

THE CONTRIBUTION OF SOCIAL MOVEMENTS IN THE CONSTRUCTION OF  
SOCIAL JUSTICE EDUCATION. A NAMIBIAN CASE FOR SELECTED SOCIAL  
MOVEMENTS

RESEARCH REPORT SUBMITTED IN PARTIAL FULFILMENT

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## **ABSTRACT**

Social movements are important participants in social production and transformation. They are the expressions of the contradictions and hierarchies of the society in which they live. Since the late 19th century, dozens of social movements have affected the life and politics of citizens. Social movements fill the void where the state is unable or unwilling to act for the benefit of its members. It allows us to understand power, state and social movements. Civil society organizations improve the formulation, implementation and supervision of government policies. The research used a qualitative research methodology that employed open semi-structured interviews and document analysis to gain insights into social movements and their contribution to the citizenry. This in-depth way of data collection allowed the researcher to delve into the views, opinions, understanding, and feelings of people who have experienced or are experiencing situations of interest. Amongst many, key findings, this study unearthed the promotion of social justice, empowerment and strengthening the capacity of all segments of social movements to increase their level of participation in developing and implementing society. Following an in-depth analysis of the research results, social movements must work with communities and encourage radical education to foster equality amongst the powerless. It is recommended that social justice education needs to be holistic and that the combination of learning elements should be effective in line with social justice education. Further research in the area of social movements that are linked to the construction of social justice education in communities through a comparative study to determine similarities and differences amongst respondents concerning social justice education is recommended.

**Keywords:** *Egalitarianism, empowering, fairness, justice, exploitative, transformation, construction of social justice education.*

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Glory be to God

## DEDICATION

Special thanks to my family, Especially Mrs Du Toit my sister for her unconditional love and patience, as the pressure to conclude this work demanded that I spend long hours of reading and researching which denied me time to spend with Jamal Fredericks my dear god son I love you boy.

I love you all

DECLARATION

I, Basil Edward Fredericks, hereby declare 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 report may be reproduced, stored in any retrieval system, or transmitted in any form, or by means (electronic, mechanical, photocopying, recording or otherwise) without the prior permission of the author, or the University of Namibia in that behalf.

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Basil Edward Fredericks

October 2022

Date

## **LIST OF ACRONYMS**

<b>ANC</b>	<b>- South African National Congress</b>
<b>AR</b>	<b>- Affirmative Repositioning</b>
<b>BIG</b>	<b>- Basic Income Grant</b>
<b>IPPR</b>	<b>- Institute of Public Policy Reform</b>
<b>LAC</b>	<b>- Legal Assistance Centre</b>
<b>LPM</b>	<b>- Landless People Movement</b>
<b>MEC</b>	<b>- Ministry of Education and Culture</b>
<b>NGO</b>	<b>- Non-Governmental Organization</b>
<b>NID</b>	<b>- National Institute of Democracy</b>
<b>NRWD</b>	<b>- Namibian Rural Women Development</b>
<b>NSHR</b>	<b>- National Society for Human Rights</b>
<b>SA</b>	<b>- South Africa</b>
<b>SUN</b>	<b>- Student Union of Namibia</b>
<b>SWAPO</b>	<b>- South West African People Organization</b>
<b>TUN</b>	<b>- Teacher Union of Namibia</b>
<b>UK</b>	<b>- United Kingdom</b>
<b>UN</b>	<b>- United Nations</b>
<b>USA</b>	<b>- United States of America</b>

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# **CHAPTER 1**

## **OVERVIEW OF THE STUDY**

### **1.1. Introduction**

The chapter presents the context within which this study was conducted as well as the researcher's overview of the study. This is followed by the research questions guiding this study, limitations delimitations and the significant impact this study would have on communities in Namibia. The definition of terms that are commonly used in the thesis conclude this chapter.

### **1.2 Orientation of the Study**

A social movement is a purposefully organised group working for a common goal. These groups may try to create change, resist change, or provide a political voice to those who would otherwise be deprived of their citizenship (Benford and David, 2000). It is argued by (Houtzager, 2003) that Civil Society Organizations (CSOs) can provide both immediate relief and longer-term transformative change, by defending collective interests and increasing accountability; providing solidarity mechanisms and promoting participation; influencing decision making; directly engaging in service delivery; and challenging prejudice. Social justice education is the social transformation, through informal and formal education systems, of traditional organisational structures, procedures, and practices and calls for justice for those subjected to injustice through forms of dominance. In this case, it goes beyond academic boundaries to combat societal disparities. (Mthethwa-Sommers, 2014). Neidhardt and Rucht (2016) consider a social movement as a social entity of interlinked people, groups, and organizations, who express protests via collective actions to change social or political conditions to processes of change.

Social movements are major actors in the production and transformation of societies, making social movements influence concrete policies, transform culture, and daily life,

and produce knowledge that shapes our society (Zembylas, & Chubbuck, 2009). This enhances social movements to be powerful and exploitative forces in society. They are rather associate degree expressions of the contradictions and hierarchies of the society within which they operate, which might solely be achieved through debates and education. Social justice education is focused on democracy and also the freedom to exercise one's full humanity. Concepts of justice and democracy have long been closely associated with the field of education, which is widely regarded as the greatest human equalizer. (Zembylas, & Chubbuck, 2009). Social movements may develop and grow into a political party.

A trade union is an organisation made up of members (a membership-based organisation) and its membership must be made up mainly of workers (Brown, 1991). One of a trade union's main aims is to protect and advance the interests of its members in the workplace. Most trade unions are independent of any employer. However, trade unions try to develop close working relationships with employers. This can sometimes take the form of a partnership agreement between the employer and the trade union which identifies their common interests and objectives (Brown, 1991). The revolutionary movement seeks to overthrow the existing social system and replace it with a greatly different one. The reform movement wants to correct some imperfections in the existing social system but a revolutionary movement wants to root out the system itself. Revolutionary movements flourish where reform is blocked so that revolution remains the people's only alternative to their present misery. The communist movements in Soviet Russia and China were revolutionary (Bell, 2013).

The early development of social movements was related to a wide range of social, economic and political changes. Since the late 19th century, dozens of social movements have affected life and politics, as well as radical, civil rights, labour and women's movements (Warren, 2012). In the 1950s and 1960s, the American civil rights movement focused on and demanded social justice and poverty reduction, as well as a series of broad social reforms that fundamentally redressed the important achievements of African Americans and Latinos in the United States. In the 1970s and 1980s social movements strove to get rid of slavery and discrimination against blacks and continued to endure the destructive effects of racism with equality as the primary goal (Warren, 2012).

Education for social change comes in the forms of informal and formal education systems. The notion that directs human action may enhance societies is still new. It owes a lot to the early nineteenth-century social theorists who believed that developments in technology, science, and social organization would ultimately lead to a better human state. Marxist and postmodernist ideas in the need for social upheaval continuously with the use of information, technology, and the power of individuals and groups. They used innovation and experimentation to transform their societies (Foley, 1999). “A goal-oriented, problem-solving systems approach utilising education from multiple knowledge domains to design, develop, and evaluate, human and mechanical resources efficiently and effectively to facilitate and leverage all aspects of learning, however, is a guide to change agency and transformation of educational systems and practices to contribute to influencing change in society” (Luppicini, 2005, p. 108). If we can understand the motivation and learning practices of circumstantial activists, social movements would be better placed to encourage and nurture the participation of this group of activists, building movement members and

the capacity for greater social change within an informal education setting (Foley, 1999). Congregationalists (the 18th-century descendants of Puritan churches, Anglicans (known after the Revolution as Episcopalians), and Quakers were the three largest denominations at the time of the Revolution. By 1800, however, Evangelical Methodism and Baptists were the fastest growing religions in the country. As a group of evangelical Protestants found common ground in shared ideological beliefs, to educate in social justice issues (Tarrow, 2015).

Many Christian conservatives who had previously been politically marginalised have been persuaded to join in the political process. Concerned with the country's moral decline in the 1960s, as well as new Supreme Court legislation prohibiting school-sponsored prayer, many conservative Protestants and Catholics turned to political engagement as a means of restoring "Christian" values. The Protestants and Catholics lobbied Republican voters to elect politicians who would uphold their values, such as praying in schools and opposing abortion, pornography, obscenity, and other perceived threats to the family. They shared common objections to mainline denominational leaders' political and theological liberalism in the National Council of Churches (NCC), and they collaborated to create a network of colleges, parachurch organizations, radio and television stations, and political action networks that combined Christian values, Jeffersonian democracy, and free-market economics (Kurian, Thomas, and Lamport, 2016).

While membership in NCC-affiliated churches began to decline in 1960, prominent conservative denominations thrived from the 1950s to the early twenty-first century. Southern states with a large number of conservative Protestants went from being solidly Democratic in the 1950s to being overwhelmingly Republican by the 1990s,

owing in part to the Civil Rights Movement. Billy Graham, a Southern Baptist evangelist, and Richard Nixon's tight bond typified the growing friendship between conservative Protestants and Republicans who claimed to bring order to an increasingly chaotic globe (Kurian, Thomas, and Lamport, 2016).

Protestants and Catholics were included in this conservative coalition. Many evangelicals wanted to reinstate Christian instruction to public schools that was outlawed (Kurian, Thomas, and Lamport, 2016).

This study was based around instances for Cuba, the African National Congress, and a few social movements in Namibia. As a result, the focus of this research is on the role of social movements in the development of social justice education. Most conservative Protestants, like Catholics, condemned abortion, influenced by evangelicals such as C. Everett Coop and Francis Schaeffer. In the sake of defending God-given gender norms and biblical teachings on sexuality, religious conservatives also opposed the women's liberation and LGBT rights movements. As a case in discussion, the 1959 Cuban movements witnessed the ascendancy of Fidel Castro against Spaniards The 26th of July Movement (Spanish: Movimiento 26 de Julio; M-26-7 (Keremitsis, 1991). The Cubans was a society with no social, racial, political, or economic integration. This was principal because Cuba was a Spanish colony and that the primary interest of the Spanish government was holding its power through maintaining the polarised situation on the island. The more divided that Cuba was, the more was for the Spaniards to exploit its economic resources and preserve their political power. For more than three centuries the Spanish authorities in the same manner as the other European colonial powers in other lands maintained this deplorable situation (Keremitsis, 1991). No feminist came out against prostitution but

many embroiled themselves in struggles over the rights of illegitimate children granted when the inheritance was excluded. Although Afro-Cuban women and blue-collar workers did not join them, the upper-class women saw themselves as the protectors of those groups and pushed for legislation on such issues as maternity leave and nurseries in the workplace (Stoner, Lynn, Durham, 1991).

Social movements on the island of Cuba have a holistic understanding and practice of social justice education, to be implemented across three primary areas: social welfare, economic opportunity, and political rights (Keremitsis, 1991). Cubans argued that the most vulnerable on the island must be prioritised and supported and this can only be done through education. They consider that the growing impoverishment of Cuba and the decline in the quality of local social services have led to the general uncertainty about the future of the island (Keremitsis, 1991).

Through the intervention of social movements in Cuba over the last decades, social policies were implemented in large part due to the state's monopoly of all resources and services. As a result, by the mid-1980s Cuba, had achieved socio-economic equality and inflated social quality, notably among, at one time marginalised teams (Afro-Cubans, women, and rural populations).

Cuba had focused on increased health indicators, together with high lifespan, low infant death rate, the wipe-out of bound pandemics through universal immunogenic programs, and stressed preventative health care programs (Stoner, Lynn, Durham, 1991). Perez cited Cuba's manifesto, which emphasised "People's Cultural Groups" with the goal of "stimulating and satisfying the intellectual requirements of citizens, encouraging self-education, and converting members into transforming agents of society" (1974.514-516). This work was to be accomplished through "non-systematic"

adult education programs led by teachers from "people's universities." The tagline "he who knows more should teach him who knows less" was used to advertise and publicize it. Intra-school institutions were also created to increase and develop "intra-school institutions as a complement or vehicle of progress in teaching and education" (Perez, 1974.514-516).

The literacy and scientific seminars followed, which "grew out of teachers' study gatherings and now merged into a practical, interdisciplinary, and collective activity under the auspices of the Adult Education Council." Cuba structured its educational systems to ensure that no citizen was left behind with the aim of complete emancipation from slavery and self-sufficiency (Perez, 1974.514-516). However, education played an important part in the country, with a ninety-eight percent attainment rate and a substantial amount of highly qualified human capital amongst each individual. These social projects drew considerable domestic and international support for the Cuban government, both at home and abroad. (Stoner, Lynn and Durham, 1991).

Freire's definition of citizenship has been defined as the appropriation of reality to act in it, knowingly participating in the emancipation of others in solidarity, because "men liberate themselves in communion" (Freire, 1973). Every person can and should be aware of his or her circumstances, as well as his or her rights and responsibilities as a person. Paulo Freire stated, in line with this challenge to society as a whole, that people learn not just in school, thus widening the scope and modes through which education for transformation is performed. Since the "school environment" has grown through virtual channels, with technology playing a key role, he has viewed education to be much more than the four walls of the classroom, an approach that is currently in the

information society (Gadotti, 2008). The concept of school and the classroom has been expanded by new learning spaces (internet, television, social networks, social organizations, churches, businesses, and family spaces).

Freire further expanded the definition of education, arguing that school is not only a place to learn, but also a place to meet, converse, face others, discuss, and make politics (Gadotti, 2008), in other words, to prepare citizens for democratic societies. He stressed the need to "raising learners' understanding of their rights, as well as their crucial presence in the real world" as a result (Freire, 1990:36).

To strengthen democratic educational activity, Freire made it a condition that it be done "with" the students, fostering a critical interpretation of reality. He went on to say that the subject's autonomy, solidarity (collaboration), decision-making, participation, social and political responsibility, and the acknowledgment of differences under symmetrical conditions were all important (Arajo, 2011).

Chama cha Mapinduzi is Julius Nyerere's (Tanganyika) 'Party of the Revolution.' The Tanganyika African National Union (TANU) and the Afro-Shirazi Party (ASP), which were the sole operating parties in mainland Tanzania and the semi-autonomous islands of Zanzibar, respectively, merged in 1977. Instead of depending on market incentives for the stimulation of labour, the need for hard effort through adult education programs as a social responsibility to the society and nation was stressed in the pursuit of self-reliance (Buchert 1994). According to Kiondo (2001), some of the most significant contributions to "molding a national identity in Tanzania" came from the promotion of national culture through political education in schools, the Pioneers, and the TYL, which celebrated the "country's nationalist struggles against colonialism and narrow nationalisms," as well as "sports, traditional dances, stories, songs, and other cultural practices" (p. 262). Originally a supporter of African socialism and the Ujamaa system

of collectivized agriculture, the CCM now takes a more social-democratic stance.

CCM aspires to continuously modernizing to:

1. Increased productivity which would boost the country's revenue
2. Increased employment and improved management
3. Acquisition of new and modern technology
4. Increased and expanded local and international markets for our products, and;
5. Improved and strengthened private sector serving as the engine of the national economy while the government sharpens its focus on the provision of social services, infrastructure, security and governance of the state.

The now African National Congress (ANC) was founded on 8 January 1912 by John Langalibalele Dube in Bloemfontein as the South African Native National Congress (SANNC), its primary mission was to bring all Africans together as one people, to defend their rights and freedoms. It started as a social movement that developed into a political party and made the need for a revolutionary seizure of power the primary goal of crushing apartheid and gaining a majority (Fine & Davis, 1990). By 1927, J.T. Gumede (president of the ANC) “proposed co-operation with the Communists in a bid to revitalise the organisation, but he was voted out of power in the 1930s. This led to the ANC becoming largely ineffectual and inactive, until the mid-1940s when the ANC was remodelled as a mass movement”. (The African National Congress, 2008). Within this drive, the ANC social movement emerged focusing on matters of social responsibilities in the economies, politics, HIV/AIDS, the environment, poverty alleviation, unemployment, education and training, financial and legal assistance and social protection (Hamann & Acutt, 2015).

The rise of social movements in South Africa was primarily based on communities that began to create defensive demands that were not just natural results of impoverishment or spatial relation but were a right away response to state policy. The state's inability or unwillingness to be a provider of public services and the caretaker of their conditions sparked the establishment of community movements. These efforts have been driven by social leaders for the worsening conditions of human rights violations, which are not under the mandate of a movement or their organizational style. (Piven & Cloward, 2017).

What differentiated these community movements from political parties was mass mobilisation as the prime source of social sanction. In many poor urban and rural communities in South Africa, it is through the activities of the new social movements that an increasing number of people experienced and practiced meaningful democracy. Their high demand for the growing impact and popularity of issues and struggles taken up by the social movements during the freedom process was directly linked to the adverse effects of the ANC government's policies on the poor majority and how various institutional organs of democracy were based (Engels, 2016).

The South African freedom process of 1989/90 introduced a democratic regime and guaranteed civic rights, signalled civil society and the right to existence and opened a wide field of activity. Social movements that were hindered under South African rule could now develop swiftly and were funded generously by international donors to experience democratic developments. During the first decade of freedom, up to 600 civil society associations came into existence (Becker, 1998).

Fear-based civil society movements influenced churches, causing them to lose their prior prominence, which is still the case today. Civil society groups went on to retreat

towards the embracing of ethnic identities losing their main purpose of educating the masses about social justice issues (Becker, 2016). As a result, rather than continuing to play a crucial role, civil society and its activities had to come to terms with government social justice policies.

The field of social and charitable work in South Africa has gained importance and the role of civil society has re-emerged within the role of a subsidiary and complementary service supplier. Non-Governmental Organizations (NGOs) within the health, welfare and coaching sectors are working within the guidelines of the official government policy (Bauer, 2014). This goes along with dependence on the government which undermines self-determination and self-organisation as well as members' willingness for active participation. Nevertheless, small and active groups raise their voices in critical situations, such as in the debate on the government's policies and way of development (Bauer, 2014). Civil rights education was shown through public demonstrations and public speeches but little was done in a formal way to educate members about the importance of social, political, and economic rights.

Social movements in Namibia date back before independence. The challenges of reconstructing the social order was a central issue during the liberation struggle and found its way into the liberation movement's post-independence educational policy statements. SWAPO had its roots in civil society as well, but as the liberation struggle progressed and became militarized, it took on certain characteristics. The South West Africa Peoples' Organisation (SWAPO) abandoned its revolutionary political stance and became a political party with a focus on promoting a market-oriented capitalistic development ideology, it showed tendencies toward authoritarian practices (Leys and Saul, 1995). From 1960 to 1989, they protested Apartheid and provided aid to victims of racial discrimination. From 1960 through 1989, the South West African People's

Organization (SWAPO, Namibia's anti-apartheid movement), engaged in armed struggle and diplomatic mobilization against the South African apartheid occupation of Namibia and then called South West Africa. During this period, most of SWAPO leadership was in exile, operating out of military and refugee camps in Tanzania, Zambia, and Angola. From 1969, they became the only officially recognized liberation movement by the international community – declared by the Organization of African Unity as the “sole and authentic” representative of the Namibian people (Angula, 1999).

Literacy programs and secondary education were organised in several African countries with financial backing from international donors as part of the struggle for independence. Most of the early members of the Namibian administration, for example, acquired their schooling in 1960s education centres set up by an American government organisation in Tanzania and Zambia (Angula, 1999). The international world boosted its assistance for education in exile when the United Nations recognised SWAPO as the official representative of Namibia in 1973. (Angula and Grant, 1997). SWAPO's goals to establish Namibia as a democratic society, including the removal of apartheid and social injustice, were mirrored in the national teacher education reform that was modelled after it (Angula, 1999; Dahlström et al., 1999; Zeichner and Dahlström, 1999). The chosen participants were also considered key players in Namibia's future reforms and societal transformation (Dahlström, 2002).

To strengthen SWAPO's ability to educate and train their people while in exile, an education centre in the refugee camp was equipped with classrooms, a science laboratory, a library, a polytechnic and a needlework room. The centre provided elementary education, gender awareness programs, vocational and skills training and political education about SWAPO and their allies. Children attended classes in the

morning and help adults with construction work, gardening and the cleaning of public places in the afternoon. Some refugee camps do have big farms with gardens that were important for agriculture students (Namhila, 1997).

Their produce contributed to a balanced diet by supplying them with fresh vegetables and fruits. Refugees were also given seeds for their vegetable gardens. The camp commander was responsible for the administration of the camp to maintain law and order and have the role of the police. A mother centre that caters to women and children, a social structure where all children were the responsibility of all parents which parents were part or away to fight the enemy (Namhila, 1997).

Some people used their spare time to learn skills like sewing, needlework and carpentry. Female teachers were active in promoting gender awareness in the settlements. They spend weekends organizing meetings, mobilizing other women to participate and encouraging students and adults to air their voices. Certain slogans were used to ensure the bond “one Namibia one nation” “Namibia will be free” and “we shall never forget Namibia”. These activists taught the women to gain better control under the circumstances, the main focus was on teaching them hygiene, child care, and family planning. Namibian students received scholarships all over the globe Sweden played the policy and administration role with a touch on transportation management. While Finland, Tanzania, Zambia and Angola were more in Education and nursing (Namhila, 1997).

It is therefore, in this light that SWAPO as the future government of Namibia had to accept the challenges to educate and train its people and counter the prevailing conditions of educational equality. As a liberation movement SWAPO through their cadres had the capacity and the political will to mobilize, inspire and lead the masses

in the desired direction by encouraging mass participation through education. (Machel, 1981). The training of Namibians to participate in the democratic process and have control over their affairs had been given high priority. Therefore, SWAPO throughout its history recognises education as a key to true independence and freedom (Machel, 1981).

As the country entered a new democratic age, this was characterised by the fight for equal rights, fostering change in societies and redistributing resources equally (Berger & Nehring, 2017; (Houghton, 2013; McAdam, Doug & Paulsen. 2016). Namibia's liberation movements in the mid-1960s responded to the crises in housing, employment, health, education, and social welfare. The transformation by social movements is to support the curb the high level of income inequality, high unemployment rate and a growing number of the working poor who lack the resources to adequately respond to post-independence economic uncertainties (Sakaria, 2009). The ideas of social justice and democracy in Namibia are strongly related to the ability and power of people to contribute meaningfully to society (Sakaria, 2009).

Namibian Non-Governmental Organisations (NGOs) have tried to employ very creative strategies to claim and realise people's basic rights. Civil society organisations have worked in diverse fields such as promoting access to affordable housing (Shack Dwellers' Association), rural development (Namibia Development Trust), minority rights (Working Group of Indigenous Minorities in Southern Africa, the Omaheke San Trust), HIV/AIDS (Namibia Network of AIDS Service Organizations), and gender issues (Sister, Women's Action for Development). NGOs that have taken up human rights issues are the Legal Assistance Centre (LAC), the National Society for Human Rights (NSHR), and the Basic Income Grant Coalition (BIG) (Legal Assistance Centre, 2016).

It is evident that before independence in Namibia, civil society activities were not restricted to the northern parts of Namibia only but during this transition period of the 1980s a range of civil society organisations sprung up (Becker 1998). The different social movements that fought for social justice began in close alliance with SWAPO using the 1971 strike that started in Walvis Bay. This led to new unionism for South West Africa (Namibia). In the 1980s the women's movement became more involved in the solidarity of their husbands (Becker 1998). This kind of educational philosophy persuaded SWAPO to establish a school of its own some years after independence to encourage its members to understand who and what they aspire to be. They have established their own curriculum to foster such educational endeavours.

In the late 1990' fierce open debates from the leadership of the Legal Assistance Centre (LAC) and The Institute of Public Policy Reform (IPPR) were pursued in the wake of injustices and human rights violations. A closer look suggests that the decline of organised civil society does not necessarily point to a lack of interest in civil society commitment.

The Namibian Union of National Workers (NUNW) were of the view that education and training were fundamental to building both capacity and solidarity among members which is drawn by their slogan "the fences of oppression must be broken". It is clear that education and training enable the workers to participate fully and meaningfully in decision-making processes of their respective workplaces "each one teach one" slogan. These slogans continued to educate members informally in the ways that the movement expected its members to move into as an educational direction. Shop stewards, who were the unions' representatives in the workplace and the first to deal with labour concerns affecting union members, were and are still used by all NUNW affiliates to carry out their workplace obligations. In Namibia, workers had

access to the training opportunities offered by both their unions, but also collectively through the programs offered by the Labour Resource and Research Institute (LaRRI, 1999).

However, training courses were generally two to seven days which were given to shop stewards. Some regional branch officials said the effectiveness of training programs was often not evaluated or monitored on the ground, and that even after completing training workshops some regional officials still lack the confidence to exercise the skills they have acquired. Some officials who had attended workshops still relied on the union's head office in Windhoek to deal with labour issues in the region, and they merely acted as facilitators between workers and head office. A more systematic and practical approach to training would have helped to improve the performance of union officials (Jauch, 1999). This could be due to poor communication between the NUNW and its affiliates, or to poor communication between the affiliates' head and branch offices. However, most of the training was short-term and funded by donors, and it covered themes ranging from basic trade unionism to globalisation. All unions were required by law to have or establish an Education and Research Committee, whose major purpose was to educate union members about unionism through seminars and the distribution of printed materials on the subject. In practice, however, the Education Committees rarely carried out their responsibilities due to funding restrictions. As a result, trade union illiteracy is still widespread and rising in most African countries, particularly among the younger age, the new generation of workers and potential union members (Jauch, 1999).

According to Eltantawy and Wiest (2011), modern communication technology, particularly social media, has become an essential resource for collective action mobilization and the subsequent establishment, and implementation of social

movements around the world. In Namibia, it was clear that Affirmative Repositioning (AR)'s usage of social media channels such as Facebook and Twitter had a significant impact on the Namibian young. The leaders of AR are adamant about ensuring that Namibian youth had access to land, and they used social media to promote their cause. This campaign culminated in a flood of land applications to municipal governments. Social media's aspects are that they expose, engage, share, and deliver quick responses, making it a communication channel with a never-before-seen impact. AR capitalises on its fans through social media by creating and posting information that is intriguing enough to prompt instant sharing by followers, resulting in a broader circle of those interested in the issue or brand (Ryan, 2015). Since the news of the Affirmative Repositioning Movement's infamous Klein Kuppe occupation and self-addressing of a plot of property emerged, the movement's actions have grown in popularity on social media platforms such as Facebook, WhatsApp, and Twitter. The ARM's creators pursued a strategy of creating social media accounts on Facebook and Twitter, which quickly grew to tens of thousands of followers, mostly from the younger demographic. The fact that the majority of Namibians are under the age of 46 helped ARM operations get traction on the internet, as that age group is very engaged on social media (Amupanda, 2014). AR has since continued to engage its masses through social media platforms.

The Namibian National Students Organisation (NANSO) has a history of working for the rights and interests of learners and students in the country, as well as defending free access to quality education, as a non-racial, democratic, and independent entity. Before independence, the founding of NANSO was a critical step in the Namibian people's fight against colonialism and foreign dominance. To advocate for quality, free education and a knowledge-based and technology-driven society, NANSO has

succeeded in organising, mobilising, and uniting Namibian students to develop an awareness of national identity and unity of purpose to advocate for owned enterprises that have a hand in the development and provision of education through their slogan of “Quality Education for All”.

The context and focus have shifted throughout time. In light of the many changes in the educational system and the importance of ensuring and advocating for quality education, the Namibian National Students Organisation (NANSO) national executive committee, led by Comrade Ester Simon, has been on a national campaign of visiting schools and institutions of higher education to gain a better understanding of issues affecting learners and students in various regions. Serve corporal punishment, lack of proper career guidance, high teenage pregnancies, underutilisation of ICT facilities in schools, alcohol and drug abuse, learner/teacher relationships, limited furniture, and lack of proper infrastructure, to name a few, were all raised and adequately debated, with tangible solutions being brought to the table in the various regions.

In honour of African Children's Day on June 16th, 2020, the Vice President, and Secretary-General (SG), were out in the neighbourhoods. The SG educated the pupils of Steenkamp Primary School in Windhoek on the history, presence, and important work of NANSO; emphasised the importance of children's rights, condemning child forced labour in West and East Africa, forced child marriages in Namibia's northern regions, particularly the Kunene Region, baby dumping, teenage pregnancy, and alcohol abuse as challenges that affect children and young people. Furthermore, the SG encouraged students to be productive, enjoy their schoolwork, and respect their professors, as disciplined students are a valuable resource and an integral component of society.

This was accomplished through adult education programs, economic self-help groups, and, on occasion, spontaneous political protests by specific young people (Labour Resource and Research Institute, 2010). The trend for NANSO's advocacy has continued post Namibian independence. The student union still fights for the rights of its members through informal ways of education as they did before independence.

### **1.3 Statement of the problem**

Social movements are important agents of social transformation and new vision despite their limitations and relations to the state. Social movements fill the void where the state and other institutions are unable or unwilling to act in the interests of their members. Social movements step in where institutions do not exist or where they fail to serve or violate and contradict people's interests.

However, since independence no significant strides have been achieved in narrowing this gap of social justice issues by social movements as the vast majority of Namibians remain destitute. These injustices which are left unaddressed threaten the future of country's economy, the health and well-being of future generations. Communities that experience historical trauma face lower academic achievement, decreased social mobility, shortened lifespan and suicidality (Mittlin, 2006).

People who lack education have trouble getting ahead in life, have worse health and are poorer than the well-educated. Their contribution to the social development of a country is low. Major effects of the lack of education include poor health, lack of a voice, unemployment, exploitation and gender inequality (Hyttén, 2006). The lack of access to proper education puts an individual at risk of falling into the poverty trap. Education provides the ability for one to access the knowledge necessary to make a living (Hyttén, 2006). Modelling diversity might entail encouraging social movement

followers to confront and accept racial and socioeconomic class inequalities in their communities.

Through free and safe public debates, prospective educators build democratic problem-solving abilities and conflict-resolution procedures for the classroom community, and encourage their students to do the same. The effective poverty eradication achieved through social protection programs enables people to move from the informal to the formal economy and thus migrate towards higher levels of productivity. Therefore, effective education programs through movements and unions not only lead to improved social conditions but also have an economic multiplier (Chiripanhura and Nino-Zarazua, 2013).

This study therefore, sought to understand the contributions that social movements could play in the construction of social justice education in Namibian communities as this practice seems non-existent.

#### **1.4 Research Questions**

The main research question that will guide this study is:

*How do social movements contribute to the construction of social justice education for social development in Namibia?* This question was supported by the following sub-questions.

1. How do social movements contribute to the construction of social change in Namibia?
2. What effects do the distracted social justice education in social movements have on citizens?
3. What educational strategies should be put in place for social movements to contribute meaningfully to social development in Namibia?

### **1.5 Significance of the study**

Social movements, economic and political policy makers and the general public will benefit from the results of this study. Members or potential beneficiaries can be empowered through a variety of means such as education, policy reforms, mobilising and formalising collective action, and forming self-help groups. Social movements are important for marginalised groups especially those with no formal representation.

Social justice education is very important for understanding not only our world, but also the world of education where communities with diverse identities and experiences navigate the highly political environment. Social justice education is about providing lenses and frameworks to help communities make decisions to create a more equitable society that enable growth. Fairness and equity are promoted through social justice in many facets of society. It encourages equitable economic, educational, and workplace opportunities.

The goals of social justice in education include more empathy, more justice and more equality. Communities will ideally have a stronger sense of what is just and fair and choose lifestyles that support their communities. Education encourages people to value and apply the principles of the rule of law in their daily lives. It also equips them with the appropriate knowledge, values, attitudes, and behaviour needed to contribute to its continued improvement and regeneration in society more broadly. It encourages equal chances in the job, in education, and in the economy. The safety and security of people and communities are also affected.

This study will develop a critical awareness of social reality or social worth amongst societies and will be able to create coalitions and develop community solutions.

## **1.6 Limitations of the study**

The political reservations in letting egos go when it comes to data collection had led the researcher into a difficult area of study. It was therefore important that all gatekeepers were duly informed of the significance of the study so that they could *'open the gates'* for data collection. Sampled or targeted areas withheld vital information, especially data related to manifestos and possible curricula. It was therefore difficult to delve into the forms of education that such movements demonstrated in their formation periods and after they had even settled into being political parties. Less literature in the country is inclined towards social movements that turn into political parties' social justice education enshrined in their political manifestations. As a result, followers are not properly educated to contribute meaningfully to the nation. A wider search was strategically set to review literature that could apply to the focus of the study. Face-to-face interviews are difficult with people whose minds are set to protect party politics. The researcher, at all times, insisted on keeping qualitative stances of keeping prejudices and biases out of the questioning techniques.

The collection of data using reflective journals or diaries required a greater level of time and commitment from both researchers and participants (Bijoux and Myers, 2006; Dwyer et al., 2013; Eidse and Turner, 2014) so explicit considerations of the rationale behind their use helped to ensure rigor and methodological appropriateness.

## **1.7 Delimitations of the study**

This study only covers social movements in Namibia and therefore does not cover other forms of political upheavals. The focus of this thesis is not on democracy as a political system, but rather on how social justice education can be a possible solution to address proper citizenry in Namibia. In this study, the definitions of the terms below were used connotatively and denotatively as the opportunities availed themselves

during the interpretation of the data and allocation of meaning. Fairness and equity are encouraged by social justice in many facets of society. Social movements have been pursued as more movements than political parties.

### **1.8 Terms used in the study**

**Social movements** are a purposefully organised group working for a common goal. These groups may try to create change, resist change, or provide a political voice to those who would otherwise be deprived of their citizenship. (Benford and David, 2000).

**Social justice education** is the social transformation of traditional organisational structures, procedures, and practices and calls for justice for those subjected to injustice through forms of dominance. In this case, it challenges the status quo beyond university boundaries to fight social inequalities (Mthethwa-Sommers, 2014).

**Social development** is a process of planned social change designed to promote the well-being of the population as a whole within the context of a dynamic multifaceted development process (Midgley 2014).

**Social justice** includes freedom of ideas, thoughts, and speech; freedom of association; freedom of ethnic and religious culture; freedom from slavery, freedom from racism, sexism, and discrimination, the right to equality and human needs for all, and the redistribution of power, wealth, and status for all, and entire societies (Sadeghi and Price, 2007).

**Social change** is the way in which human interactions, relationships, behaviour patterns, and cultural norms change over time. These changes ultimately transform cultural and social institutions, concepts, and rules, which will inevitably impact society for the long-haul (Akujobi, and Jackson, 2017).

**Distracted social justice** can be defined as where institutional limitations hinder the individual from achieving access to opportunities. This form of distracted social justice are typically grounded in a Marxist or Freirean critique of the world that examines social inequalities that perpetuate an unjust social order which can be classified as distracted justice (Freire, 2006).

### **1.9 Outline of the Chapters**

This thesis is presented as follows:

**Chapter 1** Introduces the topic and overview of the study which includes the statement of the problem, the questions of the study, the significance of the study, the limitations of the study and definitions of important terms.

**Chapter 2** Provides relevant available literature on the subject under study.

**Chapter 3** Presents the research methodology of the study. That includes information about the research design and methods, the population, sample size and sampling methods as well as a description of the research instruments.

**Chapter 4** Reflects the results obtained through this study.

**Chapter 5** Includes the discussion of the findings and recommendations as to the contributions social movements are having regarding social justice education.

### **1.10 Summary of the chapter**

This study therefore, focused more on how social movements could contribute through social justice education and how such social movement rights could be negotiated with the powers to be. Social movements are major actors in the production and transformation of societies, making social movements influence concrete policies, transform culture, and daily life, and produce knowledge that shapes our society. Within this drive, the ANC social movement emerged focusing on matters of social responsibilities in the economies, politics, HIV/AIDS, the environment, poverty alleviation, unemployment, education and training, financial and legal assistance and

social protection. As a result, the focus of this research is on the contributions of social movements in the development of social justice education.

## **CHAPTER 2**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter provides an overview of previous research on knowledge sharing that introduces the framework that comprises the main focus of the research described in this thesis. When the literature review was carried out, there was a significant increase in the number of studies carried out in the world about social movements but limited information linking them to education. Therefore, the standard and maintenance of the interaction enhances social movements to be more practical. Three distinct theories linking directly to the topic were used to support this study. Relevant publications were found in the literature which supported the research questions under the study and a number of academic domains were consulted to support the research questions.

#### **2.2. Social Movements: A Theoretical Perspective.**

When the literature review was carried out, there was a significant increase in the number of studies carried out in the world about social movements but limited information linking them to education. Scientists working on social movements from many disciplines of social science, as well as the literature developing on the subject, this can be seen as a result of the changes that occurred in the twentieth century. (Rawls, 2015).

Social movements occur in the form that causes the interference of a political tool that aims to protect the regime, namely, the opposite movement. The basic request of all the social movements is to reach a more democratic and more equal ideal of the world (Camus, 2016). One of the most significant characteristics of social movements is their foundation in the interactions between individuals. The quality and maintenance of the interaction build social movements. The prerequisite of contributing to this success lies in the conclusion they reached as a result of interaction through reuniting the

knowledge, expectations, and hopes of the individuals in the interaction and jointly embracing to obtain effectiveness. The interaction of the leaders of the movement and the use of various social networks plays a significant role in the emergence of a movement besides the political system covering it (Camus, 2016).

At this time, popular opinion has continuously been a tool since the target of social movements is to affect the choice mechanism to the maximum amount as feasible through varied activities. Social movements show individuals that the decision mechanism in political and administrative fields does have a definite behaviour through public support. This is to develop a sense of cooperation through often interacting with other social groups (Camus, 2016). Social movements that progress through dynamics produced by cooperation are collectively resisting the imposition of the system which they have been protesting through conflicts. At this point, social activities are formed through collective interaction as a form of collective behaviour. Therefore, the standard and maintenance of the interaction enhance social movements to be more practical. The prerequisite of contributing to this success lies in the conclusion they reached as a result of interaction through reuniting the knowledge, expectations, and hopes of the individuals in the interaction and jointly embracing the obtained success (Camus, 2016).

Social movements have the potential of being a significant tool for political participation rather than only political interests or the expression of political opponents. Problems within social relations that exist in society may pile up and turn into a driving force for a process of change. Such problems generally affect the social groups such as definite communities, nations, classes, racial, ethnic and social groups, religious and political grouping, and others. The process can gain a social identity once

communities discover that the others additionally had similar experiences, entail some queries, and show the tendency of raising identical objections (Rawls, 2015).

As communities, we learn about diversity, oppression, and social justice issues, which are often, different from their typical worldview. It is in this light that the responsibility of social movements is to provide a climate of support for communities to risk the challenge of potential change. The conceptual framework outlined in this study effectively supports a climate that supports both the challenges and communities as they explore potentially contentious oppression topics which are linked to cultural diversity and social justice issues (Rawls, 2015).

## **2.3 Theories**

### **2.3.1 Egalitarianism**

Egalitarianism may be a political belief that holds that each individual ought to be treated as equal from birth, typically that means as an equal beneath the law and in society at massive. It is a belief in human equality, particularly regarding social, political, and economic rights and privileges, and advocates the removal of inequalities among individuals and discrimination on grounds of race, gender, sexual orientation, and faith (Nagel, 2012). Political philosophies like Socialism, Marxism, and Communism, all support the principles of equalitarianism to some extent. Some argue that fashionable representative democracy may be a realisation of political equalitarianism, whereas others believe that in reality, the political power still resides within the hands of the upper class. In light of the above, it is clear that political power is not yet equally distributed within the hands of individuals. Funds, inflation, lack of jobs, could limit economic equalitarianism activities (Nagel, 2012).

Civil rights movements reject sure forms of social and political discrimination and demand that citizens be treated equally. The egalitarian theory affirms the equality of

all persons. Dissent in our talents, resources, and opportunities however all communities ought to have an equal ethical price or equal standing. Whereas the conditions during which individuals live, their wealth and financial gain, their talents, their satisfaction, and their life prospects build all virtuously equal. At a minimum of in terms of basic political rights, discrimination supported gender, ethnicity, and sophistication is unjust (Nagel, 2012). The main tenets of equalitarianism are that each person should be equal. Equalitarianism may be examined from a social perspective that considers ways in which to scale back economic inequalities or from a political perspective that considers ways in which to make sure the equal treatment and rights of various teams of individuals. The Namibian nation has remained an essentially unequal society in terms of wealth and finance in free-market economies. Supporters of economic equalitarianism believe everybody has the right to accumulate wealth. Therefore, every individual through education, ought to have the chance to possess civil rights during this system (Nagel, 2012).

### **2.3.2 Distributive theory**

The distributive theory is another sort of doctrine that addresses life outcomes and therefore the allocation of valuable things like financial gain, wealth, and different products. This theory focuses on substantive distributive justice with the aim of equal distribution of all primary products. Basic rights and liberties should be distributed equally and then obtained. But considering all the assorted primary products together with wealth and financial gain, equality is simply the baseline from which those different distributions are judged (Nagel, 2012).

All liberal theories are also seen as expressions of capitalism with compensations for factors that they contemplate being virtuously discretionary (Nagel, 2012). It is argued,

that equal distribution of resources is only understood within education systems that govern societies.

### **2.3.3 Justice and fairness**

Justice and fairness distinguish between aspects of the social system that secure the equal liberties of citizenship and those that establish social and economic inequalities.

The basic liberties of citizens are political liberty, liberty of conscience and freedom of thought, freedom of the person along with the right to hold property, and freedom from arbitrary arrest defined by the rule of law. These liberties are all required to be equal since citizens of a just society are to have the same basic rights (Rawls, 1999).

The distribution of income and wealth among organisations that employ people should be the primary responsibility. When the distribution of resources and compensation is not equal, it should be for everyone's prospective advantage, and places of authority and workplace of order should be open to all at the same time. (Rawls, 1999).

Rawls constructs justice as fairness in a rather narrow framework and explicitly states that justice as fairness is not a complete contract theory. Its purpose is to show how we ought to allocate a cooperative surplus of resources to individuals in society. As a result, justice as fairness depends on two implicit assumptions concerning the societies in question. Social cooperation is feasible and may work to everyone's mutual advantage, that moderate surplus of accessible resources to be distributed. Justice as fairness cannot be accustomed because of the distribution of resources, and social policies in societies wherever background conditions have eliminated the chance of advantageous social cooperation (Rawls, 2015).

According to Rawls' theory, the essential structure should be organized by rational, interested people who select principles of justice from a condition that specifies personal values, colour, gender, and level of financial gain within the community.

However, these principles do possess general social, psychological, and economic knowledge, and these circumstances ensure that justice should be obtained in the society to which they belong. Rawls endorses two principles of justice, equal liberty principle is that each person is to have equal rights to the most basic liberties compatible, and the second is that social and economic inequalities should be arranged so that both principles are reasonably expected to be to everyone's advantage (Rawls, 2015).

Rawls' primary argument for the two principles is that they are chosen over variations of utilitarianism, which he considers the strongest opposition to justice as fairness. Constrained by ignorance, the principles bring about the best state of affairs for whatever citizen they represent within society (Rawls, 2015). Since social movements are all unaware of what social role they will occupy, they strive to maximise their shares of primary goods. Rawls argues, largely through the appeal to the rule, that the parties in the original position would favour the equal liberty principle over variations of utilitarianism (Rawls, 2015).

He additionally argues that the parties would support victimisation of the distinction principle to manage the distribution of wealth and financial gain rather than a principle of average utility (constrained by a social minimum) as a result of the distinction principle provides a stronger basis for enduring cooperation among voters (Rawls, 2015). The application of justice as fairness inside social movements will be supported by the two principles. The social movements, however, do have the veil of a mental object, and, as they acquire additional specific data concerning society, these specific principles of justice will become more apparent. The justice of fairness will be supported however social movements learn additionally concerning society's political and economic circumstances and build a constitution that's in step with the two

principles. The laws and policies that notice these two principles possess all their data concerning their society and apply the established laws and policies to explicit cases (Nagel, 2012).

One of Rawl's major tasks in presenting justice as fairness is to point out that the society it generates will endure indefinitely over time to attain this aim, Rawls deploys the simple savings principle, a rule of intergenerational savings designed to assure those future generations through the assistance of social movements ought to have spare capital to sustain themselves (Rawls, 1999).

Rawls further argues that the society generated by these two principles is congruent with citizens' good and that citizens can develop the necessary willingness to abide by these principles through the help of education. As a result, the society generated by justice as fairness is stable and can be expected to be sustainable (Rawls, 1999).

#### **2.4 Contribution of social movements to the construction of social justice education for the social development of a nation.**

Social development is a viable way to respond to too many of the existing social injustices (Banerjee, 2005). The social movement's commitment to social justice and human rights is evident from how they promote social and economic equality amongst people who are marginalised and excluded from social and economic processes. Social movements draw on the value of social justice education to address poverty-related deprivation and oppression (Banerjee, 2005). With the inspiration from Paulo Freire's concept of conscientisation (1973), the idea of participation and education is viewed as a solution to the problem of exclusion of the marginalised. People's participation implies a bottom-up approach to development involving the 'people' in native governance and decision-making such that it empowers the marginal. It additionally

entails an essential consciousness and awareness of the individuals concerning the structures of social movements (Camus, 2016).

In the United States, the liberal and radical approaches in the educational tradition of active involvement in social, economic, and political problems were an important influence on educational movements because of the prominent contributions played by social movements. It provided workers with hard intellectual education, within the Marxist perspective, and training in practical skills (Castles, & Wüstenberg, 2016). The knowledge and experience gained in strikes and other industrial activities were not regarded as interruptions of work but as genuine education as a result of which communities alike bring wiser judgment and a keener sense of reality. Social movements in America and Europe were committed to removing the social, cultural, educational, and economic barriers to a more just society (Castles, & Wüstenberg, 2016). They believe that adult education had a vitally important role to play in this process of peaceful social change (Tarrow, 1998).

In the United Kingdom (UK) adult education was an aggressive agent of change, a mass movement of reform the peaceful way to social change. It was a popular movement with a vision and a new society. This was the foundation of its educational approach to social justice in the United Kingdom. Social movements in the UK were actively involved in creating cooperation with a system of education support for communities including mass meetings, study groups, study clubs, radio discussion groups, kitchen meetings, short courses, conferences, leadership schools, and training courses (Council for Cultural Cooperation, 2015).

South Africa's social movements assume a significant part in the improvement of the social orders and networks where they work. This was a move that empowered social

movements to take part in more extensive political struggles for basic liberties, social equity education, and democracy. South African associations have an ethical commitment to helping society manage its issues and contribute toward its government assistance and economical turn of events (Sisk, Timothy, 1995). South African social movements put together their issue concerning social obligations regarding the economy and governmental issues, HIV AIDS, the environment, poverty alleviation, unemployment, education, and training (Tarrow, 1998). In numerous poor rural and urban communities, through the activities of training for social equity, an expanding number of individuals experience and practice significant meaningful democracy (Tarrow, 1998).

Social justice education in Namibia is solely practised by the Legal Assistance Centre (LAC) and not by social movements but they are aware that education contributes to socio-economic development that will enhance individuals with knowledge, skills, and cultural resources to help societies grow. Educating has a political function and individuals become conscious of themselves and the world around them (Kambala, Nauyoma, & Amupanda, 2015). Social movements in Namibia believe that democratic governance should help strengthen the capacity of people deprived of basic rights such as adequate housing, education, and health. In this sense, focusing on social equity, not just social equality, is essential for democracy to have practical significance (Kambala, Nauyoma, and Amupanda, 2015).

In Namibia, socio-economic inequality is still a problem in the country, and even in the 21st century, it still has an impact on educational development and socio-economic growth (Datta, 2015). The social movement believes that equal opportunity, social justice, the provision of education and the distribution of resources are essential to the survival of the community. They believe that citizens should be able to fully participate

in social and economic issues affecting their lives through direct democracy (Dewey, 2010).

Mainstreaming social protection strategies across social movements, government and non-governmental organisations further require significant institutional and financial capacity that can be developed over time (Kumitz, 2013). The policies, of social movement institutions and financing situations, need to be clear and simple, while implementation can build on what works in existing programs and processes when it comes to social justice education programs. The state has a critical role to play in providing a regulatory framework that allows individuals to understand their social rights and entitlements (Kumitz, 2013). The involvement of social movements, as well as civil society organisations, is crucial in advocating social protection measures that are both egalitarian and socially responsive. Government commitment and social movements working across sectors within and outside of government are required for the design of social protection programs (Kumitz, 2013).

Therefore, Civil Society Organisations (CSOs) will give each immediate relief and longer-term transformative amendment by defensive collective interests and increasing accountability; providing commonality mechanisms and promoting participation, influencing deciding, directly partaking in commission delivery, and difficult prejudice. In this way, excluded groups can be effective drivers of their change by forming or participating in social movements that represent a group of interests. CSOs also play an important role in researching to raise the profile of excluded groups (Hooks, 2012).

Social justice education in each sense is one of all the elemental factors of social development. It is the same that social justice education enriches people's

understanding of themselves and improves the standard of their lives and ends up in broad social advantages to people and society. It is clear that social justice education raises people's productivity and creativity and promotes entrepreneurship and technological advances (Routledge, Kegan, Berger, Nehring, 2017). This plays a very crucial role in securing economic and social progress and improving income distribution (Routledge, Kegan, Berger, Nehring, 2017).

### **2.5 Social movement's contributions to the construction of social change in Namibia.**

Recent history is an important power to solve the social movement and solve the difficult inequalities and exclusions in society, and new models for many equal principles and simple social relations, economic and political relationships indicate that they propose vision. Social change reignited discussions about the power and potential of mass civic action to change society and create new forms of political participation and development (Thompson and Tapscott, 2010).

The social movements were active, mainly in structural inequality, such as social classes and requests for redistribution policy before the independence of Namibia (Fraser 1995). Social fiscal contributions allow them to obtain all human rights, challenge the distribution of wealth and manage resources, challenge the main ideology and change the social power relations that benefit them (Batliwala, 2015). Various social movements consider themselves a beacon of this power. Feminism and the women's movement address gender differences in the social, economic, political, and cultural fields, use the body itself as a place of struggle and seek to revolve around gender and reproduction at the individual and collective levels, such as through participation (Harcourt 2009 and Escobar 2005).

In social movements, it is worth mentioning those feminists and women's movement activists have promoted the need for a gender-conscious understanding of human rights, which has affected legal and political development. However, the women's movement did play an important role in helping to resolve social injustices. They affirmed the relevance and importance of gender inequality and the challenge of patriarchy as an integral part of advancing justice for all and named the movement's priority policies, policies, and action strategies (Harcourt 2009 and Escobar 2005). A pioneer in women's development makes a positive, reflexive climate to help both individual and aggregate convictions and activities. Hence, they offer dynamic and formalised help for women's interest and initiative in every aspect of development practice, with thoughtfulness regarding expanding women with sufficient help for places of authority (Kelleher and Bhattacharjya 2013).

We need to design systems to forestall sexual orientation-based in development spaces and to consider culprits answerable. This will ensure that our girl children will be prevented from being victims of sexual violence. This will empower full investment across sexual orientation by considering care work, conceptive jobs, and other gendered duties that can influence development cooperation (Kelleher and Bhattacharjya 2013).

Empowerment is at a crucial point in time when issues of social development are centred on monetary, racial and natural equity. Just as harmony is in an emergency and individuals are arranging to tackle them this likewise applies in Namibia. The vital elements for winning significant social changes public agreement on issues and prepare social developments are growing. However, these fixings just make the conditions for change (Kelleher and Bhattacharjya 2013). To understand those changes, we need to comprehend what different jobs are that individuals and social

developments need to take on and how to be viable in those parts by keeping away from the entanglements that could subvert the work towards the general public we want to make (Kelleher and Bhattacharjya 2013).

The jobs change all through the advancement of fruitful social development advocacy is generally attracted to working with those in power to make the change, maybe through instructing administrators, composing strategy, or utilizing the courts. The development pretended by the backer is to interpret the requests of individuals' development for the force structure and go about as a guard dog for the development (Earle, 2008).

The instructive part of any social development should attempt to unite individuals to tackle issues, particularly in an engaging way, utilising flat, vote-based cycles for deciding. The development pretended by the coordinator is to develop the development and to encourage facilitated key exercises. A viable social development pioneer will be responsible for individuals in the development and will address their perspectives (Kelleher and Bhattacharjya 2013). They should be drawn by providing step-by-step guidance to resolving challenges. They should be the cornerstone of any development to demonstrate that the points of the development have widespread support and to give the development more noteworthy authenticity. Inside social orders, revolutionary changes are required, and sometimes, even in Namibia, there will be that small element that creates a commotion over social justice issues (Earle, 2008).

When something awful occurs, that particular gathering needs everybody to know and will go up against the force holders about it. The job of social developments ought to be to feature foul play and to make an immediate move to make the strain needed for changes to happen (Earle, 2008). Civic engagement in any social development is a

need to accomplish the excellent technique of such development. This can be accomplished by pulling society towards them, particularly individuals in the force structure. This will guarantee solidarity in the movement so fortitude that individuals cooperate for social development (Beyer, 2016). This will additionally improve and develop our comprehension of the issues and the answers for shameful acts and emergencies that are required. The pioneer ought to give the apparatuses and backing that engage individuals to be innovative and to settle on choices and make vital moves, while an incapable coordinator will act progressively, requesting individuals to make a move and barring assorted perspectives as opposed to building agreement for the activity (Beyer, 2016).

These activities however, assume various parts inside the development that create trust and a cooperative relationship. At that point, there will be space to examine whether the backer is getting excessively near the force holders or the radical's activities may be detaching instead of bringing individuals into the development. Without that coordinated effort, the development may debilitate itself through disagreement (Beyer, 2016).

The primary job is to bring assorted individuals and associations into an alliance together. An alliance adds solidarity to the development as individuals joined by a shared objective underline correspondence and coordination while regarding one another. Alliances permit associations and people to take an interest in manners that are reliable with their one-of-a-kind quality (Boggs, 1986).

Understanding the parts of people and various associations in development is critical in building effective social development. One association or organization of people cannot do everything. One individual cannot assume each part. Associations and

people supporting one another, creating procedures and strategies together in the wake of tuning in to various perspectives, make solidarity. The fortitude of vision and reason for existing is the thing that makes a ground-breaking development (Boggs, 1986).

Community development is not just about handing out handouts to people in need. Rather it is a process of empowerment where communities can acquire knowledge and skills over their destiny through the realization that they individually and collectively, can do something to improve their circumstances (Ajayi, 1995). Social movements aim to create awareness of rural possibilities, providing information on resources, inputs and infrastructure and deploying technical assistance. The following components are crucial, skills acquisition and development, increasing literacy levels, improving productivity and productive systems, adapting appropriate technology in agriculture, sensitizing potential volunteers and donors among others (Orapin, 1996). Through these developments, the state carries the main responsibility for providing social security systems, and the support of civil society in the implementation of social protection programs is crucial. Civil society actors, agents and trade unions can contribute not only through their technical expertise and technology use but also by providing information through advocacy and by monitoring the process (Cichon, 2006).

Awareness-raising and dissemination of information are critical to creating an enabling environment for accountability, promoting participatory and inclusive processes for follow-up and review, and building ownership. This can be done through a range of different means or tools such as radio, television, video, film, the internet, social media, mobile phones, newspapers, newsletters, leaflets, poster campaigns and the arts (Cichon, 2006).

Different platforms are used in unifying force that allows people to enact change in response to everyday frustrations. Social media acts as a foundational platform for activists to universally protest various social and political crises without limits as to whom and where people are. Technology enables the global force of protests, so movements no longer need to be in one location or have one leader for people to unify and advocate the reform of oppressive regimes (Downing, 2015).

Social movements are natural agents of political will and should be advocates for the rights and the empowerment of people. Civil society, and in particular NGOs and social movements, are often among the most effective and visible actors of society. It is for this reason they play a key role in building capacities that help other organisations representing the most vulnerable populations in the design and implementation of the range of social policies. Social actors not only help in providing direct support for these needs, but also by influencing public policies that can bring about structural changes (Jones, & Shahrokh, 2013). People's participation implies a bottom-up approach to development involving people in local governance and decision-making such that it empowers the less privileged. It is this people's power that strives to challenge the structures of power and domination that operate in society. People's movements entail consciousness, awareness and opposition to this prevalent structure (Tarrow, 1998).

Leaders within social movements can build alliances with other like-minded organisations. It can create awareness and political sensitivity among policymakers and the public by taking a civil society stance as often as possible in existing political processes. They should invest in the technical capacity of civil society representatives who will participate in the national awareness-raising and dialogue process. The ability to know in detail the needs and precise expectations of the communities they serve,

due to the close ties they have with communities in their work. Their leaders are visible and can sometimes assume heroic or inspiring roles, generating confidence and incentives that move society to rally around a cause (Taylor, 2008).

A working agenda coordinated by civil society could help give a voice and ability to the most vulnerable populations and reduce cultural gaps that cause exclusion. It helps in gaining prominence within the social order to effectively influence the adoption of social protection and the implementation of policies (Jones, & Shahrokh, 2013).

Sustainable partnerships can be created for vulnerable populations and their organisations to build up skills and provide access to information about their rights, thereby providing them with the tools they need to join the social protection decision-making process (Jones, & Shahrokh, 2013).

Collective action by civil society and social movements can be very useful in ensuring that a rights-based approach is built into the design and implementation of social protection programs, at national levels. But at the national level, collective actions are key actors to pursue and promote transparency and access to information in social justice education and citizen's right (Jones, & Shahrokh, 2013). Social movements, in general, can push to transform accountability related to the most pressing problems as they arise in local settings.

It is fundamental to include more social actors in the processes of building and implementing social programs, especially in the context of facilitating the awareness and cultivating their ability to hold duty-bearers accountable (Jones, & Shahrokh, 2013). It is important that the contributions of social movements transform private irregularities into public problems, share information about social protection programs, and monitor public action. The most important is to have social movements

with the capacity to work jointly and mobilise people. With weak civil society organisations, it is difficult to overcome the difficulties. Fostering strong organisations takes time, confidence and support from society. A strong civil society helps foster capable governments (Taylor, 2008). If a government cannot implement policies, citizens will not enjoy adequate and effective social justice programs, and therefore, human rights become vulnerable or even compromised. It is best then if organisations and social movements work under the same banner, and adopting a universal human rights approach that promotes equality and dignity for all people remains the best option (Taylor, 2008).

## **2.6 The effects of distracted social justice education in social movements have on citizens.**

According to Bell (1997), education and the shaping of citizenship are sociocultural dimensions that require constant interpretation. In recent years, the public policy arena has been the persistent attack on social action for social justice education and employment. Democratic values that are based on equality, tolerance, and mutual respect are ideals that have not always come along with people. Although today's society has advanced in gender, culture, race and social conditions, there are still many goals to be achieved such as social justice education (Twarog, 2017).

Social justice is based on the values of equity, equality, respect for diversity, access to social protection and the application of human rights in all spheres of life, including in the workplace. In the face of the consequences of the global financial and economic crisis, which has led to a significant increase in unemployment and poverty and is straining social integration, these principles of social justice education are more important than ever (Beach, 2005).

Despite the importance of social justice in education, the dialogue that comes across various positions to help communities to build on their strengths as well as better, acknowledge the challenges they are facing is missing. That dialogue will help them to reflex on the complexities of education for social justice. Community leaders hardly see the goal of the dialogue as what social justice means, making it hard for the leaders to effectively engage the authorities (Beach, 2005).

Therefore, with the lack of education, the building of bridges and developing alliances are non-existent at this crucial time when the commitment should be fostered and geared more towards schools and societies. The lack of social justice education by social movements in communities prevents them from opening up new angles to see new possibilities and from engaging societies across different commitments and agendas within the social justice discipline (Bean and Apple 2012).

The biggest shortcoming is that communities fail to understand the holistic vision of social justice education, which is a fundamental component of democratic citizenship. Westheimer and Kahne (1998) emphasized the role of participatory justice and democracy and the lack of social justice education by social movements can contribute to citizens' lack of knowledge, skills and attitudes, required to act on important social issues.

Social justice teachings should inspire justice-oriented citizenship but in the absence of teaching, this cannot arouse the consciousness of active and participatory citizens that will be unfilled and enhance injustice (Westheimer, & Kahne, 2004). Therefore, if one is going to encourage active citizenship, there is an imperative to help young people learn to challenge those systems rather than simply teaching them how to act

within the systems that perpetuate racism and sexism, or other forms of oppression present within societies today (Dejaeghere, 2008).

Beane and Apple (2012) emphasise that social justice is a part of the democratic way of life. However, the researcher argues that democratic citizens may lack the value of that democracy in the absence of education, to exercise components like the value and open flow of ideas, faith in the state system and work collectively to create a better society. In the absence of social justice education community members will not be in the position to critically reflect on their current situation, and analyse and solve social problems and policies (Beanne and Apple 2012). But education will allow them to be concerned about the welfare of all community members promote the common good and fight for the rights, the dignity of minorities, create institutions and value systems that support a democratic way of life (Beanne and Apple 2012).

The alleged decline in democracy and concerns about young people's apathy and lack of knowledge have sparked calls for educational systems to better prepare young people to participate in democracies. Educational systems around the world have over the last two to three decades, placed the development of active and informed citizens as one of the central goals of the various education systems which is a concern for our social movements (Armingeon, & Guthmann, 2014).

Social movements have taken a wide view of the shortcomings of decision-making, including the way that public opinion is shaped in the public sphere. This contribution in the decision-making process should be at the forefront of engaging with this process of decision making, amongst young people who need to develop critical skills to critique what they are reading and discussing. The skills acquired will successfully

engage in such a way as to build support for their intent to challenge injustices (Cross, & Gauja, 2014).

The lack of not contributing in social justice actions of students is of concern due to the non-existence of social justice education which has an impact on the breakdown of a community-centred approach. Social movements in the absence of education find it difficult to engage with the young to make sense of the society they live in, find ways to address problems facing their communities and work hard to make it better (Ty, 2008). Social justice education should form part of the education policy and as a wing in their policies of community involvement. This will affect instilling a sense of fairness and equity amongst the youth and communities. Through this fairness, it will let them focus on issues impacting them through learning and foster acceptance and the importance of bridging diverse communities (Young, 2014).

This will allow different social movements or student bodies with a component of social justice education to engage with schools and higher education institutions on their quest for a quest for curricula design (Warren, 2012). With the current situation, it will be difficult for any implementation to take place, making it impossible for students or learners to critically analyse the subject matter to integrate social justice issues (Warren, 2012).

As for the current situation, social movements are side-lined by stakeholders in curriculum design. Therefore, making it difficult to actively build a positive sense of self for their students and expand students' social awareness, to create an open-minded, inclusive community that celebrates diversity (Roberts, 2014). It is evident in the absence of social justice education the youth do not have an exploration of themselves, trying to promote self-awareness, confidence and family pride. The involvement of

movements will let students explore, understand and analyse the power of change (Young, 2014). Social movements simultaneously struggle to transform relations of subordination and secure resources and services to meet their members' basic needs. They thus engage with authorities in their call to struggle for recognition, political representation, and redistribution (Frase 2010). Social organisations and non-governmental organisations (NGOs) aim to promote the rights of the poor through a variety of means, ranging from legal challenges to direct action (Frase 2010).

According to Frase (2010), social organisations pursue these goals using a range of strategies such as collective negotiations, legal challenges against the state and advocacy for social protection. While movements hope to secure housing, food, or services through these activities for their members, they see long-term struggles to obtain social entitlements as the political presence is discriminating against the poor causing these policies and structures to ever impoverish them (Frase, 2010).

### **2.7 Social justice education contributions to social development.**

Social change and developments are elements of social movements that have created more just societies through their policies on social justice education. They indicate the importance of collective communities, solidarity, conscious raising, political involvement and the belief that justice is possible. Social justice education practices behaviours that are varied and commonly include activities such as advocacy, protests, community organising, lobbying and research for policy change (Atkinson, et al., 2010; Chomsky, 2012).

Bell (1997) characterises social justice education as a process that characterises equal participation of all groups that is mutually shaped to meet their needs. It is important in the Namibian context that social movements develop justice-oriented citizens that

take part in social, political, and economic activities systemically and engage in collective strategies.

Beane and Apple (2012) argue that social justice education in any country is part of a democratic way of life. They maintain that democratic citizens value an open flow of ideas, the capacity to work collectively to create a better world and to use critical reflection to analyse social problems and policies. However, social movements are concerned with the welfare of their followers and promote the common good through the fight for rights and dignity in a democratic way of life (Beane and Apple 2012).

It is evident from the discussion above that the contribution of social justice education is having on the country is participatory citizens that take responsibility in that they are active in the community and local government and engage in collective efforts for social transformation. A justice-educated citizen values responsibility and participation, and at the same time sees the importance and the need for opportunities to analyse and understand social, economic, and political forces (Westheimer & Kahne, 2004). The biggest strength of social justice education is the holistic vision of justice as a fundamental component of democratic citizenship. Starting with the vision of democracy that balances individual rights and responsibilities and that upholds the common good, see why social justice education matters. Without this vision of justice, democratic life is impossible (Beane & Apple 2012).

Following Namibia's independence, the SWAPO government began the onerous task of removing colonial and anti-African elements from the educational system. As stated in the policy *Toward Education for all*, the new education policy is founded on four cornerstones: access, equity, quality, and democracy (MEC 1993). The purpose of access is to provide education to all children by improving the educational system's

capacity and eliminating impediments outside and inside schools, such as gender prejudices, inequality, and human rights violations (MEC 1993). The goal of equity emphasizes the necessity of having a fair educational system in which access to educational institutions and results are not influenced by race, family origin, gender, or geographic location. That can be a contributing factor to social injustices (MEC 1993).

This emphasises the need that all human beings are born free both in dignity and in rights. Through injustices, it is clear that discrimination is damaging and derogatory. Social justice education is hereby aimed at promoting a society that is just and equitable, valuing diversity, and providing equal opportunities to all its members (Wilkinson, & Pickett, 2010). Not considering their disability, ethnicities, gender, age, sexual orientation or religion, and ensuring fair allocation of resources and support for their human rights. This can also include education, social class, political affiliation, beliefs, or other characteristics that can lead to discriminatory behaviours, especially by those who may have a degree of power in their hands (Wilkinson, & Pickett, 2010).

Inequalities of the past require affirmative action and social justice education where special support should be provided to those who experienced discrimination under the old system. The goal of quality focuses on establishing where learning becomes more of an interactive, exciting, and intrinsically rewarding activity than in the past. Teachers and lecturers must come to adopt a broader vision of their role, to see themselves as part of a process of nation-building and not simply as agents who mediate between curriculum expert learners and students (MEC 1993). This requires a new and more ambitious role for teachers and lecturers as creators of curriculum materials (Beyer, & Apple, (Eds.) 2016). The final goal of democracy emphasises broad participation in decision-making about social justice education. They are

organised so that community members can actively participate in school governance and in evaluating teaching and learning quality (Tarrow. 1998).

The Teachers Union of Namibia (TUN) is conjointly viewed as an active participant in academic decision-making and as a contributor to academic policies and also the building of Namibian information concerning education. The concepts of social justice and democracy are powerfully associated with the flexibility and power of individuals to contribute to the common discourse in society (Tarrow. 1998). However, formal education generally plays a conservative role in 'teaching' learners their future positions in society. Education in Namibia was before independence, an extreme example of this 'unofficial' function of formal schooling and lack of social justice education was observed (Tarrow. 1998).

Hackman (2005) states that “social justice education encourages students to take an active role in their education and supports teachers in creating empowering, democratic and critical educational environments through the proper creation of curriculum development” (p.103). To break this tendency and to create opportunities for broad participation in the common social discourses. Social justice education in Namibia is said to help build a more participatory social agenda (Tarrow. 1998).

In particular, the identification and measurement of the wider benefits of higher education present major challenges. We can however, identify education's effects on personal change and development and through these the impact on society. Broadfoot (1996) suggests that graduates tend to live longer, are less likely to be involved in crime, more likely to be engaged in politics and their local communities, and tend to be less racist or sexist. By possessing such characteristics, there are implications for the whole of society's Higher Education. Students move toward greater individualism

and rational and impersonal authority create new tensions between social integration and maintaining inequality (Broadfoot, 1996).

Higher education institutions can extend wider benefits to those who do not directly participate in it. Higher education additionally produces public advantages an example, the event of recent technologies and contributions to communities that inherent virtues of “information, culture, and faith like individual self-development or improved citizenship” (Calhoun 2006, p. 12) Higher education is also linked to the constitution of democratic identities that the forms of democracy promoted are often linked to the facilitation of particular socio-economic projects such as electoral politics or social welfare. A broader distinction between knowledge for experts and public knowledge is vital when discussing social equity in respect of access to authoritative knowledge (Calhoun 2006).

Public knowledge, however, is the open sourcing of knowledge on the web and higher education collaborations with the mass media are contemporary of the circulation of knowledge through education more widely. Higher education can function as a critical and independent space to appraise knowledge claims and to provide intellectual resources for citizens to contribute to balance and rational public discussion and debate on contested issues (Tarrow. 1998). The capability of upper education to perform as an essential area tends to be certain up with arguments for the protection of educational autonomy, bonded public funding and insulation from company varieties of governance (Van Ginkel 2002). Having said that, it is clear that political influence in education and its political power over content, goals, learning experiences and analysis are tremendous.

Curricular materials in social justice education are tools to shape a certain image so that students are able to find their place in society and uplift their community. Education, in general, is changing as society needs to develop. In politics, the aim is always be to create, elaborate, and implement an education reform that benefits people living in the country (Welton, 1993). The development of the influence of the political system is expected for the enhancement of political knowledge and the rise of political awareness in society through the introduction of social justice education for societal empowerment. It can be said that political involvement is of importance as this allows policymakers to monitor social processes (Welton, 1993).

Universities have played multiple roles, typically advocating democracy and taking the truth to power and at alternative times colluding within the maintenance of unequal social and political relationships (Brennan et al. 2004). The work of Bourdieu (1996) has additionally indicated that those operating in educational activity square measure are motivated by values and reward systems in a tutorial hierarchy that is comparatively autonomous from external social, political, and economic influences. Equity and social justice cannot be reduced to questions of who participates in higher education and what individual benefits they gain (Bourdieu, 1996).

Academic autonomy of itself does not essentially deliver a lot of means of equity and social justice and so could itself be a part of the processes of the elite replica. Higher education's contribution to the action of equity and social justice may well require both cultural change within the academic profession and new forms of relationship between institutions of higher education and the societies of which they form a part (Brennan et al. 2004). The development of anti-discriminatory practices was the contribution of social movements. The goal is not simply to result in a specific policy change:

however, a lot of significance to shift the ability to manage choices and portion resources (Staples, 1984).

It is in this light that the base of a movement consists of a constituency whose members share common problems or concerns. Movements aim toward empowering this base of communities. This constituent base stands in opposition to the power holders, who must be confronted to achieve better living conditions and self-determination. A social movement must have a clear sense of who the opposition is and what issues differentiate "us" from "them." Without that, movements tend to dissipate, since many different sectors, including the dominant society, can articulate interpretations of problems and recommended agendas for action (Eyerman & Jamison, 1991; Touraine, 1988). Activists stand between the constituent base and also the power holders. They organise constituents, articulate their issues, and hash out on their behalf with power holders (Tilly, 1993).

A movement's primary basis for power is its ability to prepare and mobilise the "marching millions" (Staples, 1984). Movement organisers usually mobilize constituents most effectively by networking with existing native political and cultural teams that establish with broader movement (Staggenborg, Eder, & Suddarth, 1993; Tilly, 1993). Increasingly important also is a movement's ability to mobilise the general public by influencing opinion. This can be done by helping people to see the connection between the movement's action agenda and their desires (Staples, 1984). A movement develops a repertoire of action strategies with the long-term aim of shifting power and getting power holders to act in the direction desired by the constituents (Eyerman & Jamison, 1991; Tilly, 1993). Strategies may include routine advocacy, education and persuasion, negotiation, and nonviolent or violent direct action. Whatever approach is chosen, action strategies and pressure tactics must get the

constituents directly involved so that they see a direct connection between their actions and organization and results-that is, empowerment (Staples, 1984).

Social movements can contribute to a more democratic, responsive and inclusive form of governance that should be based on partnership. They have played a significant role in pursuing social justice and raising awareness of the need for social injustices (Byrne, 2017). They can have a significant influence on the development of social justice education and the emergence of a much stronger and clearer emphasis on social justice. In this respect, social movements have played a part in shaping the critical and progressive edge of injustices. However, social movements are significant with some aspects to pushing toward the empowerment and social transformation of a nation and can influence the state and the political sphere more broadly (Byrne, 2017).

One of the most important inequalities in Namibian society is the financial situation, which is a product of prevailing power relations, and social movements emerge as part of and in response to these power relations. Such movements are therefore relevant for discussions of poverty and other social issues. A slightly distinct argument is that social movements emerge as part of grievances around issues of identity and adverse social injustices (Escobar, and Alvarez (eds.). 2012). This might occur because of political-economic changes that lead social groups to become more aware of reasons to complain and more vocal about such complaints. These changes occur due to processes of consciousness-raising and social justice education (Escobar, and Alvarez (eds.). 2012).

However, several movements that emerged in Namibia such as the Affirmative Repositioning (AR) and Landless People's Movement (LPM), demanded and still are, social protection policies because the poorest of the poor are not looked after (Bauer,

2014). It is, therefore, of utmost importance that these movements contest existing distributional arrangements, and economic and social policies through social justice education because they increase inequities. They could, for example, include landless peoples contesting policies leading to displacement and resettlement, or trade unions contesting policies that reduce workers' rights and benefits. These are instances where movements and movement organizations contest processes and policies that they claim leads to impoverishment in a material sense (Bauer, 2014).

The push for equality and reduced impoverishment of the sexes and the rise of the feminist movement has also played a big role in Namibia after the emergence of the Namibian Women Rural Development Movement (NWRDM) which had a significant impact on raising considerable awareness of patriarchal cultures and structures in shaping the life chances of women and men (Lister, 2014).

Although we are a long way from genuine gender equality, the women's movement has succeeded in raising awareness through social justice education for their members of gender oppression and the need to develop more egalitarian forms. It is additionally honest to mention that social movements have gone on the far side of awareness-raising to realise some vital advancements as an example in promoting women's rights, though clearly with plenty still to be achieved (Lister, 2014).

It is evident from the above debate that community leaders should identify specific problems and generate ideas for improving life. These should be directly reported to the society by collectively using pressure to hold social movements accountable for not giving them proper education through means of Adult Education. Leaders in social movements may become resources and collaborators in this process, but should not own the process (Taylor, 2008). In our communities, we need to view oppressed

groups, their communities, and grassroots advocacy organizations in the unequal distribution of resources (Ladson-Billings, 1994). It is through social movements that community leaders seek out these networks and take the social movement seriously by becoming an ally to communities to advocate for the communities in the broader civic life (Boggs, 1986).

Young people belonging to social movements such as the Namibian Student Organisation (NANSO) and Student Union of Namibia (SUN) can have a positive effect on their social world powerfully. Through social justice education, they can persuade the state legislature to pass a law that can be to their benefit. This is a rather dramatic example of the contribution youth can have to institutions around them under the guidance of a movement leader. Communities or members who learn to use the democratic process effectively to advance ideals of social justice can become foster equality through politics (Ghimire, 2005).

The relationship between education and development is sustainable as a result of the elements of education, empowerment, engagement and experience (Oghenekohwo, 2013). This relationship can only be sustained through a commitment to social justice education. This can be achieved through access to equity and social justice through which poverty and hunger can be mitigated. This is to ensure healthy lives and promote well-being for all ages, inclusive and equitable quality education and promote lifelong learning opportunities. To reduce inequality within and among countries, ensure sustainable assumption and production patterns, build resilient infrastructure, and promote inclusive and sustainable industrialisation and foster innovation (Ghimire, 2005).

Social policy must prioritise lifelong learning or learning throughout the life cycle, with emphasis on adult learning that has measurable indicators. Also, accountability and transparency among leaders in all sectors must drive education policy implementation by making its goals relevant to poverty reduction and sustainable development (Boggs, 1986). Social justice extends beyond social practices and activities specifically designed to help communities consider some causes of and solutions for, persistent social, economic, and political inequities. This however, encourages collective action against such inequities (Boggs, 1986). The goal of social development through social justice education is to boost economic growth, reduce disparities, increase wealth and promote common development. The achievement of human development could be evaluated by the education level of its society (Balaceanu et al., 2012).

### **2.8 Educational strategies that social movements can use to contribute meaningfully to social development in Namibia.**

Apple (2003) has argued that "it is social movements that provide the engines of lasting educational transformation" (p. 519). Educational processes are important in the way social movements' ideas, identities, and ideas are generated and promoted, taught and learned, contested and transformed. Indeed, movements themselves are educators engaging participants in informal and non-formal education. Moreover, movements are producers of knowledge that, when successful, educate not only their adherents but the broader public (Jacoby & Associates, 2006).

Education programs are of utmost importance in the promotion of human rights and social justice that leads to sustainable peace. Transformational education challenges traditional powers and structures to bring about social change (Jacoby & Associates, 2006). It is in this light that students and academics can use their knowledge and skills

to support the efforts of social movements. There are units within social movements that are involved in the teaching and analysis of education that support the efforts of the movements in a way. One of the most effective prospects for lecturers is to be attached to 'learning for liberation' that occurs inside social movements (Jacoby & Associates, 2006). Workers learned to organise and challenge their subordination. But in the English-speaking countries at least, academic links with the workers' movement have become increasingly feeble and marginal (Wade, 1997). Many academics have working-class backgrounds but they have left the traditional working class. Social movements now engage the interests of some academics and students that are sustained by middle-class support, such as the feminist movement, the peace movement, the environmental movement and various minority rights movements (Wade, 1997).

These movements have played a big role in knowledge and learning. In the women's movement, consciousness-raising teams of girls discuss their experiences and seek out, find out and coverage on information via a significant role (Walters, 2005). Civil rights movements in the US educate their participants in one way or another and have the potential to influence formal education outside of the movement (O'Grady, 2000). Given the importance of social movements to education, many have expressed limited attention that educational researchers have paid to movements. Education is fundamental to social movements, and movements are fundamental to education (O'Grady, 2000). The U.S. civil rights movement provides strong education that included non-formal community-based education programs organised to support both immediate and long-term goals (Franklin, 1990). These community-based educational activities of movements are too wide-ranging that offer a picture of the diverse means by which movements engage in non-formal educational projects serving both participants and the broader public (Tarlau, 2015).

Specific educational programming facilitated through community-based organisations, labour unions, and other social movement organisations includes training programs, courses, workshops, and so forth (Tarlau, 2015). Movements must organise conferences, seminars, lectures, and public debates as part of their educational strategies to attract more members (Welton, 2003). More open-ended and dialogic instructional activities related to movements embrace consciousness-raising teams, and mutual groups (Wade, 1997).

One of the biggest elements within social movements is their mobilisation efforts always result in learning experiences, utilised by the organizations comprising a given social movement. Social movements suggest that actors learn through their participation in everything from informal conversations to massive protest actions (Tarlau, 2015). According to Hill (2008), three different types of learning can be observed with social movements. Firstly, the knowledge and relevant facts about the situation should support their collective activities against the development plan. Secondly, should become politically effective by knowing how the political system works and employing better strategies. Lastly, the learning content should consist of the lessons learned from their reflections on the nature of collective actions and the significance of social movement involvement in democracy (Hill, 2008).

Social movements are also educative forces in that they engage in activities that try to influence the way other people learn to interpret the world and to develop the skills through learning to amend its meanings and realities (Welton, 1993). Social movement education often takes forms that are recognized, educational seminars, workshops, teach-ins, lecture tours, and the printing and distribution of leaflets (Welton, 1993). Every movement is formed by the technology obtainable. Activists continually used the most recent communication devices to recruit, share and distribute

info, and mobilise support—whether or not it is the pen, machine, telegraph, radio, television, the web, or high-speed digital technologies (Carty, 2015).

Though communication and information have historically been fundamental sources of power and counter-power of domination and social change, this has been exasperated by the recent technology revolution which has advanced a new repertoire now at the disposal of activists. (Carty, 2015). Welton (1993) suggests that there are important differences related to educational activities and the process of learning. These include the focus or content of participants learning as well as how that learning takes place.

The participants continuing commitment to a social movement depends on how they experience the participation in sharing ideas, decisions, work and meshing these into a collective effort. This however, is a continuing educative process that contributes to the development of individuals through a variety of experiences (Staples, 1984). Leadership development is one of those experiences. Within most social movements there are a variety of opportunities for learning activists' skills. These include, but are not limited to, recruitment, conducting effective meetings, engaging in tactical action, negotiating, working with the media, and fundraising (Staples, 1984).

The development of analytic and strategic thinking is another inherently educative experience. Within movements, “people acquire the capacity to engage in systematic, logical, analytical thinking that enables them to consider options and actions that produces desired reactions and results from” it (Ministry of Education, Nicaragua, 1986, p. 17). Strategic thinking is a process of knowledge that makes it possible to achieve a dialectic comprehension of reality on the move. It is developed through investigating reality, communicating and socialising information, analysing and

interpreting through the use of Adult Education incorporation of social movements (Ministry of Education, Nicaragua, 1986).

Adult education is viewed as an agency for social progress and the most reliable instrument for social actionists. This traditional view has encouraged adult education educators to maintain an active role in social movements, for adult learning to be an integral part of social movements. When people come together for collective social action, they bring skills and knowledge with them and then share these assets for the common cause (Finger, 1989). Having said that, the mainstream works within current structures and focuses that is education based on formal, realistic, charitable and equal ideals of citizenship (Jefferess, 2008). It is in this sense that critical perspectives need to focus on the values of equity and social justice in Citizenship Education, which are geared toward promoting change to existing structures that unequally restrict access and benefits too many in society (Jefferess, 2008).

An approach to social justice that we believe can be very important to identify the educational praxis. Sen (2009) believes that the best way to promote social justice is through praxis in other words their reflection of the issues faced by the society that should be organised in a just society and therefore, this is to identify decision-making and practices that really, work toward that social justice (Sen, 2009). Social issues such as power relations, class, gender, ethnicity, and religion must be addressed in youth and adult education that promotes social transformation. Informal training must uphold the philosophy of social justice and peace to advance the objectives of human rights, equality and non-discrimination (Ty, 2008). Through informal education, participants should be engaged in the formation of individual and social transformation, community empowerment, and promoting relations in the society at large. Through social movements, their participants should be able to continue the struggle against

racism, sexism, inequality, and all forms of discrimination, and continue working for women's empowerment, human rights, fairness, justice for all, and peace (Ty, 2008). Education for justice and peace advances the objectives of human rights, equality, and non-discrimination. We do not only think about solving interpersonal problems but seek to bring about changes in favour of social justice and human rights to attain just peace through education (Ty, 2008).

## **2.9 Summary of the chapter**

Social development is a viable way to respond to many of the existing social injustices. It additionally entails an essential consciousness and awareness of the individuals concerning the structures of social movements. In the United States, the liberal and radical approaches in the educational tradition of active involvement in social, economic, and political problems were an important influence on educational movements because of the prominent contributions played by social movements. The instructive part of any social development should attempt to unite individuals to tackle issues, particularly in a way that is engaging, utilizing flat, vote-based cycles for deciding. It is fundamental to include more social actors in the processes of building and implementing social programs, especially in the context of facilitating the awareness and cultivating their ability to hold duty-bearers accountable. The role of participatory justice and democracy and the lack of social justice education by social movements can contribute to citizen's lack of knowledge, skills and attitudes, required to act on important social issues. Without that, movements tend to dissipate, since many different sectors, including the dominant society, can articulate interpretations of problems and recommended agendas for action.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This Chapter presents the description of the research process. It provides information concerning the method that was used in undertaking this research as well as a justification for the use of this method. It further describes the various stages of the research, which includes the selection of participants, the data collection process and the process of data analysis. The Chapter ends with a discussion of ethics in qualitative research and discusses the way in which participants' anonymity and confidentiality were assured by concealing any personal information that may reveal their identity.

#### **3.2 Research Approach and Design**

The study used a qualitative research approach to seek in-depth understanding of human behaviour and the reasons that govern such behaviour. (Denzin & Lincoln, 2009). The approach allowed the researcher to delve into the perceptions, perspectives, understandings, and feelings of the people that have experienced or lived the phenomena of interest (Padilla-Diaz, 2015). Social justice issues are said to be very complex and multi-faceted. This allowed the researcher to gain concrete, contextual, in-depth knowledge about a specific real-world subject. (Yin, 2009; Yin, 2014).

This study followed a case study design, which is a well-established research method in the social sciences. Its adaptability, usefulness, and ease of use have enabled it to be used in a wide range of fields. The case study research approach is frequently regarded as flawed, ineffective, and unsuitable (Yin, 2003). Case study research, employs a prescriptive methodical procedure. It is an investigative technique where the researcher carefully examines a significant event, activity, process, or one or more people (Schwandt, 2000). When conducting phenomenological research, the

researcher seeks to understand the essence of participants' descriptions of a phenomenon as they relate to their own personal experiences (Yin, 2003). Phenomenology is a philosophy as well as a practice that emphasizes the understanding of lived experiences. In order to comprehend the experiences of the study participants, the researcher in this procedure sets aside his or her own experiences (Schwandt, 2000).

### **3.3 Population**

The study population included 10 active social movements in Namibia. These are Landless Peoples Movement (LPM), National Union of Namibian Workers (NUNW), Affirmative Action (AR), Teachers Union of Namibia (TUN), Namibia National Teachers Union (NANTU), Namibia Public Workers Union (NAPWU), Namibian National Students Union (NANSO), Namibian Women's Rural Development (NWRD), Students Association of Namibia (SAN), Labour Resource and Research Institute Namibia (LaRRI).

### **3.4 Sampling and Sampling procedures**

The researcher used a judgmental technique to select 3 active leaders of social movements that are rich in information around the education of their members. Judgment sampling, also known as judgmental or authoritative sampling, is a non-probability sampling approach in which the researcher chooses units to sample based on prior information or professional judgment (Gubrium & Holstein 2002). Where rich information was deemed to be available with the next person, a snowball technique was employed to further investigate the phenomenon.

### **3.5 Research Methods, Instruments and Procedures**

Data was collected through in-depth semi-structured interviews supported by reflective journal which allowed participants to open up to allow for greater flexibility and freedom to both the interviewers and interviewees (Gubrium & Holstein 2002). A

reflective journal contributed to the rigour and trustworthiness, authenticity, appropriateness, attestability and confirmability of the report (Bradshaw and Stratford, 2010). Saumure and Given (2008: 795) note, a “number of features are thought to define rigorous qualitative research: transparency, maximal validity or credibility, maximal reliability or dependability, comparativeness, and reflexivity” (cf. Denzin and Lincoln, 2005; Seale, 1999). Solicited diaries as a social science tool elicited increased in-depth reflections and longitudinal understandings of researchers’ opinions and circumstances. In each case, the researcher developed schedules of questions that guided the main questions, including the probes.

With time and space to reflect, rather than the immediate question-and-answer format of interviews or focus groups, the researcher could divulge more nuanced understandings of everyday subjectivities, emotions, and events (Morrison, 2012). Reflective diary provided the researcher opportunities for ‘clarity for academic audience’, ‘revisits’, and ‘participant validation’ (Eidse and Turner, 2014; Filep et al., 2015) Eyles, 1997: 507).

The interviewer was more "keen to follow up interesting developments and let the interviewee elaborate on various issues" (Dornyei, 2007:136). An interview guide was designed based on the research questions to guide the researcher. The process of creating such a guide can help to focus and organise the researcher’s line of thinking and therefore questioning. Open interviews enable interviewees to "speak in their voice and express their thoughts and feelings" (Berg, 2007: 96).

A series of probe questions to understand more about their thought processes on the phenomena under investigation included some probes. The probe questions were either be asked after each interview question (concurrent probing – sometimes called ‘immediate retrospective’), or at the end of the whole interviewing period

(retrospective probing) (Willis, 2005). The researcher used all the four types of probes pending the type of interview situations that cropped up. There are the anticipated probes; spontaneous probes; conditional probes and emergent probes, (Willis, 2007; Conrad & Blair, 2009; Beatty and Priede and Farrall, 2011). The *'ah-ha'*, *'I see'* or *'that's interesting'* were deeply followed in order to delve more into given phenomena (Beatty et al., 1997).

Confirmatory probes (that which checks that the information given by the respondent is thus far correct) and the expansive probes (that which are used to get additional details from the participant about their experiences, beliefs, morals, and the related) were used. The purpose was to ensure that unwanted information was shunned or set aside for their own time of research.

This however, captured the richness of the lived experiences of the research participants and combined them to develop a collective sense of the meaning of the issue(s) being explored. All the data that was captured were noted and later transcribed. Qualitative analyses add flexibility to the research effort, as the researcher can read through, in this case, interview transcripts, and can identify patterns/trends and themes from the data.

A one-on-one interview procedure was adopted and the sessions were conducted in the offices of the participants. The interview questions were semi-structured and open ended and therefore, allowed for the research participants to provide their insights on the dynamics of social justice at the institution that is under study. The familiar setting (offices of the participants) and the openness of the interview questions also enabled the participants to talk about concerns of social justice in more detail and depth without feeling threatened.

### **3.6 Data Analysis**

Qualitative Data Analysis (QDA) refers to the processes and procedures that are used to analyse the data and provide some level of explanation, understanding, or interpretation. Qualitative data consist of words that are directly quoted from the participants, observations, pictures, and symbols. In the case and nature of this study, only verbatim data from semi structured interviews and the reflective journal were recorded for further presentation and analysis. The researcher followed the five key steps that are commonly followed in qualitative data analysis:

1. Reading and re-reading the data, writing down impressions, looking for meaning and determining which pieces of data have value.
2. Focusing on identifying key questions that they want to answer through the analysis.
3. Categorising the data and creating a framework for coding or indexing the data. The researcher starts by identifying themes or patterns that may consist of ideas, concepts, behaviours, interactions, phrases and so forth. A "code" is then assigned to those pieces of data to label the data and make it easier to organize and retrieve.
4. Identifying patterns and making connections.
5. Interpreting the data and explaining the findings. After themes, patterns, connections, and relationships are identified, the researcher must attach meaning and significance to the data because the research involved using open-ended interviews as a source for the collection of data. The transcripts of all of the interviews and journals were coded for emergent themes (Kuckartz, 2014).

### **3.7 Research Ethics**

Ethics, according to Bloor and Wood (2006), are rules or sets of principles for acceptable professional practice that serve to guide and advise researchers while they do their research. Participants should be ensured of anonymity, secrecy, honesty, and

respect, according to Chilisa and Preece (2005). Participants were not required to disclose their names or any other personal information in order to remain anonymous. Before they took part in the study, the participants' rights were respected, and their informed consent was obtained. Their privacy was protected, and their confidentiality was guaranteed.

The study was completely voluntary, and participants were free to leave at any moment if they so desired as this was explained to them before actual data collection. The goal of the study was given by the researcher in order for participants to have a full understanding of the research. The researcher explained the purpose of the study to promote better understanding of the nature of the research, its impact on the participants and the procedure to be followed in the study for participants to have a clear view on what to anticipate in the research. The participants were allowed and encouraged to ask questions. The collected data would be safely kept away under lock and key or password from intruders for a possible maximum of five years before being destroyed.

### **3.8 Summary of the chapter**

The study took a qualitative approach to gain a better understanding of human behaviour and the factors that influence it. Three active leaders of social movements with a wealth of information about their members' education were chosen using a judging technique. Data was gathered using in-depth semi-structured interviews and a reflective journal, which allowed participants to open up and provide the interviewer and interviewees more flexibility and freedom. Qualitative analyses give flexibility to the research endeavour since the researcher may read through the data, in this case interview transcripts, and uncover patterns, trends, and themes. This was accomplished

by detecting patterns and making connections. The data is safely stored for three years on the researcher's external hard drive.

## CHAPTER 4

### DATA PRESENTATION AND DISCUSSION OF FINDINGS

#### 4.1 Introduction

This chapter reviews the results and analysis of the qualitative data, the compilation of the interview guide and the results and analysis of the qualitative findings of the study. The findings are also discussed in the light of previous research findings and available literature in order to identify similarities and differences between this study and previous studies.

#### 4.2 Data Presentation and Discussion

The researcher developed his themes from a central and underlying idea in literature. It is clear that the themes are an opinion the researcher expresses on the subject.

#### **Theme 1: Contribution of Social movements to the construction of social justice education for the social development of a nation.**

The first question focused on whether social movements contribute to the construction of social justice education. Some of the responses of participants are seen in the verbatim that follow.

**Participant 1** said this:

*“It is evident with our organisation that even though the state carries the main responsibility for providing social security systems, the support of civil society in the implementation of social protection is crucial. Our movement in particular is among the most effective and visible actors in society. For this reason, we play a key role in building capacities. It is in this light that we also influencing public policies that can bring about structural changes”.*

The social movement’s commitment to social justice and human rights is evident from how they promote social and economic equality amongst people who are marginalised

and excluded from social and economic processes. It is evident that social movements draw on the value of social justice education to address poverty-related deprivation and oppression as presented by Banerjee (2005).

**Participant 1** continued saying: *“As a social movement we are in the process of building over time, in order to monitor and maintain the integrity, in areas that vulnerable populations can build up skills and provide access to education about their rights, thereby providing them with the tools they need to join the social protection dialogue”*.

Social movements believe that equal opportunity, social fairness the provision of education and the distribution of resources is of importance for the survival of the community. They believe that citizens should be able to fully participate in social and economic issues affecting their lives through direct democracy (Dewey, 2010). Respondents were asked on the challenges that they face and **Participant 1** responded in this way:

*“We have identified the continuing challenges that our nation facing in achieving sustainable development. Therefore, as a movement we have identified the social and economic characteristics to fight through social justice education the severe capacity and resource constraints to implement national development goals”*.

Social justice education in Namibia is practised by the Legal Assistance Centre and not practised by social movements but they are aware that education contributes to socio-economic development that enhances individuals with knowledge, skills, and cultural resources to help societies grow. (Kambala, Nauyoma, & Amupanda, 2015). When asked on how they know that social justice education is enshrined in their manifesto, **Participant 2** said:

*“It is clear that in our guidelines we promote social justice education, empowerment and strengthening the capacity of all segments of society to increase their level of participation in developing and implementing social and other related policies having said that it is crucial in achieving sustainability and improved quality of life of the vulnerable communities”.*

Social justice education raises people’s productivity and creativity and promotes entrepreneurship and technological advances. This plays a very crucial role in securing economic and social progress and improving income distribution (Routledge, Kegan, Berger, Nehring, 2017).

**Participant 2** said:

*“It is clear that within the democratic societies in Namibia, the concept of equality comes to the front and that is what our movement is fighting for that all citizens are part of the decision-making processes to ensure an equal voice for all”.*

People's participation implies a bottom-up approach to development involving the 'people' in local governance and decision-making such that it empowers the marginal. It also entails a critical consciousness and awareness of the people regarding the structures of social movements (Camus, 2016).

**Participant 2** continued: *“It is of our view that full participation in social justice education means involving people in decisions that govern their lives. If the masses are part of the decision-making process, they can decide for themselves what they really want”.*

South African social movements put together their issue with respect to social obligations regarding the economy and governmental issues, HIV AIDS, the environment, poverty alleviation, unemployment, education, and training (Tarrow,

1998). In numerous poor rural and urban communities, through the activities of training for social equity that an expanding number of individuals experience and practice significant meaningful democracy (Tarrow, 1998). A question on the contribution that social movements contribute to their followers,

**Participant 3** said

*“As a movement supporting vulnerable communities is one of our ways to protect vulnerable individuals and families, to prevent their fall into poverty it is our main to promote their economic independence by enhancing income opportunities through social justice education”.*

Civil society organisations (CSOs) can provide both immediate relief and longer-term transformative change by defending collective interests and increasing accountability, providing solidarity mechanisms and promoting participation, influencing decision making, directly engaging in service delivery, and challenging prejudice. In this way, excluded groups can be effective drivers of their own change by forming or participating in social movements that represent group interests. CSOs also play an important role in conducting research to raise the profile of excluded groups (Hooks, 2012). A question on how social movements reached their clientele was deeply answered by

**Participant 3**, and he said:

*“It is evident that our governments, educational institutions, the media, and civil society have a central role to play in strengthening and promoting collective action and responsibility towards equal protection of society’s resources. That is why our movement plays a big contribution in order to let the government do what they are supposed to be doing”.*

Mainstreaming social protection strategies across social movements, government and non-governmental organizations further require significant institutional and financial capacity that can be developed over time (Kumitz, 2013). The State has an important role to play in establishing an enabling institutional and regulatory framework to make it possible for people to understand their rights and entitlements to social policies (Kumitz, 2013).

It is clear from most of the participants that they agree on one thing the contributions they made promote social justice, empowerment and strengthening the capacity of all segments of society to increase their level of participation in developing and implementing society. However, they emphasised that related policies are crucial in achieving sustainability and improved quality of life of the vulnerable communities. The participants fully agreed that it is clear that within the democratic societies in Namibia, equality comes to the front and that is what their movement is fighting for that all citizens are part of the decision-making processes. They considered an equal voice for all to foster full participation in social justice education means involving people in decisions that govern their lives. Most of the participants agreed that if the masses are part of the decision-making process, they can decide for themselves what they want. The participants strongly think that government, educational media, and civil society have a central role to play in strengthening and promoting collective action and responsibility towards equal protection of society's resources. Participants strongly believe contribution by social movements contribute to social development by letting the government do what they are supposed to be doing and foster social policies for the well-being of all citizens.

**Theme 2: Social movement's contribution to the construction of social change in Namibia.**

When the participants were asked about ways in which their social movement contributes to social change in Namibia, they did not hesitate to state their experiences.

**Participant 1** said:

*“During our roadshows around the country, we have a working agenda coordinated by community leaders that could be helpful in giving a voice and ability to the most vulnerable populations that cause exclusion. Through this, it can help in gaining the public voice in order to effectively influence the adoption of policies aimed at ensuring equality”.*

The aim of social movements is by creating social justices' awareness of rural possibilities providing information on resources, inputs and infrastructure, deploying technical assistance, skills acquisition and development, increasing literacy levels, improving, productivity and productive systems and adapting appropriate technology in agriculture, sensitizing potential volunteers and donors among others (Orapin, 1996). Asked how they know their movement takes interest in the development of their people and *Participant 1* said:

*“It is a motto in our movement that we believe in collective action and participation by society and this can be a very useful tactic in ensuring that the government implement social protection programs, at all levels in the country. That is why we encourage collective action to promote transparency and access to social justice education in social protection programs as this is a fundamental right of all”.*

It is this people's power that strives to challenge the structures of power and domination that operate in society. People's movements entail consciousness, awareness and opposition to this prevalent structure (Tarrow, 1998).

**Participant 1** continued illustrating the importance of civic engagement and said: *“Civic engagement forms a tremendous backbone in our movement. It is our strong belief that a high level of civic engagement is pushing forward policies and programs that benefit the community as a whole”*.

Civic engagement in any social development is a need to accomplish the excellent technique of such development. This can be accomplished by pulling society towards them particularly individuals in the force structure. This guarantees to make solidarity in the movement so fortitude that individuals cooperate for social development (Beyer, 2016). The importance of civic engagement is important as shared by **Participant 2**.

*“It is our responsibility to hold people accountable for not listening to the voices of the people. The Ministry of Social welfare should implement social programs according to the policies in place. That is why we need the government to be held accountable”*.

Social movements in general, can push to transform accountability related to the most pressing problems as they arise in local settings. It is fundamental to include more social actors in the processes of building and implementing social programs, especially in the context of facilitating the awareness and cultivating their ability to hold duty-bearers accountable (Jones, & Shahrokh, 2013). **Participant 2** continued:

*“It is clear that social movements are to be working towards bringing social change through engagement. It is clear in our blueprints that as a movement in order to bring the societal change we need to change the values and norms of the existing system. We usually inform our members that we do not necessarily bring solutions to social problems. They as members of the community should champion the cause of social problems*

*to bring social change through actions so that information can be shared and welfare programs are executed equally”.*

It is important that the contributions of social movements transform private irregularities into public problems, share information about social protection programs, and monitor public action. Fostering strong, organisations take time, confidence and support from society. A strong civil society helps foster capable governments (Taylor, 2008).

*Participant 2: “Through the exchange of information and technology, our movement believes that with the help of media reports, a lot of attention to problems or complaints is the core of the protest, thereby exerting pressure on government agencies, companies, or other protest targets”.*

Civil society actors, agents and trade unions can contribute not only through their technical expertise and technology use but also by providing information through advocacy and by monitoring the process (Cichon, 2006).

**Participant 3** has this to say on civic engagement and the importance of education in social movements:

*“I must emphasise that social movements play a very important role in highlighting social problems and through social justice education as a movement this can be overcome. The subordination of women, racial discrimination, poverty and inequality, until social movements drew the attention of the public, mobilised public opinion and campaigned for change”.*

It is important that the contributions of social movements transform private irregularities into public problems, share information about social protection programs, and monitor public action (Taylor, 2008). Issues of advocacy that came

from the probes were also followed as they deemed important to the unlocking of the understanding of the interviews. **Participant 3** opined that:

*“Our movement wants to highlight the importance of advocacy through the people who publicly support and spread their cause through the internet and social media. Therefore, it is clear that we support advocacy by trying to influence public policy, fighting for legislative change or lobbying for a reallocation of resources that will be the only way we can assist our nation to foster societal change”.*

Awareness-raising and dissemination of information are critical to create an enabling environment for accountability, promote participatory and inclusive processes for follow-up and review, and build ownership. This can be done through a range of different means or tools such as radio, television, video, film, the internet, social media, mobile phones, newspapers, newsletters, leaflets, poster campaigns and the arts (Cichon, 2006).

**Participant 3** emphasised the use of media as a form of education, and had this to say:

*“I really would like to bring technology into the equation as more social movements are turning to social media to directly advocate for social justice issues. Through media houses, our campaigns are based around issues of gross inequality that draw attention to society to confront the issue through various technology platforms”.*

Technology enables the global force of protests, so movements no longer need to be in one location or have one leader for people to unify and advocate for reform of oppressive regimes (Downing, 2015).

Comments from the reflective journal of **Participant 3** on this issue suggested that *“Our movement further believes that a just society is a*

*healthy society and through mass participation and action can transform societies”.*

The event reignited discussions about the power and potential of mass civic action to change society and create new forms of political participation and development (Thompson and Tapscott, 2010)

**Theme 3: Social justice education and the contribution to social development.**

This theme focused more on social justice education and the contribution that movements bring into play in order to boost social development programmes in communities. Respondents respond differently and **Participant 1** had this to say:

*“We believe as a social movement that social justice education is important for the understanding of our world of education in which communities of diverse identities and experiences are accommodated. It is with utmost importance to work with other movements so that the Ministry of Education start incorporating social justice education at school and tertiary level as this will contribute to a just society in future”.*

Hackman (2005), in the literature review of this study emphasise that social justice education encourages students to take an active role in their own education and supports teachers and lectures in creating empowering, democratic and critical educational environments through the proper creation of curriculum development.

**Participant 1** further said,

*“As social movements, we believe that Namibian education can also be political from content to instruction to assessment to discipline are political decisions that all societies have to deal with”.*

The development of the influence of the political system is expected for the enhancement of political knowledge and the rise of political awareness in society

through the introduction of social justice education for the societal empowerment. It can be said that political involvement is of importance as this allows policymakers to monitor social processes. Curricular materials in social justice education are tools to shape a certain image so that students are able to find their place in society and uplift their community. (Welton, 1993).

**Participant 1** from the reflective journal reiterated that:

*“It is evident that social justice education will provide a framework for the participation of all citizens to make decisions to help create a more just society”.*

Bell (1997) characterises social justice education as a process and a goal with the ultimate aim being full and equal participation of all groups in a society that is mutually shaped to meet their needs that look at social, political, and economic problems systemically and engage in collective strategies for change.

**Participant 2** responded by saying:

*“As a movement, we believe that social justice education will not only expand the understanding of members through strategies and tactics but develop a deeper sense of compassion for other people and this can surely lead to social development. If we understand each other’s pain and suffering and act through social justice education this can surely lead to empowerment which enhances social development. Once our members understand social justice education, they will be able to formulate strategies in order to move in the correct direction”.*

A movement develops a repertoire of action strategies, with the long-term aim of shifting power and getting power holders to act in the direction desired by the constituents (Eyerman & Jamison, 1991; Tilly, 1993). Strategies may include routine

advocacy, education and persuasion, negotiation, and nonviolent or violent direct action.

Whatever approach is chosen, action strategies and pressure tactics must get the constituents directly involved so that they see a direct connection between their actions and organisation and results-that is, empowerment (Staples, 1984). Respondents were also asked to share their views on the importance of education and **Participant 2** said:

*“Education can have a tremendous effect on civil society as this learning process can be of utmost importance through skills development and by gaining knowledge these are good ingredients to build a just society. Learning through action make the society around us more just and equitable for everyone to have access to fair opportunities. This will make our communities getting involved in issues they are understanding especially in the government to foster that change. It is clear that through social justice education, in particular, people are informed and have the capacity to make more effective political demands for the services provided by the state. The value of education is to generate more effective political demand encourage members of the movement to develop a sense of belonging”*

Social justice education contributes participation of citizens that take responsibility one step further in that they are active in the community and local government and engage in collective efforts at social change (Westheimer & Kahne, 2004). Social change and developments are elements of social movements that have created more just societies through their policies on social justice education that indicate the importance of collective communities, solidarity, conscious raising, political involvement and belief that justice is

possible. Social justice education practice behaviours that are varied, and commonly include activities such as advocacy, protests, community organising, lobbying and research for policy change (Atkinson, et al., 2010; Chomsky, 2012). On what social justice education can do to social movements and their followers, **Participant 3** said,

*“We believe that when social justice education is in place, we break down the various forms of prejudice, discrimination, and oppression that are perpetuated in our society”.*

Social justice is aimed at promoting a society through social justice education that is just and equitable, valuing diversity, providing equal opportunities to all its members, irrespective of their disability, ethnicities, gender, age, sexual orientation or religion, and ensuring fair allocation of resources and support for their human rights it is in this light that social movements spearhead all discriminatory behaviours, especially by those who may have a degree of power in their hands (Wilkinson, & Pickett, 2010).

**Participant 3** further noted that:

*“We are of the opinion that social justice education had a role in which development was identified as economic growth. Through education, it can be said that the element of education is an investment to improve the quality of human resources for the purpose of increasing gross national products. This is of our opinion that social justice education can improve the likelihood in order to achieve sustainability and prosperity of society. It is clear that social justice education can be considered as economic and social progress that foster development”.*

The goal of social development through social justice education is to boost economic growth, reduce disparities, increase wealth and promote common development. The

achievement of human development could be evaluated with the education level of its society (Balaceanu et al., 2012). They can have a significant influence on the development of social justice education and the emergence of a much stronger and clearer emphasis on social justice. In this respect, social movements have played a part in shaping the critical and progressive edge of injustices. However, social movements are significant with some aspects to push towards the empowerment and social transformation of a nation and can influence the state and the political sphere more broadly (Byrne, 2017).

Participants believe that social justice education develops strategies and tactics and a deeper sense of compassion for other people as this can lead to social development through sharing. They make it clear that action through social justice education leads to empowerment which enhances social development. All participants who understand social justice education is able to formulate strategies to move in the correct direction. Education can have a tremendous effect on the civil society as this learning process can be of utmost importance through skills development and by gaining knowledge these are good ingredients to build a just society emphasize participant one. Social justice education is a learning process to make the society around us more just and equitable for everyone to have access to fair opportunities stated by all participants. Through social justice education, our communities are getting involved in issues they understand to foster that change. Participants however, agreed that when communities are informed, they can make more effective political demands for the services provided by the state. The value of education is to generate more effective political demand and encourage members of the movement to develop a sense of belonging agreed by them. All participants believe that through social justice education their member's economic situation and social progress fosters development.

**Theme 4: Effects of distracted social justice education in social movements on citizens.**

In this theme, respondents were probed around issues that make up the effects of the absence of social justice education in social movements. **Participant 1** began saying:

*“It has been observed from our youth wing that the youth is under the impression that they are marginalised from the decision-making process and according to the leaders they are lacking skills and experience to take part in the political process that is why even with our effort is difficult to recruit more youths as they simply are not interested”.*

Social movements in the absence of education find it difficult to engage with the young to make sense of the society they live in, to find ways to address problems facing their communities, in order to work hard to make it better (Ty, 2008).

**Participant 2** shared her thoughts and said, *“Our leaders do have outreach programs towards the youth to let them understand that skills, knowledge and confidence are essential for them to express themselves to break that barrier of ignorance to participate”.*

The skills acquired successfully engage in such a way as to build support for their intent to challenge injustices (Cross, & Gauja, 2014).

**Participant 3:** *“The efforts that our movement is having in our structure is to equipped the youth with empowering strategies in order to have that sense of ownership in community projects for the youth but they have this dependency syndrome (the state should provide)”.*

The lack of non-participation of students' is of concern due to the non-existence of social justice education which has an impact on the breakdown of a community centred approach (Ty, 2008).

Notes from the reflective journal of **Participant 1** showed that: “*Any social movement does have a policy document about education which are run and worked on educational debates. This is perhaps the result of a problem of recognition and collaboration from those involved in the development of the education curricula*”.

As of the current situation social movements are side-lined by stakeholders in curriculum design. Therefore, making it difficult to actively build a positive sense of self for their students and expand students’ social awareness, in an effort to create an open-minded inclusive community that celebrates diversity (Roberts, 2014).

**Participant 3** further stated that: “*It is important for our movement to be part of the learning process that should be relevant to the development of the nation through social justice education but the current situation is our youths are lost through wrong choices and decision making. Instead of scrutinising their own choices*”.

It is evident in the absence of social justice education that the youth do not have exploration of themselves, trying to promote self-awareness, confidence and family pride. With the involvement in education, students explore understand and analyse the power of change (Young, 2014). Respondents were asked on how social movements could contribute to poverty reduction and possible eradication and **Participant 1** said:

“*The main aim of any social movement or any NGO is to sustain poverty reduction and this can only be achieved if social justices’ issues are tackled. Therefore, our movement is prepared to help with the implementation of treatment for all people affected by this injustice in Namibia to ensure equal access to services and the availability of opportunities*”.

*Participant 2* also shared that, “our movement realised the way to solve or reduce poverty is to provide greater and equal education opportunities. Through social challenges, our movement can implement programs for the underprivileged to fight social issues to curb poverty”.

The above sentiments were confirmed by *Participant 3* who felt that, “Within our vision plans our movements has decided to develop frameworks and ideas that can shift the poverty policy, and to step back from direct politics and focus on developing the movement’s strategic thinking capacity”.

Social movements simultaneously struggle to transform relations of subordination and secure resources and services to meet their members’ basic needs; they thus engage concurrently with authorities in they call to struggles for recognition, political representation, and redistribution (Frase, 2010).

In summary of the theme, the interactions with the government over the provision of these goods, movements expose and challenge discriminatory practices and other obstacles that prevent particular social groups from securing access to social entitlements. Some movements however feel that when they focus on developing communities to secure a particular resource like housing, or municipal services like sanitation, electricity, and water there is always some sort of resistance as the authorities believe it is not in their territory. In their interactions with the government over the provision of these goods, movements expose and challenge discriminatory practices and other obstacles that prevent particular social groups from securing access to social entitlements. Social movements found it difficult to work with governments and local authorities to provide their constituency, such as informal settlers with reliable access to these entitlements. It is clear from the participants that government

and local authorities are not focusing on what the population wants even how much they are trying authorities have their agenda that is why our vulnerable people are excluded from the political agenda.

**Theme 5: The educational strategies that should be put in place for social movements to contribute meaningfully to social development in Namibia.**

There was a great need that the researcher sought to find out what the participants had in mind on the educational strategies that should be put in place for social movements to contribute meaningfully to social development in Namibia. The first reaction came from *Participant 2* who strongly felt that:

*“Being part of this movement since its existence we realised that we are actually educators, engaging participants through participation in movement activity, mobilisation educational initiatives of the movement, and involving the society at large. The education we provide within the social movement is through the ideas, understandings, and practices promoted in our movement activity we have realised that it is very simple and do not have much effort or is even expensive, that is a key target of collective action. In larger efforts for social transformation, it is important that we influencing schools and universities to form part of our actions”.*

One of the biggest elements within social movements is their mobilisation efforts always result in learning experiences, utilized by the organisations comprising a given social movement. Social movements suggest that actors learn through their participation in everything from informal conversations to massive protest actions (Tarlau, 2015).

*Participant 1* joined the discussion by sharing that:

*“Our movement believes that adult education is the solution to the problem. Hence, those adult learners are already in a variety of areas such*

*as economic development, occupational trends, governmental policy, and educational programs and practice”.*

Adult education is viewed as an agency for social progress and the most reliable instrument for social actionists. This traditional view has encouraged contemporary adult education to maintain an active role in social movements, for adult learning has always been an integral part of social movements (Finger, 1989).

***Participant 1*** further suggest that:

*“Another crucial educational strategy that our movement is considering doing is citizenship education that will aim to support communities to become informed, literate, socially engaged, responsible and respectful of diversity. This can also help citizens or communities in finding ways to make a contribution to the wellbeing and development of society. That is what makes our student command so efficient by developing the knowledge, skills, self-confidence, and motivation necessary for our young compatriots through positive social engagement with issues of social justice and diversity a growing need for our increasingly diverse society”.*

It is in this sense that critical perspectives need to focus on the values of equity and social justice in Citizenship Education, which are geared to promoting change to existing structures that unequally restrict access and benefits to many in society (Jefferess, 2008). The above sentiments were also showed in the notes that were collected through the reflective journal.

*“We believe to work with the government in future in order to design curricula and incorporate practises that promote praxis and prepare communities to enact our democratic values in their daily lives. As a movement we are organized around class-related issues such as women’s*

*injustices, working conditions, housing, health, and other social services, members come to realize that collective action and solidarity, is the most effective approach to overcome social and economic hardships”.*

An approach to social justice that we believe can be very important to identify the educational praxis, according to Sen (2009) he believes that the best way to promote social justice is through praxis in other words their reflection of the issues faced by the society that should be organized in a just society and therefore, this is to identify decision-making and practices that really, work toward that social justice. Through social movements, their participants should be able to continue the struggle against racism, sexism, inequality, and all forms of discrimination, and continue working for women’s empowerment, human rights, fairness, justice for all, and peace (Ty, 2008).

**Participant 2** decided to go back to the discussion after realising that this was an important issue to open up with social movements:

*“Learning through a movement is through participation or through educational interventions. We have realised as a movement that cultural, gender, class, and ethnic locations of the individuals or groups shape the educational practices, therefore it can be said that we as social movements are exceedingly rich in learning environments such as the upholding of human rights and equality”.*

Social issues such as power relations, class, gender, ethnicity, and religion must be addressed in youth and adult education that promotes social transformation. Informal training must uphold the philosophy of social justice and peace to advance the objectives of human rights, equality and non-discrimination (Ty, 2008).

**Participant 2** continued to state that:

*“Through our educational policies we have specific educational programming facilitated through community-based organisations, labour unions, and other social movement organisations which includes training programs, courses and workshops. We organise seminars, public debates, and the educational role of media, such as bulletins, leaflets, and newspapers when needed but this can be very challenging when we have a shortfall in our budgets on Education and media”.*

These community-based educational activities of movements are too wide-ranging that does offer a picture of the diverse means by which movements engage in non-formal educational projects serving both participants and the broader public. Specific educational programming facilitated through community-based organisations, labour unions, and other social movement organisations includes training programs, courses, workshops, and so forth (Tarlau, 2015).

***Participant 3*** reiterated that:

*“It is clear that the education role played by our movement can be said that it is more in-formal and is based on leadership styles. It is crucial for the movement that our members are equipped with excellent negotiating skills as it is important in the kind of field we are working in, this learning however, is about issues of the movement, and because we are in such a complex society should be equipped as to know how to analyse and give criticism”.*

Leadership development is one of those experiences. Within most social movements there are a variety of opportunities for learning activists' skills. These include, but are not limited to, recruitment, conducting effective meetings, engaging in tactical action, negotiating, and working with the media (Staples, 1984, p. 131).

Through deeper probing, **Participant 3** continued saying that:

*“Our movement also promotes adult education to develop and promote the knowledge of the members which is related to the issues at the centre of the goals. It is in this line that societies are learned the movement’s orientation to organising and action, as well as the specific skills required such as critical and strategic thinking of the movement’s approach to these activities. Most of our participants are also educated through the adult education process to be more understanding of social relationships and interactions within movement this however, enhance learning as a strategy of education. Communities will contribute to the development of the community through workshops applications”.*

*“Other means of education is also used by the movement like technologies, social media, that can make public participation go viral. Our leaders make use of the grassroots efforts to communicate directly with supporters and draw crowds. Through our different elements of structures, learning includes through the help of radio, television and the internet both learning by people who participate in our activities or people outside of the movement through the impact they make”.*

Within movements “people acquire the capacity to engage in systematic, logical, analytical thinking that enables them to consider options and actions that produce desired reactions and results”. Strategic thinking is a process of knowledge that makes it possible to achieve a dialectic comprehension of reality on the move (Ministry of Education, Nicaragua, 1986, p. 17).

When people come together for collective social action, they bring skills and knowledge with them and then share these assets for the common cause (Finger, 1989).

Every social movement is in part shaped by the technology available. Activists have always utilised the latest communication devices to recruit, share and distribute information, and mobilise support whether it be the pen, printing press, telegraph, radio, television, the Internet, or high-speed digital technologies (Carty, 2015).

All participants agreed that it is a challenge with regards to educational strategies they have in their educational policies for the movement. The participants believe that any movement is educators, engaging participants through participation. These activities, mobilisation educational initiatives of the movement, that involve the society is a daunting task. They strongly believe that the education they provide within the movement is through ideas, understandings, and practice. The participants agreed that when proper educational strategies are in place foster social transformation, through community-based organisations, labour unions, and other social movement organisations which include training programs, courses and workshops. They emphasise that when funds are available the educational role, they play is tremendous such as bulletins, leaflets, and newspaper articles.

All participants agree that the education role they play is more in-formal and is based on leadership styles. It is crucial for any movement that members are equipped with excellent negotiating skills as it is important in the kind of field we are working in, we are in such a complex society that should be equipped how to analyse and give criticism for a specific issue. They stated that other means of education are technologies, and social media, which can make public participation go viral. All participants believe that it is important for their leaders to make use of the grassroots

efforts to communicate directly with supporters and draw crowds. Through our different elements of structures, learning includes the help of radio, television and the internet both learning by people who participate in our activities or people outside of the movement through the impact they make.

### **4.3 Summary of the chapter**

Most social movements agree to improve their ability to promote social justice and increase their participation in the development and implementation of all segments of society. However, they emphasized that relevant policies are important for improving the quality of life of sustainable and vulnerable communities. It is evident that social movements are clearly participating in Namibian democratic societies, to encourage full participation in social justice education and to encourage participation of their followers. They however, strongly believe that government, educational media and civil society play an important role in strengthening and promoting collective action and accountability for the equitable protection of social resources. In summary, social movements believe that social justice education develops strategies and tactics and fosters deeper compassion for others. This is because sharing leads to the development of society. They show that social justice education measures lead to self-determination that promotes social development. Anyone who understands social justice education can develop strategies to move in the right direction. This learning process is paramount in skill development and is an excellent factor in building a just society that highlights society through the acquisition of knowledge.

## **CHAPTER 5**

### **CONCLUSIONS AND RECOMMENDATIONS**

#### **5.1 Introduction**

The following chapter concludes this report. A summary of the research is presented, and findings of the study are discussed and interpreted. The significance of this research in the contributions of social movements towards social justice education is examined. Recommendations for further research end the chapter. The scope of the following conclusions is limited to the context of the study. These conclusions are relevant to the process of social justice education in progressive development of the nation.

#### **5.2 Conclusions**

##### **1. Social movements to the construction of social justice education for the social development of a nation**

So many present societal inequities can be addressed by social movements. How the social movement promotes social and economic equality among people who are marginalised and excluded from social and economic processes demonstrates their commitment to social justice and human rights. Social movements recognize the importance of social justice education in addressing poverty-related deprivation and oppression. The concept of participation and education is considered a solution to the problem of marginalisation, with inspiration from Paulo Freire's (1973) concept of conscientisation. People's involvement refers to a bottom-up strategy for development that involves the 'people' in local government and decision-making, empowering the marginalized. It additionally entails essential conscience and an awareness of the individual concerning the structures of social movements.

Because of the considerable contributions made by social movements in the United States, the liberal and radical methods in the educational tradition of active involvement in social, economic, and political concerns had a significant influence on educational movements. Workers received a rigorous intellectual education from a Marxist perspective, as well as practical skill training. Knowledge and experience gained during strikes and other industrial operations were viewed as actual education, resulting in wiser judgment and a keener awareness of reality in communities across the country. In America and Europe, social movements were dedicated to reducing social, cultural, educational, and economic impediments to a more just society.

As a result, Civil Society Organizations (CSOs) provides immediate relief as well as long-term transformative change by defending collective interests and increasing accountability; providing commonality mechanisms and promoting participation; influencing decision-making, directly participating in commission delivery, and challenging prejudice. By creating or engaging in social movements that represent a collection of interests, excluded groups can become powerful drivers of their change. CSOs are also crucial in research to raise the profile of marginalized populations.

In every respect, social justice education is one of the most important aspects of societal growth that should be enhanced through social movements. It's the same way that social justice education broadens people's understanding of themselves and improves their quality of life, resulting in wide social benefits achieve by these movements.

## **2 Social movement's contributions to the construction of social change in Namibia**

History is an important power to solve social movement's difficulties of inequality and exclusions in society. New models for many equal principles and simple social relations, and economic and political relationships indicate that they work towards a

vision. Social movements aim to create awareness of rural possibilities, providing information on resources, inputs and infrastructure; deploying technical assistance, skills acquisition and development, increasing literacy levels, improving productivity and productive systems, adapting appropriate technology in agriculture, sensitising potential volunteers and donors among others.

Social actors help not only by providing direct support for this need but also by influencing public policies that can bring about structural changes. Collective action by civil society and social movements can be very useful in ensuring that a rights-based approach is built into the design and implementation of social protection programs at national levels. Through these programs, the state carries the main responsibility for providing social security systems, and the support of civil society in the implementation of social protection programs is crucial.

The vital element for winning significant social changes is public agreement on issues to prepare for social developments. These are just the conditions for change. Empowerment is at a crucial point in time when issues around social development such as wealth, race, equity and harmony are at the forefront to be tackled in Namibia with the help of social movements. It is evident to understand that vulnerable people and various social movements in development are critical for building effective social development initiatives. Through social movements this is possible to build skills and provide access to information about people's rights, thereby providing them with the tools they need to join the social protection decision-making process.

### **3. Social justice education contribution to social development in Namibia.**

Social movements are concerned with the welfare of their participants and promote the common good through the fight for rights and dignity to value the systems that support

a democratic way of life. The contribution of social justice education is having on the country when participatory citizens take responsibility in that they are active in the community and local government and engage in collective efforts for social transformation. Social change and developments are elements of social movements that have created more just societies through their policies on social justice education that indicate the importance of collective communities, solidarity, conscious raising, political involvement and belief that justice is possible.

This relationship can only be sustained through a commitment to social justice education to ensure access, equity and social justice through which poverty and hunger can be mitigated this are to ensure healthy lives and promote well-being for all ages, inclusive and equitable quality education and promote lifelong learning opportunities for all to reduce inequality within and among countries, ensure sustainable assumption and production patterns, and build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation. It is, therefore, of utmost importance that social movements through economic and social policies through social justice education increases inequities. This would include landless people contesting policies leading to displacement and resettlement, or trade unions contesting policies that reduce workers' rights and benefits. Social justice education is hereby aimed at promoting a society that is just and equitable, valuing diversity, and providing equal opportunities to all its members.

#### **4. The effects of distracted social justice education in social movements have on citizens.**

In the face of the consequences of the global financial and economic crisis, which has led to a significant increase in unemployment and poverty and is straining social integration, the principles of social justice education are more important than ever. The

role of participatory justice and democracy and the lack of social justice education by social movements can contribute to citizens' lack of attitude, skills, and knowledge required to act on important social issues. The lack of social justice education by social movements in communities prevents them from opening up new angles to see new possibilities and from engaging societies across different commitments and agendas within the social justice discipline. Social justice education forms part of the education policy and as a wing, in their policies of community involvement, these effects instilling a sense of fairness and equity amongst the youth and communities to let them focus on issues impacting them through learning, and foster acceptance and the importance of bridging diverse communities.

Despite the importance of social justice in education, there is one important component missing which is the dialogue that comes across various positions that helps communities to build on their strengths as well as better acknowledge challenges they are facing that helps them to reflex on the complexities of education for social justice. The biggest shortcoming is that communities failed to understand the holistic vision of social justice education, which is a fundamental component of democratic citizenship. Social movements in the absence of education find it difficult to engage with the young to make sense of the society they live in, to find ways to address problems facing their communities, to work hard to make it better.

##### **5. Educational strategies that should be put in place for social movements to contribute meaningfully to social development in Namibia**

Social movements now engage the interests of some academics and students that are sustained by middle-class support, such as the feminist movement, the student movement, the disability movement and various minority rights movements. Social movements are also educational forces in that they engage in activities that try to

influence the way other people learn to interpret the world and develop the skills through learning to amend its meanings and realities. Social movements constantly investigate reality, communicate and socialise information, analyse and interpret through the use of Adult Education programs. Social movement education often takes forms that are recognised, educational seminars, workshops, teach-ins, lecture tours, and the printing and distribution of leaflets. Social movements practice behaviours that are varied and commonly include activities such as advocacy, protests, community organising, lobbying and research for policy change.

The participants continuing commitment to a social movement depends on how they experience the participation in sharing ideas, decisions, and work in a collective effort is a continuing educational process that contributes to the development of individuals through a variety of experiences. This traditional view has encouraged adult education educators to maintain an active role in social movements, for adult learning to be an integral part of social movements. It is in this sense that critical perspectives need to focus on the values of equity and social justice in citizenship education, which are geared to promoting change to existing structures that unequally restrict access and benefits to many in society.

One of the biggest elements within social movements is their mobilisation efforts always result in learning experiences, utilised by the organisations comprising a given social movement. The role of participatory justice and democracy, as well as the lack of social justice education given by social movements, can be linked to citizens' lack of mind-set, skills, and information required to act on key social issues.

Communities' social movements lack social justice education, which prevents them from seeing new opportunities and engaging societies across many commitments and aims within the social justice discipline. Despite the importance of social justice in

education, one critical component is missing: the dialogue that takes place across various positions, which helps communities build on their strengths while also better acknowledging the challenges they face, allowing them to reflect on the complexities of social justice education.

Experiences with social justice education in social action organizations can be useful to the society that they understand each other's social problems. Social movement activists have been pushed by their leaders not just to be responsible for enhancing social justice education, but also to focus their efforts on achieving social justice for disadvantaged and marginalized groups. Instead of simply recognizing injustice problems and causes, social movements should begin to focus on education and more on social justice actions and their achievements.

Macro analysis should be used by social movements to better comprehend the social structures and large-scale dynamics that produce social problems. Social justice education experiences in social action groups can be beneficial to society in the sense that they help each other learn from and understand each other's social issues.

Social movement activists have been challenged by their leaders to be accountable not only for improving social justice education, but also for achieving social justice for impoverished and marginalized groups. Instead of simply identifying injustice's problems and causes, social movements should begin to prioritize education and social justice activities and outcomes. Social movements should apply macro analysis to better understand the social structures and large-scale processes that cause social problems.

### **5.3 Recommendations**

Social movements play a crucial role in democracy and it is for this reason that all social movements, trade unions and non-governmental organizations in Namibia benefits from this study. At the moment the Legal Assistance Centre is the only institution currently which is promoting social justice issues and they strives to make the law accessible to those who have the least access to it through education, law reform, research, litigation, legal advice, representation, and lobbying, with the ultimate goal of creating and maintaining a human rights culture in Namibia. Movements are potentially powerful 'schools' of learning, with the ability to reach and communicate with considerably more people than adult education often does. However, from the standpoint of the academic, what and how participants in movements learn is rarely recognised. In the past, given education hampered popular movements by reducing education to useful and useless knowledge rather than the beneficial knowledge they required. The lessons of this historical experience must be learned if academia is to be a resource for social movements today.

Educators need to approach social justice through a democratic lens and keep a very active, participatory, and critical citizenry in mind. To achieve the social development of a nation personal responsibility, participatory citizenship, and justice-oriented citizenship must be of importance. It is further recommended that when citizens are participatory, they are active in their communities and local governments, as well as participating in collective social change efforts. Social movements through social justice education must enhance the vision of democracy and remain the status quo as such through the participatory and critical notion of citizenship.

Social justice education produces responsible citizens with the good moral character who assume a sense of responsibility to others in their community. They obey laws,

make time, and treat others with respect. Participatory citizens through their respective social movements are active in the community and local government and engage in collective efforts at social change.

These social movements should establish continuity with past struggles that change to the political and progressive constitution that is sufficient to realise socio-economic rights, democratic citizenship, social justice and equity. Social movements need to exercise the rights that cannot be achieved effectively under conditions that deny the citizenry the right to be heard and the freedoms associated with the right to participation in public life. It is self-evident that movements should consider their members' participatory skills, which are the various social capacities for collaborating with others that enable citizens to influence public and community life by forming coalitions, seeking consensus, negotiating differences, and resolving conflict.

Social justice education experiences in social action groups can be beneficial for society in the sense that they learn from each other and understand each other's social problems. This leads to strengthening the learning process for an immediate purpose that is linked more to social justice than to personal gain. The difficulties arise from behaviours and attitudes of members to the weakness of social movements which are lacking a political or economic base.

Through social justice education, local community problems in the larger social, economic, and political structures in society can be addressed. This can be done through informal dialogue and discussion by strengthening motivation so that working-class adults are prepared to participate in the efforts of social movements. We can only make a better life for all Namibians if our young people get training in social justice to make our economy grow and make our democracy work.

Paulo Freire proposes a problem-solving approach to education, to assist people in achieving conscientisation, or the ability to perceive social, political, and economic contradictions, and to act against repressive components of reality. Paulo Freire is widely known for his pioneering efforts to link the development of literacy among oppressed people to the forging of critical political consciousness. Freire's approach to educators within communities should be able to learn about its culture and political situation, about the range of experience of people.

Freire further emphasis that social movements that are culturally competent must be able to handle oppression, prejudice, and privilege on numerous levels, which necessitates having the requisite awareness, knowledge, and abilities. Educational programs should be called upon to establish a united professional identity and equip followers with leadership and advocacy knowledge and abilities in a coordinated effort to improve and promote greater social justice. With Paulo Freire's work on more specialised learning, it is recommended in this study that movements in the country should aim to achieve a wider understanding of their situation and promote self confidence in their ability to be the agents of creative social change.

Social movements need to set up forms of education that would provide citizenry education to its masses and contribute to social development. Adult education departments or institutions, as part of the higher education system, should encourage social action. Adult education in communities through participation is critical because it ensures people's focused, active involvement in topics and problems that affect their lives, communities, and workplaces. As a result, social movements must take on the task of enhancing and mobilizing human creative potential and human resources for the solution of human issues.

The purpose is to develop critical consciousness in students and urge them to take social action to combat repressive social institutions. In terms of academics, learning for freedom takes place in the context of social movements. The education should be informal, emphasising the democratic process, conventional adult education methods should be used to focus on motivating community members to understand and act on the issues underlying social problems.

Students and academics can contribute their knowledge and talents to social movement activities. There are numerous ways to accomplish this, the majority of which entail education and research that supports the movement's work in some way. This rationale is most effective, once again, in sectors like adult education or the training of particular specialists like social workers. Therefore, social movements should draw heavily on academic research for evidence and arguments on social justice education to support their causes.

Social movements should start by using techniques such as a macro-analysis seminar. The sessions are structured to encourage equal participation, using methods such as facilitation, small-group discussion, pair learning and evaluations of the sessions. Social activists should draw many of the techniques of progressive education, such as learning by explaining social issues to others.

Macro analysis should be used by social movements to better comprehend the social structures and large-scale dynamics that produce social problems. Hunger is linked to capitalism, industrialization, racism, environmental damage, and a variety of other reasons. The limitations stem from people's prior behaviours and attitudes, which are typically the result of earlier traditional teaching and, more importantly, the fragility

of social movements in general, particularly those without a strong political or economic base.

Instead of simply recognizing injustice problems and causes, social movements should begin to focus more on education and social justice activities and outcomes. Movements are educators who must recognize and account for the community's cultural messages and resources, which includes messages about ethnicity, power, dominant values, and behavioural standards. Learning must make use of the cultural context's resources to allow interaction, critical reflection, and negotiation. This can be accomplished through media, as well as through experience and participation in real-world civic life. This is the only method for social movements to have an impact on future activists or communities.

Social movements should work directly with the community initiatives and the efforts of civil society to enhance policymaking and practice that provides tentative possibilities for deeper and direct forms of democratic participation in education. The social movement activist has not only been urged to be responsible for improving social justice education by their leaders but they should also aim their efforts at promoting social justice for disadvantaged and marginalised groups. It is through education that no new forms of exclusion is created to social injustice. This ensures fairness delivering of the social services intended to create a just society.

Social movements must work with communities and encourage radical political education to foster equality amongst the powerless. The development of a social movement within the community depends on the existence of pressing social problems. Social movements should partner with the government, the private sector, and communities to have more critical social justice development in the country.

A different approach by social movements should be community action as this in itself is a learning process, whereby community educators are involved in providing support and assistance for a particular local initiative through the assistance of social movements. The movements should realize that education must be more structured and systematic. Different movements do have different ideologies and educators must however act in solidarity with local people, aligning themselves with local community action, seeking to provide specific forms of educational support that illuminate the problems that local people seek to resolve.

The praxis hypothesis, according to which learning is visible in the observation of new activists, should be considered by social movements. People learn about social movements through a combination of observation, action, and reflection when they first get involved. This provides new activist perspectives on how to put actions into practice and reflect on successes and failures. The social awareness procedures carried out by social movements in the areas they visit should collectively convey knowledge and place their point of view in the fight for what they believe is advantageous to the common good.

Restorative social justice education is of utmost importance for social movements when their educational policies are distracted this dialogue focuses on education, accountability and conflict management designed to ensure the restoration of healthy relationships and overall community wellness. Restorative Justice is a philosophy that focuses on relationships, obligations that exist based on community needs, and the responsibility to engage as a community to repair harms caused within those relationships. Social movements should be able to address and discuss the problems faced by their respective followers. That puts them into a position to resolve conflicts and hold the community responsible for injustice practices.

This is accomplished by using a social justice strategy to secure equal rights, access to benefits and resources, and the empowering of movements to develop their potential and capacities as social change agents through a planned development process. Social movements do have an obligation towards the minority marginalized groups they have to be included within the educational process as participants in the creation of need-based programs/projects, as well as their implementation, supervision, and monitoring. Accelerating the ongoing process of disadvantaged groups' socioeconomic status improvement by the successful implementation of various policies and programs, bringing them up to pace with the rest of society.

Social empowerment, especially through educational development brings all followers of movements closer to achieving social change in their quest of alleviating poverty. Social justice, through effective implementation of the existing social justice policies, leads to a just society. It is obvious from the participants that their movements comprehend that social justice education recognizes the idea that the people are the active components of social change. For the advancement of societies, social justice education within the policies of various movements should contribute to education and relate it to their specific communities. Our nation needs to have a practical knowledge and understanding of their own society therefore, making them helpful to the nation. If every person develops a favourable attitude about citizenship as a result of education, Namibia becomes more united.

#### **5.4 Future Research**

A similar study can be done within communities to determine their views and whether social justice education does exist. A comparative study between social movements and the views of communities to determine the similarities and differences amongst respondents in relation to social justice education. On the other hand, it is necessary to

continue consolidating a field of study on social movements and education: based on the accumulated knowledge from adult education about learning in struggle, and in relation to other fields such as citizenship education, further research can shed light on better ways to produce learning for a ‘democratization of democracy.

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## ANNEXURE A – ETHICAL CLEARANCE



### ETHICAL CLEARANCE CERTIFICATE

**Ethical Clearance Reference Number: FoE-DEC 100521/01**

**Date: 12 May 2021**

This Ethical Clearance Certificate is issued by the University of Namibia Decentralised Research Ethics Committee (DEC) in accordance with the University of Namibia's Research Ethics Policy and Guidelines. Ethical approval is given in respect of undertakings contained in the Research Project outlined below. This Certificate is issued on the recommendations of the ethical evaluation done by the Faculty/Centre/Campus/Unit Research Ethics Committee.

**Title of Project:** THE CONTRIBUTION OF SOCIAL MOVEMENTS IN THE CONSTRUCTION OF SOCIAL JUSTICE EDUCATION IN COMMUNITIES A NAMIBIAN CASE

**Nature/Level of Project:** Masters

**Researcher:** BASIL EDWARD FREDERICKS

**Student Number:** 201508910

**Faculty:** EDUCATION

Take note of the following:

- (a) Any significant changes in the conditions or undertakings outlined in the approved Proposal must be communicated to the DEC. An application to make amendments may be necessary.
- (b) Any breaches of ethical undertakings or practices that have an impact on ethical conduct of the research must be reported to the DEC.
- (c) The Principal Researcher must report issues of ethical compliance to the DEC (through the Chairperson of the Faculty/Centre/Campus/Unit Research Ethics Committee) at the end of the Project or as may be requested by DEC.
- (d) Approval is valid for a period of one year from the date of issue.
- (e) A mid-year report to be submitted to DEC (where applicable).
- (f) The DEC retains the right to:
  - (i) Withdraw or amend this Ethical Clearance if any unethical practices (as outlined in the Research Ethics Policy) have been detected or suspected,
  - (ii) Request for an ethical compliance report at any point during the course of the research.

DEC wishes you the best in your research.

A handwritten signature in black ink, appearing to read "HM", followed by a horizontal line.

Dr Helena Miranda  
FoE-DEC Chairperson



## ANNEXURE B - PERMISSION LETTER - UNAM

### CENTRE FOR POSTGRADUATE STUDIES

University of Namibia, Private Bag 13301, Windhoek, Namibia  
340 Mandume Ndemufayo Avenue, Pioneers Park  
☎ +264 61 206 3275/4662; Fax +264 61 206 3290; URL: <http://www.unam.edu.na>



26 May 2021

**Student Name:** Basil Edward Fredericks  
**Student number:** 201508910  
**Programme:** Masters of Adult Education (By Research)

**Approved research title:** THE CONTRIBUTION OF SOCIAL MOVEMENTS IN THE CONSTRUCTION OF SOCIAL JUSTICE EDUCATION IN COMMUNITIES A NAMIBIAN CASE

#### TO WHOM IT MAY CONCERN

I hereby confirm that the above mentioned student is registered at the University of Namibia for the programme indicated. The proposed study met all the requirements as stipulated in the University guidelines and has been approved by the relevant committees.

Permission is hereby granted to carry out the research as described in the approved proposal.

Best Regards

A handwritten signature in black ink, appearing to read 'Seth J. Eiseb', is written over a horizontal dashed line.

**Dr. Seth J. Eiseb**  
**Acting Director: Centre for Postgraduate Studies**  
**Tel:** +264 61 2063414  
**E-mail:** [directorpgs@unam.na](mailto:directorpgs@unam.na)

**ANNEXURE C - PERMISSION – LETTER OF CONSENT**

**RESEARCH INSTRUMENT**

**Permission letter for consent**

I, Basil Edward Fredericks (201508910) a student at the University of Namibia currently doing my Masters in Adult Education. I am requesting your permission to conduct a study on **THE CONTRIBUTION OF SOCIAL MOVEMENTS IN THE CONSTRUCTION OF SOCIAL JUSTICE EDUCATION IN COMMUNITES A NAMIBAN CASE**. The research will be conducted in line with UNAM guidelines, and all data collected will be treated with confidentiality and for the purpose of this study only.

I, the undersigned, confirm that (please tick box as appropriate):

1.	I have understood the information about the study, provided to me	<input type="checkbox"/>
2.	I have been given the opportunity to ask question about the study and my participation.	<input type="checkbox"/>
3.	I voluntarily agree to participate in the study and my privacy will be respected.	<input type="checkbox"/>
4.	The procedure regarding confidentiality have been clearly explained	<input type="checkbox"/>
5.	Consent for interviews, audio recording has been explained and provided to me.	<input type="checkbox"/>
6.	The use of data in research, publications, sharing and archiving has been explained to me.	<input type="checkbox"/>
7.	I understand that researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	<input type="checkbox"/>
8.	I understand the interview will last for approximately 1 hour	<input type="checkbox"/>
9.	I, along with the Researcher, agree to sign and date this informed consent form.	<input type="checkbox"/>

Participant

Signature

Date

Researcher: Basil Fredericks

Signature

Date

## **ANNEXURE D - INTERVIEW GUIDE**

### **Interview Guide**

I, Basil Edward Fredericks (201508910) a Master's Degree student at the University of Namibia. As part of my academic requirement for this degree I have to collect information using this unstructured interview guide for social movement activist. Data will be collected through in-depth semi- structured interviews which should allow participants to open up to allow for greater flexibility and freedom to both the interviewers and interviewees. The information obtained will be confidential and it will be used for the purpose of this research only and not for any other purpose.

### **QUESTIONS**

1. How can social movements promote social progress through education for a nation? Do you think social movements can bring about social change by quoting the complaints of people who feel that they are deprived of the values they are also entitled to?
2. Social justice education in Namibia, can be infused through education by basing justice on certain moral principles and empower people to take personal responsibility for doing and extending justice to others. In your opinion how will this enhance social development?
3. Community-based ways for promoting education with the assistance of social movements supply important edges for reaching the communities. How can your movement meaningfully contribute to social development with your laid out plans on education for the masses?
4. Education is one of the most important predictors – usually, in fact, the most important predictor – of many forms of social participation. What educational

strategies did your organization put in place to contribute meaningfully to social development in Namibia?

5. Social movements are known for their radical fights for injustices but what effects can contribute to social change when social justice education are distracted in your movement or non-existent.

## ANNEXURE E - CONSENT FORM – PARTICIPANT 1

  
.....  
Signature of participant

  
.....  
Signature of witness

**12. Declaration by investigator**

I (*name*) declare that: Basil Edward Fredericks

- I explained the information in this document to participant 2
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I did not use an interpreter.

Signed at (*place*) WINDHOEK on (*date*) .....05-04... 2021.

  
.....  
Signature of investigator

  
.....  
Signature of witness

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## ANNEXURE F - CONSENT FORM – PARTICIPANT 2

  
Signature of participant

  
Signature of witness

**12. Declaration by investigator**

I (*name*) declare that: Basil Edward Fredericks

- I explained the information in this document to Participant 3
- I encouraged him/her to ask questions and took adequate time to answer them.
- I am satisfied that he/she adequately understands all aspects of the research, as discussed above
- I **did not** use an interpreter.

Signed at (*place*) WINDHOEK on (*date*) .....05-04... 2021.

  
Signature of investigator

  
Signature of witness

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## ANNEXURE G - REFLECTIVE JOURNAL

### \* Contribution of social movement to the construction of social justice education

- We have to protect our country or vulnerable people as a social movement. As a movement we need to promote economic independence and enhance income generating opportunities.
- The government and other stakeholders should also play a central role in collection action towards society. Our contribution is to make sure that government honor Act.

### \* Social movement contribution

- We have to highlight social injustices due to our countries. Especially women, poverty, inequality as a movement we should take action to campaign for societal change.
- Advocacy is of utmost important and by spreading the news through all media platforms can influence policy change. As a social movement we can contribute tremendously through protests or action in a different way to influence legislative change.