful. Facilitators adopt a role of facilitator or resource rather than lecturer, teacher, or leader. Knowles (1970, p. 38) in his book (*Setting forth the theses of Andragogy*) writes, “I believe that andragogy means more than just helping adults learn; I believe that it means helping human beings learn, and that it therefore has implications for the education of children and youth” (p. 38).

Adults have a deep psychological need to be self-directing (Knowles, 1980, p. 43). Information professionals, as adult learners, share this need. Self-directed learning is not necessarily unsocial learning. Three principles ideas are incorporated in the

concept of self-directed learning: (a) self-initiated processes that stress the ability of individuals to plan and manage their own learning; (b) personal autonomy; and (c) the organization of instruction in formal settings that allows for greater learner control (Brockett and Hiemstra, 1991; and Candy, 1991). Survival and success in a world of continuous personal, community, and societal change requires adult learning processes to be self-directed, maximizing individual responsibility and control. In terms of learning, is it the ability or willingness of learners to take control that defines any potential for self-directed learning? Brockett and Hiemstra (1991), understand the concept of self-directed learning as an educational process, focusing on activities as assessing needs, acquiring learning resources, implementing learning activities, and monitoring and evaluating the learning process.

Interactions with each other refer to the fact that people are important learning resources for information professionals. They learn from colleagues, families and workers at all levels, including resource persons from outside the home, workplace or society who are invited to participate in learning activities. Human beings have different characteristics, backgrounds, knowledge, skills, experiences, competencies, values, and attitudes. They learn from each other in both formal ways (e.g., classrooms, meetings, seminars, conferences, workshops, church, gatherings, shows, concerts) and informal ways (e.g., discussions at home, peer groups, streets, parties, posters). People, especially colleagues at work, fellow learners and family members helping one another, provide a powerful source of knowledge, recognition and respect. Friendly and supportive interpersonal relationships create a learning climate.

2.13.5.2 Cavaliere and Sgroi Concepts of Adult Learning

Cavaliere and Sgroi (1992) outlined the following concepts that are essential in the process of the learning of adults; *Learner, context, autonomy, relevance and benefits and practice.*

These concepts of learning are appropriate to this study by the interconnection of the learner to his/her environment (contextual), the independence and self-rule in the process of learning, the relation of the content to the learners' life experiences and backgrounds, and the issues of practising what is facilitated in the real world. The whole idea is around the adult education programmes on these concepts, but lacks some concrete application which is continually evaluated at different levels within adult education programmes.

The learner or "self" appears to foster profound learning. The learner involves psychological factors and an explanation of the internal characters and evident behaviours demonstrated by the learner. Conditions for profound learning exist when the involved parties feel good about themselves and have a positive sense of self-worth as persons, workers, and learners. Learners' characteristics are particular behaviours that information experts bring to the learning process. Several personal and background factors have been found to influence their learning approaches, such as individual capability, readiness, and motivation, which produce interest, enthusiasm, appreciation, and dedication. This was noticed from the adult education programmes participants that each and every individual comes as a unique learner to the classroom. All have different characters in regards to, motivation, readiness to

learn, and the cultural backgrounds. Cavaliere and Sgroi (1992) added that strong feelings, desire, and, affliction drive these individuals to develop and identify strategies and tools to assist them in their learning as a group and individually.

Context is considered in the broadest sense to mean anything external to the learners, including local setting, historical context, cultural and social world views; values, behaviours, and standards; availability of resources; information; people; and the significance of timing to the learning process (Cavaliere and Sgroi, 1992). This condition exists when the context is conducive to learning and the workplace or schools are viewed as learning organizations. The library fosters a learning context, e.g., its physical setting; the size, the buildings, learning facilities, cleanliness. The way people in the workplace work or at home, live and learn together are recognized as important and promote on-going and workplace learning. This condition exists when organizational culture facilitates learning, for example, a culture of collaboration, empowerment, critical reflection, a sense of belonging, a sense of professional community, a climate of support, a spirit of sharing, a commitment to learn together, a more questioning approach to improvement and more risk-taking.

Autonomy includes autonomy of content: the extent to which learners control what they learn; autonomy of learning method; the extent to which learners control how they learn; generation of new knowledge: the extent to which learners generate new knowledge as distinct from simply assimilating existing knowledge; autonomy in what to learn, how to learn, and where to learn which will enhance interest, enthusiasm, appreciation and dedication to learning. Give your learners the

“independence” of learning, for them to learn in the ways they are able to, at the best of their abilities.

Policy makers, decision makers, ministries and other stakeholders concerned should be able to see the relevance and benefits of learning in general and learning for work, with its applicability and its impact on job performance and social change. They must be made to believe that it will increase their effectiveness, add to their professional knowledge, and enhance their skills. Learning begins when information experts know their goals and their current situations. If learning is integrated into work in an on-going and systematic fashion, this will support continuous learning, increasing the demand for learning at work and for self. It will result in improvement of the workplace at the individual, group, and institutional levels. The linkage between literacy and livelihood or livelihood and literacy is justified in terms of the need to integrate education and work, create opportunities to apply the skills of literacy and numeracy, contribute to the process of poverty alleviation, link literacy and post-literacy and make learning a meaningful and worthwhile experience.

In practice, this condition exists when policy makers, decision makers or information experts have the opportunity to develop, investigate, and apply their ideas and knowledge in action to see if they work. They must work out, stage by stage what is involved in their ideas, sometimes by trial and error, thereby running the risk of making mistakes. However, these compromise experiences that are valued as a rich resource for learning and reflection in action. They help others to plan on how to meet challenges at work. The country or state that allows its human resources to do

this promotes learning and increases lifelong learning anywhere and also workers' workplace learning. To thus, it can be said that current effective improvement and national development heavily rely on skilled human resources. Definitely, these human resources referred to, are the adult population. Tjikuua at the National Conference of Education in Namibia supported this by stating that investing in the education of adults/parents will initially: Strengthen early childhood development efforts; strengthen the education of their children in general and improve their livelihood (UNESCO, 2012). As Revans (1983) said, there is no learning without action and no action without learning. Subsequently, Tjikuua at the 2011 National Conference on Education stated that lifelong learning is critical for our survival in the 21st Century and that it is a type of learning that enables individuals to survive and adjust with the fast changing world as we are living in it (UNESCO, 2011).

2.13.5.3 Laubach approach

The adult education programmes in Namibia appear to have adopted various approaches one of which one is the Laubach Approach of each-one-teach-one which incorporate the views and ideas of Freire. The literacy programmes are not fully practicing the Laubach approach as it is. As Lind (1996) stated that the teaching methods used in literacy classes cannot be rated as adequate in all stages. Laubach International Literacy recommends four steps in an adult education programme that covers fundamental skills, critical thinking, cultural expression and action to bring development to communities (Curtis, 1995). The fundamental skills are the introduction of basic listening, speaking, reading and writing skills. Critical thinking skills include Freire's problem-posing method, but not radical to the same extent.

Critical thinking mostly, if not always, happens after being conscious and aware, which Freire (1972) called the conscientization process. Cultural expression incorporates the community's spiritual and cultural perspectives. The final step is action taken by the community. The community themselves work out a strategy or plan on how to address problems that they identified in class and then execute them by taking actions.

In addition to all skills mentioned above, political activists or political will influences the entire action processes within adult education programmes. As a result, the participants tend to be off focus of what the intended programmes were meant to bring about or to change. Adult education programmes will be a success if the approach is adopted in its totality, even with incorporation of other approaches.

2.13.6 Developmental concepts on livelihood

Social development's theory of social change is implicit in two key definitions – of empowerment and social inclusion:

- Empowerment is the enhancement of assets and capabilities of diverse individuals and groups to engage, influence, and hold accountable the institutions which affect them.
- Social Inclusion is the removal of institutional barriers and the enhancement of incentives to increase the access of diverse individuals and groups to assets and development opportunities (Loskin, 2002).

The concept of social exclusion encompasses the failure of people's social, economic and political relationships. It includes 1) social isolation resulting from the lack of or breakdown of meaningful ties to the family, local or national community associations, etc. and 2) lack of legal rights and/or the inability to defend them (Loskin, 2002). The socially excluded individual or group is unable to participate fully in the economy, in social life or in political life and the existence of such individuals or groups is seen as reducing solidarity, increasing social tensions and holding back social development.

Developmental strategy for Namibia should be centred on the fundamental needs approach of poor people. This approach emphasizes the importance of the involvement and participation of the people in the process of needs identification. Development should be attainment through the provision of health services, education, housing, sanitation, water supply and adequate nutrition. Improvement of basic services should become an integral component of long term sustainable development strategies and policies of these households.

People living in informal settlements generally lack political capabilities including human rights, a voice to influence public policies and programmes and projects (Sem, 2010). They are excluded from the decision making process of issues that affected their socio economic well-being. There was a need for social status, dignity and other cultural conditions that could bestow a feeling of pride and belonging to their households. Consequently, geographic and social exclusion are the principal contributing factors to poverty in their households. People migrate to Windhoek

with the hope of finding educational opportunities, which could improve their living standards. Contrary to that, they find themselves living under poor living conditions without employment.

Pro-poor policies heavily impact the effectiveness of educational programmes towards development in areas that are more remote in cities. The impact of policies should be directed towards the poor and vulnerable. Therefore, a key challenge facing policy makers at present is to draw conclusions from and reconcile a multitude of data sources, which often point in diverse ways and to a host of methodological challenges (Levin and Roberts, 2007). As most policies are available in drafts, it is recommended that they need to be passed and implemented as soon as possible. National Policy on Adult Learning is in place and the policy seeks to establish a formula for funding adult basic education activities in Namibia (Ministry of Education, 2003). There are draft policies on Lifelong Learning (2010) and Open and Distance Learning (2007). Regardless of the good policies the Government of Namibia is coming up with, Van der Bosch (2009) stated that Hopwood, a political analyst, pointed out that Namibia has no shortage of sound policies on paper, but a very poor track record when it comes to implementation. Hopwood further added that locating the government as the driving force possibly helps to ensure rational policies, but the uncertainty is on putting those policies into practice (Van der Bosch, 2009).

Most Namibians Acts do not cover any aspect on lifelong learning and thus need to be revised to embrace lifelong learning and adult education more comprehensibly

and clearly. The progress in regards to many policies and drafts has been slow due to insufficient political will and commitment. Shalyefu articulated that the country's commitment to meet the EFA goals in respect of Adult Learning for All poses a challenge of co-ordination, policy implementation and monitoring (2012, p. 9).

Informal settlers in the cities are characterized to be poor and vulnerable. Income diversification is the norm among informal settlement households, and different income generating activities offer alternative pathways out of poverty for households as well as a mechanism for managing risk in an uncertain environment through education. It is therefore useful, when thinking about rural development, to think of the full range of rural income generating activities, both agricultural and non-agricultural, carried out by rural households. This can allow a better understanding of the relationship between the various economic activities that take place in the rural and urban suburb space and of their implications for economic growth and improvement of living standards.

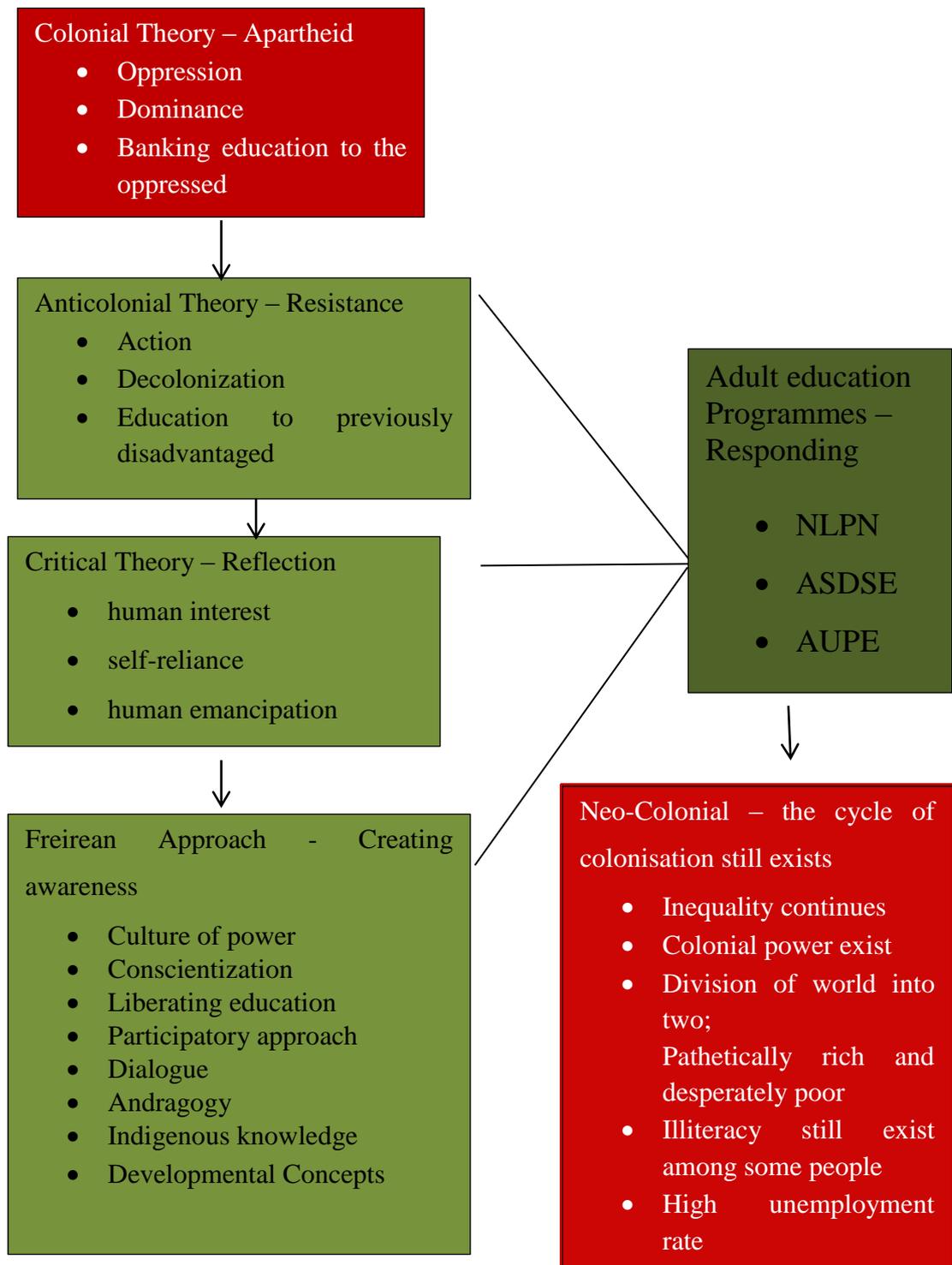
Self-employment (Shebeens and Kapana – selling of home cooked food) and domestic work employment is the livelihood strategy of most households in informal settlements. There is a norm in Namibia that these types of jobs earn a very meagre salary which is too low to sustain the families. It is suggested that Namibia should pay attention to its citizens in order to make them skilled, because without skilled citizens, there is no way it can achieve its development goals for Vision 2030 effectively. Similarly, unskilled people may not understand the changes that might occur, and it will be a waste of resources used to bring such a particular change on

board and one which is not understood by the beneficiaries of the change. They are likely to be resistant to most of the changes that happen. There is a need to provide adult education programmes to our citizens who are in need of these, as it is also a means to achieve sustainable development in a momentous way. Thus, a proper needs assessment survey should be done nationwide.

The Food and Agricultural Association (FAO), (1998) characterizes three comprehensive stages of transformation of the economy. A first stage during which both production and consumption linkages between the farm and non-farm sector are very strong and rural-urban links still relatively weak. During this stage, the main non-farm activities tend to be mainly in areas upstream or downstream from agriculture. The second stage is characterized by a lower share of households directly dependent on agriculture, and greater rural-urban links. Services take off more strongly and new activities like tourism are started, while labour-intensive manufacturing in rural areas finds increasing competition from more capital intensive urban enterprises and imported goods. The third stage is characterized by a progression of these trends: stronger links with the urban sector, migration and employment and income increasingly generated in sectors with little or no relation to agriculture.

The challenge is on how the Government of Namibia re-shapes policies of the school curriculum to give adequate attention to the aspect of lifelong education.

Figure 1: Theoretical Frameworks and Conceptual Frameworks



2.14 Summary

The purpose of the study was to investigate the perceptions of the graduates and beneficiaries of the NLPN, AUPE and ASDSE programmes on the effectiveness of the adult education programmes towards livelihoods improvement in informal settlements. Therefore, this chapter looked at the literature review focusing on the background of adult education programmes in Namibia, the overview of such programmes, and various aspects that contribute to the notion of adult education as a whole. It has been discussed in this chapter that the historical, social, economic and cultural foundations have strengthened the implementations of adult education programmes in Namibia. Many argued that the gap is between policy makers' and the implementers' assumptions regarding the effectiveness of educational programmes versus perceptions of the participants who completed the NLPN, ASDSE and AUPE programmes. Also, this chapter looked at the theoretical and conceptual frameworks that guide the study at hand. Discussions on the prominence of the adult learners' past experiences, life experiences, their ways of life, and their needs in general. All in all, the effectiveness of adult education towards livelihood improvement has been fundamental in all literature.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

The purpose of this study is to investigate the perceptions of the graduates and beneficiaries of the Directorate of Adult Education on the effectiveness of the adult education programmes towards livelihoods improvement. Therefore, this chapter focuses on the methodological aspects relating to data collected and how they were analysed, interpreted and presented.

3.2 Research Design

According to Welman, Kruger and Mitchell (2005), a research design is a plan according to which we obtain research participants and collect information from them. The design describes what is to be done with the participants, with a view to reach conclusion about the research problem at hand.

This study used the qualitative approach. Qualitative approach is “a defined category of research models, which elicit verbal or visual data in the form of descriptive records like field notes, recordings, videotapes, and other written records and pictures or films. It is also called interpretative research and naturalistic research” (Johnson 2002, p.16). The word quality usually relates to importance and is associated with research with small numbers of people, but more detailed, valuable, in-depth information is collected. Welman *et al* (2005) also gave a description that qualitative methods are common in disciplines such as anthropology, philosophical studies including phenomenology (studies that focus on the meanings people attach

to their experiences). Qualitative approach is rich and intense in explorations/investigations and descriptions/explanations (Stainback and Stainback, 1984, Denzin and Lincoln, 1994, and Miles and Huberman 1994). The researcher was interested in the investigation of how the adult learners combine their past experiences with the knowledge and skills gained, after the completion of adult education programmes. This can only be done from investigating the perceptions of the learners by having an in-depth interview with the learners themselves. Researchers tried to understand the significance which respondents attach to their environment. Consistently, the purpose of the study was to investigate the perceptions of the graduates and beneficiaries of the Directorate of Adult Education on the effectiveness of the adult education programmes towards livelihoods improvement. A qualitative approach is therefore the appropriate design that can facilitate the interest of this study.

Looking into the perceptions of graduates and beneficiaries regarding the effectiveness of adult education programmes, the study employed a phenomenological design which falls under qualitative research. The aim of qualitative phenomenological design is to describe a lived experience of a phenomenon. Phenomenologists use human thinking, perceiving and other mental and physiological acts, and spirituality to describe and understand human experiences. Therefore, this design is used to gain a deeper understanding on human experiences. Phenomenological design relies on secondary information such as discussions with learners, tutors and more formal approaches through in-depth interviews and case studies.

At the origin of phenomenology, “the intent is to understand the phenomena in their own terms – to provide a description of human experiences as it is experienced by the person him/herself” (Bentz and Sharpiro, 1998, p. 96). For example, just because we know that adult education programmes exist does not necessarily mean that we have a deeper understanding on how they work, what their effects are to the participants and how they operate. This was studied in-depth to understand the underpinning issues around adult education programmes. This study calls for the need to explore or discover phenomenon rather than emphasizing prescriptions or predictions. Also, the researcher is concerned with understanding social phenomena from the perspectives of the people involved. This is where the researcher attempts to understand the effectiveness of the adult education programmes from the participants’ point of view and to unfold the meaning of peoples’ experiences.

3.3 Population

Mpofu, indicated that “a population is the set of people which is the focus of the research, and about which the researcher wants to determine some characteristics” (2001, p. 28). The targeted population of this study is the people that have participated in the adult education programmes and who live in Hakahana, Okuryangava and Greenwell Matongo Districts of Katutura. There are seven Adult education districts in the Khomas Region. The three Adult Education Districts were targeted, because they are a great part of informal settlements.

3.4 Sampling

According to Mpofu “a sample is the element within the population on which the researcher collects information” (2001, p. 28). Sampling is a process through which the study subject is chosen from the population.

The study used a combination of sampling techniques. If the primary research respondents are learners or students, it is always good to reach them with the help of the mentor, teacher, instructor or facilitator. The study used convenient and snow-ball techniques to locate NLPN and AUPE facilitators and respondents. A convenient technique is a sampling method in which participants are selected based on easy access or availability. A convenient sample is the matter of taking what you can get. Snow-ball sampling is a technique of expanding the sample by asking one participant to recommend others for interviewing (Babbie, 1995; Crabtree and Miller, 1992). Welman, Kruger and Mitchell (2005) argued that the snow-ball technique and convenient technique are less complicated and more economical (in terms of time and financial expenses).

The Directorate of Adult Education provided possible facilitators to help locating the primary respondents of the study. Convenient sampling technique was used to locate facilitators from NLPN and AUPE programmes. After locating the facilitators, with the use of the snow-ball technique the facilitators were asked to refer the researcher to reach graduates from the NLPN and AUPE programmes. These learners then act as referrals and identify other members (e.g. acquaintances or friends) from the same population for inclusion in the sample. The latter, in turn, identified a further set of

relevant learners. This method of requesting referrals is repeated until the total number of the sample has been reached.

On the other hand, with the help of the District Literacy Organisers (DLO) within the Directorate of Adult Education, the ASDSE participants were located by the use of a purposive sampling technique. This technique is considered by Welman, Kruger and Mitchell (2005) as the most important kind of non-probability sampling, to identify the participants. The selection of the sample was based on the researcher and the DLO's choice, and the purpose of the research, looking for those who "have had experiences relating to the phenomenon to be researched" (Kruger, 1988, p. 150). The ASDSE beneficiaries were chosen with the knowledge of who did indeed benefit from the programme and with the purpose of knowing their determination, for the purpose of the research.

Boyd (2001) regards two to fifteen participants or research respondents as sufficient to reach completeness, and Cresswell (1998, p. 65) recommends "long interviews with up to ten to fifteen people" for a phenomenological study. A sample size of five learners per NLPN and AUPE programme per district was selected. ASDSE beneficiaries were difficult to locate; thus, instead of fifteen respondents, only seven respondents were available. In total the sample of the study was a total of 37 adult learners from NLPN, AUPE and ASDSE in Okuryangava, Greenwell Matongo and Hakahana Districts. This is easily illustrated in the table below:

Districts	Programs	Targeted	Actual sampled	Targeted	Total sampled	Total targeted	Total sampled
Okuryangava	NLPN	5	5	15	13	45	37
	AUPE	5	5				
	ASDSE	5	3				
Greenwell Matongo	NLPN	5	5	15	12		
	AUPE	5	5				
	ASDSE	5	2				
Hakahana	NLPN	5	5	15	12		
	AUPE	5	5				
	ASDSE	5	2				

3.5 Research Instruments

An instrument is a tool to enable the researcher to gather relevant data (Mpofu, 2001). Specific research instruments can be used to achieve the precise research objectives of a given phenomenon. The study used interview guides as an instrument for data collection.

An interview guide has good characteristics that make it most suitable to the study;

- *It probes for specific responses resulting in increased response rates.*
- *Persons who cannot read or write are able to respond adequately in an interview situation.*
- *There is better control over the environment such as noise and privacy.*
- *The question order can be maintained.*
- *The responses are spontaneous.*
- *It ensures that all questions are answered.*
- *Complex questions can be probed in an interview by a skilled, experienced and well-trained interviewer.* (Bailey, 1996, p. 174)

Each programme under study had a specific interview guide. Thus, three sets of interview guides were used. The interview guides were divided into 2 Sections, with

Section A focusing on participants' personal and educational background information. Section B covered the possible benefits of the programmes and challenges that might have been encountered by the adult learners, on the adult education programmes they have participated in. The questions in section A were closed ended with open follow up questions. Section B had open-ended and unstructured questions where the respondents were asked to explain and create their own responses to no limit.

3.6 Data Collection Procedures

Australian Bureau of Statistics (2004), explained data collection as a term used to define a process of preparing and gathering information. The purpose of data collection is to obtain information to retain on record, to make judgments, decisions, and conclusions about important issues. Mainly, data is collected to provide information regarding a specific issue at hand.

The Directorate of Adult Education personnel were the first encounters that lead me to the literacy facilitators. The respondents from whom data was collected were located through the facilitators and other participants. The researcher did classroom visits in the various educational districts and also house visits, by referrals. After locating the primary respondents, data was collected through face-to-face interviews with the use of the research instrument. This enabled participants to express their perceptions about the programmes. Face-to-face interviews have a high response rate and can ensure that misunderstandings are corrected during the interview

(Oppenheim, 1996). Data was also collected with the use of an audio recording and field notes. Generally, in qualitative research, it is easy to generate a 'mountain' of data through interviews, field notes and audio recordings. According to Welman *et al* (2005), field notes can be described as detailed notes and observations that are made by the interviewer or the researcher. Notes should be made of everything that is said during the interview. The researcher took notes of any non-verbal behaviour of the respondents. For this purpose, an audio recorder was particularly useful in the sense where the respondents used slang utterances such as 'Hmmm', 'Atata', 'huuuuu', 'etse' (as these utterances might be attached to a meaning when analysing the data) that the researcher might miss to capture.

The researcher visited each district for two days in the cases of collecting information from the NLPN and AUPE. In regards to ASDSE data was collected by house visits and by appointments, met at parks, schools and by sitting in the researcher's car. Each interview lasted for approximately half an hour (30 minutes).

3.6.1 Pilot testing

According to Neumann (2000, p. 250), a researcher should pre-test a questionnaire with a small set of respondents similar to those in the final study. A pilot test is conducted to detect weaknesses in research methodology and the data collection instrument (Cooper and Schindler, 2006, p. 88). Pilot testing identifies shortcomings which can be resolved before the full study. The pilot study entails administering the instrument to a limited number of subjects from the same initial population under

study.

The researcher did a pilot study by testing the instrument (interview guide) before administering it to the actual sample. The interview guide for the pilot testing contained the same format and sequence of the final guide, but the wording changed slightly to make respondents understand clearly. Ten graduates from NLPN and AUPE were piloted. ASDSE beneficiaries were difficult to locate and were left out in the pilot test.

During the pilot testing, two issues were discovered. Firstly, there was a question stating: What type of a house do you have? The responses from 8 of the participants affirmed that they were not happy with the question. For this, the researcher could not get positive responses at all and opted to rephrase the question. The rephrased question was: Where are you staying, and how did you get the house you have. The researcher then received positive responses for the question.

The second issue was that many respondents were confused by the question on, whether the programme had any impact on improvement of their living standards. Most of them thought that the question was asking whether their income has increased as a result of the programme or whether they were employed as full-time workers. The researcher explained to them that living standards ranged from better management of existing funds, better living environment, i.e. cleanliness; more confidence in social interactions, better communication with other people and the world around them. When viewed from this angle, it became possible to get several

related responses. The pilot test interviews took about 35 – 40 minutes. For the rest of the questions, all participants understood and did not experience any difficulties with responding to the questions of the interview. As a result minor adjustments were made to the instrument for effective final interviews.

3.7 Data Analysis

This is the section explaining how the collected data was analysed, interpreted and presented. Data analysis is the process where meaning is concretely distinct from enormous data. The method of qualitative data analysis chosen for this study is interpretative phenomenological design analysis. Interpretative phenomenological analysis has been developed to guide the design and conduct of small-scale, in-depth qualitative research studies. This approach involves trying to understand the experiences an individual has in life, how they made sense of them and what meanings those experiences hold (Smith, 2004). Similarly, it is concerned with understanding people's experiences of events, relationships or processes which are of some significance to them. Giorgi (1971) strongly emphasizes that any research method must arise out of trying to be responsive to the phenomenon.

One important theoretical criterion for Interpretative Phenomenological Analysis is phenomenology, which originated with Husserl's attempts to construct a philosophical science of consciousness. A second important theoretical current for Interpretative Phenomenological Analysis is hermeneutics – the theory of interpretation. A third significant influence is symbolic-interactionism which emerged in the 1930's as an explicit rejection of the positivist paradigm beginning to

take hold in the social sciences. For symbolic-interactionism, the meanings which individuals assign to events are of major concern, but those meanings are only obtained through a process of social engagement and a process of interpretation (Smith, 2004). For this, the researcher followed the basis of the interpretive phenomenological analysis' steps or phases in which the analysis was done. The steps are: Transcriptions and Transformations; Bracketing and phenomenological reduction; delineating units of meaning; clustering of units of meaning to form themes; summarizing each interview, validating it and where necessary modifying it; and finally extracting general and unique themes from all the interviews and making a composite summary (Hycner, 1999). The researcher used this explicitation process to analyze collected data.

The researcher audio recorded with the permission of interviewees. Each interview was assigned a code, e.g. (NLPN Participant 1 Okuryangava District, NLPN Participant 1 Greenwell Matongo District, etc.). The interview guides were also numbered as they were the ones on which the field notes were taken. All interviews were recorded on one device using different recording folders for each interview.

All interview guides were brought together, grouped as same questions and compiled answers to same questions together for analysis. The grouping was by roughly writing all the responses to the same question on a separate paper. After grouping, the researcher listened to each interview and matched them to the same field note as coded on the interview guide. Every question was analysed by bringing all answers (from field notes and recorder) together to form patterns, categories and themes.

Then, the researcher transformed the field notes and transcribed the interview recordings into patterns, themes, codes and categories. The researcher ensured that the themes communicated reality obtained from the interviews and field notes as they were. According to Creswell, “coding is a process of organizing the material into chunks or segments of text in order to develop a general meaning of each segment” (2009, p. 277). The coding categories used reflected accurately the content of the interviews, and each of the categories were defined as accurately as possible, to avoid bias and untrue data analysis. The major concern is normally in the variety of meanings, attitudes, and interpretations found within each category. All the analyses were manually prepared.

3.8 Research Ethics

3.8.1 Description of Possible Risks and Benefits of Study

The researcher did not plan any increased likelihood or chances of physical risk associated with participation in this study, for participants, myself or my supervisors. Participants were subject to the discomfort and nervousness associated with discussing their education and poverty levels, and personal lives experiences. There was substantially less stigma associated with the living standard of adult learners than the less-educated community among informal settlements in Katutura, which reduces to some extent the social risk associated with participation. Participation was voluntary and, as mentioned, the level of social stigma among adult learners living in poverty in informal settlements is relatively low. This may be due to widespread education campaigns and the attendance of literacy classes, or due to the fact that poverty and illiteracy rates in informal settlements are among the highest in

Namibia, Windhoek in particular. It is also a definite myth among the Namibian nation, that poor people are less-educated.

3.8.2 Informed Consent, Confidentiality, and Anonymity

Overall permission was obtained from the Director of Adult Education within the Ministry of Education. Verbal consent for recording interviews was obtained from the participants. Participants were told that they have the right to withdraw. They were further informed that the collected data will be confidential and anonymous. According to Burns (2000), both the researcher and the participant must have a clear understanding regarding the confidentiality of the results and the findings of the study. The community of Greenwell, Okuryangava and Hakahana informal settlements are identified, but generic terms will be used for specific responses from the participants in the different settlements. All digital written and audio data were stored on a password-protected hard drive. The interview guides for field notes were kept in a locked cupboard when not in use.

3.9 Summary

This chapter has discussed the methodology used in the research study which provided a description of the research design, the population and the sample, the instruments used to collect data, and data collection procedure. It has looked at the data analysis procedure, how the data has been analysed and arrived at conclusions. Finally, it also included a discussion of ethical considerations that were taken into account when the investigation was carried out.

CHAPTER FOUR: PRESENTATION AND INTERPRETATION OF DATA

4.1 Introduction

This chapter presents the results of the study in forms of transcriptions and transformation of the responses as stated. Firstly, the participants' personal background information was presented. They were followed by the educational programmes (NLPN's, ASDSE's and AUPE's) benefits and challenges. The purpose of the study was to investigate the perceptions of the graduates and beneficiaries of the Directorate of Adult Education on the effectiveness of the adult education programmes towards livelihoods improvement in Hakahana, Okuryangava and Greenwell Matongo informal settlements in Windhoek. The results of this study were regarded as the fundamental stage to understanding the importance of adult education in the lifetime of the intended beneficiaries. The suggestions for improving the adult education programmes were also presented.

4.2 Presentation of Data

The presentation of the findings was done on the participants' personal background information and programmes information.

4.2.1 Background Information

4.2.1.1 Gender

The results are shown in figure 2 below:

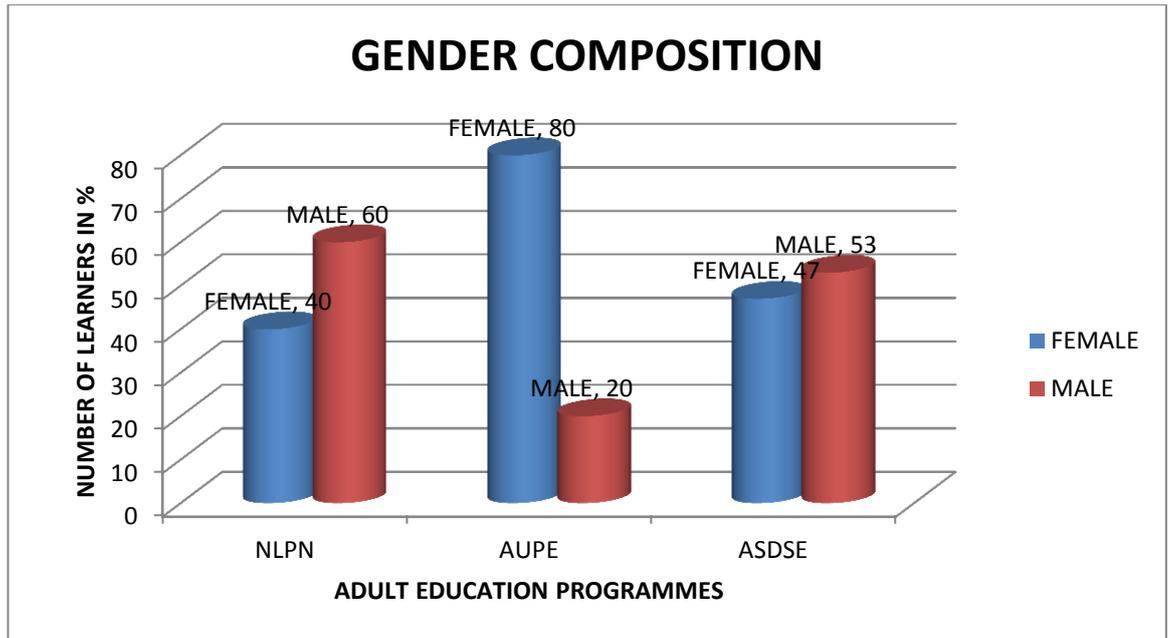


Figure 2: Gender composition of beneficiaries/graduates

During the data collection, participants' gender was sought. The purpose of this question is to find out whether the number of Namibian men participating in literacy is still a concern or not. Amazingly, NLPN recorded a higher number of men than women, which has never been the case in the past as reported by UNESCO (2009). It can be proven that the NLPN programme attract relatively closely balance participants recording 40% of female and 60% represents male participants, respectively. ASDSE almost recorded a balanced ratio of 47:53 men and women. According to figure 2, the results of the study suggests that there is substantial imbalance between male and female participants in AUPE programme in the

educational district under study, which is definitely a call for concern. The scenario is much worse in the AUPE programme where only 20% representing the male participants. The female participants in the AUPE programme recorded 80% of the total and show a very high participation. Moreover, this is clear evidence that men living in the district have realised the importance of literacy programmes as compared to the number of men participants in 1992 when NLPN was established short after independence (UNESCO, 2009).

The overall results for all three programmes shows that out of the 37 participants sampled, only 36% were male leaving a grand total of 64% female participants.

4.2.1.2 Age

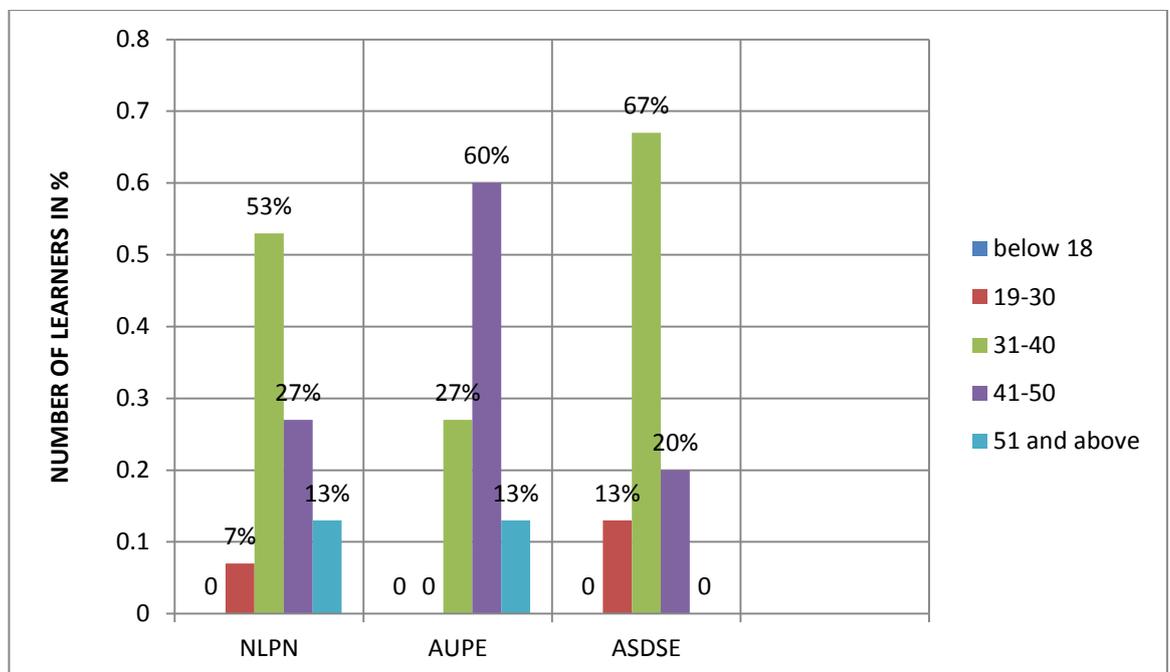


Figure 3: Age

During the data collection, participants' age was sought. The purpose of this question is to find out the age groups involved in the different adult education

programmes under study. NLPN most participants' ages varies from 31-40 years of age. Looking at the lowest and highest age involved in the study, there were only 7 % of participants aged in the range of 19-30 years of age (lowest) in this study and only 27 % of the participants are 51 and over (highest). The highest average age was obtained in the AUPE programme with 41-50 years average but the low age average for the ASDSE and NPLN programmes calls attention as to why the actual adults who were educationally marginalized are not participating in these programmes. Most adults who have been educationally marginalized might regard themselves too old to study. This is totally wrong; as this study supports the saying "You are never too old to study or to learn". Age doesn't restrict anyone from studying, as some learning happens accidentally or unplanned. They might not be aware of the programmes or most of them are in the village as most of the over 60 years of black adults are normally not residing in cities. The results of the study suggest a somewhat surprising definition of the term "ADULT". While we expected the age of most participants to range between 41 and 60, the results seem to come out otherwise.

4.2.1.3 Home Language

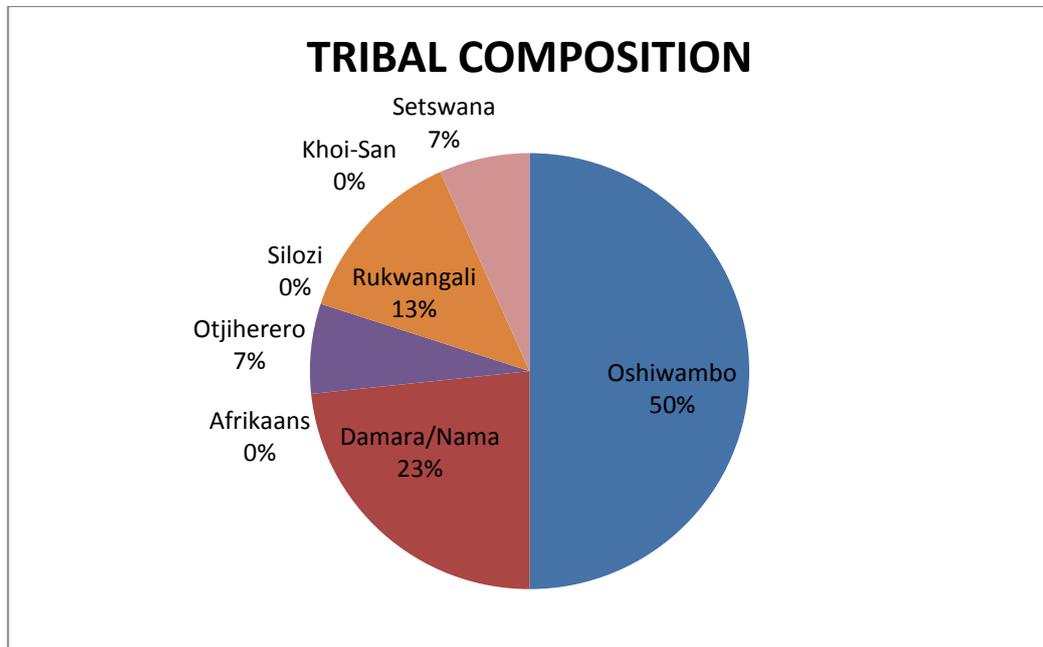


Figure 4: Home Language of Graduates/Beneficiaries

Namibia is a country blessed with different languages and tribes. The existence of such breeds a lot of tension, especially when it comes to deliverance of public services. As such it was important to investigate whether there is a balance as to the number of people having access to adult education programmes from the various ethnic groups of Namibia.

The broad language categories found through the study were the Oshiwambo, Otjiherero, Damara/Nama, Rukwangali, and Setswana. The majority of the participants were from the Oshiwambo community recording the highest of 50% of the respondents. As the Ovambo people make up about half of Namibia's population, these results are indeed matching the percentages of the ethnic group statistical data in Namibia. The Nama/Damara speakers are represented by 23% of

the total interviewees while they constitute 12% of the Namibian population. The Otjiherero speakers and Setswana speakers have equal representation of 7% of the participants interviewed. Whereas the Otjiherero ethnic group amounts to 7% of the Namibian nation, and the Tswana ethnic group took up half a percentage (0.5%) of the Namibian population (Namibia Statistics Agency, 2012).

Figure 4 shows that most of the informal settlement adult learners are from the Oshiwambo speakers group. Reason might be that they are eager to learn, no matter the conditions. They are the type of people who never give up on something they are interested in, despite the difficulties. These are views of the researcher as to what has been observed while doing the interviews. It was worrying to notice that there was not even one person from the San community who had benefited/graduated from any of the programmes in the selected areas of study. Generally, San people do not live in town. It might be that there are no San immigrants in the city or they are not residing in the targeted informal settlements. This is a testimony that the San community is indeed still relatively marginalized. Lack of Silozi and Afrikaans speakers' participants is a concern as to there was none in the sample. Again, reasons for such a concern might vary for different reasons.

4.2.1.4 Marital and children status

Participants were asked about their marital status and whether they have children or not and the result is shown in Figures 5 and 6 below.

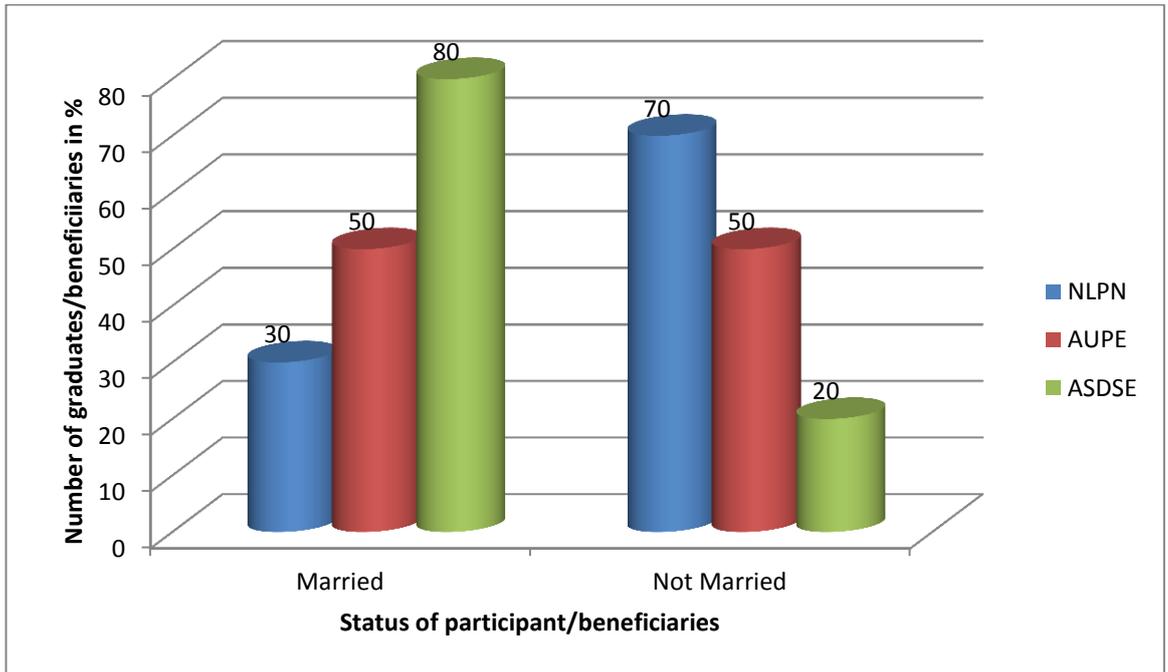


Figure 5: Marital status of graduates/beneficiaries

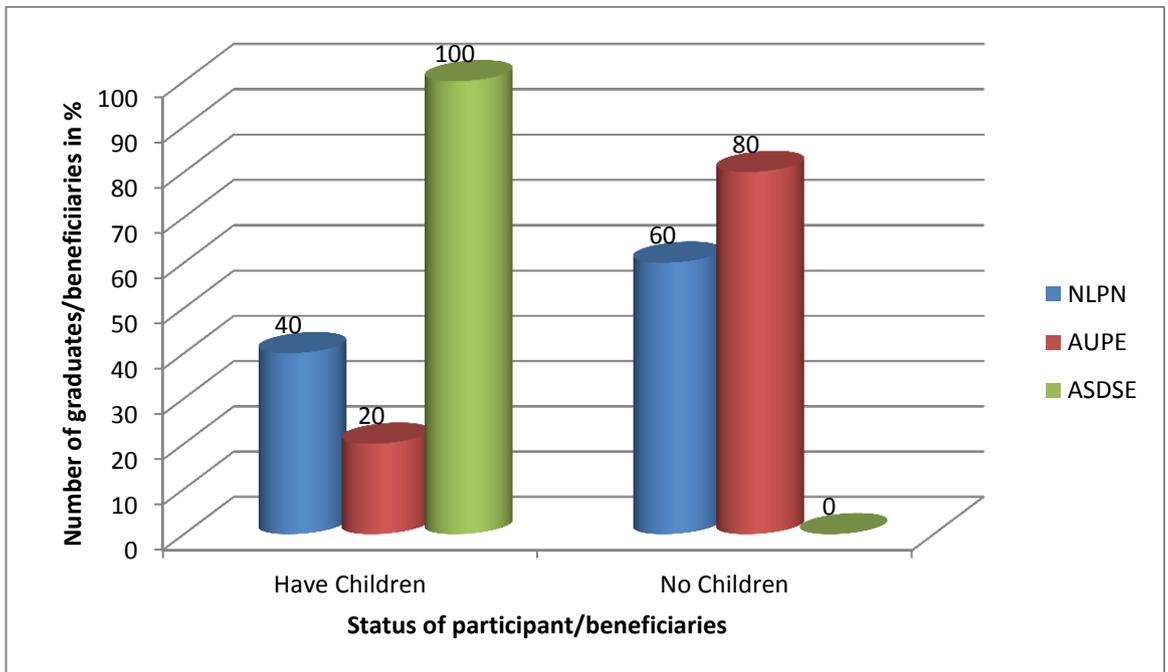


Figure 6: Children status of graduates/beneficiaries

Figures 5 and 6 above however show that the AUPE programme attracted adults who are married or unmarried proportionately, but most of them have no children. The

ASDSE programme on the other hand has the majority of beneficiaries married with children. Lastly, the NPLN programme has no prominent pattern, but mostly unmarried graduates with no children were interviewed.

The need for skills development and literacy improvement is somewhat related to the circumstances of an individual, especially at an adult level where it's more of choice rather than force as is the case for children. Thus, this voluntary choice is affected by such factors as marital status and the availability of children in one's life. There are different ways in which such factors affect an adult's decision to take up certain courses or skills development programmes.

4.2.1.5 Employment Status

Adult learners are found in diverse workplaces be it full-time work, part-time work or self-employment. These are the different employment occupations reported from the graduates of NLPN: Dressmaker, Cleaner, Shop assistant, Bricklayer, Gardener, Assistant Technician, Joinery, Electronics Technician, Cleaner at NAMPOWER under contract, Machine controller, Boiler Maker, Messenger, Domestic worker. Domestic workers are reported the highest in this study.

All the ASDSE beneficiaries own businesses and are the managers of their business or the owner as they call themselves. The type of business they own are; Dressmaking and Tailoring, Building Construction, Tavern/Bars and Take Away, and supermarkets.

AUPE also reported range of positions the learners occupy, which varies from, dressmaker, cleaner and messenger, soldier, police officer, labourer, electronic technician, Assistant cleaner, kapana owner and seller, tea lady – clerical assistant, domestic worker – assisting with filing also, executive driver, to taxi driver.

Comparing the work of NLPN graduates with the AUPE graduates, it can be concluded that there is not a big gap in levels of positions. Though most of the positions for AUPE graduates are either full-time with parastatals, government and non-governmental organisations or fixed contracts, while the NLPN graduates are mostly caught up in contracts part-time and domestic work with labour law support. There are labour laws in place that oppose illegal practices in employment, but the citizens do not know or are ignorant in taking up their rights to react to such violations of human rights in employment.

Even though the question was based on the type of work they are engaged in, the respondents happen to focus on their wages too. Most of the NLPN respondents reported that: One pattern they found was the tendency to engage in multiple occupations. According to Mwinga (2012), “Namibia is not likely to have significantly higher unemployment, but a continuing shift towards low quality, low paid jobs in the informal sector” (p. 17). NLPN graduates also happen to be engaged in the type of jobs that are normally characterized to be underpaid or low-paid. Banerjee and Duflo (2007) argue that what often separates the ‘middle class’ (which they define as living on between \$2 and \$10 per day) from the poor in developing countries are steady well-paying jobs, not greater success at running small

businesses. Consequently, hypothesis that more reliable income flows may be the reason the middle class invests more of their income in the future than the poor do (Banerjee et al, 2007). However, we note that it is also possible that, to some degree, people who are more future-oriented in general are the same people who end up with higher incomes.

4.2.2 Programmes Information

4.2.2.1 How did you know about the programme?

Four out of ten NPLN graduates saw the literacy programme flyers, two heard from radio/ television adverts while the other said they were recommended by some friends and relatives. Seventy per cent (70%) of the ASDSE beneficiaries indicated that they got to know the programme from their facilitators. Sixteen per cent 16% of the beneficiaries reported to have known about the programme from their friends, while only 14% got information about the programme from newspapers, magazines and television media. As for the AUPE programme eight out of all fifteen of the graduates revealed that radio advertisement was their source of knowledge about the programme, and seven of the graduates mentioned the newspaper as the medium of information.

4.2.2.2 Entry requirements/criterion to the programme

The graduates of the NPLN programme are admitted on the basis that anyone wishing to be literate can be accepted in the programme. Thus, 100% of the study respondents of NPLN stated that the entry requirements are simple and easy to meet. When the ASDSE beneficiaries were asked about entry requirements, they

mentioned that the entry requirements to the programme are somewhat complex. They said considering their literacy status, you would not expect such rigorous entry requirements. Especially the part of presenting a proposal, they revealed that “we end up asking an expert to do the proposal for us” (ASDSE Participants, personal communication, 29-30 November 2010). It is believed that since experts are writing up proposals for the beneficiaries, there might be a mismatch of the vision of what is in the proposal and the vision the beneficiary had initially set out. In my view, the proposal submitted might not be the initial intended ideas of the beneficiaries, rather than that of the expert hired to write up the proposal. However, the graduates of the AUPE programme found it easy to be accepted in the course.

4.2.2.3 Views before participating in the programme

When asked about their expectations in terms of self-development, 80% of the graduates from the NPLN programme said that they wanted to be able to speak English as it was essential in their day-to-day transactions with the public. Twenty per cent (20%) of the respondents from the NPLN programme said they were doing it for self-actualisation purposes. To be able to feel like others, to feel modern and to have some pride in something were amongst the responses.

The more interesting observation was from the ASDSE programme were 100% of the respondents had one goal in mind. This goal was to develop a skill of their choice in order to apply it in income generation. They revealed that they had some sort of skill that they were good at, but they needed formal acknowledgement in order to apply it in economic activity.

The graduates from the AUPE programme recorded 60% respondents suggesting that they were deprived of formal education by the colonial era thus upper primary was an opportunity for them to re-live the lost days. In addition, they wanted to gain knowledge about some basic information which is not life skills but rather the differing bodies of knowledge. The other 40% had various opinions which were: likely to become fluent in the English language as it is the medium of communication in Namibia; to become competent in reading and writing more comprehensively and with understanding. Also, to have a strong understanding of mathematics as it is used in everyday life.

All the respondents from all programmes had an expectation of being equipped with computer skills or keyboard processing. They also expected to gain in depth skills in oral and writing skills in order to express themselves better and effectively.

4.2.2.4 Views after participating in the programmes

Participants were asked about their expectations after participating in the programme. It was noted that 67 % from the NPLN programme wanted to travel abroad thus their English is still a problem, so they could not communicate properly. Thirty-three per cent 33% of the NLPN wanted to be given an opportunity to do NAMCOL with the knowledge from NLPN.

However, the results from AUPE programme show that 75% of the respondents from the different programmes stated that they expected the programme to be a stepping

stone towards income generation. The remaining 25% expected better job positions or promotion from current positions to higher ones.

Overall, most of the participants expected the completion of the programme to be a bridge to full-time employment, which again derives from a colonized mind. The concept of Adult education as explained throughout the study proves that full-time employment is not the only way of making a living. As the ASDSE beneficiaries are trained in a specific area, they indicated that they want their business to grow bigger and successful. They wanted grants rather than loans, since the government knows their status quo.

4.2.2.5 Expectations met in terms of skills development

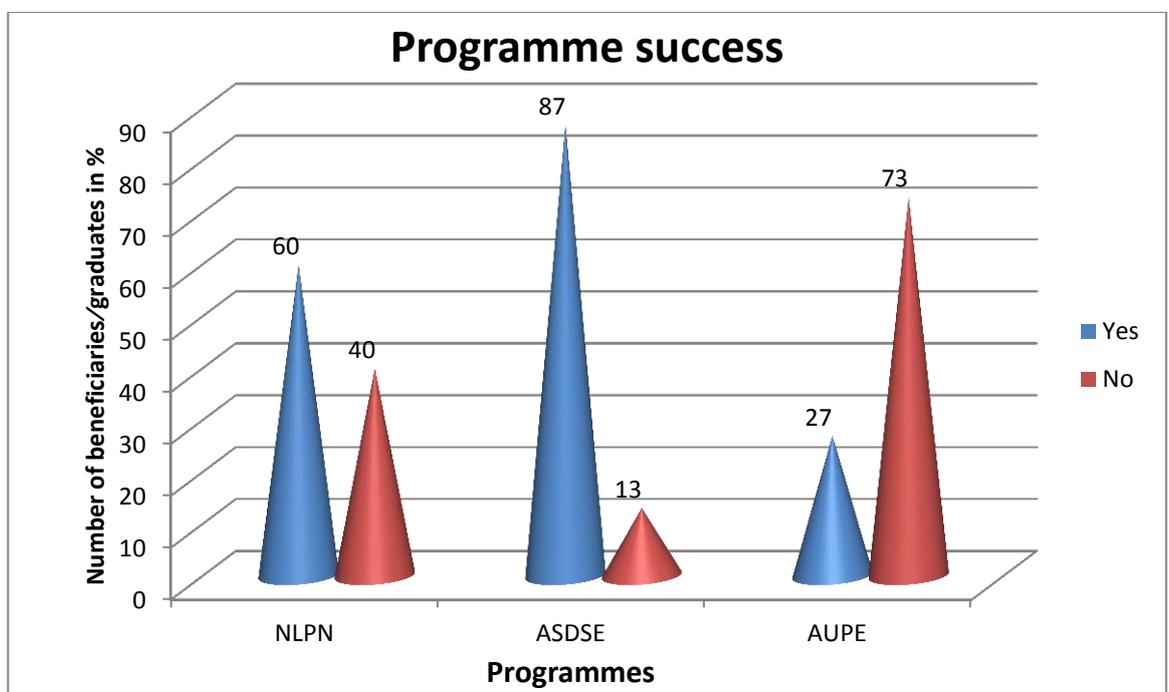


Figure 7: Number of graduates/beneficiaries whose expectations were met by programme

Figure 7 shows that those who completed the NLPN programme were almost equally satisfied as 60% of the participants were quite happy with the outcome of the programme. The rest 40 % of the respondents had various reasons ranging from poor instruction, limited time, poor learning environment, etc.

Furthermore, 87% of the ASDSE beneficiaries were quite convinced with the content of the programme stating that they were very satisfied with the results.

There were varying opinions on the AUPE programme where 27% as opposed to 73% of the graduates felt that the programme was helpful. Various reasons were raised by those who were not satisfied and among the many reasons one reason prevailed which was related to the time spent, being inadequate.

4.2.2.6 Programme improvement of chances in social and economic participation

With regard to the programme improvement of chances/status in social and economic participation, out of the all graduates from the NPLN programme, 60% said that they are happy with the way the programme has somehow contributed to the way they interact with different people in the society. They feel they have a chance to apply for certain job openings, a chance to further their studies and to advance their kids educational level. Participants argued that access to basic services such as education could lead to improvement in their living standards and could enhance their quality of life. In the same vein, they indicated that access to services needs involvement and participation in the socioeconomic and political domain. Respondents further

indicated that they lack political capabilities including their rights as Namibian citizens and being human in general, with the power of speech to influence public policies and programmes and schemes. Participants further criticized that they were excluded from decision making process of issues that affected their socio economic well-being in the areas where they stay.

Confidently, 100% of the ASDSE beneficiaries revealed that they have better and improved methods of generating income generally. The skills learnt are helping them to be more competitive in their respective fields. Those from the AUPE programme recorded a 60% satisfaction and 40% dissatisfaction level. The satisfied group stated that the programme enabled them to give some valid opinions during societal or group meetings. Many could not handle their finances independently and successfully. Their participation in financial issues was limited and requires assistance from external members. Those who are dissatisfied indicated that they did not link the acquired skills and knowledge to any issues of improving of social and economic participation.

4.2.2.7 Improvement of living standards by participating in literacy programmes

When asked on improvement of living standard, the graduates of the NPLN programme indicated that the programme might have improved their living standards indirectly recording 6 out of the 15 graduates choosing this response. Five respondents indicated that learning to read and write had a direct impact on their lives and the other 4 did not find any improvement in their lives. There was clear

understanding from the researcher that some of respondents understood what improvement of livelihood means. For those who understood the term to mean better living conditions, the researcher explained what the term means in this study.

All of ASDSE respondents reported that the programme directly had a positive effect on their lives. They indicated that by the end of the programme they could obtain loans to start their own businesses. They stated that they became richer than before and also rich in knowledge, not only materialistically. Internal satisfaction was also observed among the respondents of ASDSE. One of the beneficiaries of ASDSE clearly testified that she got employment after being involved in the programme. Furthermore, she indicated that the change in employment status has not only enabled her to be self-reliant but has also improved her quality (standard) of life. One of the programme beneficiaries testified thus: “I feel as if I was picked by my Heavenly Father, when I was so deprived to the extent that poverty could be seen from my appearance. But now, I am so happy because I am self-supporting and advantageous to my entire family” (ASDSE Participants, personal communication, 29-30 November 2010). Furthermore, the programme has also enabled beneficiaries to establish their own income generating enterprises, thereby generating more employment opportunities for other community members. Nevertheless, with new enterprises, the lack of equipment and resources was one of the challenges. For example, the grant from First National Bank of Namibia did not cover the costs for the procurements of needed materials/equipment.

Most of the respondents in AUPE saw living standards in monetary or economics

terms. I clearly explained to them what livelihood improvement entails in the particular study. The AUPE respondents stated that the programme indirectly improved their standards of living as the content has a lot of teachings about knowing yourself (Your body and soul), hygiene, environmental preservation, entrepreneurship and mathematics. Hundred per cent (100%) of the respondents said that the programme changed their ways of life for the better, even though they expected to get a job or have better ways of finding more money. Again, this goes with the myth that being educated and literate creates jobs. As for the improvements in living standards, they admitted that the few improvements are a motivation for better things to come.

Respondents from all programmes indicated that they had a chance to have access to needs and services in various areas such as; financial services, credit employment, nutrition and health.

4.2.2.8 Suggestions to make AE programmes more effective on improving living standards

With regards to the NLPN programme, suggestions that were made are noted as follows:

English Language

Most of the participants explained that English language lessons should be strengthened for them to be able to communicate with the world. They also think that by having oral practice regularly, they will improve their speaking skills and be

able to compete in job interviews. The following are some of the views that they expressed:

- “More practise in English to improve, if you attend AUPE.
- Need strong English and more reading and writing tests in class.
- Regular oral test, in order to improve our speaking in English. To be able to look for jobs” (NLPN Participants, personal communication, 19-21 November 2010)

Computer Literacy

There is a high demand for computer literacy from the NLPN graduates. They mentioned that this skill will enable them to become cashiers and also run their own businesses, with the use of till machines. They will also train their own employees to use the till machine. They made the following suggestions:

- “Bring in computer training and also a little bit of high level English not so much of mother language.
- Bring computer and typing for us to study.
- Bring in computer for us to know a little bit. The NBC is always talking about to be developed and technology.
- “*Huuu*” oh Yes!! I want to know computer. They wanted to give me computer work, but I didn’t know. So bring in computer and teach us please. So that we cannot miss the chance” (NLPN Participants, personal communication, 19-21 November 2010).

House Visits

Some believe that house visits will encourage more people to join NLPN classes and also encourage them not to drop out, and also ensure continuation of learning. From

the participants' view, regular visits will keep them in the arena of learning.

Furthermore, the learners stated these views:

- “Let a lot of people know about NLPN and join the programme. Encourage them by visiting them at their homes, or by carrying out an awareness campaign where possible. We as adults need people to often talk to us about education or also through the different media. This makes us to always focus and enjoy school.
- To help the people to stay in class not to drop” (NLPN Participants, personal communication, 19-21 November 2010).

Upgrading the programmes to include Grade 10

In regards to upgrading the programmes, the respondents raised the following points:

- “NLPN should be more deep or difficult like AUPE, so that AUPE can be our small grade 10 before we go to NAMCOL.
- NLPN should be a bit difficult, because AUPE is too high and we get problems to understand AUPE well. Let's start in January with classes not March to have extra classes and enough time” (NLPN Participants, personal communication, 19-21 November 2010).

Provision of Alternative Prescribed books, (English reading and activities) to make it more practical

One of the learners came up with a very interesting suggestion, which states:

- “There is a book I bought, author Collins John Mannion, title “School Grammar”, this book is very helpful. “Atatata” this book will help many to practice English (reading, grammar, comprehension and understanding) very well. Please provide us with such books or try the one proposed to

make it compulsory to all. Bring more reading books, and books with activities to help the learners do AUPE. AUPE is very difficult if the Stage 3 English foundation was laid strong enough” (NLPN Participants, personal communication, 19-21 November 2010).

Young Promoters

Some respondents stated that they have problems with young promoters’ ways of teaching and their approach to responding to questions that learners posed. The respondents expressed their views on this issue as follows:

- ““*Hmmmm*”, these young promoters have short temper (*‘oshili*’); they did not have or go through what we have experienced. Also look at employing older people, for example old teachers who are retired but still have the will to teach.
- They are so defensive, sometimes if they make mistakes in some lessons; it is hard for them to accept our help as if we are stupid or as if we don’t know anything” (NLPN Participants, personal communication, 19-21 November 2010).

Programme Time Frame

The respondents stated that scheduled timeframe is short for them to grasp all the necessary knowledge. In this matter they expressed the following:

- “We want to start in January to December.
- NLPN should be a bit difficult, because AUPE is too high and we get problems to understand AUPE well. Let’s start in January with classes not March, so that we can have extra classes and enough time to do our programme.

- All was available, just a little bit of more activities, reading and writing English, to cope with AUPE. Time is short; maybe we should start in January and finish in December” (NLPN Participants, personal communication, 19-21 November 2010).

Attention from our Ministry

- “I have notice that the Ministry of Education is giving more attention to the children’s education and very little to adult education.
- None of the Ministries takes good care of us; we want to see adult education events on the television regularly. I am only seeing adult education during what they call, Adult Literacy week. There are no back to school advertisement, as this might boost our energy and motivation to go back to the programme” (NLPN Participants, personal communication, 19-21 November 2010).

Suggestions that were made to improve the ASDSE programme are noted as follows:

Gender Issues

The female participants have revealed that it is hard for them to run their business effectively due to some gender issues involved. Their partners do not give them enough support in running the business, but at the end of the day the profit needs to be shared equally. Sometimes it is also seen or valued as useless money. On the other hand, with the male participants, none of them stated any issue in relation to gender issues in regards to running their businesses.

There are common issues in the work of men and women and this includes the following:

- Clear segregation of the sexes within the companies in a functional, physical and hierarchical way
- Gender-labelling of work, competencies, capabilities, experiences, intellectualities places and things
- Stereotypical ideas of gender-specific attributes and stereotypical myths and conceptions of male and female
- Myths of women's work (capabilities) and men's work (capabilities)
- Taboo, silence on these questions and the labelling of phenomena as personal problems or individual choices.

Most of women respondents stated that they cannot run their business throughout the day as needed, for them to make profit that will help feed the family. The profit is also needed for the loan repayments process.

Accounting Skills and Customer Care Training

It seems that the programmes do not offer advance level accounting and business management skills for adults to be fully equipped with managing their business. ASDSE beneficiaries have the hope to continue learning, only if more in terms of technical training in different careers is provided to them. These can be witnessed from the views of the participants themselves:

- “Bring in teller training or skills, give us accounting skills also and business management at a more advanced level. We have hope in life, if you help us then give us what we want, we will be best.

- Bring customer care and human resources training; bring a lot of career options so that we choose from them.
- Bring customer care, accounting or other school subjects and also computer please” (ASDSE Participants, personal communication, 2010).

Bring specific Grade 10 Business Management subjects in ASDSE

The following are expressions of the participants:

- “Bring us our own Grade 10, not the formal one. Because we do not want the one we should follow. It does not fulfil our needs. For the business to grow and become stable, I want to do Entrepreneurship and Business Studies, but I am afraid to fail.
- We need to be separated from the kids, we do not have the same needs and we are working people, we cannot go to formal school like our children. Give us our own studies at the higher level also” (ASDSE Participants, personal communication, 29-30 November 2010).

Briefly, we can say, that gender segregation and stereotypical gender-coding is a huge obstacle and leads to enormous problems for both individual and community change. Change, however, is a necessary prerequisite for learning. Only persons that are willing and able to change their old views that specifically are an obstacle for development and learning can learn effectively. Echoing Mahatma Ghandi, “We must be the change that we wish to see in the world”. We should not always sit back and wait for others to initiate the change for us.

Suggestions that were made to improve the AUPE programme are noted as follows:

Upgrade AUPE for flexibility

AUPE graduates see the need for Grade 10 to be offered through DABE rather than the formal system. They stated that Grade 10 is not meeting any of our needs, it is not related to what we do in AUPE also not what we do in our work or at home. Participants' expressions on the issue of Grade 10 inclusion were noted as follows:

- “I need higher education, the school process is longer; please bring Grade 10 in AUPE, also with different subjects, but the subjects should be more related to our life programmes or projects.
- AUPE should send us to higher education company not NAMCOL only, the road is too long.
- Why is AUPE not like school or grade 10? To cut the long process of schooling, we cannot just be in school for the rest of our lives” (AUPE Participants, personal communication, 25-27 November 2010).

Promoters' responsibility in the inclusion of Grade 10

Some of the respondents expressed a need for guidance in choosing Grade 10 subjects, this guidance should be from their promoters who know their abilities and skills better. Their views were as follows:

- “Promoters should guide in subject choosing in Grade 10 (NAMCOL). And also tell us what the subjects include in reality. They have to tell us in detail for us to understand what the subject is all about” (AUPE Participants, personal communication, 25-27 November 2010).

Typing and Computer Practice

On the issue of computer practice and typing, the following were noted:

- “Mam!! I want to study typing, maybe I will be promoted in the office and get a better job. Also give us Grade 10 in AUPE.
- I want to know computer well. Please bring that machine.
- Want to study computer, one day I might have a job that needs computer skills.
- Put information technology in AUPE please, even with few computers to us, to assist the GRN in solving some of their problems. The problems are that they are not linked to other countries. There is also a lack of clever Namibians who can run businesses internationally, that can take Namibia to the top” (AUPE Participants, personal communication, 25-27 November 2010).

Job Opportunities

Most adults are eager to learn with the idea of getting better full-time jobs. As they try to become educated, the years are also passing. Under the Namibian labour law, you are declared a pensioner when you become 60 years of age. Thus, you are not supposed to work any longer, though it is different with most of the parastatals which allow workers to continue working until you are not able to work anymore. In actual sense, it might be somewhat risky and hard to employ someone with the age of 60 and above in a new position. Adult learners become more discouraged with some of the laws that are carried out, though they do understand what the issues incorporate. In this sense, adults need to be awakened that it is not only through full-time jobs that

we can make life worth living. Self-employment and owning-businesses can be profitable.

The following are some of the views they expressed:

- “Vacancies in newspapers seek younger people and we are getting old and pensioned, so it is de-motivating for us to learn and also we remain educationally disadvantaged as independent Namibians.
- Include computer, to be on track with Vision 2030. Why are they not specializing in all school subjects and make it equivalent to Grade 10? Adult education is different from formal schooling and we will not fit in their system.
- I want to know computer, I want to know English well, so make it strong.
- Make NLPN like upper-primary to make AUPE like high school for adults, we are tired to go 3 years of AUPE, then you have to go again to Grade 10 and 12 which will only be distance. It is hard for us, really. Just give us through AUPE or another programme after AUPE” (AUPE Participants, personal communication, 25-27 November 2010).

4.1.2.9 Difficulties encountered in attending this programme?

Most of all participants from NLPN and AUPE stated that the big problem they encountered is the tiredness after work. They are very tired from their employment or jobs and hence have to go to literacy classes, to try and improve their lives in one way or the other. Some respondents indicated that they have problems with job requirements, including, when travelling or going out with work for a long period of

time, they happen to miss classes. This normally leads to a situation where learners cannot understand the activities being taught. The participants stated that the reason for such outcome is; lessons that are missed are the fundamentals of the follow up activities. Participants also stated that they are forced and required to do stocktaking after work and also to work overtime until late. Thus, they end up missing their classes. From these problems, it is clear that some employers do not value their employees' educational development or they are not aware that they are indeed attending literacy classes.

Lack of electricity in homes has been reported as a problem by participants, stated as: "It is a critical problem if you have school work that has to be read at home, and there is no electricity or any kind of light supplier. There is a high tendency to feel ashamed and embarrassed to go to school the next day, since you could not do your homework" (NLPN Participants, personal communication, 19-21 November 2010).

Some of the participants stated that they do not have major problems, and even if they do have, they do not value them as such. Evidently participants stated: 1) "I have no problems, my hope is to remove all problems, and they are mountains I can climb. I want to be literate, that's what matters most. 2) I have no problems in this regard. I have a very good promoter, well-skilled or trained; she encourages us to be dedicated and to never give up on what we desire in life, until the desires are accomplished" (Participants, personal communication, 19-27 November 2010).

Also, there are respondents who cannot afford to eat something during the day at all. Hence, they have to rush to the literacy classes without going home to eat. They stated “Hunger is my main obstacle, most often I cannot attend classes, because I first have to go home and cook for the household. I cannot cook on the previous day for the next day as we don’t have fridges (electricity being the root problem) to store our food and spare us some time to go to class” (Participants, personal communication, 19-27 November 2010).

To some participants, multi-tasks are a problem. However, they sacrifice their busy time, because they understand the situation. These multi-tasks are mentioned to include: motherhood tasks, taking care of grand-children, cleaning of house, doing laundry, responsibilities around home, taking the children to school each morning and making sure they are safe back home, helping out school going children with schoolwork, to mention just a few. Nevertheless, “I choose to go to school, for that, I will keep on pushing and be motivated” (Participants, personal communication, 19-27 November 2010). From the many respondents, some stated that they have problems with young promoters. The respondents expressed that the promoters put themselves in a superior position, which makes most of the learners very uncomfortable and not willing to participate in the classroom.

4.1.2.10 Learning environment and facilitators’ attitude

Most of the respondents, 24 out of the 37 respondents, said that the environment is quite good enough to learn effectively. However, the remaining 13 respondents were not satisfied, and recommended better facilities. In terms of the attitude of

facilitators, 20 respondents from the three adult education programmes under study felt that the facilitators are very helpful and patient with them. The 10 respondents felt that the facilitators lack interest in their specific facilitating job. The respondents assume that they are maybe just doing the work for the purposes of having a monthly income. The other 7 respondents stated that they were not satisfied with the people who administer the programmes. The respondents doubt the degree to which the facilitators are trained to teach educationally disadvantaged adults. They were also of the view that the facilitators are way too young and they did not go through the same experiences the adult learners did. They stated that the promoters do not know what the adult learners really need. They also commented that “young promoters have short tempers; they did not have or go through what we have experienced” (AUPE Participants, personal communication, 27-29 November 2010).

4.3 Reflections

Suitability of adult education programmes in improving the living standard of participants, the Namibian situation

Assessable development of education and training opportunities is not sufficient to ensure effective learning or skill acquisition. The suitability and effectiveness of education and training methodologies, the availability of teaching and learning materials, well-trained and qualified facilitators, and the relevance of the curriculum to the personal experiences and motivation of adult learners, contribute to the influence of how much learning actually occurs in Namibia. Thus, efficiency and relevance are the opposite if little learning occurs or if learning is not effectively related to employment, way of life, and other desired tasks of the beneficiaries. It is

largely inappropriate how many individuals have the opportunity and if the system is inefficient or ineffective in reaching potential learners, it is of little relevance that the curriculum and instructions are appropriate. This is also a result of using funds for an already-seen as failed project and programme.

Since the focus of many respondents from NLPN and AUPE was generally on the English language, participants have the desire to know the language in its totality. This has been the big concern. This is again the issue that colonization makes people to believe that you are educated if you can speak a foreign language, in this case, English. Nonetheless, peoples' lives are informed by the knowledge carried in indigenous languages. However, Leroy (2009) in her keynote paper on naturalizing indigenous knowledge stated that colonization, together with the government's intent to assimilate the indigenous population contributed to the suppression of indigenous languages – the loss of the moral compass and its inherent teachings of how to live in harmony with the universe. Loss of language is equivalent to the loss of spirit; without our sense of spirit we become vulnerable to illnesses such as the addiction and violence epidemics currently surrounding many indigenous communities. It is also highly recommended that language should be considered in any discussion of livelihood improvement, because it determines who has access to educational, political and economic resources.

In Namibia, the colonial process is coming back to disturb and distract our (the colonized) peace and stability. The influence of the oppressor's actions and movements on others over the years has now caused us to be people we were not.

The colonial process tried to make the oppressed change into something they were not, and they suffer when they try to become someone they are not. In the past and to date, the oppressed people's connection to their own languages was nearly ruined, and also, their connection to the experiences and traditions about who they are and how they are to be identified in our world were jeopardised. Any other/foreign language should be learned from the basis of a mother tongue.

According to the keynote paper on Naturalizing indigenous knowledge by Leroy (2009), the restoration will require:

- *the recognition of Indigenous knowledge and Indigenous language as valid and possessing utility; as well as;*
- *the commitment to their protection, promotion and utilization, (p. 4)*

It is suggested that adult education programmes in Namibia take account of the multilingual nature of society and so allows learners to participate freely, make use of their indigenous knowledge, and enhance their self-esteem and identity. Indigenous languages can also be mastered in their totality. This is believed to make other languages also very straightforward and comprehensible. As we are living in a dynamic world of challenges and demands, it is recommendable that in order to best respond to societal changes and to bridge the gap between the less privileged and the more privileged, adult education programmes should be guided by language policies that are sensitive to this fundamental role that language plays in people's lives.

Adult Learners' Needs vs Motivation to Learn

Lack of relevant materials prevents the adult learners from attending the literacy programme, therefore relevant materials that can accommodate the learner's experience need to be developed. Adult learners join literacy with certain expectations, skills, knowledge and experience. If these factors are not considered to be of great importance in their learning process, learners will not consider literacy to be of immediate need to solve their problems or alleviate their agonies, because what they have experienced before is not considered in the learning process. Meaning if the adult learners cannot identify themselves with the information provided to them in the literacy class, it will make it difficult for them to develop a need for it, (Rogers, 1989, p.16).

Most of the AUPE graduates interviewed are repeating AUPE, just to keep on learning. Most of them have gone to NAMCOL for their Grade 10 and could not cope as they revealed that Grade 10 is complicated and different from what they were doing in AUPE. This can contribute to the drop out problem among adult learners. In this case, learners' needs are not met, but some of them are motivated to learn, despite the situation. This is what is seen as the ideology of learning for the sake of learning.

According to Hillier (2002), in order to know what your learners learning requirements are, you need to do the following:

- *Find out what your learners have already learned and what they hope to learn.*

- *Find out if your learners have any specific learning requirements, for example: due to a physical ability or in terms of needing a programme, which fit in with their responsibilities.*
- *Find out what your learners can actually do. Check that their current level of skill and knowledge is sufficient to meet the demands of their proposed learning programme.*
- *Ensure that your learners have all the information they need to make an informed judgment about their next learning programme, (p. 58).*

The teaching methods can be the problems of facilitators using wrong teaching methods/techniques, and may be caused by untrained or unqualified, and unorganized facilitators; sometimes their lessons are not planned in time. Facilitators being absent or unpunctual to class can be another cause for adults losing hope and in that way discourage the learners. Adult learners prefer to be treated fairly, in order for them to feel part of the group being taught.

Adult learners dropping out from their literacy programme can also be influenced by the basic problems from fellow adult learners in the learning group, such as unfriendly attitude, scolding and discouraging attitude, noisy and disruptive and gossipy; meaning if an adult learner experienced the aforementioned the possibility, to remain in the learning group is very narrow (Indabawa, 2000, p. 20-21).

Moreover, adult learners can also experience the problems from their own homes, such as lack of support from the family members, especially towards the women. Distance between the adult learners homes and the learning venue and domestic problems can also be a problem. Finally, the problems may be from the learners themselves such as: lack of time to learn, lack of concentration, lack of proficiency, uncertainly about the value of learning, poor motivation and drive, fear and ego

problems, and a lack of language proficiency, etc.

There is an indication that the adult learners are uncertain about the value of the programmes, meaning there is a lack of motivation from the learners' perspective. Therefore, adult learners need to be made aware of the importance or significance of the literacy programme. The mobilization is poor due to lack of information provided by the officials; learners are not well motivated to attend and remain in the literacy programme. Furthermore, this illustrates that the mobilization failed to make people understand and fully attract them to attend the literacy programme.

The creation of the National Literacy Trust (NLT) has come as a motivation in terms of not only incentives, but also supporting the basic education of adults in Namibia, especially through non-governmental organisations. It also supports undertakings and engages in any other related activities that further the interest of adult education. Another strategy is the National Training Levy for Vocational Education and Training in Namibia, according to the ETSIP programme (2007). The National Levy provides an important new source of funding for work-related adult learning, including not only vocational skills, but also the generic skills required across all work places. The opportunities for learning are there. Sometimes it is only for the people to avail themselves of those opportunities. If the programme is need-oriented (content) and the mode of delivery (method) is well planned, the participation of the adult learners will improve dramatically. The fact that some programmes are free of charge and some are very cheap is a motivation factor for encouraging and improving participation. As human beings differ, some take programmes very

seriously when they pay for them; to some paying is a source of motivation in itself. Human beings are also guided by fear of losing.

4.4 Summary

This chapter presented the results obtained from interviews which considered the perceptions regarding the effectiveness of adult education programme versus the livelihood improvements of the programmes' beneficiaries and graduates. The results of the study were presented by the transcriptions of audio recordings and transformation of field notes of the responses. Reflections on adult education programmes, the learner, the environment and the influences of related practises have been discussed in a form of collaborative undertakings.

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

The purpose of this chapter is to summarize the study that was conducted. Included in this summary are a review of the purpose of the study, a statement of the research questions, the research methodology used and a summary of the study results and conclusions. Furthermore, recommendations for further research and possible studies are also discussed in this chapter.

5.2 Summary

The adult education programmes that were of interest to this study are the National Literacy Programme in Namibia (NLPN), Adult Upper Primary Education (AUPE) and Adult Skills Development for Self Employment (ASDSE). These programmes need to be assessed regularly by obtaining primary or first-hand information from the beneficiaries to determine their effectiveness on the improvements of people's living standards. Therefore, the purpose of the study was to investigate the perceptions of the graduates and beneficiaries of the Directorate of Adult Education on the effectiveness of the adult education programmes towards livelihoods improvement in Hakahana, Okuryangava and Greenwell Matongo informal settlements in Windhoek, Katutura. This study focused on three main questions which are: 1) What are the perceptions of the graduates of the National Literacy Programme in Namibia about the effectiveness of the programme towards the improvement of livelihoods? 2) What are the perceptions of the beneficiaries of Adult Skills Development for Self-

Employment about the effectiveness of the programme towards improvement of livelihoods? 3) What are the perceptions of the graduates of the Adult Upper Primary Education about the effectiveness of the programme towards the improvement of livelihoods?

The study used a qualitative approach with a phenomenological design focus. The population from whom information was collected are graduates from the NLPN, AUPE, and ASDSE beneficiaries. The targeted sample of the study was a total of 45 adult learners who graduated from NLPN and AUPE programme, and who benefited from ASDSE programme. But, only 37 respondents were located. The study made use of the snow-ball sampling and purposive procedures to select the participants. Interview guide, audio recorder and field notes were the research instruments used to collect data. The data collection technique that was used is face-to-face interview. The data analysis method used was the interpretative phenomenological analysis. The findings of the study are based on the main research questions as mentioned.

NLPN's goal is to promote social, political, cultural and economic development nationwide, in order to improve the quality of life for the participants. The perceptions of NLPN participants in regards to the English language is that the language practice in class is very weak, more activities should be introduced in the programme to make them become more experienced in the English language. They want to have extra readings that are more helpful. Oral to them is also very imperative in the aspect of preparations for job interviews. Computer illiterate is a main concern to the participants. They perceive these skills as very important in the

contemporary Namibia. Generally, they are progressing well, though at a very slower pace than expected.

Motivation to learn for the NLPN participants is more on the house visits, regular open talks, talk shows and campaigns. The whole NLPN programme should be made tougher, as the more they relax the more they tend to be reluctant. In terms of promoters, retired teachers can be asked to assist where possible, as adult education promoters or facilitators should have some form of teaching qualifications to be able to carry out proper work with love, care and experience. Due to lack of colonial experiences in the young facilitators, it is of much importance to employ older teachers, lectures and instructors who are retired and can still manage the capacity of teaching other adults in the literacy programmes. In addition to that, retired teachers need to unlearn the pedagogy of teaching and adopt the andragogical concept of teaching. They need to do proper adult education teaching, using proper teaching methodologies and learning techniques. Adult literacy programmes are also of high value and need to involve educationally qualified human resources in their deliveries and not just school leavers with Grade 12 or equivalent qualifications.

The main objectives of ASDSE are institutional capacity building, business management skills and informal sector promotion by exposing the potential and existing entrepreneurs to business ethics, banking procedures and creation of employment. The perceptions of ASDSE beneficiaries on the gender aspect are that the female beneficiaries still experience issues of gender discrimination and inequalities in the process of running the business of their choice. They need

accounting and auditing skills that will help them do their own books rather than hiring experts to do this for them. This usually results in spending a lot of money while the profit made is not enough for loan repayment and home maintenance. ASDSE beneficiaries are expecting the programme to use the Business Management textbooks for Grade 8 and 9. The practise can be the basis of successful progression to Grade 10. Some businesses are progressing very well, but lack marketing strategies to the outside world or internationally. There is no knowledge and skills in so doing.

AUPE was designed to satisfy the needs of the adult learners. The objectives of this programme are: sustaining and increasing literacy levels; providing greater access to continuing education and vocational training; improving quality of life; and, increasing participation in the political, social, economic development of communities. The perceptions of AUPE participants are that AUPE is not the gateway to Grade 10 at all. They feel that AUPE is more of an upgrade from NLPN and basic literacy. There is a big gap between AUPE and Grade 10. They need a revision in the programmes to make them related and linked to one another. However, in response to this, the Directorate is currently busy revising the AUPE curriculum for the narrowing of such gaps. Computer literacy skills are also needed by the participants. Everybody have already predetermined that they will just go try Grade 10 after AUPE and they will never progress. They drop out from Grade 10 and repeat AUPE just to keep on learning. This is a clear sign for the Directorate to believe that people really want to learn. To that, proper learning paths should be made available as soon as possible.

The study found that the number of male participants in the adult education programmes has dramatically increased, which was never the case in the past. The study reveals that most of the adult learners are citizens aged 45 and below, and not the exact adults who have disclosed that the adult education programmes are in a way a tool to combat many social evils in developing countries, especially Namibia. Most of the participants in NLPN and AUPE still feel that the programmes should help them get proper full-time jobs. Believing so, the ASDSE participants lack the idea and confidence of starting up their own businesses or entrepreneurial projects, with the skills acquired. The study found that the adult education programmes are effectively impacting on the improvement of living standards in various aspects of life.

5.3 Conclusions

There are some interpretations on some issues that have left me thinking broadly and stimulate my interests in finding out the effectiveness of NLPN, AUPE and ASDSE in improving the living standard of the participants and beneficiaries. It was concluded that, although the perceptions of the participants were important in finding out the effectiveness of adult education programmes, they could also assist programme implementers to implement the type of programmes to be offered to a particular group, on the basis of their needs and settings. The National Planning Commission (2004) highlighted improvement of living standards initiatives as one of the national objectives of Namibia's economic development. The report laid out sector-based strategies for economic development which depicts a situation whereby

challenges of poverty are address with the participation and involvement of the communities for whom change is initiated. Understanding the informal sector, in particular, informal employment is therefore crucial for the success of job creation policies and poverty reduction strategies. It is persistence and expansion over time and across countries that show that the informal sector is not a transitory phenomenon in the development process. Nonetheless, if poverty were to be totally eradicated, in these communities, there is still a need to ensure livelihood sustainability.

The findings in this study indicate a positive perception by the graduates of NLPN regarding the existence of the programme and what is being done at the moment. Despite the positive perception, the participants' views are on the issue of improving the quality and condition, maintenance, and improvement and revisiting of the existing overview of the programme.

The current changes economically, socially, technologically, environmentally and culturally have an impact on the planning, delivery and assessments of adult education programmes. Firstly, Namibia is struck by the absolute vastness of available new information and skills. In addition, the blooming rapidity of changes and the massive opportunities offered by the millennium inequalities with the persistently growing numbers of Namibian citizens for whom basic literacy and numeracy remain an unpleasant contemplation.

There are issues that are overlapping in all three programmes looked at. Such issues

will be discussed generally. To the participants of NLPN, AUPE and ASDSE, it remains an issue for them to be the driving force towards Vision 2030. The participants have doubts about the programmes in terms of improving their lives and also in making them more confident in their everyday living. As communities from a nation whose education best have commonly been the greatest critics of adult learning, indeed of their experienced indigenous forms of informal, non-formal and certainly formal learning methods, it gives us great encouragement and motivation to understand that period. Again, models are ever-changing forward to confirm and preserve the educational grounds of aboriginal societies. This is a development which should re-establish the self-assurance of many people disadvantaged by the undertakings of the dated colonial legacies. The disadvantaged (those for whom programmes are implemented) are relying too much on the government per se. Although, such programmes are tools to combat social evils, they need boosting mechanisms to make them more meaningful to everyday life of the beneficiaries. This battle should be fought by a joint-venture of all the stakeholders.

Concluding with a motivated perception of the researcher being an adult educator, unless implementers and policy-makers in the field of adult education unite their powers and services constantly with the Namibian nation which they serve, the segregation and marginalization will turn the awaited Vision 2030 into regrets and doubts for all. Apportioning adult learning by policy-making bodies of the Namibian Government and joint bodies, making the appropriate links between community development concerns and wealth creation should be viewed as a significant primacy with the use of NLPN, ASDSE and AUPE. The whole process

of adult education in planning, implementing, delivering, reviewing, assessing, monitoring and evaluating should be a collaboration of the beneficiaries (learners), facilitators, implementers, and policy makers, in order for it to bring fruitful result as an end in itself. This might result in all parties undertaking what is needed by all, and can bring about sustainable development in the nation as a whole through the smooth implementation of the NLPN, ASDSE and AUPE.

5.4 Recommendations

The study recommends that adult education programmes, out-of-school-youth programmes and other non-formal education programmes should be separated to a Ministry of their own as the participants stated the current Ministry of Education is much more focused on the education of children. It is believe the formal education programmes are getting too much attention and this tends towards the negligence of the non-formal sector in developing a fully well-administered, planned and delivered section within the Ministry. This is observed or evident in many education conference reports, frameworks, plans and policies, where adult education is mentioned in only one or two paragraphs of the whole document of more than 60 pages. Or else, the Ministry should find an effective way of involving the non-formal education sector as fully and equally as the formal sector.

This negligence is supported by the fact that when adults complete their AUPE programme their next step is to enrol for Grade 10 at NAMCOL. As it has been argued by many, the formal-school curricula prepares students or learners for the next grade, it is not necessarily life-oriented, need-oriented neither problem-oriented.

Adult education should be flexible, and yet we are reverting back to formal education when we are sending the adult learners to Grade 10, which is more suitable for the education of children. How are we fulfilling the adult learners' needs, the concept of lifelong learning and the attainment of Vision 2030 in this regard?

The NLPN, ASDSE, and AUPE programmes should be revised and strongly be based on the daily life of people, in particular, areas or districts of the country. These revisions should involve people who have been schooled in the field of adult education and experts in other related fields of studies, also take into consideration their field of specialization in different areas. Relate the revision process on how literacy programmes came into existence in Namibia and how they should be effectively implemented in relation to theories that will help initiate the change.

It is recommended that computer literacy should be introduced across all the adult education programmes. It is also recommended for English language to be taught by using the different ways of learning the aspects of grammar in the English language.

In conclusion, the issues involved in promoting lifelong learning nationwide are pervasive or persistent and systemic. Some implications to this are that Namibia is a developing country, so there is a need for it to bring about development in an effective way. There are a lot of problems, and these problems should be reduced. It is imperative to first reduce the problems that will help the next problems to be reduced in an easy and effective way. This is simply to prioritize the problems accordingly. Then tackle each problem from its roots and by knowing the causes of

such a problem. The challenges seem daunting and the solutions to problems hardly simple. However, to propel Namibia into the group of developed nations and knowledge-based economies, these challenges must definitely be met. In addition, these concerns are national, and would require a combined national response. As respondents have stated that they are excluded from decision making in policy formulation, it is recommended that all stakeholders in the communities, the education enterprise, parents, guardians, village headmen, traditional authorities, church leaders, unions, the government, regional councillors, governors, all political leaders and law makers must have the vision and commitment to make the necessary model shift to prepare for the future now instead of waiting to react to it only when it arrives. Namibia should consider action-oriented recommendations and actions to be able to remain focused. Also, national development in Namibia can only be achieved if consideration is taken of the nation as a whole. Nevertheless, the adult population is the main target in the sense of current national developments. The adults should be the main focus, but the children should not be forgotten totally as they are the future adults and leaders.

5.5 Areas for Future Research

Despite progress made in identifying promising English language practices in literacy classes, further research is still needed to help develop programmes that address the sustainable educational needs of adults in Namibia. However, the discussion of research priorities concentrated on two general issue areas. The first is by developing a better understanding of specific educationally deprived adult people, their learning needs and effective educational systems and approaches. For example,

it will be imperative to find out what are the best operational methods of facilitating English to adults with limited literacy skills in their indigenous languages. Also, consider to what degree, and in which conditions is it practical to help these adults develop literacy in their own indigenous language while learning the English language at the same time. Similarly, are there learning strategies that are principally effective with specific educationally disadvantaged populations? Since the majority of the graduates and beneficiaries are more vocal on the issue of demanding more English lessons and activities in various aspects, this area of concern should be highly considered as a research priority.

A second research priority is to develop more profitable facilitating methods for NLPN as it is the first stage of basic education, which can reach large numbers of educationally disadvantaged adults. As several participants observed, the current underfunding of the adult education field is so severe that any increase in resources for English classes will not fully address the growing need for more literacy or community development programmes. The 2011 National Conference on Education stressed that there is a serious shortage of funding for skilled-based adult education programmes and also professionalization of adult educators. For this, the idea of increasing funding for Adult Education and Open and Distance Learning and encouraging research and capacity building for lifelong learning might be the route to a knowledge-based Namibia.

For NLPN and AUPE, research is needed to help develop innovative and cost-effective facilitating approaches, including increase the use of new technologies that

improve distance learning, and more innovative use of volunteers as facilitators, teaching assistants, tutors or cultural associations. These volunteers, teaching assistants and tutors should be closely monitored for them to make a change and attain the programmed intended outcomes. Specifically, participants demonstrated that new technologies have the potential for improving self-directed learning by allowing busy adults to learn at their own pace, receive feedback, and engage in combined activities. In the case of electricity shortage that results in barriers to learning in rural areas and informal settlements, consider the option of solar energy systems to accommodate those in such areas to be equipped with the same opportunities as those in cities (formal settlements). This will or might be one of the effective approaches of fine-tuning or modifying the road to Vision 2030.

Although evaluations are done in validating the success of the programmes, research or tracer studies are necessary to be carried out in assessing the effectiveness of adult education programmes as we are living in a dynamic world of changes. It is best in finding out what the adult learners in the different regions are doing after completing the NLPN and AUPE, what their views on the programmes attended are, what the best and worst experience they have undergone. Also, it is recommended to do a tracer study on those who benefited from ASDSE programme to find out how their businesses are progressing, even though the loans have been settled. It will be imperative to use those who benefited from the programme as mentors to the new beneficiaries of the programmes, depending on the type of business interest. This process will also help those with businesses to excel in their business and they will also learn or pick up some good ideas from their trainees. If the recommendations

are reviewed and experienced, the Directorate can surely find proper mechanisms of funding to upcoming entrepreneurs. These could be effective tools for the DAE in assessing its own programmes effectively and efficiently in the future.

I contend that every tomorrow is the future and its basis should be on the past of those for whom programmes are intended to benefit. This will result in sustainable development for the nation at large.

REFERENCES

- Ackpovire, Oduaran, B. (2000). *Effective adult learning and teaching*. Nigeria: Ibadan University Press and Publishing House Ibadan.
- Adiseshiah, M. (1980). "Adult education and inequality" in *Convergence* .Vol., xiii, No. 4.
- African Development Bank, (2009). *Country Strategy Paper – Namibia*. Retrieved From <http://www.afdb.org/fileadmin/uploads/afdb/Documents/Project-and-Operations/Namibia-CSP-OPs%20COM%206.pdf>.
- Aitchison J. (2003). *Adult literacy and basic education. A SADC regional perspective – adult education and development*, 60, 161-171.
- Aitchison, J. (2012). *Youth and adult learning and education in Southern Africa. Overview of five nation study*. OSISA and DVV International.
- Akinpelu, J. A. (2002). *Philosophy and adult education*. Ibadan: Stirling-Horden Publishers Lagos.
- Amin, M. and Mpofu, S.T. (2003). *A Study of perceptions, delivery systems and funding of adult learning in Namibia*. Windhoek: Ministry of Basic Education, Sport and Culture, Directorate of Adult Basic Education.
- Angula, N. and Lewis, S.G. (1997). "Promoting democratic process in educational decision-making: Reflection from Namibia's first 5 years". *International Journal of Educational Development*, 17(3), 222-225.

- Anipene, E.K. (1980). "The Fruits of literacy" in *Adult education in Nigeria*. 4, 31-41.
- Arnove, R., and Graff, H. (1987). *National literacy campaigns: Historical and comparative perspectives*. New York: Plenum Press.
- Asante, M. K. (1998). *The Afrocentric idea*. Philadelphia: Temple University Press.
- Australian Bureau of Statistics (2004). Sampling methods. Retrieved from <http://www.abs.gov.au/websitedbs/d3310116.NSF/4a255eef008309e44a255eef00061e57/116e0f93f17283eb4a2567ac00213517!OpenDocument>
- Avoseh, M.B.M. (2000). *Opening up adult education: Women's empowerment in Namibia*. Retrieved from <http://www.col.org/forum/PCFpapers/avoesh.pdf>
- Babbie, E. (1995). *The practice of social research*. Belmont, CA: Wadsworth.
- Bailey, C.A. (1996). *Social science; research; methodology*. California: Thousand Oaks.
- Banerjee, A., and Duflo, E. (2007). *The Economic Lives of the Poor*. *Journal of Economic Perspectives*, 21(1), 141–67.
- Barnhardt, R., Blunt, A., and D'Oyley, V. (Eds.) (1994). *Education and development: Lessons from the Third World*. London: Detselig Enterprises.
- Bentz, V. M., and Shapiro, J. J. (1998). *Mindful inquiry in social research*. Thousand Oaks, CA: Sage.
- Best, J.W.C. (1993). *Research in education*. USA: Division of Simon & Schuster.

- Bhola, H.S. (1994). *A Source book for literacy work. A perspective from the grass-roots*. Paris: UNESCO / London: Jessica Kingsley.
- Biesele M. and Limpricht C. (2008). The University Centre for Studies in Namibia (TUCSIN) Festschrift: *Heritage and cultures in modern Namibia – In-depth views of the country*. Windhoek: Klaus Hess Publisher.
- Bohman, J. (1999). Theories, practices, and pluralism: A pragmatic interpretation of critical social science, “*Philosophy of the social sciences*”, 29, 459–480.
- Boyd, C. O. (2001). Phenomenology the method. In P.L. Munhall (Ed), *Nursing Research: A qualitative perspective* (pp. 93-122) Sudbury, MA: Jones and Bartlett.
- Brockett, R. G. and Hiemstra, R. (1991). ‘A conceptual framework for understanding self-direction in adult learning’ in *Self-Direction in adult learning: Perspectives on theory, research, and practice*. London and New York: Routledge. Reproduced in the informal education archives: Retrieved from http://www.infed.org/archives/e-texts/hiemstra_self_direction.htm
- Burns, R.B. (2000). *Introduction to research methods*. London: Sage.
- Candy, P. C. (1991). *Self-direction for lifelong learning. A comprehensive guide to theory and practice*. San Francisco: Jossey-Bass Publishers.
- Caplan, G. (2008). *A Groundwork guide: The betrayal of Africa*. Toronto: House of Anansi Press.
- Cavaliere, L.A. and Sgroi, A. (1992). *New directions for adult and continuing*

education. 1992 (53). 1- 124.

Chapman R., Blench R., Kranjac-Berisavljevic' G. and Zakariah A.B.T. (2003).

“Rural Radio in Agricultural Extension: the Example of Vernacular Radio Programmes on Soil and Water Conservation in Northern Ghana”.

Agricultural Research & Extension Network. Network Paper No. 127, January 2003, ISBN 0 85003 640 2.

Chinn, P.L. and Kramer, M.K. (1999). *Theory and nursing: A systematic approach*.

St Louis: Mosby.

City of Windhoek (2003). *Demographic and other data*. Windhoek: (Internal report, unpublished).

Cooper, D. R. & Schindler, P.S. (2006). *Business research methods*. New York: McGraw Hill.

Cresswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks, CA: SAGE.

Creswell, J. W. (2009). *Research design: Qualitative, quantitative and mixed approaches*. Los Angeles: SAGE.

Cumberbatch, G. (1990). *Television advertising and sex role stereotyping: A content analysis (working paper IV for the Broadcasting Standards Council)*.

Communications Research Group, Aston University, UK. Retrieved from www.psypress.com/pip/resources/chapters/PIP_S3.pdf

Curtis, L. R. (1995). *Picture change: an illustrated guide to worldwide literacy*

programmes, New York: Syracuse, International Programmes Division.

Darkenwald, G. G. and Merriam, S. B. (1982). *Adult education. Foundations of practice*. New York: Harper and Row.

De Vos, A.S. and Fouche, L. (1998). *Introduction to the research process*. Pretoria: Van Schaik.

Dei, G.J.S. (2009). Class notes: Anti-Colonial thought and Pedagogical Challenges. Department of Sociology and Equity Studies in Education, University of Toronto. Canada.

Dei, G.J.S. and Kempf, A. (2006). *Anti-colonialism and education: The politics of resistance*. Rotterdam/Taipei: Sense Publisher.

Dekker, E.I. and Lemmer, M.E. (1993). *Critical issues in modern education*. Johannesburg: Heinemann Publishers.

Denzin, N.K. and Lincoln, Y.S. (1994). *Handbook of qualitative research*. California: SAGE Publications.

Dewey, J. (1916/1944). *Democracy and education*. New York: The Free Press.

DJS Research Ltd, (2005). *What is exploratory research?* Retrieved from http://www.marketresearchworld.net/index.php?option=com_content&task=view&id=798

Duke, C. (1987). *Adult education: International perspective from China*. London: Croom Helm.

- Duke, C. (Ed.) (1985). *Combating poverty through adult education, national development strategies*. London: Croom Helm.
- Ellis, J. (2004). *Adult learning and poverty reduction in Namibia: investigations and reflections of a bureaucrat*. Ministry of Basic Education, Sport and Culture, Namibia. Retrieved from http://www.gla.ac.uk/centers/cradall/docs/Botswana-papers/EllisJfinal_22.pdf
- Emerson, R.W. (2005). *Adult Education and Poverty Reduction, BMZ Position and Funding Practice*. German Ministry for Economic Cooperation and Development, Division 311, Claudia Pragua.
- Erikson, E. (1963). *The developmental stages of Erik Erikson*. Retrieved from http://www.support4change.com/index.php?option=com_content&view=article&id=47&Itemid=108
- European Commission (2009). *Evaluation of the European Commission's co-operation with Namibia Country level evaluation*. Final Report, 2.
- FAO, (1998). *The State of Food and Agriculture: Rural Non-Farm Income in Developing Countries*. Rome: Food and Agriculture Organization.
- Fanon, F. (1961) translated by Philcox, R. (2004). *The wretched of the earth*. New York: Grove Press.
- Freire, P. (1970). *Cultural action and freedom*. Harvard Education Review, 40(2), 205-225, May 1970.

- Freire, P. (1974). *Education: The practice of freedom*. London: Writers and Readers.
- Freire, P. (1972). *Pedagogy of the oppressed*. London: Penguin Book.
- Garrido, J.G. (1992). "Open and non-formal education: New paths for education in a new Europe" in *comparative education*, 28(1).
- Goldstein, S., Japhet, G., Scheepers, E., Singhal, A. and Usdin, S. (2004). *Entertainment-Education Strategy in Development Communication* (In Okigbo C & Eribo F, (eds.). *Development and Communication in Africa*. Lanham: Rowman & Littlefield Publishers. p. 141-153.
- Government of the Republic of Namibia (GRN) (2003). *Education for All (EFA) National Plan of Action 2001 – 2015*, Namibia.
- Government of the Republic of Namibia, (2003). *National policy on adult learning*. Windhoek: Republic of Namibia.
- Government of the Republic of Namibia (GRN) (2000). *Presidential commission on education, culture and training*, Volume 1, Namibia.
- Government of the Republic of Namibia (GRN). *The Vocational Training Act, Act no. 18 of 1994*, Namibia.
- Grenier, L. (1998). *Working with indigenous knowledge: A guide for researchers*. Ottawa: International Development Research Centre.
- Griffiths, T. and Guile, D. (2004). Learning through work experience for the knowledge economy. *Issues for educational research and policy*.

Luxembourg: Office for Official Publications of the European Communities.

GRN/UNICEF Mid-term Review (1999). MBEC: Annual reports for the years 1991 to 1998. MBEC: EMIS education statistics, volumes for 1994 to 1998.

Habermas, J. (1990). *Moral consciousness and communicative action*.

Massachusetts: MIT Press.

Habermas, J. (1990). *The critical theory of Habermas*. Retrieved from

<http://physicsed.buffalostate.edu/danowner/habcritthy.html>

Hillier, Y. (2002). *Reflective teaching in further and adult education*. London:

Typeset by YAT. Ltd.

Indabawa, S. A. (2000). *Teaching methods and techniques, Module 2*. Windhoek:

Centre for External Studies, University of Namibia.

International Labour Organization, (1996-2013). *National literacy programme –*

Namibia. Retrieved from

http://www.oit.org/public//english/employment/skills/hrdr/init/nam_3.htm#Adult%20Skills%20Development%20for%20Self-Employment

Johnson, B. (2002). *Educational research: Qualitative and quantitative approach*.

New York: Allyn and Bacon Publishers.

Kahivere, W.N. (n.d). *A “Fresh look” at adult education development in Namibia*.

http://www.gla.ac.uk/centres/cradall/docs/Botswana-papers/Kahiverefina1_38.pdf

Kassam, Y. (1978). *The Adult education revolution in Tanzania*. Nairobi:

Shungwaya Publishers.

Keith, S. (1989). *Improving support for rural schools: A management perspective. Policy, planning and research paper 302.* Washington: World Bank.

Knowles, M.S. (1980). *The modern practice of adult education: From pedagogy to andragogy.* Englewood Cliffs: Prentice Hall.

Kruger, D. (1998). *An introduction to phenomenological psychology.* Cape Town, South Africa: Juta.

Kruger, F., Mitchell, B. & Welman, C. (2005). *Research methodology.* Cape Town: Oxford University Press Southern Africa (Pty) Ltd.

Kweka, A.N. & Jeremiah-Namene, J. (1999). *Literacy for better communication: Second overall evaluation of the National Literacy Programme in Namibia.* Windhoek: Ministry of Basic Education, Sport and Culture.

Leedy, P.D. (1980). *Practical research, planning and design.* New York: Macmillan Publishing Co. Inc.

Leroy, L - B. (2009). *Naturalizing indigenous knowledge. Aboriginal language learning Animation Theme Bundle 3. Keynote Paper Draft.* University of Toronto, Canada.

Levine, S. & Roberts, B. (2007). *A Q-Squared approach to Pro-Poor Policy Formulation in Namibia.* Working Paper presented at Hanoi 7-8 July 2007. United Nations Development Programme.

Likando, G.N. (2008). Doctor of Philosophy (Adult Education) Thesis: *Views and*

attitudes of adult literacy learners, adult educators and policy makers regarding the adult literacy programmes in the Caprivi region of Namibia.

University of Namibia, Faculty of Education, Department of Lifelong and Community Education.

Lind, A. (1996). *“Free to speak up”*. Overall evaluation of the national literacy programme in Namibia, Directorate of Adult Basic Education (DABE).

Windhoek: Gamsberg Macmillan Publishers (Pty) Ltd.

Littlejohn, S. W. (1992). *“Critical theories”*. In *theories of human communication*.

Belmont, CA: Wadsworth Publishing Co.

Lokshin, M. (2002). *Self-Rated Economic Welfare in Russia*. European Economic Review 46, 1453–1473.

Lokshin, M. (2002). *Rich and powerful? Subjective power and welfare in Russia*.

PolicyResearch Working Paper Series 2854, The World Bank.

Loomba, A. (1998). *Colonialism/post-colonialism*. New York: Routledge.

Macharia, D. (1990). *Report on the evaluation of literacy and non-formal education in Namibia*. Kenya, Nairobi: University of Nairobi.

Manyimo, E.L.C. (2005). Masters in Arts Thesis: *Poverty Alleviation. Whose responsibility is it?* University of Toronto, Ontario Institute of Studies in Education: Department of Adult Education, Community Development and Counseling Psychology.

Marshall, D. and Scott, J. (2005). *Oxford dictionary of sociology*. Clear,

comprehensive and contemporary. Oxford: Oxford University Press,
Handmark Inc.

Maruatona, T. (1995). *Effects of the national literacy programme on the graduates in the south east district of Botswana*, Journal of the African Association for Literacy and Adult Education, 9(2), 78-90.

Maruatona, T. (n.d). *Reflections on Freirean pedagogy and the transformation of rural Botswana*. Department of Adult Education. University of Botswana.
Retrieved from
http://www.literacy.org/sites/literacy.org/files/publications/maruatona_adult_ed_in_Botswana_96.pdf

McCarthy, T. (1978). *The Critical theory of Jürgen Habermas*. Massachusetts: MIT Press.

Mezirow, J., (1981). *A critical theory of adult learning and education*. *Adult education*, 32, 3-24.

Miles, M.B. & Huberman, A.M. (1994). *Qualitative data analysis*. California: SAGE Publications.

Ministry of Basic Education, Sport and Culture, (1993). *A curriculum guide for the National literacy programme in Namibia*, Windhoek.

Ministry of Education, (2003). *National policy on adult learning*. Windhoek: Republic of Namibia.

Ministry of Education, (2007). *Adult Upper Primary Education (AUPE)*,

Curriculum guidelines. Windhoek: Directorate of Adult Education.

Ministry of Education, (2007). *The Education and Training Sector Improvement Programme (ETSIP)*. Windhoek.

Ministry of Education (2012). *Directorate of Adult Education (DAE)*. Windhoek: Ministry of Education. Retrieved from http://www.moe.gov.na/m_dir_viewdirectorate.php?id=16&directorate=Directorate%20of%20Adult%20Basic%20Education

Mpofu, S.T. (2001). *Introduction to research and evaluation in adult education*. Windhoek: Centre for External Studies, University of Namibia.

Mwinga, M. (2012). *Unemployment in Namibia: Measurement, Problems, Causes and Policies*. First Capital Working Paper Series.

Namibia Labour Force Survey (NLFS) 2008. *Report of analysis*. Ministry of Labour and Social Welfare Directorate of Labour Market Services.

Namibia Vision 2030, (2004). *Policy framework for Long-term National Development*, Main document, Office of the President, Windhoek.

National Planning Commission, (1999). *Poverty Reduction Strategy for Namibia*. Government of Namibia.

National Planning Commission, (2002). *National Poverty Reduction Action Programme 2001/2005*. Government of Namibia.

National Planning Commission, (2002). *Second National Development Plan (NDP2) 2001/2002-2005/2006*.

- National Planning Commission, Central Bureau of Statistics, (2012). *Preliminary Census Report 2012*. Windhoek.
- Neumann, W.L. (2000). *Social research methods: qualitative and quantitative approaches*. Boston: Allyn & Bacon.
- Nitschke, J.J. & Shaketange, L.L. (2008). *A Country report in preparation for the Sixth International Conference on Adult Education (CONFINTEA VI)*. Namibia, Windhoek: Directorate of Adult Education, Ministry of Education.
- Nkrumah, K. (1965). *Neo-colonialism: The last stage of imperialism*. New York: International Publishers.
- Nyerere, J. (1962). *Ujamaa – The basis of African socialism*. TANU, Dar es Salaam.
- Oppenheim, A.N. (1996). *Questionnaire design, interviewing and attitude measurement*. London: Continuum.
- Padya, R. (2011). *Spectrum of lifelong education*. New Delhi: Concept of Publishing Company Pvt Ltd.
- Poverty Reduction Strategy Paper, (2002). *Bosnia and Herzegovina development strategy: Poverty profile in Bosnia and Herzegovina*. Belgrade: Ministry of Foreign Trade and Economic Relations.
- Preece, J. & Singh, M. (2005). *Adult learning and poverty reduction: Report on Workshop held at the CONFINTEA Mid-term Review Conference, Bangkok, Thailand, September 2003*.

- Preece, J. & Van der Heeven, R. (2004). *Adult education and poverty reduction: A global priority*. University of Botswana, Gaborone Conference, held on 14-16 June.
- Rabaka, R. (2003). *Deliberately using the word colonial in a much broader sense*": W.E.B. Du Bois's concept of "Semi-Colonialism" as critique of and contribution to post colonialism. Retrieved from <http://english.chass.ncsu.edu/jouvert/v7i2/rabaka.htm>
- Revans, R. (1983). *Action learning at work and in school- Part 1*, Education and training, 25(9).
- Revans, R. (1983). *Action learning at work and in school- Part 2*, Education and training, 25(10).
- Rodney, W. (1988). *How Europe under-developed Africa*. London: Bogle L'Ouverture Publications Ltd.
- Rogers, J. (1989). *Adult learning*. Great Britain: Bury ST Edmunds and Suffolk.
- Rosenberg, S. (2002). *The not so common sense: How people judge social and political life*. California: Yale University Press.
- Sem, T.D. (2010). A study on poverty alleviation in the informal settlement Communities in Windhoek: A case study of Babylon community. Master's in Public Administration. University of Namibia.
- Shalyefu, R.K. (2012). *Youth and adult learning and education in Namibia*. OSISA and DVV international.

Spencer, B. (1998). *The purpose of adult education: A guide for students*. Toronto: Thompson Educational Publishing, Inc.

Stainback, S. and Stainback, W. (1984). *Broadening the research perspective in education*. *Exception children*, 50, 400-408.

Sumana, V.R. (2008). *The adult education as a means for liberating a nation*. Conference Paper, Updated 06 November 2008.

Swiss Agency for Development and Co-operation (SADC), (2000). *The challenge of eliminating world poverty*. Bern: SDC Publications on Development.

The World Bank Development Indicators (1996). *CIA World Fact Book 1997*.

Retrieve from <http://www.literacyonline.org/sltp/country/namibia.htm>

Towards Education for All: A development brief for education, culture, and training. Windhoek: Gamsberg Macmillan.

UNESCO, (1997). Fifth International Conference on Adult education (CONFINTEA V). *Hamburg declaration on adult learning*, Hamburg, Germany, 14-18 July 1997.

UNESCO, (2000). *Dakar Framework for Action. Education for All: Meeting our collective commitment*. Dakar, Senegal, 26-28 April.

UNESCO, (2006). *Education for All Global Monitoring Report. Education for All: Literacy for life*. Paris: UNESCO Publishing.

UNESCO, (2009). *National Literacy Programme in Namibia, country profile: Namibia*. Effective literacy practices. Retrieved from

<http://www.unesco.org/uii/litbase/?menu=4&programme=15>

- UNESCO, (2009). Sixth International Conference on Adult education (CONFINTEA VI). *Living and Learning for a viable future: the power of adult learning*. Belém do Pará, Brazil, 1-4 December 2009.
- UNESCO, (2011). National Conference on Education. *Breaks new ground for Lifelong Learning*, 6(2), July 2011.
- Van der Bosch, S. (2009, April 4). Inter Press Services – *Namibia: U.S. poverty grant – blessing or curse?* Retrieved from <http://ipsnews.net/news.asp?idnews=46400>
- Wa Thiong'o, N. (1986). *Decolonizing the mind: The politics of language in African literature*. London: J. Currey.
- Wane, N.N. (2008). *Mapping the field of indigenous knowledge in anti-colonial discourse: A transformative journey in education*. *Race Ethnicity and Education*, 11(2), 183-197, July 2008.
- World Bank, (2003). *Annual report: Attacking poverty*. Oxford: World Bank.
- Young, R. (2001). *Post-colonialism. A historical introduction*. Oxford, UK: Blackwell Publishers Ltd.
- Youngman, F. (1990). "The Political economy in the Third World" *Convergence*, 23(4) pp. 5-13.
- Youngman, F. (1998). *The political economy of adult education and development*. London: ZED Books.

APPENDIXES**A: INTERVIEW GUIDE****A1 Interview Guide - NLPN graduates****Section A****Background Information****1. Gender**

F	1
M	2

2. Age Group

Below 18	19-30	31-40	41-50	51 and above
1	2	3	4	5

3. Home Language (tick in the correct box)

Oshiwambo	1
Nama/Damara	2
Afrikaans	3
Otjiherero	4
Silozi	5

Rukavango	6
Khoi-San	7

4. a) How many children (in school and out of school)?

b) What are they doing? _____

c) Marital Status? _____

5. a) Employment Status

Employed	1
Unemployed	2
Self-employed	3

b) Place of Employment

Company	
Government	1
NGO	2
Private	3
Parastatal	4
Any other? _____	5

c) Position at Work

d) If self – employed,

❖ Type of business

e) Any additional ways of income?

6. Shelter

a) Do you have a house of your own?

b) How did you get this house?

c) Do still want to live in the house you have or you want to change?

7. Educational Programmes Attended

a) Before NLPN, did you participate in any other programme?

Yes	1
No	2

If yes, which programme?

b) After NLPN, did you participate in other programmes?

Yes	1
No	2

If yes, which programme?

c) What motivated you to attend NLPN?

Section B

Benefits and Challenges

1. What did you expect from the NLPN programme?
2. Were your expectations fulfilled?
3. Did the NLPN programme change anything in regards to your living standards?
4. Which activities of the NLPN would you regard best in improving living standards?
5. What are you suggesting should be done more to make NLPN improves living standards of people?
6. What difficulties have you encountered in attending this programme?
7. Would you recommend illiterate people to join NLPN?

A2 Interview Guide - AUPE graduates**Section A****Background Information****1. Gender**

F	1
M	2

2. Age Group

Below 18	19-30	31-40	41-50	51 and above
1	2	3	4	5

3. Home Language (tick in the correct box)

Oshiwambo	1
Nama/Damara	2
Afrikaans	3
Otjiherero	4
Silozi	5
Rukavango	6
Khoi-San	7

4. a) How many children (in school and out of school)?

4. b) What are they doing? _____

c) Marital Status? _____

5. a) Employment Status

Employed	1
Unemployed	2
Self-employed	3

b) Place of Employment

Company	
Government	1
NGO	2
Private	3
Parastatal	4
Any other? _____	5

c) Position at Work

d) If self – employed,

Type of business: _____

e) Any additional ways of income?**6. Shelter**

- a) Do you have a house of your own?
- b) How did you get this house?
- c) Do you still want to live in the house you have or you want to change?

7. Educational Programmes Attended

- a) Before AUPE, did you participate in any other programmes?

Yes	1
No	2

If yes, which programme?

- b) After AUPE, did you participate in other programmes?

Yes	1
No	2

If yes, which programme?

- c) What motivated you to attend AUPE?

Section B*Benefits and Challenges*

1. What did you expect from the AUPE programme?
2. Are your expectations for attending the AUPE programme fulfilled?
3. Did you easily cope with AUPE?
4. Did AUPE change anything in regards to your living standards?
5. Which activities of AUPE would you regard best in improving living standards?
6. What difficulties have you encountered in attending this programme?
7. What are you suggesting that AUPE should do more to make the programme more relevant to improving peoples' living standard?

A3 Interview Guide - ASDSE beneficiaries**Section A****Background Information****1. Gender**

F	1
M	2

2. Age Group

Below 18	19-30	31-40	41-50	51 and above
1	2	3	4	5

3. Home Language (tick in the correct box)

Oshiwambo	1
Nama/Damara	2
Afrikaans	3
Otjiherero	4
Silozi	5
Rukavango	6
Khoi-San	7

4. a) How many children (in school and out of school)?

b) What are they doing? _____

c) Marital status? _____

5. a) Employment Status

Employed	1
Unemployed	2
Self-employed	3

b) Place of Employment

Company	
Government	1
NGO	2
Private	3
Parastatal	4
Any other? _____	5

c) Position at Work

d) If self – employed,

❖ Type of business

e) Any additional ways of income?

6. Shelter

a) Where do you stay?

b) How did you obtain (managed) this house?

c) Do you still want to live in the house you have or you want to change?

7. Educational Programmes Attended

a) Before ASDSE, did you participate in any other programmes?

Yes	1
No	2

If yes, which programme?

b) After ASDSE, did you participate in other programmes?

Yes	1
No	2

If yes, which programme?

c) What motivated you to participate in ASDSE?

Section B*Benefits and Challenges*

1. What did you expect from the ASDSE programme?
2. Are your expectations for attending the programme fulfilled?
3. Did ASDSE change anything in regards to your living standards?
4. How did you manage with developing a business plan for approval into the programme?
5. What kind of training did you get from the ASDSE programme?
6. How do you cope with the business you initiated?
7. Is the process of the loan payback satisfactory?
8. What difficulties have you encountered in participating in this programme?
9. What do you suggest ASDSE should engage to make the programme more relevant to improve living standards of the people?

B: LETTER ASKING PERMISSION: MINISTRY OF EDUCATION – DAE

P.O. Box 99518
UNAM
Windhoek
26 March 2010

Attention: Mr.Undjombala J.
Director: Khomas Region - Education
Windhoek

RE: Permission to conduct educational research: Data Collection Section

I am Ms. Charlene Keja, a student at the University of Namibia studying for a Master's Degree in Adult Education and Community Development. The topic of the study is: **Investigating the Perceptions of the Graduates and Beneficiaries of the Adult Education Programmes Towards Livelihood Improvement: The Cases of Informal Settlements, Windhoek.**

As part of the Master's programme, I am required to carry out a research study. I am humbly requesting your permission to interview the graduates of National Literacy Programme in Namibia (NLPN) and Adult Upper Primary Education (AUPE), and the beneficiaries of the Adult Skills Development for Self Employment (ASDSE), and also to obtain names of possible target graduates and beneficiaries needed for the study. You are assured that the information that will be provided in this interview will be kept confidential and only be used for the purpose of the study.

I will be waiting from your esteemed agency in anticipation.

Yours in Education for Development,

Charlene Keja-Kaereho-0811291929

C: LETTER FROM MIN. OF EDUCATION, DAE GRANTING

PERMISSION



REPUBLIC OF NAMIBIA

MINISTRY OF EDUCATION

DIRECTORATE OF ADULT EDUCATION – KHOMAS REGION

Tel: (+264) 61 293 4366

Private Bag 13236

Fax: (+264) 61 400436

Windhoek

29 September 2010

To: Mrs. Charlene Keya
Adult Education Department
University of Namibia

From: Ms. Petrina N. Shiweda
Acting REO
Directorate of Adult Education
Khomas Region

Dear Mrs. Keya

**RE: PERMISSION TO CONDUCT EDUCATIONAL RESEARCH:
DATA COLLECTION SECTION**

Your letter dated the 26th of March 2010 refers;

I am delighted to inform you that you are granted permission to come and carry out a research study within our Directorate of Adult Education, Khomas Region.

As per your request, you will be conducting the research in the following district, namely: Greenwell Matongo, Hakahana and Okuryangava. The details of the promoters as well as the learners to be interviewed during the process will be provided to you very soon.

As the Division of Adult Education in Khomas region, we are looking forward to the outcome of your research, and hoping that you will recommend ways in which we can improve in developing our community and eradicate illiteracy.

Thank you in this regard.

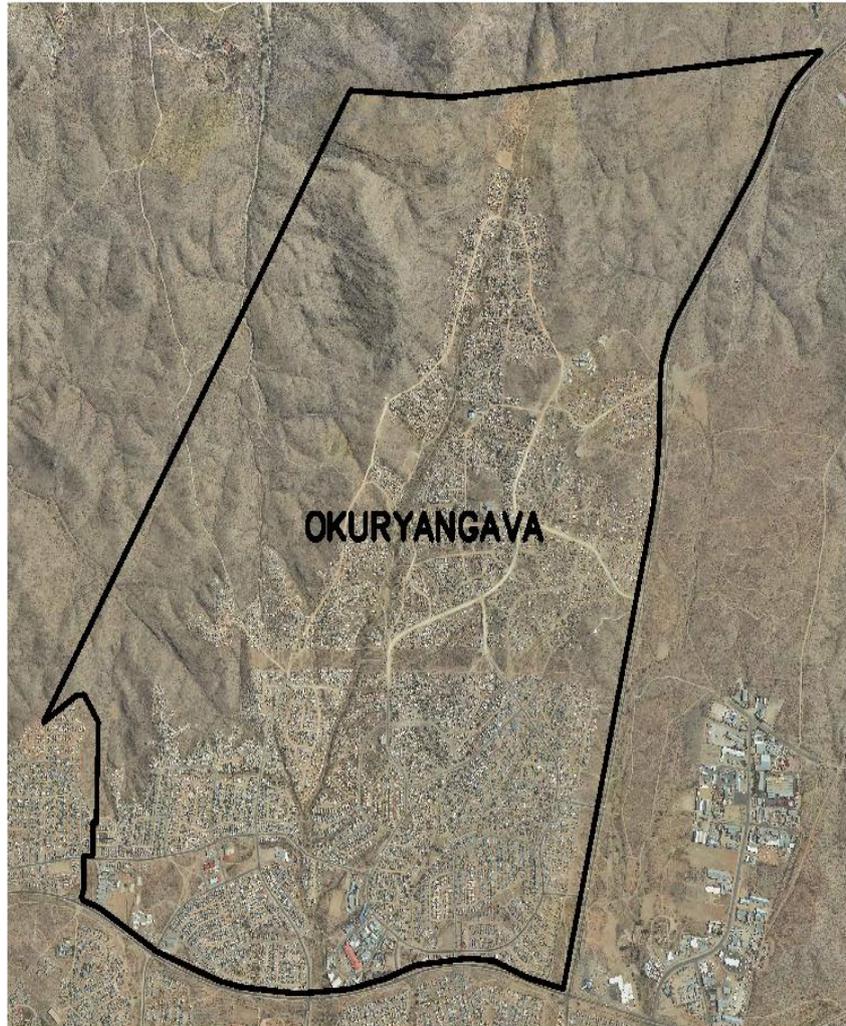
Yours in Education

Petrina Shiweda

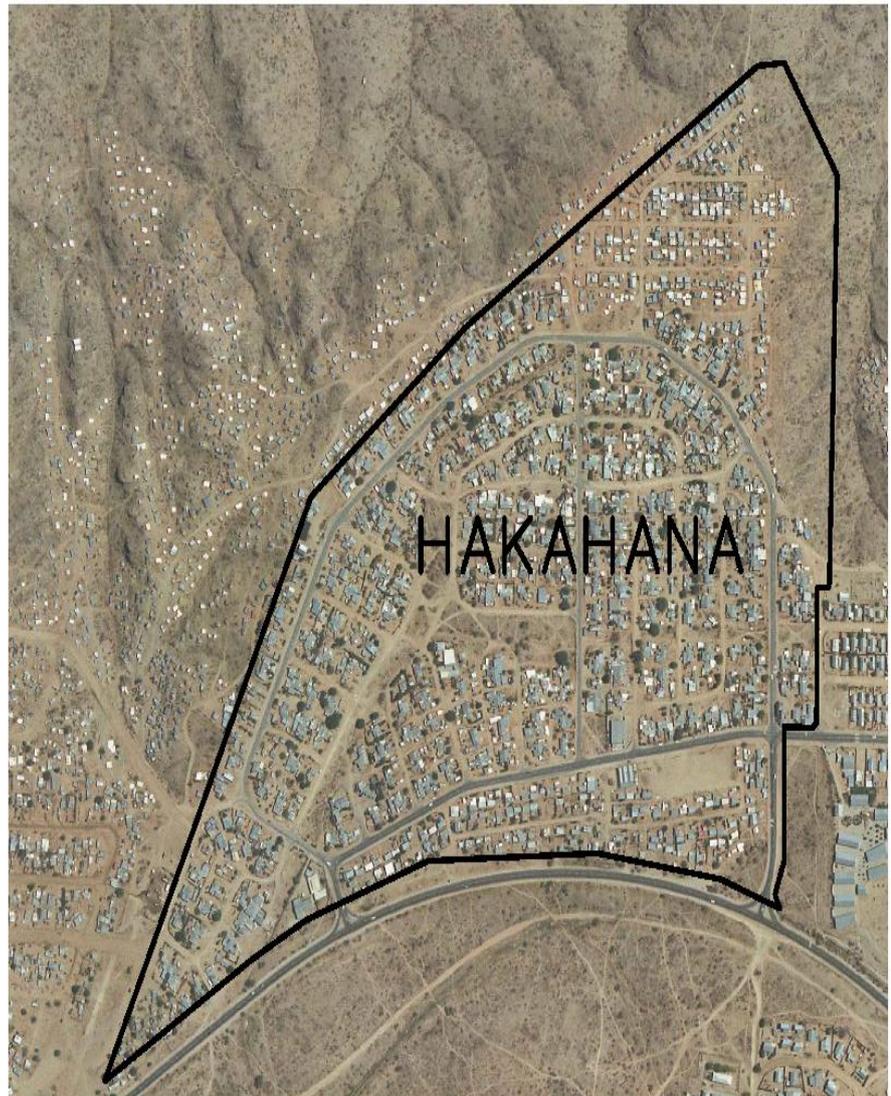
D: INFORMAL SETTLEMENT VIEW



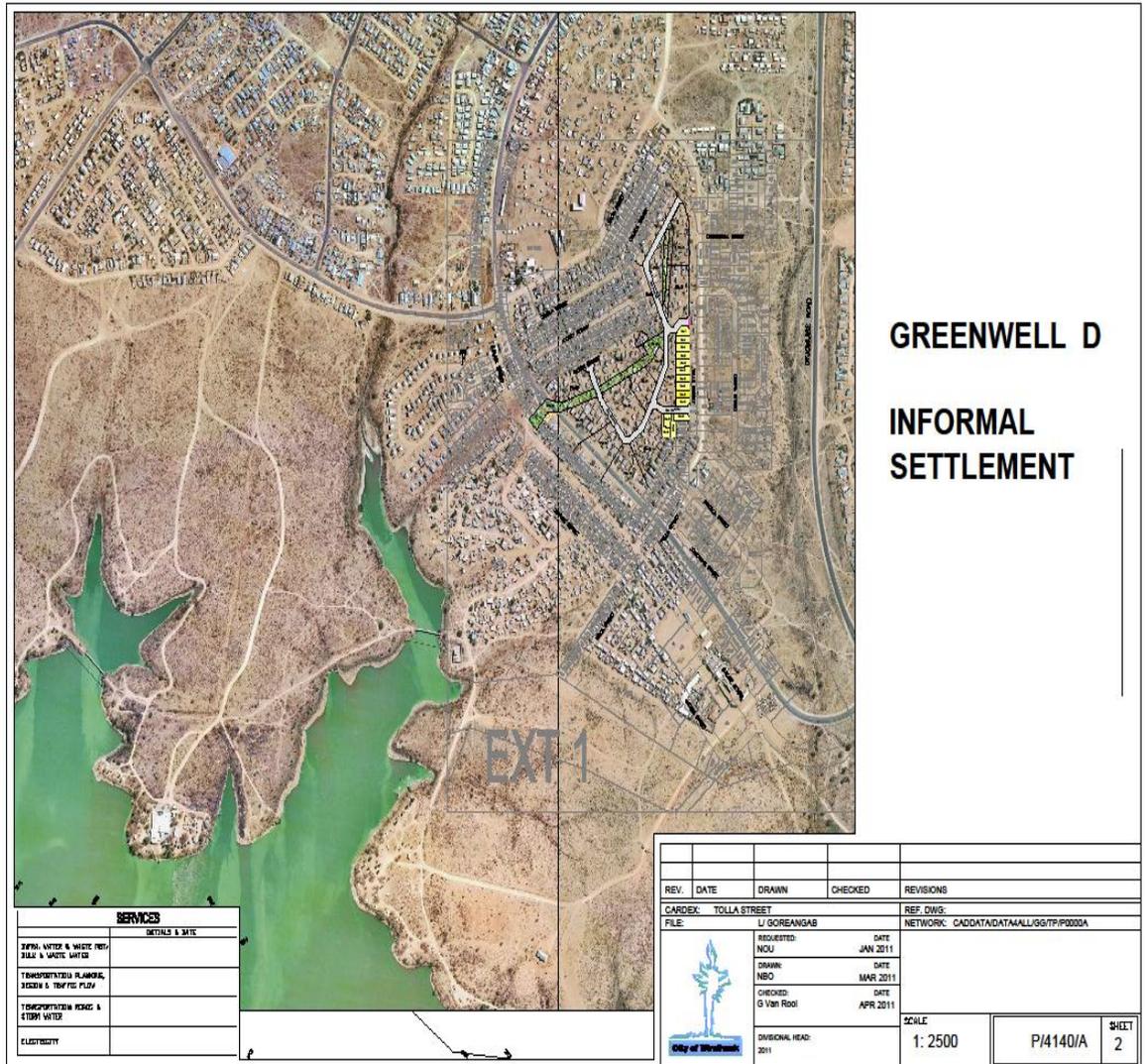
E: MAP OF OKURYANGAVA DISTRICT, KATUTURA



F: MAP OF HAKAHANA DISTRICT, KATUTURA



G: MAP OF GREENWELL DISTRICT, KATUTURA



**GREENWELL D
INFORMAL
SETTLEMENT**

SERVICES	
	DETAILS & DATE
SEWER, WATER & WASTE, TRAFFIC & WATER SERVICES	
TRANSPORTATION PLANNING, DESIGN & TRAFFIC PLAN	
TRANSPORTATION DESIGN & STREET LIGHTS	
ELECTRICITY	

REV.	DATE	DRAWN	CHECKED	REVISIONS
CARDX: TOLLA STREET				REF. DWG:
FILE: LI GOREANGAB		NETWORK: CADDATADATAMALL/GG/TP/P0000A		
REQUESTED: NOU		DATE: JAN 2011		
DRAWN: NSD		DATE: MAR 2011		
CHECKED: G Van Rooi		DATE: APR 2011		
SCALE: 1: 2500				P/4140/A
DIVISIONAL HEAD: 2011				SHEET 2