

**A STUDY OF THE CHALLENGES OF ADULT LEARNING FACILITATION
IN A DIVERSE SETTING WITH SPECIAL REFERENCE
TO SOSHANGUVE**

by

Alfred Mashau Rivombo

Submitted in accordance with the requirement for the degree of

MASTER OF EDUCATION

in the subject

ADULT AND CONTINUING EDUCATION

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF N.R.A. ROMM

JUNE 2014

DECLARATION

I, Alfred Mashau Rivombo, student number 0735-888-1 declare that **A STUDY OF THE CHALLENGES OF ADULT LEARNING FACILITATION IN A DIVERSE SETTING WITH SPECIAL REFERENCE TO SOSHANGUVE** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.



SIGNATURE

DATE

ACKNOWLEDGEMENT

I would like to thank:

Almighty God for giving me health and strength;

My supervisor, Prof N.R.A. Romm for her support and encouragement;

My wife and children for giving me space to study;

Dr T. Mogashoa for your support, motivation and keen interest in my progress.

ABSTRACT

A critical cross-field outcome of Curriculum 2005 as introduced in South Africa is to work effectively with others as members of a team, group, organization, and community. This research aims at investigating challenges that impede adult learners from diverse backgrounds to work effectively as members of a team, group, organization and community. Informed by models of education in lifelong learning (intercultural, multicultural and anti-racist models of education which supplement andragogy), a qualitative inquiry which followed an active research approach was undertaken in selected adult learning centres in Soshanguve in Gauteng Province to explore the challenges of diversity during adult learning facilitation. Data was gathered from sixteen adult education facilitators from four adult education centres by means of in-depth interviews, follow-up interviews and observational fieldwork. Findings indicated that facilitators require additional knowledge and skills to achieve the objectives of the intercultural, multicultural and anti-racist models of education effectively; senior adult learners require particular attention from facilitators to prevent learner attrition in this age group; linguistic diversity problematises effective intercultural communication, especially where the facilitator is not proficient in learners' home languages; and awareness should be raised of the negative impact of inflexible attitudes towards certain aspects of diversity such as religion and sexual orientation on effective teaching and learning. However, positive adult education facilitation practices were also observed. Based on the findings of the literature review and the empirical inquiry recommendations for the improvement of practice were made.

KEY TERMS

Adult Education and Training, adult education facilitator, adult learner, diversity, challenges of diversity, adult education models, andragogy, intercultural model, multicultural model, anti-racist model, hidden curriculum.

ACRONYMS, ABBREVIATIONS AND COMMON TERMS

| | |
|---------------------------------------|--|
| ABET: | Adult Basic Education and Training |
| AET: | Adult Education and Training |
| Adult Education Facilitator: | AET/ABET educator |
| CEDU REC: | College of Education Research Ethics Committee |
| CODESA: | Convention for a Democratic South Africa |
| DBE: | Department of Basic Education |
| DHET: | Department of Higher Education and Training |
| FET: | Further Education and Training |
| GDE: | Gauteng Provincial Department of Education |
| LTSM: | Learning, teaching and support materials |
| Adult Learners: | Learners |
| Adult education facilitation process: | Lesson presentation |
| Mainstream schools: | Children's full-time or day schools |
| POE: | Portfolio of Evidence |
| SAQA: | South African Qualification Authority |
| UNESCO: | United Nations Educational, Scientific and Cultural Organization |

TABLE OF CONTENTS

CHAPTER 1 ORIENTATION TO THE STUDY

| | | |
|---------------|---|-----------|
| 1.1 | INTRODUCTION | 1 |
| 1.2. | PROBLEM FORMULATION | 3 |
| 1.3. | AIMS AND OBJECTIVES OF THE STUDY | 4 |
| 1.4. | RESEARCH DESIGN AND METHODOLOGY | 4 |
| 1.4.1. | Qualitative research approach | 5 |
| 1.4.1.1 | Phenomenological design | 5 |
| 1.4.1.2 | Conceptual analysis | 5 |
| 1.4.2. | Qualitative research methods | 6 |
| 1.4.3. | Sampling | 6 |
| 1.5 | SIGNIFICANCE OF THE STUDY | 7 |
| 1.6 | CHAPTER OUTLINE | 8 |
| 1.7 | SUMMARY OF THE CHAPTER | 10 |

CHAPTER 2 LITERATURE REVIEW

| | | |
|---------------|--|-----------|
| 2.1 | INTRODUCTION | 11 |
| 2.2 | DEFINITION OF DIVERSITY IN ADULT LEARNING CONTEXT | 11 |
| 2.3 | THE ROLE OF ADULT EDUCATION FACILITATORS | 14 |
| 2.4 | FACILITATION MODELS | 15 |
| 2.4.1 | Andragogy | 16 |
| 2.4.1.1. | Self-concept | 17 |
| 2.4.1.2. | Experience | 18 |
| 2.4.1.3. | Readiness to learn | 19 |
| 2.4.1.4. | Orientation to learning | 20 |
| 2.4.1.5. | Intrinsic motivation | 21 |
| 2.4.2. | Critiques of andragogy | 21 |
| 2.4.3. | Intercultural education model | 22 |
| 2.4.3.1 | Learning to know | 22 |
| 2.4.3.2 | Learning to do | 23 |

| | | |
|---------------|---|-----------|
| 2.4.3.3 | Learning to live together | 24 |
| 2.4.3.4 | Learning to be | 24 |
| 2.4.4 | Five dimensions of intercultural education | 25 |
| 2.4.4.1 | Unawareness | 25 |
| 2.4.4.2 | The dualistic awareness | 26 |
| 2.4.4.3 | Questioning and self-exploration | 27 |
| 2.4.4.4 | Risk taking | 27 |
| 2.4.4.5 | Integration dimension | 28 |
| 2.4.5 | Multicultural educational model | 28 |
| 2.4.5.1 | Content integration | 30 |
| 2.4.5.2 | Knowledge construction | 30 |
| 2.4.5.3 | Prejudice reduction | 31 |
| 2.4.5.4 | Equity pedagogy | 32 |
| 2.4.5.5 | Empowering learning culture | 32 |
| 2.4.6 | Critiques to multicultural education | 33 |
| 2.4.7 | Anti-racist educational model | 34 |
| 2.4.7.1 | Integrating multiple centres of knowledge | 35 |
| 2.4.7.2 | Recognition and respect for difference | 35 |
| 2.4.7.3 | Effecting social and educational change through equity, access and social justice | 36 |
| 2.4.7.4 | Teaching for community empowerment | 37 |
| 2.5 | CHALLENGES CAUSED BY DIVERSITY | 37 |
| 2.5.1. | Emotional responses | 37 |
| 2.5.1.1. | Ethnocentrism | 38 |
| 2.5.1.2. | Anxiety | 39 |
| 2.5.1.3. | Ambiguity | 39 |
| 2.5.1.4. | Disconfirmed expectation | 40 |
| 2.5.1.5. | Belonging/rejection | 41 |
| 2.5.1.6. | Personal prejudices | 42 |
| 2.5.2. | Cultural basis of unfamiliar behavior | 43 |
| 2.5.2.1. | Communication and language use | 43 |
| 2.5.2.2. | Values, rituals and superstitions | 44 |
| 2.5.2.3. | Fear, conflict and resistance | 45 |
| 2.6. | SUMMARY OF THE CHAPTER | 45 |

CHAPTER 3 RESEARCH METHODOLOGY

| | | |
|--------------|---|-----------|
| 3.1 | INTRODUCTION | 47 |
| 3.2 | QUALITATIVE RESEARCH APPROACH | 47 |
| 3.3 | QUALITATIVE RESEARCH DESIGNS | 49 |
| 3.3.1 | Phenomenological and ethnographical designs | 49 |
| 3.3.2 | Concept analysis | 50 |
| 3.4 | DATA COLLECTION | 50 |
| 3.4.1 | Sampling | 50 |
| 3.4.2 | Research instrument and data collection strategies | 51 |
| 3.4.2.1 | In-depth interviews | 51 |
| 3.4.2.2 | Observational field work | 51 |
| 3.4.2.3 | Follow-up interviews | 52 |
| 3.5 | TRUSTWORTHINESS | 52 |
| 3.5.1 | Validity | 52 |
| 3.5.1.1 | Rich thick description | 52 |
| 3.5.1.2 | Prolonged and persistent field work | 53 |
| 3.5.1.3 | Multimethod strategies | 53 |
| 3.5.1.4 | Low inference description | 54 |
| 3.5.1.5 | Participant language and verbal account | 54 |
| 3.5.1.6 | Member checking | 54 |
| 3.5.1.7 | Participant review | 55 |
| 3.5.2 | Credibility | 55 |
| 3.6 | ETHICAL CONSIDERATIONS | 55 |
| 3.7 | DATA ANALYSIS AND INTERPRETATION | 57 |
| 3.7.1 | Coding | 57 |
| 3.7.1.1 | Initial coding | 57 |
| 3.7.1.2 | Refinement of codes | 58 |
| 3.7.2 | Categorizing and thematizing | 58 |
| 3.7.2.1 | Initial categorizing | 59 |
| 3.7.2.2 | Refinement of categories and themes | 60 |

| | | |
|------------|-------------------------------|-----------|
| 3.8 | SUMMARY OF THE CHAPTER | 62 |
|------------|-------------------------------|-----------|

**CHAPTER 4
ANALYSIS OF DATA COLLECTED THROUGH FIRST INTERVIEW SESSIONS AND
PRESENTATION OF FINDINGS**

| | | |
|--------------|---|-----------|
| 4.1 | INTRODUCTION | 63 |
| 4.2 | THE PROCESSES AND METHODS OF DATA ANALYSIS | 64 |
| 4.3 | PROFILE OF THE RESEARCH FIELD | 65 |
| 4.3.1 | Profile of participants | 65 |
| 4.3.2 | Profile of adult classes | 65 |
| 4.4 | RESEARCH FINDINGS | 66 |
| 4.5 | DISCUSSION OF THEMES AND CATEGORIES ARISING FROM THE ANALYSIS | 68 |
| 4.5.1 | Theme 1: Elements of diversity | 68 |
| 4.5.1.1 | Category 1: Primary elements of diversity | 69 |
| 4.5.2 | Theme 2: Recurrent challenges | 73 |
| 4.5.2.1 | Category 2: Domination | 73 |
| 4.5.2.2 | Category 3: Inferiority complex | 75 |
| 4.5.3 | Theme 3: Adult education facilitators' role | 78 |
| 4.5.3.1 | Category 4: Adult education facilitators' responses that cause negativity | 78 |
| 4.5.3.2 | Category 5: Adult education facilitators' demeanor that avoids or minimizes challenges of diversity | 82 |
| 4.5.4 | Theme 4: Participants' lessons and discovery during interview sessions | 87 |
| 4.6 | SUMMARY OF THE CHAPTER | 88 |

CHAPTER 5
ANALYSIS OF DATA COLLECTED THROUGH OBSERVATIONS OF LESSON PRESENTATIONS AND FOLLOW- UP INTERVIEWS AND PRESENTATION OF FINDINGS

| | | |
|--------------|--|-----------|
| 5.1 | INTRODUCTION | 90 |
| 5.2 | ANALYSIS AND PRESENTATION OF FINDINGS FROM LESSON PRESENTATIONS AND FOLLOW-UP INTERVIEWS WITH | 91 |
| 5.2.1 | Anna | 91 |
| 5.2.2 | Prudence | 92 |
| 5.2.3 | Rosemary | 93 |
| 5.2.4 | Elizabeth | 94 |
| 5.3 | SUMMARY OF THE CHAPTER | 96 |

CHAPTER 6
SUMMARY OF FINDINGS, RECOMMENDATIONS AND LIMITATIONS OF THE STUDY

| | | |
|----------------|--|------------|
| 6.1 | INTRODUCTION | 97 |
| 6.2 | SUMMARY OF THE MODELS OF EDUCATION IN LIFELONG LEARNING | 98 |
| 6.2.1 | Andragogy | 98 |
| 6.2.2 | Intercultural model of education | 98 |
| 6.2.3 | Multicultural model of education | 99 |
| 6.2.4 | Anti-racist model of education | 101 |
| 6.3 | SUMMARY OF FINDINGS FROM THE FIRST ROUND OF INTERVIEW SESSIONS | 102 |
| 6.3.1 | Clientele of AET centres | 102 |
| 6.3.2 | Challenges and positive aspects of facilitation of adult learning in a diverse setting | 102 |
| 6.3.2.1 | Domination | 102 |
| 6.3.2.2 | Inferiority complex | 103 |
| 6.3.2.3 | Adult education facilitators' response that cause negativity | 104 |
| 6.3.2.4 | Language - use and communication by facilitators and learners | 106 |
| 6.3.3 | Highlights of facilitation of adult learning in a diverse setting | 107 |
| 6.3.3.1 | Adult education facilitators' instant positive demeanor that avoid or minimize challenges | 107 |

| | | |
|------------|--|------------|
| 6.3.3.2 | Adult education facilitators' instant positive response/reaction to challenges of diversity | 107 |
| 6.3.3.3 | Capability of adult education facilitators to turn challenges of diversity into opportunities of development | 107 |
| 6.4 | SUMMARY OF FINDINGS FROM OBSERVATION OF LESSON PRESENTATIONS AND FOLLOW-UP INTERVIEWS | 108 |
| 6.5 | RECOMMENDATIONS | 110 |
| 6.6 | LIMITATIONS AND FURTHER STUDY | 115 |
| 6.7 | SUMMARY OF THE CHAPTER | 116 |
| | REFERENCES | 118 |

FIGURES

| | | |
|-----|--|----|
| 4.1 | Pictorial presentation of themes, categories, sub-categories and codes | 67 |
|-----|--|----|

TABLES

| | | |
|-----|--|----|
| 1.1 | Tabular presentation of sampled centres and participants | 7 |
| 4.1 | Profile of participants | 65 |
| 4.2 | Profile of learners | 66 |

LIST OF APPENDICES

| | | |
|----|---|-----|
| 1. | Research Ethics clearance certificate | 125 |
| 2. | GDE Research approval letter | 126 |
| 3. | Tshwane West district permission | 127 |
| 4. | Consent letter by participating facilitator (one session) | 128 |
| 5. | Consent letter by participating facilitator (three sessions) | 130 |
| 6. | Consent letter by participating learner | 132 |
| 7. | Interview instrument | 134 |
| 8. | Observation instrument for the facilitation of adult learning | 139 |

CHAPTER 1

ORIENTATION TO THE STUDY

1.1 INTRODUCTION

According to Gultig, Hoadley and Jansen (2004:89), one of the critical cross-field outcomes of Curriculum 2005, as introduced in South Africa, is to work effectively with others as members of a team, group, organization and community. Critical outcomes are not confined to one learning area or subject. All educators, including adult education facilitators, in different learning areas are expected to help learners to become citizens as described by these critical cross-field outcomes. This research aims at investigating challenges that hamper adult learners from diverse backgrounds from working effectively as members of a team, group, organization, and community.

Most communities, especially in urban areas are constituted by people of who differ according to racial background, customary practices, religion, culture and sexual orientation, among others. It is not always easy to understand and provide for their needs. Adult Education and Training (AET) classes, as community structures, are faced with certain challenges caused by diversity.

The establishment of an adult learning center is determined by need; the number of centers within a community is dependent on the number of potential learners, not on other factors, such as learners' racial or ethnic background, religion, marital or employment status. A center in a community is expected to render a service of teaching and learning to all community members from diverse backgrounds. This means that an adult learning centre will always be constituted by learners from diverse backgrounds.

Crous, Kamper and Van Rooy (2002:72) indicate that adults can be described in biological, legal, social and psychological dimensions or the combination of all/some of these dimensions. The biological dimension refers to a person's physical maturity and the ability to reproduce. The legal dimension refers to the stage when a person is old enough to enter into legally

monitored and/or binding transactions without their parent's/guardian's consent. At this stage, a person can receive an identity document, drivers' license or marry. The social dimension occurs when people begin fulfill adult roles such as full-time work, marriage, parenting and voting. The psychological dimension is when they reach a stage of accountability and responsibility for their actions. These dimensions illustrate different angles on diversity. This research focuses on investigating how diversity in various dimensions can impact on the effectiveness of adult education and learning.

The Adult Education and Training Act no. 52 of 2000 as amended (South Africa 2000) pegs the minimum age of an adult learner at sixteen years. This implies that an AET class can be constituted by learners ranging from sixteen to sixty or more years. School-going children who are classified as 'over-age' for their grades are referred to AET centres to continue and complete their studies. This demonstrates that age is another element of diversity in AET centres.

When the former Department of Education was divided into two departments, namely, Department of Basic Education (DBE) and the Department of Higher Education and Training (DHET), Adult Basic Education and Training (ABET) was moved to the DHET and is no longer referred to as ABET but as AET. The intention was that AET centres would forge a linkage with Further Education and Training (FET) Colleges. This research therefore refers to adult learning centres as AET centres (see DHET, FET Colleges Act no.1 of 2013).

This research concentrates on the challenges of the facilitation of adult learning at AET centres with learners from diverse backgrounds. In other words, this research investigates the challenges that are caused by diversity, which adult education facilitators experience when planning and facilitating the learning process. The research also explores strategies that adult education facilitators can use to deal with and overcome challenges that are caused by diversity.

1.2 PROBLEM FORMULATION

Adult education facilitators experience challenges when facilitating learning in diverse AET classes and these adult learners from working effectively together as members of a team, group, organization, and community. Due to their diverse backgrounds and cultural differences some adult learners have reservations about other learners' uniqueness; as a result, they criticize their judgments and behavior in response to the same eventuality. They evaluate others according to their own standards and personal prejudices. This may cause a breakdown in communication which deters learning. Communication is affected by language differences, ethnic idioms and figures of speech. Each learner interprets the statements of others according to his/her understanding; adult learners who are conscious that other learners may not grasp their intentions are reluctant to participate in discussion. Another problem with a class of adult learners from diverse backgrounds is curriculum development. Each learner has individual needs. An adult education facilitator is expected to plan and facilitate learning process that will satisfy all learners' needs.

This research was conducted in Soshanguve, a semi-urban settlement in the Tshwane West district of Gauteng Province. 'SOSHANGUVE' is an acronym created from the following: Sotho (Setswana, Sepedi and Sesotho), Shangaan, Nguni (IsiZulu, IsiXhosa and IsiNdebele) and Venda. It means that all these language groups are represented in Soshanguve. Before the democratically demarcated nine provinces, Soshanguve was part of Bophuthatswana. When Bophuthatswana became an independent state (as created by the apartheid government), all citizens of Bophuthatswana, regardless of their home languages or origins, were expected to speak Setswana. Setswana became a dominant language even in areas where the majority was not Tswana-speaking. Consequently, people in Soshanguve can mistakenly be identified as 'the same' whereas there is diversity. The research questions are enumerated as follows:

- a) What is the nature of diversity at Soshanguve AET centres?
- b) What challenges does diversity cause in the class?
- c) How do adult education facilitators facilitate learning in such classrooms?

- d) Which positive aspects do adult education facilitators introduce to overcome the challenges?
- e) Which role(s) do adult education facilitators omit or avoid which could contribute to solutions?
- f) What skills do adult education facilitators require to cope with challenges caused by diversity?
- g) How can the curriculum be modified (adding/removing contents or restructuring) to address challenges that are caused by diversity?

1.3 AIMS AND OBJECTIVES OF THE STUDY

The aim of this study is to investigate the challenges that are caused by diversity, which adult education facilitators experience when planning and facilitating the learning process. The objectives of the study are:

- 1.3.1 to establish elements of diversity in Soshanguve AET centres;
- 1.3.2 to identify corresponding challenges caused by these elements of cultural diversity;
- 1.3.3 to analyze the facilitation process that adult education facilitators conduct in the classes;
- 1.3.4 to identify positive inputs that adult education facilitators make to address challenges caused by diversity;
- 1.3.5 to identify areas which adult learning facilitators undervalue (do not take seriously) that would avoid or limit the challenges;
- 1.3.6 to identify areas in which adult education facilitators require development of capacity;
- 1.3.7 to determine if the AET curriculum requires restructuring.

1.4 RESEARCH DESIGN AND METHODOLOGY

I used a qualitative research approach in order to understand social phenomenon from the participant's point of view. According to McMillan and Schumacher (2006: 315), qualitative

research is inquiry in which researchers collect data in face-to-face situations by interacting with selected persons in their settings. The research methods and process of a qualitative approach are flexible. It gives the researcher the freedom to utilize different methods of data collection. A qualitative research approach was chosen for this research so that the conclusions drawn from the data reflected the interpretation of reality by adult education facilitators. Qualitative research allowed for the in-depth investigation of participants' experiences of their challenges and enabled me to interact with the participants in exploring their understanding of the challenges. I chose to employ qualitative research because it is specifically aimed at exploring the understanding and meaning that people have constructed about their circumstances and experiences.

1.4.1. Qualitative research designs

I used two research principles, that is the phenomenological and concept analysis designs to keep the research process focused.

1.4.1.1. Phenomenological design

I developed and used interviewing and observation instruments that elicited participating adult education facilitators' perceptions about their everyday experience of facilitating adult learning. McMillan and Schumacher (2006: 26) argue that a phenomenological study describes the meanings of a lived experience. This design enabled adult education facilitators/participants to be precise in pointing out their challenges.

1.4.1.2. Conceptual analysis

I also used conceptual analysis to find out if adult education facilitators understand different meanings associated with adult education and use concepts appropriately. The interviewing instrument consisted of questions which required participants to reflect on their understanding of andragogy, characteristics of adult learners, diversity and elements of diversity. I also wanted to establish if adult education facilitators consciously/unconsciously employed

dimensions of the intercultural and multicultural models of education and the objectives of the anti-racist educational model discussed by Gou and Jamal (2011:18–30).

1.4.2. Sampling

I used purposeful sampling in conjunction with maximum variation sampling techniques. With the assistance of officials from Tshwane West district office, I selected four centres in Soshanguve which are constituted by learners of different ethnicity, customs, languages, religious and sexual orientation. AET centres are constituted on four levels: level 1, 2, 3 and 4. From each centre, four adult education facilitators who represented one of the four levels respectively were included. I interviewed all sixteen sampled adult education facilitators. Thereafter, four out of the sixteen (sampled) adult education facilitators, that is, one from each centre, were selected for lesson observation and follow-up interviews. Onwuegbuzie (2007:113) states that purposeful sampling adds credibility to a sample when the potential sample is too large.

1.4.3. Data gathering tools

1.4.3.1. In-depth interviews

I sought to encourage adult education facilitators to relate their experience and define its meaning and effects. Such information was collected through in-depth interviews. McMillan and Schumacher (2006: 350) describe in-depth interviews as “open ended questions” to obtain data which indicates how individuals conceive of their world and how they explain or make sense of the important events in their lives.

I used an interview guide approach. Questions were planned in advance but the sequence of questioning was guided by the manner in which participants responded. An interview guide approach gives freedom to the researcher to ask follow-up questions, even if they do not follow the documented sequence. McMillan and Schumacher (2006: 351) maintain that in the

interview guide approach, topics are selected in advance, but the researcher decides the sequence and wording of the questions during the interview.

1.4.3.2. Field observation

Observation was conducted during lesson presentations made by four adult education facilitators who had been selected. A rubric that consisted of four level-descriptors and assessment criteria was drawn. The assessment criteria included, amongst others, the profile of the class, preparedness of the adult education facilitator, competency of the adult education facilitator to embrace/accommodate all learners, the rate of learners' participation, rate of lesson stoppages due to challenges caused by diversity, elements of diversity that cause lesson stoppages, competency of the adult learning facilitator to address the challenges, and learners' attitude towards addressing challenges caused by their diverse backgrounds.

Table 1.1: Tabular presentation of sampled centres and participants

| SAMPLING | | DATA COLLECTION | |
|-------------------|--|---------------------|--------------------------------|
| Number of centres | Number of adult Education facilitators | Tools | Approach |
| 4 | 16 (4 from each centre). | In-depth interviews | Interview guide approach |
| | 4 (1 from each centre) | Field observation | Observing lesson presentations |

1.5. SIGNIFICANCE OF THE STUDY

South Africa is a multiracial, multicultural and multi-faith society. All people, regardless of their racialized grouping, culture, religion, gender, sexual orientation, social status, health, age, and disability, expect to be treated equally. According to the Constitution of South Africa, section 29 (Chapter 2 of the Bill of Rights), everyone has the right to basic education, including adult basic education. The State has the responsibility to provide basic education to all its citizens regardless of their diversity. The Constitution of South Africa, Section 29 (Chapter 2 of the Bill

of Rights) also addresses one of the most visible elements of diversity, language, by stipulating that everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practical. It means that learners should not be denied admission to a learning institution on the basis of language. My interpretation of this Bill is that learners may choose to attend any institution irrespective of their language.

Section 21 (Chapter 2 of the Bill of Rights) provides that “every citizen has the right to enter, to remain and to reside anywhere in, the Republic.” My interpretation of Chapter 2 of the bill of rights is that people are not expected to be developed or educated separately on the basis of their diversity or differences. Enrolment in AET centres reflects adherence to the Bill of Rights. Enrolment in AET centres encompasses people from diverse backgrounds (ethnicity or nationality, religion, language, social class, social status, sex or gender, sexual orientation, health, age, and disability).

I want to contribute towards creating an environment in AET classes that will promote peaceful coexistence of people with different cultures, religion, sex or gender, sexual orientation, social class, age, health and disability. This research seeks to reverse the impact of apartheid policy of separate development in homelands that were demarcated on the basis of language and ethnicity.

The role of an adult education facilitator in facilitating learning for adult learners is of profound importance. Sharing of experience is one of the most important sources of learning for adult learners. An adult learner needs to be assured that his/her dignity and values will not be compromised when he/she cooperates with people of different culture, religion or sexual orientation. This research looked at ways in which adult education facilitators can foster trust, respect and tolerance amongst adult learners from diverse backgrounds.

1.6. CHAPTER OUTLINE

The content of the dissertation is structured as follows:

Chapter 1: Orientation to learning

This chapter gives an orientation to the research topic. Challenges to be investigated are identified and described in the problem formulation. The aims and objectives outline the intended outcomes of this research. The research design explains the research approach, methods, sampling strategy and data collection tools employed in the study.

Chapter 2: Literature review

In Chapter 2 literature on the description of diversity, elements of diversity and advantages of learning in a diverse setting are reviewed. Different models of education and the challenges caused by diversity are discussed. The chapter concludes with an examination of the role of an adult education facilitator.

Chapter 3: Data collection

Chapter 3 presents detailed information on the qualitative research approach and phenomenological and conceptual analysis designs. It describes the purposeful sampling techniques used to select four centres as sites of inquiry and sixteen educators as participants for in-depth interviews and observation of lesson presentations. Processes and activities to ensure research ethics are explained as well as strategies to ensure validity and credibility of data. This chapter concludes by explaining the process of analysis and interpretation of data and presents the resultant codes, sub-categories, categories and themes.

Chapter 4: Analysis of data collected through first round of interview sessions and presentation of findings

Chapter 4 and 5 present a practical demonstration of coding, whereby the participants' statements are rephrased into codes and then allocated exponents. Chapter 4 deals with data collected through the first round of interview sessions and present a pictorial illustration of the analysis. The findings as observed from data are presented.

Chapter 5: Analysis of data collected through observations of lesson presentations and follow-up interviews and presentation of findings.

Chapter 5 deals with data collected through lesson observations and follow-up interviews.

Chapter 6: Summary of findings, recommendations and limitations

Chapter 6 is the conclusion of this research. It summarizes the findings raised in Chapters 4 and 5 and makes recommendations for improvement of practice. Chapter 6 reflects limitations which may have affected the credibility of the findings. This chapter also identifies areas for further research.

1.7. SUMMARY

Chapter 1 outlined the challenging circumstances in AET centres, which gave rise to the study. The research aims, objectives, approach and methods were discussed. The chapter also outlined the sampling strategy and data collection tools. I also motivated the significance of the study. The chapter concluded by outlining the chapters of the dissertation. Chapter 2 provides a review of the literature.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter focuses on the literature selected to locate possible answers to the question: why does the accepted premise of 'unity in diversity' create challenges in AET centres? I have observed that many adult education facilitators are conversant with andragogy but they are not able to manage a diverse adult learning class. I reviewed the literature on andragogy to identify gaps in knowledge and appraised models in lifelong learning and their application to adult learning. I also reviewed different categories of diversity and the role that adult education facilitators can play in addressing challenges caused by diversity.

2.2 DEFINITION OF DIVERSITY IN ADULT LEARNING CONTEXT

Kavanagh, Mantzel, Van Niekerk, Wolvaart and Wright (2007: 338) refer to the South African Oxford dictionary's definition of diversity as "a state of being diverse." They further describe diverse as "widely varied." "Varied" means incorporating a number of different types or elements; showing variation or variety. Kavanagh et al. (2007: 1300) further state that variety refers to a state of being different or diverse. Cushner, Safford and McClelland (2006:70) describe diversity by identifying "elements of diversity": language, racialized groupings, customs, culture, religion, sex/gender, sexuality or sexual orientation, ethnicity or nationality, social class, health, age, geographic region, and disability. Gou and Jamal (2011:16) argue that these elements differentiate collective populations from one another. The implication of these authors' descriptions is that these elements suggest that a certain 'labelled' group of people are inclined to behave or react in the same way as opposed to others.

Appiah (1994:150) gives a comprehensive description of diversity. He describes diversity from the angle of identity. He maintains that each individual person's identity has major dimensions, that is, collective dimension and personal dimension. A collective dimension is the identification of a person based on the group or cluster to which he/she belongs. These

clusters are grouped according to their “collective social identities”, which Cushner et al. refer to as elements of diversity. The personal dimension is a dimension through which a person can be differentiated from the next person irrespective of their common collective social identities or elements of diversity. Appiah (1994:150) identifies intelligence, charm, humour and greed as examples of personal identity. However, Gou and Jamal (2011:16) and Appiah (1994:151) elucidate the second perspective by indicating that individuals belonging to the same social identity still retain their “exceptional personalities”.

To take Gou and Jamal and Appiah’s work further, I would suggest that people’s behaviour should not be predicted on the basis of belonging to a certain grouping. While noting the visible elements of diversity that constitute AET classes, my research is aimed at helping adult education facilitators to study their learners’ comprehensive identities and diversities.

Crispin (2006:5) argues that efforts and achievements in addressing diversity depend on how it is approached. The most common approaches are: those that do not accommodate diversity; those that accommodate it without recognizing it; and those that recognize and act on it. He substantiates his argument by saying that those who do not accommodate diversity, like those who accommodate diversity without recognizing its implications, are always in conflict. However, those who recognize and act on diversity are able to identify the root causes of those differences, strive to coexist despite their differences and benefit from learning from their exchanges. I will use the third approach, which is, recognizing and acting on the challenges caused by diversity in AET centres. Niemann (2006:97) supports the need to employ the third approach by saying that diversity cannot be ignored since more organizations are becoming more heterogeneous in terms of gender, racialized groups, ethnicity, age, disability and sexual orientation. My inference of Chapter 2 of the Constitution of RSA (1995) to AET is that AET centres cannot avoid diversity, together with its drawbacks and advantages. This study will contribute towards achieving one of the objectives of inclusive education and training in White Paper 6 (2001:16) which is, to acknowledge and respect difference in learners, whether due to age, gender, ethnicity, language, class, disability or HIV status.

An AET class should be one of the many places of socialization as stated by Cushner et al. (2006:78) who define socialization as “the process by which people learn the norms that are expected by a particular group.” The norms referred to in this definition include the acquisition of a particular language, social roles, role behavior, a particular understanding of the physical and social environment and normative behaviour. I conduct this research from the premise that learning about each other’s culture enables people of different cultures to coexist peacefully and to respect alternative expectations. Ginsberg and Wlodkowski (2009:23) highlight a linkage between the pedagogical practices of the educational institution and its achievement of a pluralistic democratic society whose multicultural nature is appreciated. This linkage can either promote or discourage the institution’s ideal of equity and social justice. This implies that an institution that uses learning and teaching support materials and language in a way that discriminates against the minority will produce discriminating and bullying citizens.

Kottolli (2006:1) describes diversity in the workplace by portraying the positive impact of diversity as well as problems caused by cultural diversity. His observation about diversity is that attention to the latter increases creativity, enables better understanding of problems, leads to better solutions based on wider perspectives and increases effectiveness. Kottolli (2006:1) discovered that many employers avoid diversity in the workplace because it causes confusion, ambiguity, lack of preparedness, over-complexity, inability to reach agreement, endless debates on possible solutions, disagreement on specific action plans and mistrust which is caused by inaccurate stereotyping. In applying Kottolli’s discourse to AET, I regard adult education facilitators as in the position of employers and adult learners in the position of workers.

The preceding paragraph reflects the advantages and disadvantages of diversity in the workplace. The aim of this research is to motivate adult education facilitators not to avoid diversity in their classes in fear of confronting the challenges caused by diversity. Gou and Jamal (2011:17) point out that confronting and overcoming challenges caused by diversity can bear positive results. The positive results which emerge from a diverse classroom supersede the challenges caused by diversity. To add to Gou and Jamal’s argument, adult learners who are exposed to a diverse group of fellow learners are also exposed to wider, diverse

perspectives which are influenced by different cultures, traditional practices, religions and languages.

Elements of diversity form part of a hidden curriculum. Schubert (in Gultig et al. 2004:24), describes a hidden curriculum as those values, norms and beliefs that are communicated unintentionally and are not documented or planned as learning outcomes. The wider perspectives which adult learners are exposed to in a diverse class enable them to understand the rationale behind other peoples' arguments and behaviour. Adult learners in a diverse setting are exposed to and acquire a broad range of skills, motivations, values and cognitive capacity. I hold the view that this exposure prepares adult learners for constructive participation in a democratic society. Learning in a diverse setting instills a culture of constructive debate among people of different backgrounds. During these debates learners develop the skill of analyzing each other's viewpoints and the ability to compare their viewpoints with the contradicting ones.

I further motivate that adult learners in a diverse class are more able to participate actively in addressing the social, economic and political weaknesses of their country. When they achieve their qualification, they will also have achieved the following critical cross field outcome, that is, a good citizen should be able to positively participate and contribute as a team member and as a citizen (Gultig et al. 2004:89).

2.3 THE ROLE OF AN ADULT EDUCATION FACILITATOR

I am of the opinion that adult education facilitators can play a role in addressing the challenges that are caused by diversity. This is confirmed by Cushner et al. (2006:100) who argue that teachers (i.e., adult education facilitators) should become cultural mediators in their classrooms and walk both sides of a double-edged sword. One of the many approaches to mediation is to prepare learners by recognizing their diversity at the outset and by expecting to work together. Learners should understand that their diversity will cause a certain amount of discomfort; therefore, they will need to adjust. Crous, Roets, Dicker and Sonnekus (2000:13) argue that lecturers' cognitive abilities should enable them to form a deeper understanding of

their material, to remember the most important information, and look at it from various angles. Thus, the cognitive abilities of an adult education facilitator should enable him/her to facilitate learning successfully to learners of diverse backgrounds.

According to Ginsberg et al. (2009:17), the role of an adult education facilitator is to create space for adult learners to clarify their own cultural values and biases. Learners will therefore feel included, at ease and generally motivated to learn. I support Ginsberg et al. by saying that the embedded role of an adult education facilitator is to promote acceptance, respect and compassion among learners irrespective of their backgrounds, circumstances, status and power. Ginsberg et al. (2009:26) expound on the role of an adult education facilitator in a culturally diverse class by stating that he/she should construct a motivating educational experience with learners. The responsibility of an adult education facilitator is to help adult learners to discover their intrinsic motivation. A motivated learner is motivated to learn more about the 'personal dimension' of other people – then accept and respect them. Even when their uniqueness is challenged, they will not be discouraged. Ginsberg et al. (2009:34-35) created a motivational framework for culturally responsive teaching. The framework is constituted by elements, such as establishing inclusion, developing attitude, enhancing meaning and engendering competence. An adult education facilitator is a mediator between different cultures, a creator of a favourable environment for learning, a creator of space for learners to express their specific cultural background as well as to express themselves, and a helper of adult learners to discover their intrinsic motivation.

2.4 FACILITATION MODELS

This research is not only about identifying challenges of diversity but also about looking for ways of dealing with them. It is imperative to know about diversity and ways of dealing with it. Therefore, South African Qualifications Authority¹ deems it necessary to ensure that adult

¹ South African Qualification Authority (SAQA) is a statutory body, regulated in terms of the National Qualifications framework (NQF) Act no 67 Of 2008. It publishes policies and criteria for registration of bodies responsible for establishing education and training standards and qualifications, and for accreditation of bodies responsible for monitoring and auditing achievements in terms of such standards and qualifications.

learners are able to demonstrate knowledge of diversity within different relationships in South African society. This is part of the Life Orientation syllabus, a core learning area in which a learner should be competent. This research explores the facilitation models on which South African Qualifications Authority; Unit Standard² Identity no 14664 of 2011 is grounded. The exploration will also enable adult education facilitators to equip learners with knowledge of diversity within different relationships in South African society and beyond. My exploration is based on Gou and Jamal (2011:18–30) who selected four models for lifelong learning, namely: andragogy by Knowles (1980); intercultural education model by Chavez, Guido-Dibrido, and Mallory (2003); multicultural education model by Banks (2010a; 2010b) and the anti-racist educational model by Dei, James, and Zine (2002).

2.4.1 Andragogy

This model approaches the facilitation of adult learning from assumptions about adult learners, which are also referred to as characteristics of adult learners. Knowles (in Gou & Jamal 2011:18) points out that these assumptions about learners can be used to design, implement and evaluate appropriate teaching strategies and create an effective learning environment. According to Crous et al. (2002:14), andragogy is a term coined by Knowles to refer to a teaching method that differs from pedagogy. To concur with Crous et al. I describe andragogy as a method of facilitating learning to adults. Lee (in Crous et al.: 2002:15) states that Knowles contrasted children's characteristics and behaviour against those of adults. He then formulated the first four characteristics of adult learning, namely, self-concept, experience, readiness to learn and orientation to learning. Knowles later added the fifth characteristic, namely, intrinsic motivation. These characteristics reveal that adult learners can learn in a diverse learning centre despite the challenges that they experience. A discussion of the characteristics of adult learners as formulated by Knowles (1990: 57-63) include: self-concept, experience, readiness to learn, orientation to learn and intrinsic motivation.

² A unit standard is a SAQA registered statement of desired education and training outcomes and its associated assessment criteria together with administrative and other information as specified in the regulations.

2.4.1.1 Self-concept

Self-concept is preceded by and proceeds along the continuous process of self-evaluation. Self-concept refers to how one sees and understands him/herself. Mwamwenda (2008: 308) describes self-concept as a combination of concepts, beliefs, ideas, feelings and attitudes that a person has about himself or herself. Self-concept results from self-evaluation and evaluation by others for which one has a high regard. This characteristic also proceeds from the assumption that adult learners are responsible and mature people who demand recognition and want to take control of their lives and development. They have a self-concept of responsibility and accountability for their own life, decisions and actions. They demand to be treated with respect and recognition of their capability of self-direction.

The characteristic of self-concept motivates adult education facilitators to allow and encourage adult learners to actively participate in the preparation for their learning. Adult learners should be given an opportunity to indicate what and how they want to learn. They should actively participate in determining their venue and time of learning. They are parents and workers who should schedule their own programmes in which they create space for their own learning. The distance from their homes or working places to the learning centre should not disadvantage them. Boosting adult learners' self-concept implies that adult learners are allowed to take control of their learning, which is, 'self-directing'. This self-directing should always be encouraged during lesson facilitation. Adult learners learn by actively participating and expressing their views. Active participation and sharing of personal experiences contribute positively to the adult's self-concept.

The challenge arises when some adult learners and adult education facilitators show reservations in relation to adult learners who behave and express themselves differently. The affected learners may feel as if their dignity is compromised. When the people whom they expect to appreciate their contributions respond negatively, the self-concept becomes negatively affected and they feel humiliated. This may lead them to withdraw from active participation, and ultimately drop-out from the centre.

The formalization of adult education through AET Act 52 of 2000 as amended (South Africa 2010) has positively contributed towards the inculcation of unity in diversity in an adult class. The effort of the South African government to formally establish and manage AET centres remedies the legacy of apartheid where schools were established exclusively on racial, cultural or language grounds in that particular section. This formalization is also done for administrative purposes and financial accountability. The government does not allow an adult class to be established anywhere at any time but it should be formalized through the set procedures. However, the formalization route undermines the self-directing principle of adult education. One of the implications of self-directing is that adult learners should be actively involved in determining a reasonably neutral venue for their learning. On the other hand, the government's criteria of establishing AET centres are their financial, administrative and monitoring capacity respectively.

Another administrative requirement to establish an AET centre is that there should be at least 20 potential learners for each class. This policy is implemented in all provinces but only few have documented it. For example, the Head of the Mpumalanga DoE, Mhlabane MOC, issued a directive through Circular no.50 (Mpumalanga DoE 2010:2) which maintains that there should be a minimum of 20 learners for a class to exist; if there is a decrease in numbers, it may only drop to 15 learners. The directive further maintains that if the number drops below 15, the class should be suspended. In my view, this policy excludes the minority. Another implication is that the centre can be established in areas which are dominated by groups of similar elements of diversity. The venue may consequently be seen as threatening to minorities. A venue forms part of those values, norms and beliefs that are communicated unintentionally and which are not documented or planned as learning outcomes. This forms part of the hidden curriculum (Schubert in Gultig et al 2004: 24).

2.4.1.2 Experience

Adult learners bring a reservoir of experience into the learning centre, which constitutes the primary source of learning. Spigner-littles and Anderson (in Crous et al. 2002:39) elucidate that the lifespan of adults has given them more stories than those written in the text books. Their

special events, duties, responsibilities, achievements and challenges contribute to their experience that can be utilized for learning purposes. As a result, learners should be encouraged to share their experiences, both good and bad, and then learn from them. Spigner-littles and Anderson, as cited by Crous et al. (2002:41) motivate that whatever the intended outcome (e.g., writing, reading, oral, listening, interpretative, analysis, practical or livelihood skills), it should be about learners' identity, environment and personal stories.

The challenge arises when learners cannot understand one another due to language differences, both verbal and non-verbal. When a person struggles to express him/herself, they end up delivering a different message from the one they intended. The audience comprised of fellow learners continuously interrupts the presentation by asking clarity-seeking questions.

Sharing experiences of grief is also problematic. Learners may differ in their interpretation of painful experiences due to their different cultural backgrounds. For example, *ukuthwala*, whereby an older man takes a young woman to his home with the intention to marry her without her consent has been a normal cultural practice of initiating marriage among the Amazulu. For other cultural groups, this experience represents abduction, kidnapping and sexual assault. The sharing of experiences around this practice can further clarify the dual definition of diversity. Collective identity implies that all Zulu-speaking people are assumed to be comfortable with this traditional practice. The concept of exceptional personalities implies that certain Zulu-speaking men and women will not be comfortable with *ukuthwala*.

2.4.1.3 *Readiness to learn*

The third characteristic assumes that adults learn best and are motivated to learn when they learn things relevant to their everyday life as workers, parents and community servants. Robert Havighurst, in Crous et al. (2000: 85) clarifies the characteristic of "readiness to learn" by introducing the concept of "teachable moments" which refers to a sensitive period for learning. This stage is determined by the individual's physical development and maturity and by the contextual demands.

An adult education class is constituted by learners at different levels of readiness: those who are prepared to learn only livelihood skills and those who are ready to learn the entire curriculum. The different levels of readiness to learn demand that an adult education facilitator prepares a facilitation plan that will cater for all learners alike.

2.4.1.4 Orientation to learning

Adults' orientation to learning is problem-centered. Adults often want to learn things that will enable them to address their day-to-day challenges. Adult learning is also activity-oriented. Lee (in Crous et al. 2002:15) holds the view that adult learners prefer a learning process that is realistic and relevant. This characteristic requires adult education facilitators to know the profile of their learners. They should conduct research on what is relevant for each of the diverse learning communities that constitute their classes.

The challenge is experienced when the class consists of too many different language groups, age groups, religious groups or people of sexual orientation. Such classes require more effort and time from adult education facilitators. An adult education facilitator should ensure that a solution to one cultural group does not discriminate against others. Adult education facilitators should be creative in their lesson preparation and during the facilitation of the adult learning process.

As in the case of the self-concept and readiness to learn, the stipulation of a required number of learners in a class poses a challenge in this regard. It may not always be possible to find a class of 20 or more learners because some learners deregister before the end of the academic year after reaching their desired objective, such as reading the Bible or operating an ATM. When such learners deregister the statistics fall. The remaining group therefore does not qualify as a class; the class, and ultimately the centre, is under threat of suspension or closure.

2.4.1.5 *Intrinsic motivation*

The fifth characteristic assumes that adult learners are intrinsically motivated. Adult learners are not motivated by external rewards to learn. Adults identify areas in which they need improvement in order to cope with current socio-technological and communication development and then decide to enroll and learn in an AET centre. Anderson (in Crous et al. 2002:41) maintains that many adult learners return to school to enhance leisure time, to boost their self-pride, to gather and disseminate information for effective living, and/or to keep their minds active and vital. According to this characteristic, adults undertake to learn something when they know that they need to learn it. They will know that they need to learn something when they know the benefits of learning it and the disadvantages of not knowing it. This means that adults, unlike school children, do not learn to prepare for the distant future but for the immediate future. They learn to improve their current status. They are precise in what they want to learn. The related challenge is that each learner has his/her own needs to address. Adult education facilitators should be creative in developing learning programmes and lesson plans that will address their different needs. Content and learning activities should be connected to learners' real life-experience and prior knowledge. Learners should feel and see the need to learn what they are taught.

2.4.2 Critiques of andragogy

The theory of andragogy has received critique. Michael Collins (in Gou & Jamal 2011:18) highlights andragogy's shortcoming as being limited on how to teach an individual learner. He argues that andragogy is narrowly preoccupied with methodology, which views an individual learner independently from society. This means that andragogy does not enable adult learners to participate in social change. Michael Newman (in Gou & Jamal 2011:18) also argues that andragogy does not propagate social change but moulds a person to conform to the contemporary situation. It means that citizens, who attend an AET class that uses andragogy as its model of facilitation, will accept any situation within which they find themselves even if it is not favorable and will not initiate or participate in bringing change. Newman's assumption is that andragogy was designed for American, middle-class and culturally homogenous clientele.

He implies that andragogy was designed for people who do not need to change their environment because they are comfortable and for those who do not have challenges of diversity.

I agree that andragogy is more concerned about characteristics of individual adult learners, and how to facilitate learning to individual learners. Thus, as a model of teaching adults it is not sufficient. There is a need for some models of teaching to enhance andragogy to build an inclusive educational environment.

2.4.3 Intercultural education model

Chaves, Guido-Dibrido and Mallory (in Gou & Jamal: 2011:20) impress that Intercultural education is for the development of individual diversity. These authors support King, Seto and Maitre (2006:13) who present Intercultural education as a response to the need for tolerance and respect of all people in the world through the inclusion of human rights principles in the school and the curriculum. King et al. (2006:13) maintain that the aim of Intercultural education is to provide quality education that encourages dialogue between students of different cultures, beliefs and religions. They motivate this by saying that Intercultural education is framed within a Human Rights perspective as expressed in the 1948 Universal Declaration of Human Rights, which maintains: *“Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace.”* The intercultural education model is explained by King et al. (2006:19), as being based on four pillars of education, namely, learning to know, learning to do, learning to live together and learning to be. Hereunder follows an explanation of the four pillars of education as raised by King et al.

2.4.3.1 Learning to know

The 21st century report to UNESCO (Delors 1996:86) on which King et al. based their discussion describes this pillar, learning to know, as a type of learning in which adult learners

acquire information which enables them to understand their environment, develop occupational skills and communicate with different people. I understand and support Delors by adding that the environment of communicating with different people arouses adult learners' intellectual curiosity to discover and make independent judgments. The Commission, as cited by King et al. (2006:19), states that general education brings a person into contact with other languages and areas of knowledge, and makes communication possible.

My understanding of the relevance of this pillar, "need to know", to adult learners is that it fosters the general knowledge that will enable adult learners in a diverse class to learn one another's language. It implies that an adult education facilitator should prepare a facilitation plan and facilitate learning to an extent that accommodates and promotes all language groups that constitute the class. This facilitation should also encourage adult learners to actively participate so that their different experiences and knowledge, which is mostly based on their cultural backgrounds, can be exposed and be utilised as diverse areas of knowledge.

2.4.3.2 Learning to do

Zhou (2006:16) elucidates that an intention of this pillar, "learning to do", is to develop competency. This competency is measured against, amongst others, social behaviour, an aptitude for team work, ability to communicate, to work with others and to manage and resolve conflicts. To apply this to adult education an adult learner is expected to be able to communicate and work with different people, manage and resolve conflicts. This will enable him/her to survive the contemporary economy which is dominated by the service sector (e.g., media, marketing, human relations, legal services). Gou and Jamal (2011: 19) are of the view that skills which adult learners should acquire are occupational: ability to deal with many situations, ability to work as a team and ability of an individual to find place in society. Diversity that prevails in AET classes reflects diversity in society. After creating a conducive and safe environment for the minorities, an adult education facilitator should expose adult learners to communicate independently from equal platforms, each using their background to negotiate their position in class.

2.4.3.3 *Learning to live together*

Zhou (2006:17) listed the aims of this pillar as follows: “to discover others, to appreciate diversity of the human race, to know oneself, to be receptive to others and to encounter others through dialogue and debate, to care and share, to work towards common objectives in cooperative understandings and to manage and resolve conflicts”. My application of Zhou’s aims to adult education is that, to enable adult learners to learn to live together and to live with others, adult education facilitators should accompany them in the two complementary paths, which are discovering others and working towards common objectives. In discovering others, adult learners should be led to discover their diversity, similarities and interdependence. I hold the view that individuals need to first know themselves, their own language, culture, moral values and religion. Once they know themselves, they can learn about other people’s background positively, understanding their similarities and differences.

Working towards common objectives implies that adult education facilitators should use common problem areas that will compel adult learners to work together. When people, despite their different backgrounds, tastes or class, work towards a common rewarding objective, they become one (i.e. team members). Gou and Jamal (2011: 20) motivate that learning to live together can be achieved when adult learners develop an understanding of other people and appreciate their interdependence. To take Gou and Jamal’s motivation further I can maintain that adult learners should learn to carry out joint projects and manage conflicts in a spirit of pluralism and mutual understanding.

2.4.3.4 *Learning to be*

This pillar implies that truly developed people think independently and make their own judgments and choices in different circumstances. As I have indicated earlier, it is one of adult education facilitator’s roles to facilitate learning in a manner that will enable adult learners to take control of their own lives, solve their own problems, make decisions and take responsibility for repercussions of their decisions. Thus, adult educators should not make learners memorize rules and resolutions which have been taken in the past or by other people

to implement without first scrutinizing and contextualizing them. Gou and Jamal (2011: 20) argue that for one to maintain their identity and personality they should learn to act with ever greater autonomy, judgment and personal responsibility. I support Gou and Jamal by saying that a person should be autonomous and confident to take decisions and act without fear of criticism.

2.4.4 The five dimensions of intercultural education

Chaves et al. (in Gou & Jamal: 2011) explain that the intercultural model focuses on creating change at the level of an individual. Intercultural education seeks to address challenges of diversity by analyzing “exceptional personalities” (see. 2.2), which Chaves et al. refer to as “individual diversity”. Gou and Jamal (2011:21) discuss Chavez et al.’s “Individual Diversity Development Framework” which comprises five dimensions. These dimensions are explored when we analyze individual diversity. They are: unawareness, dualistic awareness, questioning and self-exploration, risk taking, and integration.

2.4.4.1 Unawareness

Gou and Jamal (2011:22) maintain that individuals operating in this dimension are not aware of the existence of difference; therefore they do not respond to difference. My interpretation of Gou and Jamal’s fact is that individuals in the unawareness dimension are ignorant and uninformed. Uninformed means that a person lacks information or is not exposed to relevant information. An ignorant person may unintentionally hurt other people’s feelings. Separate development, which forced people to live in the homelands, played a major part in creating ignorance among people, also among adult learners. Krut, Seto and Maitre (2006:141) affirm the notion by saying that “Schooling in apartheid South Africa was never designed to bring population registration groups together. It was designed to keep them separate.” Separate schools were part of an overall plan for the social, economic and political development of apartheid. Schools were part of creating and maintaining an awareness of separateness and difference. People were isolated to the homelands based on their common language and cultural background. Such isolation was also introduced in the townships, which were divided

into sections based on common language and cultural backgrounds. Soshanguve is a good example of this as it is constituted by people of different ethnic groups and languages. These people also attended separate schools. Adult learners in such circumstances are not aware that people behave differently because of their cultural differences. They criticize any behaviour that differs from theirs.

Learners who are unaware of other people's difference find it difficult to conceive, understand and accept other people's viewpoints. Their conduct in the class often disturbs the learning process. Adult education facilitators can identify learners who are in this dimension by observing their intolerance to fellow learners. Such learners regard other learners as unsophisticated. When they are in the majority, they dominate and try to influence the situation so that the minority who differs from them should change. When they are in the minority, they feel as outcasts. They do not actively participate during learning facilitation and may end up dropping out. Soshanguve is a township in which many languages and cultural groups coexisted even during apartheid period. Therefore, due to this history, unawareness of collective identity may not be a problem. The challenge may be more directed at individual diversity or exceptional personalities (see 2.2).

2.4.4.2 The dualistic awareness

According to Gou and Jamal (2011:22), individuals in this dimension are identified by their acknowledgement that there are people who think differently from them. Unawareness and dualistic awareness differ in that in the unawareness stage/phase, individuals do not know that other people behave differently from them because of their different backgrounds; in dualistic awareness individuals know that other people behave differently due to their different backgrounds. However, they still consider the behaviour that they are familiar with as good, and that with which they are not familiar with as bad.

When I use this dimension to analyze adult learners, I assume that adult learners in this dimension can be identified by their disrespectful reference to people who differ from them. Learners may criticize the traditional practices of other ethnic groups. They ignore and

undermine inputs from learners who differ from them. Tormey (2004:15) observes this attitude in the shunning or name calling of minorities by majority groups. As in the unawareness dimension, the majority dominates and manipulates the situation to compel the minority to change. When they in the minority, they feel outcasts. They do not actively participate during learning facilitation and may end up dropping out.

2.4.4.3 Questioning and self-exploration

Gou and Jamal (2011:22) describe this dimension as the one in which an individual starts to see the validity and acceptability of other perspectives. They maintain that initially the individuals are fearful of abandoning their long-held beliefs or practices but they listen to others. They suggest that this process can be supported by providing learners with dilemmas or problems that acquire critical assessment of new perspectives and encouraging self-reflection and dialogue with others. My observation of adult learners in this dimension is that they develop an interest in people from other cultural backgrounds, perpetually asking questions about viewpoints of other ethnic groups, asking clarity seeking questions and reasons behind the views contrary to theirs. Such learners become interested in understanding religious practices that differ from theirs. They take time to dialogue around views from other religions, languages, races, culture, traditions. These learners should be encouraged to grow in this trend by being given interesting, controversial topics to share with those with different perspectives. They should start with simple topics and gradually move to more complex ones. In the end, they discover that it is possible to accept other people's perspectives. Gou and Jamal (2011:22) maintain that learners in this dimension become more comfortable with evaluating and accepting different perspectives.

2.4.4.4 Risk taking

Gou and Jamal (2011:22) describe this dimension as the one during which exploration of 'otherness' takes place internally and externally. Internal exploration happens when an individual starts to challenge their own long-held convictions. They do that by exploring other viewpoints and comparing them with theirs. During internal exploration the learner tries to

establish if his/her acceptance of other views will not compromise identity and dignity. External exploration happens when an individual is prepared to take a risk and implement alternative viewpoints. To take Gou and Jamal's discussion further, an individual in this dimension is gradually gaining the confidence to question his/her initial viewpoint. Learners become courageous enough to engage alternative views in comparison with theirs. At this stage the learner positively personalizes discussions and actively participates in the class. In this study, I would like help adult education facilitators to nurture adult learners who in this dimension.

2.4.4.5 Integration dimension

Gou and Jamal (2011:22) suggest that this dimension can also be called a 'validation' dimension. They explain that in this dimension an individual recognizes, respects and accepts other people of different identities and backgrounds. This enables him/her to cooperate and accept other people's viewpoints and integrate them with his/hers to reach common conclusions. Adult learners in the integration dimension are comfortable sharing their ideas with others and they actively participate during the learning facilitation. They are not easily discouraged by criticism. To them, diversity is a normal part of life.

However Gou and Jamal (2011:23) realize that the need to address difference within the educational environment should not be at an individual level only, but there is a need for change at a broader level. Therefore, further explore the multicultural and anti-racist educational models. My approach concurs with Gou and Jamal. In investigating the challenges that are experienced by adult education facilitators when facilitating learning in a diverse setting, I do not analyze the conduct of adult learners only, but also the role played by adult education facilitators and the education system.

2.4.5 Multicultural education model

According to Banks (2009:13), multicultural education developed during 1971 as a civil rights movement in the United States (US) but in 1978, it became a policy which was designed to actualize the educational equality for students from diverse 'racial', ethnic, cultural, social-class

and linguistic groups. Banks (2009:13) argues that a major goal of multicultural education is to reform schools, colleges and universities so that students from diverse groups have equal opportunities. Banks distinguishes between the intercultural and multicultural education models. Intercultural model is focused on the development of individual diversity, while multicultural education is focused on individuals and their *surrounding environment*.

Multicultural education links up with a systems theoretical approach to dealing with emotional and behaviour problems in schools. Souter (2002:69) argues that multicultural education is an approach that deals with 'problems' in a specific way: a language barrier for an individual learner can be rephrased in a manner that will cause all learners to see a need to learn that language while they also learn other languages. The importance of multicultural education, as outlined by MacPherson (2007:1) is that it offers a solution to challenges that are caused by diversity. According to MacPherson (2007:1), multicultural education dilutes and dissipates the divisiveness of ignorance; it encourages dialogue between radically different cultures that have radically different perspectives. It softens the difference of intolerance and embraces it with genuine humanity of acceptance. Rhodes (2010:5) maintains that it nurtures an open mind.

Gutmann's (1994:24) description of a society that is aspired by multicultural education is that multicultural societies and communities stand together for freedom and equality of all people based on mutual respect for reasonable intellectual, political and cultural differences. Gutmann further elucidates that mutual respect requires a widespread willingness and ability to articulate our disagreement, to defend our viewpoints before people with whom we disagree, to distinguish the difference between respectful and disrespectful disagreement and to be open to changing our own minds when faced with well-reasoned criticism.

My inference is that when multicultural education is implemented in a diverse AET class, adult learners will be open and be comfortable to talk about their differences, accept one another and respect one another's view point. Most of all, they will be able to learn from one another. Banks (2009:15) acknowledges the need to close the gap between theory and practice in multicultural education. He therefore developed various dimensions of multicultural education,

namely, content integration, knowledge construction, prejudice reduction, equity pedagogy and an empowering learning culture. Hereunder is the brief explanation of these dimensions.

2.4.5.1 Content integration

“Content integration deals with the extent to which teachers use examples and content from a variety of cultures in their teaching” (Banks 2009). Gou and Jamal (2011:25) impress that content integration seeks to incorporate curriculum components and content from different perspectives. My understanding is that this dimension fosters the construction of knowledge from different perspectives. Curriculum development, lesson planning and presentations should not be dominated by one cultural group or way of thinking. Examples and references that are used in the curriculum should be inclusive. In application of this dimension to adult education an adult education facilitator should encourage all learners to actively participate and express themselves from their different backgrounds and personalities. Adult learners feel honored to be part of a class that recognizes and respects them.

2.4.5.2 Knowledge construction

Banks (2009:15) argues that reference to a knowledge construction process describes teaching activities that help students to understand, investigate and determine how the implicit cultural assumptions, frames of reference, perspectives and biases of researchers and textbook writers can influence the way knowledge is constructed. To put Banks’ argument simply, I can maintain that researchers and textbook writers are influenced by their personal suppositions, frames of reference, viewpoints and prejudices to construct knowledge; hence teachers should develop activities that will help students to understand, investigate and determine what influenced a particular writer to arrive at a particular knowledge and how they arrived at that particular conclusion. Gou and Jamal (2011:24) suggest that this dimension widens the frame of reference and sources of knowledge from which learners should extract and refer to make a decision. The aim of the activities is therefore to discourage learners from being passive recipients of knowledge and shift them to becoming analysts and constructors of knowledge. They will know when knowledge was influenced by any form of discrimination.

This dimension is relevant for adult learners and society at large because we will discover that some knowledge may be incorrect because it was constructed from a single or one-sided perspective. This constructive analytical process encourages adult learners from their diverse background to make inputs. This is an effective way of discovering and accepting one another. A practical example of knowledge construction occurs when an adult education facilitator creates a scenario that helps learners interpret long-conceived concepts or incidents differently. An old perception is that if someone is struck by a lightning, he/she has been bewitched. When adult learners discover the cause of lightning, they question their cultural perspective. They need to interact with other people to see reality from different perspectives.

2.4.5.3 Prejudice reduction

Gou and Jamal (2011:24) maintain that the objective of this dimension is to change preconceived attitudes and beliefs that are based on incorrect information about individuals. Prejudice leads to all forms of discrimination and prejudices and preconceived assumptions deny learners an opportunity to listen to different perspectives. Prejudice reduction is the dimension that seeks to inculcate cooperative learning and critical thinking into adult learners' minds. Banks (2009:15) maintains that this dimension encourages learners to positively engage with other people that differ from them. According to Gou and Jamal (2011:24), the process of prejudice reduction can be facilitated by creating a positive classroom in which learners of different backgrounds have opportunities to work cooperatively and respect the multiple perspectives within culturally diverse groups.

I understand the importance of prejudice reduction in terms of personal identity (see 2.2.). A person should not be judged on the basis of the colour of their skin, sexual orientation, or place of origin. This is a component of the curriculum that adult education facilitators should facilitate to avoid or address domination and ethnocentrism.

2.4.5.4 *Equity pedagogy*

Banks (2009:15) maintains that equity pedagogy exists when teachers, in this instance, adult education facilitators, modify their teaching in ways that will facilitate the academic achievements of students from diverse racialized, cultural, gender, and social-class groups. The South African Concise Oxford Dictionary (Kavanagh et al. 2007:390) defines “equity” as the quality of being fair and impartial. My understanding of this dimension is that it directs adult education facilitators to conduct learning facilitation in a manner that will promote fairness and impartiality. Gou and Jamal (2011:24) explain how Banks’ pronouncement can be achieved when they recommend that teachers should conduct research on their learners’ histories, backgrounds and social and cultural influences that have shaped their experiences, and make a concrete effort to adjust the learning environment to respond to these differences. My interpretation of Banks’ (2009:17) conclusion, with which I concur, is that teachers who know their learners’ identity and diversity use it as frame of reference to make learning equally relevant and effective for all.

My inference of this dimension to adult education is as follows: Adult learners come to adult learning centres from diverse backgrounds. Adult education facilitators are expected to grasp their learners’ diversity: different traditional obligations, taboos and histories. Adult education facilitators should use these learners’ diversity as a source of reference and guidelines to plan and implement the facilitation process that will not promote some cultural preferences at the expense of others. An adult education facilitator should use a vocabulary and stories that promote and respect the historically disadvantaged and the minorities.

2.4.5.5 *Empowering learning culture*

Banks (2009:17) points out that an empowering learning or school culture involves restructuring the culture and organization of the school so that students from diverse groups experience equality. Banks’ statement reiterates the importance of a hidden curriculum. A hidden curriculum, as indicated earlier, comprises undocumented skills, knowledge, attitudes and values that are taught to learners, whereby learners interpret the environment and make

conclusions. In this instance, the hidden curriculum should impart to learners that they are equally important regardless of diversity.

Gou and Jamal (2011:25) argue that this dimension seeks to maximize access to education by all learners from diverse backgrounds by removing all barriers that inhibit or discourage certain learners (i.e., entrance requirements for participation in the programme, standardized assessment and testing procedures, a hidden curriculum based on dominant modes of knowledge and lifestyle based on beliefs and attitudes of the dominant group). I have observed a high rate of learner attrition in adult education centres. This dimension can enable adult education facilitators to identify and remove barriers that inhibit or discourage adult learners from continuing with their education.

This study seeks to investigate the current structure of AET system and the role of adult educators to determine if previously disadvantaged individuals and communities are treated fairly and equally.

2.4.6 Critique of multicultural education

Mohanty (1990:197) questions if multiculturalism gives sufficient attention to political and historical cultural pluralism. Gou and Jamal (2011:25) expand on Mohanty's concern by saying that the aims of multicultural education to shift attitudes towards minority groups and promote cross-cultural understanding and dialogue across differences are pursued without contextual understanding of the impact of hierarchies of power and privilege and multiple oppressions on the marginalized groups. An example is knowledge construction. Gou and Jamal (2011) argue that knowledge construction is linked to power exercised by dominant groups. They identify a need for a broader framework: while pursuing the goals of intercultural and multicultural education inequities, institutional transformation should also be sought.

In my view multicultural education propagates equal participation in and benefit from the socio-economic and political spheres of countries, locally and internationally. Gou and Jamal (2011:25) argue that Multicultural education addresses the subject of institutional

transformation as captured in “empowering learning culture” (see 2.4.5.5). However, we need a broader model that will conceptualize the principles of andragogy and the goals of intercultural and multicultural education. People who are historically unequal and differently privileged may not immediately change and become equal merely by being put together and told that they are equal and should participate as equals.

2.4.7 Anti-racist educational model

My first reading of the anti-racist model did not convince me of its relevance to this study of adult learning centres. Diversity in adult learning centres in South Africa, particularly in Soshanguve, may have resulted from the apartheid racialized discrimination but currently, ‘colour’ is not the challenge in our centres. After reading Dei’s interview with Kelly (1999), I saw the relevancy of this model in addressing challenges of diversity in adult education centres. Dei (in Kelly 1999:5) argues that “race or racialized group” is not only based on skin colour but on power. He maintains that culture, language and religion can also be used to racialize a group of people and subject them to differential or unequal treatment. My understanding of this explanation is that anti-racist education is against any form of unfair discrimination. I employ the anti-racist model of education solely on the basis of power or authority.

Gou and Jamal (2011:25) suppose that anti-racist education as propagated by Dei, James, Karumancher, James and Zine (2000) addresses the concerns raised by Mohanty (1990:197) regarding multicultural education. Dei et al. (2000) maintain that cross-cultural understanding, co-operation and respect for difference not only address the structural causes of inequity but also barriers to inclusive education. People may understand, accept and respect other people’s differences yet remain inferior or superior. In this sense anti-racist education complements intercultural and multicultural education. Gou and Jamal (2011:25) concur that Dei et al.’s anti-racist education model challenges and addresses barriers to inclusive education. Dei, James and Zine (2002:08) highlight four objectives of anti-racist education: integrating multiple centres of knowledge; recognition and respect for difference; effecting social and educational change through equity, access and social justice; and teaching for community empowerment.

2.4.7.1 Integrating multiple centres of knowledge.

Integration as opposed to addition is defined by Kavanagh et al. (2007:599) in the South African Concise Oxford Dictionary as the process of combining equal partners to form a whole. This objective seeks to combine different sources of knowledge as equals. Dei et al. (in Gou & Jamal: 2011:26) argue that Eurocentric knowledge should be integrated with the traditionally marginalized sources of knowledge, with special reference to indigenous, spiritual and community knowledge. To extend Dei et al.'s argument, people of different social status, religion, languages, gender and sexual orientation should understand the meaning and the effects of democracy alike.

This objective captures the dimension of knowledge construction according to multicultural education. With this objective in mind, adult education facilitators can make adult learning in a diverse setting enjoyable. Kicholoe (in Gou & Jamal 2011:26) cautions that the integration of Eurocentric knowledge with the traditionally marginalized knowledge should not be a mere acknowledgement of indigenous knowledge. I conclude that in a diverse adult learning class knowledge should not relate only to the experience or knowledge of a particular group or person.

2.4.7.2 Recognition and respect for difference

Dei et al. (in Gou & Jamal; 2011: 26) argue that recognition and respect for difference is the recognition, respect, acknowledgement and validation of learners' complex identities. Gou and Jamal (2011: 26) take Dei et al.'s statement further by saying that the objective of recognizing and respecting difference is achieved when learners' different elements of diversity, through which they are identified, are recognized, valued, acknowledged and validated during adult facilitation process. To achieve this objective in AET centres adult education facilitators should introduce topics that will stimulate all adult learners to actively participate and they should possess questioning skills that will persuade adult learners to learn from one another.

Dei (in Kelly 1999:5) describes the identity of an individual in relation to their personality and complex identity. Identity is determined by the intersection of gender, sexual orientation, religion and social status and the intersections of these complex identities can cause multiple oppressions. An example of a person with complex identities that may cause multiple oppressions is that of a rural lower class woman. The intersection of the three identities of this woman translates to more than one form or reason of oppression, i.e. multiple oppressions. Many adult learners have multiple identities. Discussion and analysis of these experiences should help adult learners to know, recognize and respect one another.

2.4.7.3 Effecting social and educational change through equity, access and social justice

Kavanagh et al. (2007:190) describe change as a process of moving from one position to the next or of becoming new. Dei et al. (in Gou & Jamal 2011:26-27) maintain that this objective of effecting social and educational change requires instructors to acknowledge the existing inequities in educational structures and environments. For one to embark on the process of change, one should know the point from where one is moving so that progress can be determined. Change happens when people who are involved actively participate in change. Instructors should understand their role and actively advocate for change by formulating policies and programmes that address issues of equity (Dei et al. in Gou & Jamal, 2011:27).

Dei et al.'s deliberations on this objective are centered on the major role that instructors are expected to play, even during non-contact time. The third objective of effecting social and educational change through equity, access and social justice should be achieved simultaneously with the fourth objective, teaching for community empowerment. To add to Dei et al.'s viewpoint, adult learners should be involved in the process of change. Adult education facilitators should formulate learning activities to enable adult learners to discover how their unfortunate circumstances are caused by unfairness or injustice. This involvement will enhance knowledge construction and the integration of multiple centres of knowledge, boost adult learners' self-confidence and serve as a consultative process.

2.4.7.4 *Teaching for community empowerment*

Gou and Jamal (2011:18) criticize andragogy because, unlike the anti-racist model, it does not teach an adult learner for community empowerment or change. I concur that a model or combination of models that will bring change and equity and ultimately address challenges of diversity is needed. Dei et al. (in Gou & Jamal 2011:27) maintain that this objective focuses on building capacity to boost individual and group self-esteem, it encourages active participation of learners, educators and community members and advocates mutual respect and respect for diverse knowledge and experience among all participants. My understanding of this objective in adult education is that the anti-racist education model aims at making it possible for adult learners of different identities to learn together. This objective seeks to enable adult learners to learn to live together and to live with others, which is one of the pillars of education on which the intercultural education model is based.

2.5 CHALLENGES CAUSED BY DIVERSITY

While observing the prevalence of working in teams in all types of organizations, Lankard (1994:1) maintains that team members who cannot work together, listen to each other, exercise courtesy and respect each other will not be effective and productive. She concludes that the challenge of non-cooperation amongst team members is caused by reluctance to deal with diversity. Thus, the challenges posed by diversity will always be there. We should identify them, recognize differences and encourage people to open up about their personal and collective identities. Cushner et al. (2006:107) highlight challenges that are caused by diversity as a framework for understanding the dynamics of cultural differences. Two categories identified by Cushner et al. (2006:107) are emotional responses and the cultural basis of unfamiliar behaviour.

2.5.1 Emotional responses

Kavanagh et al. (2007: 378) explain emotion as an instinctive or intuitive feeling as distinguished from reasoning or knowledge. Instinctive means that these feelings are naturally

stimulated often by something unusual or frightening. Thus, adult learners should be helped to search for different ways of seeing fear and myths. Crous et al. (2002:41) maintain that people express their fear or respond to the fear by discriminating and avoiding people of religion, culture or sexual orientation that differs from theirs because they fear that they will influence them. Consequently, discriminatory incidences in adult learning centres and amongst people in general are often due to fear and misinformation. Littles and Anderson (in Crous et al. 2002:41) maintain that older learners tend to be emotionally attached to the beliefs, knowledge, values and world views that they have developed over many years. This emotional attachment makes them resist any new contradicting information or knowledge. Thus, adult education facilitators should incorporate different dimensions of the educational model, such as by integration of multiple centres of knowledge and knowledge construction. The types of emotional responses highlighted by Cushner et al. (2006:107) are ethnocentrism, anxiety, ambiguity, disconfirmed expectations, belonging/rejection and personal prejudices.

2.5.1.1 Ethnocentrism

Cushner et al. (2006:78) refer to ethnocentrism as a tendency that people have to evaluate others according to their own standards. I have described an AET class in Chapter 1 as one of the many places where learners of different cultures meet. There can be adult learners, especially the advantaged ones, who expect other learners to think and behave like them. When the latter do not behave as they are expected by the former, they are scolded and criticized. Further, adult education facilitators may, due to their own cultural background, expect all adult learners to think and see things like them. Johnson (2009:8) holds the view that ethnocentrism make people believe that they are superior over other nations or groups. This feeling of superiority is often accompanied by feelings of dislike for other groups. Such an attitude leads the perpetrator to undermine or dominate other people and ignore or criticize their cultural practices and inputs. Culbertson (2010:1) confirms this by pointing out that ethnocentrism can cause people to make wrong assumptions about other people. Therefore, an adult education facilitator who can address ethnocentrism in an adult class should be competent to reach all four objectives of the anti-racist education model.

2.5.1.2 Anxiety

MNT Medical News (2012) defines social anxiety disorder as a social phobia characterized by fear of being negatively judged by others or fear of public embarrassment due to impulsive actions. These include a feeling of stage fright, fear of intimacy and fear of humiliation. Anxiety on the part of adult learners can also be caused by their classmates' ethnocentrism (perpetual criticism and degradation), which may lead to aggression and/or conflict. I have observed incidences of social anxiety disorder, as defined above, in adult learning centres. Adult learners of the minority language groups, religion, sexual orientation and nationality are conscious that whatever they maintain or do is negatively judged by the dominating majority groups who feel that they are superior. Their consciousness of being judged makes them feel inferior and lose confidence. Cushner et al. (2006:78) maintain that people who have lost confidence in themselves are timid or shy to express themselves, either by conduct or orally.

2.5.1.3 Ambiguity

Kavanagh et al. (2007:33) define ambiguous as a statement or word that has more than one meaning. To clarify Kavanagh's definition I suggest a practical example in an adult learning class: an adult education facilitator introduces a topic about 'winter school'. A winter school has more than one meaning, such as, the academic catch-up program for Grade 12 learners during winter holidays and the traditional initiation school. Thus, it is possible for a learner or adult education facilitator to convey unintended messages to different people. Communication of an unintended message due to ambiguity is a challenge of diversity. To take the winter school scenario further: should an adult education facilitator write the topic on the chalkboard as a topic for a research project, without explaining fully, they may receive research reports on boys' traditional initiation school and on Grade 12 winter school. Ambiguity may result in conflict. Moreover, an adult learner may unintentionally offend class mates by uttering words or statements, which, according to their culture, are derogative.

The Wikipedia encyclopedia (2010) says that, in sociology and social psychology, the term ambiguity is used to indicate situations that involve uncertainty. I align the word certainty with

confidence. According to Knowles (1990:52), a characteristic of adult learning is that adults learn best when they feel that they are in control of their learning process. Control conveys the idea of confidence. When an adult learner is not certain about meaning, their confidence to respond or participate will not be sufficient.

Atef-Vahid, Kashani and Haddadi (2011:1) maintain that ambiguity can be addressed through “ambiguity tolerance”. They define ambiguity tolerance as a person’s ability to function rationally in a situation where interpretation of all stimuli is not clear. Ambiguity tolerance also addresses one of the core challenges of diversity, which is people’s un/willingness or in/ability to accept one another’s differences. Atef-Vahid et al. (2011:1) maintain that ambiguity tolerance is about the degree to which a person is cognitively willing to tolerate ideas and propositions that contradict theirs. People who are open-minded can accept other people’s interpretations without difficulty. Those who are close-minded and dogmatic reject every proposition that differs from theirs. A duty of adult education facilitators is to foster open-mindedness among adult learners, to build tolerance and acceptance of their diversity, and to live together as equals.

2.5.1.4 Disconfirmed expectation

Zeelenberg, van Dijk, Manstead and van der Pligt (2000:3) describe a disconfirmed expectation as a psychological term that refers to failed prophecy. Expectations are disconfirmed when what people anticipate to happen, fails to occur. Such situations are often negatively responded to by the audience or spectators. Expectations that an adult learner has when they register to learn in a diverse AET centre could be to validate their culturally influenced interpretations of events or life experiences. This validation is experienced when fellow learners agree with him/her. Due to their diversity adult learners do not always respond to each other’s expressions as anticipated. When one learner’s culturally-influenced interpretations, viewpoints and habits are disapproved of by fellow learners they may become discouraged

Zeelenberg et al. (2000:523) point out two resultant emotions of disconfirmed expectations: regret and disappointment. Their explanation of the difference between regret and disappointment is that regret typically arises in situations where one is, or feels, responsible for the occurrence of negative event. It is an emotion where one blames himself or herself. The positive side of regret is that it promotes learning from one's mistakes. Disappointment is experienced in response to unexpected negative events that were caused by uncontrollable circumstances, or by another person. It is a feeling of powerlessness and inactiveness.

Zeelenberg et al.'s (2000:523) distinction between the two emotions provides a point of departure for addressing challenges that arise from disconfirmed expectations. Adult education facilitators may facilitate a learning process in a manner that will enable adult learners to discover their role in their disappointment. Eventually adult learners may realize that their expectation was one-sided; they did not allow for different interpretations or the accommodation of contradicting ideas, that is, learning from one's mistakes. An aim of this study is to help adult education facilitators to facilitate learning that will enable adult learners to discover that society is constituted by different people with different backgrounds, personalities and preferences. By accepting such diversity, regret and disappointment may be reduced.

2.5.1.5 Belonging/rejection

Weir (2012:3) maintains that human beings have a fundamental need to belong, just as we have a need for water and food. My analysis of Weir's statement is that inability or obstruction of a person from socializing is the violation of a fundamental need. My opinion is that a person who does not or cannot socialize becomes lonely and may not be able to share their pleasure or frustrations with anyone. According to Knowles (1990:52), effective learning takes place when learners feel free from attack. When a person feels free from attack, he/she trusts and feels at home. I relate belonging with Knowles (1990:52)'s self-concept, a characteristic of adult learners as reflected by andragogy. Thus, an adult learner who feels accepted is motivated to take control of their learning process. Kavanagh et al. (2007:33) define the word belonging in manner that could be the aspiration of all adult education facilitators for their adult learners. Belonging means to be fit or be acceptable in a specific place or environment.

Diversity may create feelings of rejection. Weir (2011:5) maintains that social rejection can influence emotions, cognition and even physical health. It is not easy to facilitate learning to an adult learner who feels rejected by the class. An adult learner who considers him/herself as an outsider only participates as a critic which may result in demoralizing other learners. The feeling of being an outsider may cause the learner to participate passively or not participate at all and may end up dropping out of the centre. Thus, adult education facilitators should build trust among adult learners from the start. During the welcoming and orientation of learners, the adult education facilitators should clearly inform learners that diversity is valued and that they are equally respected and accepted. They should also indicate that there will be differences of opinion because of their different backgrounds. They should tell them that their differences, which will be raised respectfully, will be the reflection of maturity.

2.5.1.6 Personal prejudices

Ungerer and Ngokha (2012:106) maintain that prejudice involves negative attitudes held towards certain individuals or group. They categorise prejudice according to three components, that is, beliefs, emotions and behavioural disposition. People are prejudged because of a general belief that they are anti-social. Ungerer and Ngokha imply that people are prejudged because of hatred. By behavioural disposition they refer to incidences where people are denied access/employment/promotion/service due to their 'identity'. Personal prejudice, as illustrated by Ungerer and Ngokha, is due to misperceptions that people have about others. Ungerer and Ngokha (2012:106) further assert that prejudice may lead to discrimination and Culbertson (2010:1) maintains that wrong assumptions about other people are often caused by ethnocentrism. Thus, personal prejudice, is a potential hidden outcome of diversity.

The historical political background of our adult learners may lead them to believe that collective groupings or individuals are better than others and deserve more benefits than others. However, Banks suggests that all learners should be persuaded to correct incorrect perceptions about others. They should be persuaded to want know more about their

classmates' customs and the implications of their behaviour. Furthermore, learners should receive accurate information about the origin and practices of one another from original sources, which are learners themselves, as custodians of their respective religions. For example, the Chinese government has branded Dalai Lama, a Buddhist, as a person who has a negative influence on people. On the contrary, Steinberg (2009:303) argues that in India and around the world, Dalai Lama has led the non-violent struggle for the survival of Tibetan culture. The essence and message of Dalai Lama are grounded in Buddhism. One should understand Buddhism so that they can correctly interpret a Buddhist's actions.

Refusal to confront personal prejudices implies that a learner thinks that their culture, religion, tradition, language and sexual orientation are superior to others. Such a learner is a perpetrator of ethnocentrism and discrimination which denies him/her to learn from others and think critically. Personal prejudices and ethnocentrism leads to animosity among learners who are unwilling to learn from others' culture, religion, tradition, language or sexuality.

2.5.2 Cultural basis of unfamiliar behavior

2.5.2.1 Communication and language use

Lankard (1994:2), reports that culturally learned tendencies may negatively influence communication among members of a diverse group. Some groups find direct eye contact preferable and acceptable, while it is disrespectful and inappropriate in other contexts. Different individuals may understand the tone of a speaker differently, a high tone and loudness is acceptable to some while it is disrespectful to others. Non-verbal communication, just like verbal communication, can send different meanings to different cultural groups or individuals in the society (See also ambiguity in 2.5.1.3).

Hxjqwang's (2012:1) observation is that misunderstanding amongst cultural groups results from the fact that one thinks that one's cultural values, which differ from others, are correct. This observation is two-fold: one side of the observation reveals the intensity of challenges that are caused by cultural diversity, and the other side reveals the imperativeness of

communication to address these challenges. This research is aimed at investigating this two-fold understanding of ways of addressing diversity, focusing on effective communication.

Oketchi (2006:13) identifies instances where people abandon their vernacular to talk a common language to promote unity. The same mistake may take place in diverse adult learning centres. The prescribed number of adult education facilitators, which is very limited in relation to the current AET curriculum and combination of learning areas, may force an adult education facilitator to influence learners to neglect their mother tongue. Oketchi (2006:7) elucidates that to destroy someone's language is to deny him/her freedom to express him/herself, to carry information and make meanings, to communicate values, attitudes, feelings and ideologies. This denies learners an opportunity to learn. The hidden curriculum that is conveyed to learners whose languages are negated is that their language is inferior or less important. Ho, Holmes and Cooper (2004:96) rephrase the hidden curriculum by indicating that sharing the languages of the students in the class signals to speakers of a particular language that their language is valued.

2.5.2.2 Values, rituals and superstitions

Holt, Fawett and Schults (2013:7) highlight the importance of values, rituals and superstitions as components of culture. They refer to culture as a set of symbols, rituals, values and beliefs that make one group different from another. Different ethnic groups value certain events or rituals or beliefs as more important than others. What is highly valued by one ethnic group may be meaningless to others. Holt et al. (2013:7) advise that it is important to know and understand how each ethnic group in a community is organized so that one can be able to communicate with them.

The importance of values, rituals and superstitions is also prevalent in adult education centres. Their tastes and preferences, based on their ethnicity, are not the same. There are instances where conflicting values, ritual practices and superstitious beliefs may be experienced in a centre. Prejudices, ethnocentrism and refusal to cooperate may lead to unfair criticism, counter criticism, withdrawal from active participation and deregistration from the centre.

Holt et al.'s advice is relevant to adult education facilitators who should know all ethnic groups in their classes. An adult education facilitator can address the challenge of values, rituals and superstitions by developing learning and assessment activities that will motivate adult learners to conduct research on values, rituals and superstitions of other cultural groups so as to identify their commonality and learn to accept and appreciate their differences.

2.5.2.3 Fear, conflict and resistance

Ginsberg et al. (2009:3) argue that students' concentration, imagination, effort and willingness to continue are mainly influenced by how they feel about the setting they are in, the respect they receive from the people around them and their ability to trust their own thinking and experiences. They further maintain that people who feel unsafe, unconnected and disrespected are often unmotivated to learn. Applying this to an adult education setting, each learner comes to class with their cultural background and prior knowledge influenced by their cultural background to smoothly connect with new knowledge that they will achieve. This is confirmed by Ginsberg et al. (2009:10) who maintain that no learning situation is culturally neutral). On the other hand, an adult education facilitator cannot instruct a particular group of adult learners to compromise their culture in order to accommodate others. Against this background, Ginsberg et al. (2009:55) state that the intrinsic motivation of all learners, who possibly seek to use their cultural backgrounds to dominate and influence the learning situation, is not free from resistance.

Fear, conflict and resistance that may be caused by contradicting or different needs of adult learners can be addressed through the objectives of the anti-racist education model: integrating multiple centres of knowledge, recognition and respect of difference and teaching for community empowerment (see 2.4.6.1, 2.4.6.2 and 2.4.6.4).

2.6 SUMMARY OF THE CHAPTER

In Chapter 2, literature on the definition of diversity, elements of diversity and advantages of learning in a diverse setting were reviewed. The role of an adult education facilitator was

explored. Different models of education in lifelong learning, that is, andragogy by Knowles, the intercultural education model by Chavez et al., the multicultural education model by Banks and the anti-racist education model by Dei et al. as reviewed by Gou and Jamal (2011), were discussed. King et al.'s (2006) four pillars of education included in the 21st century report to UNESCO were reviewed as well as the challenges caused by diversity (Cushner et al. (2006:107)).

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The manner in which the aim and objectives of this study is constructed suggest the manner in which the investigation should be done. The aim, as reflected in chapter 1, is to investigate challenges experienced by adult education facilitators when they facilitate learning to adult learners in a diverse setting. The research is about how people interpret and respond to their lived experiences. Onwuegbuzie and Leech (2009:882) simplify the explanation by saying that qualitative researchers study the phenomena in their natural settings, and then try to understand and interpret them.

The research topic, somehow, stipulates how findings should to be applied. This chapter highlights the difference between analytic generalization and case-to-case generalization, motivates why analytic generalization was chosen and discusses how it is employed. The objectives provide the focus for identifying relevant information, such as, the nature of diversity in AET, corresponding challenges, signs, symptoms and repercussions and the adult education facilitators' role. The literature studied in chapter two sheds light on how earlier researchers have conducted their investigations on topics related to this study and their findings. This chapter discusses a suitable research method and research design for this study based on the information gained in chapters 1 and 2. Chapter 3 illustrates the research site, population and sampling procedures, data collection procedures, and analysis and interpretation methods. I also explain issues such as validity and credibility as well as ethical considerations.

3.2 QUALITATIVE RESEARCH APPROACH

Qualitative research approach is suitable for this study because it investigates people's experience and behaviour. Polkinghorne (2005:138) asserts that the primary purpose of qualitative research is to describe and clarify experiences as lived and constituted in

awareness. Springer (2010: 382) and McMillan and Schumacher (2006: 315) confirm this by indicating that qualitative research is employed when the researcher wants to reconstruct the experience of the participant. According to Creswell (2003:14), qualitative researchers deal with socially constructed realities and qualities that are complex and indivisible into discrete variables. The people whose experiences were reconstructed in this study are adult education facilitators.

I chose a qualitative research approach so that the conclusions that would be drawn from the data reflect the interpretation of reality by adult education facilitators. These conclusions or findings elicit recommendations. However, the findings of this research do not imply that all the future similar settings may yield the same results. Qualitative research, unlike quantitative research, investigates human behavior which is not statistically predetermined. Instead of quantitative naturalistic generalization, Onwuegbuzie and Leech (2007:883) distinguish between analytic and case-to-case generalizations. Curtis et al., as cited by Onwuegbuzie, elucidate analytic generalizations as “applied to wider theory on the basis of how selected cases ‘fit’ with general constructs”. Maxwell, in Onwuegbuzie maintains that case-to-case transfer involves making generalizations from one case to another. This research is about different people, identities and personalities. My understanding of Gou and Jamal (2011:16) and Appiah’s (1994:151) description of ‘identity’ implies that, for example, not all men react the same or violently when they are irritated. I therefore employed analytic generalization.

I adopted the active research approach. The active research approach (cf. Romm 2013) entails active participation of the researcher to help the participant to think deeper and to even discover new interpretations of events. It allows follow-up questions and gives participants an opportunity to compare their initial responses with alternative viewpoints. Romm (2013:1) calls this active and accountable social enquiry which does not just record what participants say, but helps them to explore different possibilities and review their experiences. The active and accountable social enquiry enabled me to ask questions that gave participants opportunities to reflect on the role they played in creating their contemporary circumstances and if they would act differently when they saw opportunities arising.

3.3 QUALITATIVE RESEARCH DESIGNS

According to Creswell (2007:341), research design refers to the entire process of research, based on certain design principles. The qualitative research designs are categorised into interactive and non-interactive methods. Interactive is when the researcher collects data directly from the participant. There are four interactive approaches: ethnographic; phenomenological; critical race theory; and grounded theory designs. The non-interactive methods are methods that investigate the environment, current and historical evidence without direct contact with the participants like field observation, document analysis and artefact collection. This study employed interactive methods, i.e. phenomenological and ethnographical designs.

3.3.1 Phenomenological and ethnographical designs

McMillan and Schumacher (2006:26) describe a phenomenological design as a study that describes the meanings of a lived experience. The phenomenological study is a process of understanding and reflecting what participants perceive about life/concepts from their own everyday experience. Just like the choice of a research approach, the choice of research design has an effect on the type of data collected. Springer (2010:403) maintains that a phenomenological approach differs from the ethnographic because it is more exclusively focussed on the subjective experience of the participant, while ethnographic approach examines individuals or groups in terms of how they represent a particular culture. Springer (2010:386) defines culture as the acquired behaviours, beliefs, meanings, and values shared by the members of the group.

It means that data that were collected through phenomenological design were collected from adult education facilitators themselves, whereby adult education facilitators were telling their own experiences regarding the challenges that are caused by adult learners' diversity. Data collected through the ethnographic design were collected during lesson observation whereby I studied individuals or groups of adult learners that represent a particular culture, both as a

collective and personal identity and their (i.e. adult education facilitators) reaction and/or innovativeness.

3.3.2 Conceptual analysis

I used conceptual analysis to find out if adult education facilitators understand different meanings and appropriate usage of concepts associated with adult education. The interviewing instrument that I used consisted of questions which required participants to reflect on their understanding of adult learning, characteristics of adult learners, diversity and elements of diversity. The interviewing questions and observational statements also sought to determine if adult education facilitators were influenced by andragogical, intercultural, multicultural and anti-racist educational models. I was aware that adult education facilitators may not know these educational models, but may be conversant with their philosophy.

3.4 DATA COLLECTION

3.4.1 Sampling

Sampling is an essential part of research because the results of the investigation come from the targeted population, in this case, the AET sector in Soshanguve. Population, as illustrated by Springer (2010: 100), is the entire group of people on whom investigation is intended to offer insight, and the sample are the selected few who will actively participate as participants.

I used purposeful sampling, in conjunction with the maximum variation sampling technique. I selected four centres in Soshanguve constituted by learners of different ethnicity, customs, languages, religious and sexual orientation. AET centres are constituted by four levels: ABET level 1, 2, 3 and 4. From each centre, four adult education facilitators were selected. Springer (2010:100) cautions researchers to guard against “sampling biases”. Sampling bias is experienced when the sampled individuals are not representative of the targeted population, when the sampled individuals do not represent the diversity of the population and when the extent of attrition is very high. I, as far as possible, made sure that adult education facilitators

who were sampled represented all elements of diversity. All 16 sampled adult education facilitators were interviewed. Four out of the 16 (sampled) adult education facilitators, that is, one from each centre, were selected for lesson observation and follow-up interviews. I set up a large sample to ensure credibility.

3.4.2 Research instrument and data collection strategies

3.4.2.1 In-depth interviews

This research required adult education facilitators to relate their experience and define its meaning and its effects; therefore in-depth interviews were employed. McMillan and Schumacher (2006: 350) describe in-depth interviews as open-ended questions that obtain data of particular meanings as individuals conceive or interpret their world and as they explain or make sense of the important events in their lives.

To be focussed yet flexible, I employed an interview guide approach. Questions were planned in advance but the sequence of questioning was guided by the situation and the manner in which participants responded. Some answers needed follow-up questions which were not written in the interviewing instrument; I was at liberty to ask such follow-up questions (see Appendix 7). McMillan and Schumacher (2006: 351) confirm that in the interview guide approach, topics are selected in advance, but the researcher decides the sequence and wording of the questions during the interviews. Furthermore, I extended this by creating follow-up questions at times during the interviews. This is where active research fits in well. As indicated earlier, active research implies that both participant and researcher learn during the research encounter.

3.4.2.2 Observational field work

Observational field work was carried out through the observation of adult education facilitation processes that were conducted by the selected four adult education facilitators. The observation sheet evaluated the nature of diversity, competency of the adult education

facilitator to embrace/accommodate all learners, the rate of learners' participation in their diversity, rate of lesson stoppages and deviation from the planned lesson outcome due to challenges caused by diversity, competency of adult education facilitator to address the challenges and learners' willingness and response to address challenges that are caused by their diverse backgrounds (see Appendix 8).

3.4.2.3 Follow-up interviews with four participants

The follow-up interviews were based on each individual adult education facilitator's observation report. This discussion reflected on the adult education facilitation process that the adult education facilitator had conducted. These interviews were guided by my report which I prepared during and after the lesson presentation or facilitation process.

3.5 TRUSTWORTHINESS

According to Merriam (2002:198-199), research findings are trustworthy to the extent that there has been some accounting for the validity. I conducted this study in an ethical manner and used more than one data collection approach to develop insight together with the participant, through the way in which I have developed the results, also by liaising with participants.

3.5.1 Validity

3.5.1.1 Rich 'thick' description

Van Der Nest (2012:93) agrees with Merriam when he maintains that the rich 'thick' detailed description of the background information and settings of research field serve to enable the reader to interpret general findings for future practice. I have earlier indicated that the transferability of these research findings is analytic generalization. My rich 'thick' detailed description will reveal that people of same collective identity do act or react differently to same stimuli.

3.5.1.2 Prolonged and persistent field work

I selected four adult education facilitators from each of the four sampled centres, which resulted in 16 participants. Onwuegbuzie and Leech (2007: 108) advocate that qualitative researchers should be able to motivate their sample size and length of research. The motivation for sampling a bigger than usual number of participants is that common and recurrent challenges could be identified. The number of participants prescribes the duration that the researcher should stay in the research field. Prolonged and persistent field work also resulted from the number and types of data collection strategies that I employed. I formally visited each of the four centres at least eight times to conduct consultative meetings, first round of interviews sessions, lesson observations, follow-up interviews and furnishing the participants with their transcripts to read and verify if I captured what was discussed. There were also informal visitations which I conducted to observe if facilitators and learners' behavior differed from when they were conscious that they were being observed. Mc Millan and Schumacher (2006:325) support this strategy by saying that "the lengthy data collection period provides opportunities for interim data analyses, preliminary comparisons, and corroboration to refine ideas and to ensure the match between evidence based categories and participant reality" Lincoln and Guba (in Onwuegbuzie & Leech 2007:107) concur that "prolonged engagement and persistent observations help to increase the researchers' chances of understanding the underlying phenomena, events or cases".

3.5.1.3 Multimethod strategies

I utilized more than one data collection strategy and tools to ensure authenticity of data. Regarding the In-depth interviews, participants who did not have enough time for a one-to-one interview were given the interview questions to answer in their free time or at home as a preparation for the formal interview. Data collected through interviews was substantiated through the observation of lesson presentation and follow-up interviews. A healthy rapport that I built with the centre managers created an opportunity for me to find out about the profile of the community within which the centres are located. McMillan and Schumacher (2006:325) maintain that "multimethod strategies permit triangulation of data across inquiry technique".

Cresswell (in Van der Nest 2012: 91) maintains the process of triangulation involves corroborating evidence from difference sources.

3.5.1.4 Low inference description

McMillan and Schumacher (2006:325) define low-inference descriptors as “concrete precise descriptions from field notes and interview elaborations and the principal method of identifying pattern in the data”. Due to time constraints and work schedule some participants were not always available for the set meetings. I therefore agreed with them that they would answer the interviewing questions at home or during their spare time in preparation for formal interview sessions which would serve as reflection and follow-up on what they would have written. After the formal sessions I transcribed what the participants wrote with clear understanding of what they meant. A document that was written by the participant means that the contents and meaning of what the participant intended to maintain was not tampered with.

3.5.1.5 Participant language and verbatim accounts

The interview questions and observational statements were not phrased in the participants’ home languages but were constructed in simple English that participants could understand. I allowed participants to express themselves in their home languages. McMillan and Schumacher (2006:325) advise researchers to phrase interview questions in the informant’s language, not in abstract social science terms.

3.5.1.6 Member checking

I frequently contacted participants in an informal setting to sustain a healthy relationship with them. I initiated casual conversations and/or asked questions which would somehow motivate or augment what were discussed during interviews. I chose to employ the In-depth interview strategy and interview guide approach to be able to make follow-up questions as a means of getting the precise information. McMillan and Schumacher (2006:326) maintain that member checking can also be done during the interviews to obtain more and complete meaning.

3.5.1.7 Participant review

I frequently asked participants to review their transcripts to verify if I captured what they had meant. This review process also gave participants an opportunity to modify the information where necessary. As I was employing an active research approach, this review process also gave participants opportunities to state their afterthoughts, which may have come after the conclusion of the interview session. Cohen et al. (2007:140) maintain that “participant review” offers participants an opportunity to add further information, provide summaries, and check the adequacy of the analysis.

3.5.2 Credibility

Kavanagh et al. (2007:271) define credibility as the level of convincing or believable accounts. To be credible, there should be people who are familiar with the interpretation of participants’ experience. Cresswell (2003:196) elucidates credibility in qualitative research as the extent to which data analysis takes into account the social and cultural context in which it is gathered. I employed: the rich thick description; prolonged and persistent field work; multimethod strategies; low inference description; participant language and verbatim accounts; member checking and participant review to enhance credibility of the findings.

3.6 ETHICAL CONSIDERATIONS

According to McMillan and Schumacher (2006:142), ethics deal with beliefs about what is right or wrong, proper or improper, good or bad. The procedure that is followed lately implies that it is the responsibility of all role players to ensure that research ethics are adhered to. The institution from which the researcher comes from examines if its potential candidate has satisfied their requirement; then affords him or her permission, with terms and conditions, to go and conduct research. The institution to which research is aimed assesses if the researcher satisfies its research ethics requirement; then allows him or her to conduct research in their institution. Participants should know that there is research that is intended to be conducted and should voluntarily participate.

To ensure adherence to ethical issues UNISA has a process to be followed by the potential researcher before the clearance is granted. I completed and submitted an application form for ethics clearance to CEDU REC committee. Attachments to application to CEDU REC entails, amongst others, an abstract of the research proposal, completed form to GDE that request permission to conduct research in their province, letters to request permission from Tshwane West District, consent letters to potential participants and examples of data collection tools.

I received the ethics clearance certificate from CEDU REC (see Appendix 1). The ethics clearance certificate from CEDU REC was attached to the GDE application form which required the same attachments as the CEDU REC application. I received a research approval letter from GDE, which prescribed that the researcher should get permission from the district director (see Appendix 2). Permission was then obtained from the director of Tshwane West district, whose office also assisted in identifying relevant centres for the study (see Appendix 3). I telephonically made appointments with the principal and the centre managers of the four identified satellites. The meetings with the principal, centre managers and adult education facilitators resulted in four participants from each of the four satellites.

I indicated to participants that their participation was voluntary, they were free to withdraw from the study at any time and they have a right to refrain from answering questions with which they were not comfortable. They were notified that there are no identified risks from participating in this research. There may be risks that are not anticipated. However, every effort would be made to minimize any risks. I agree with Denzin and Lincoln (2000:113) when they maintain participants' identities should be protected. I assured participants that their names would be kept confidential and would be used only for the purpose of this research. They would be assigned codes that would be used on all the notes. They would obtain transcribed copies of their interviews. A letter that contained the terms above was written for the participants to sign as consent letters (see Appendices 5 & 6)

For the purpose of observation of adult education facilitation process, adult learners had to be notified and their consent requested to be part of the class that will be observed for research purposes. Meetings were held with learners of the four classes (that is, one class in each of

the four centres). The same explanation was given to learners who would be participating during the adult education facilitation process. I indicated to them that there were no identified risks from participating in this research and every effort would be made to minimize any risks, their names would be kept confidential and would be used only for the purpose of this research, their participation will be voluntary and they are free to withdraw their participation at any time. Learners were given letters that contained the terms and conditions mentioned above and were requested to sign as a consent letter if they agreed to participate (see Appendix 6).

3.7 DATA ANALYSIS AND INTERPRETATION

I analyzed data through coding, categorizing and thematizing as described by De Vos, Strydom, Fouch and Delport (2011:335). Merriam (2002:195) augments De Vos et al.'s argument by indicating that data analysis does not start at the end of data collection, but data collection and analysis is a simultaneous activity. The codes of the data in this study emerged from the interview questions and field observational statements. The clustering of these codes resulted in the categories that correspond with the objectives of the research. The themes which revealed the findings of this study emerged from the clustering of these categories. McMillan and Schumacher (2006:36) maintain that categories, patterns and codes are not imposed on data, but they emerge as inductive analysis proceeds.

3.7.1 Coding.

3.7.1.1 Initial coding

I employed the splitting method of coding. Saldana (2008:20) maintains the splitting method of coding encourages careful scrutiny of social action represented in the data. I demarcated the page into two columns. I transcribed participants' statements on the first column and the second column was used to reflect relevant codes. Initial coding was done by rephrasing each and every participant's statement in very few words to describe the core meaning or implication of each statement. When coding, I kept in mind the fact that participants'

statements were answers that responded to questions that had been developed to achieve the aim and objectives of the study. Therefore, I rephrased the statements in a manner that they made input to the aim and objectives of the study. An exponent was affixed on the code or rephrased statement. The same exponent was also affixed to the original statement (that is, the participant's statement). All sentences or participants' statements that had the same meaning or implication were allocated the same code. Initial coding resulted into 97 exponents.

3.7.1.2 Refinement of codes

The codes were then reviewed to remedy the use of one exponent to more than one code, the allocation of many exponents to the same statement, the mismatch of code with the participant's statement and to merge codes which are similar into one code. Eighteen codes were merged with their respective similar ones. For example all codes which reflected adult education facilitators' acquaintance with any educational model, except andragogy, were re-allocated the same exponent, which is ¹⁸. This process resulted in seventy nine codes.

3.7.2 Categorizing and thematizing

After review and refinement of codes, codes which were addressing the same objective were clustered into one category. Codes like, different language groups; different age groups; different gender, etc., were shaded with the same colour and clustered under "Elements of diversity". On close scrutiny I realized that language, age and gender differences were part of elements of diversity in all centres; I then further clustered them as "Primary elements of diversity".

There are codes that depicted domination of certain groups or individuals over others. These codes were clustered as "Domination". More refinement emerged with the demarcation of the "Domination" into two building blocks, that is, "Symptoms" and "Repercussions of domination". Codes that depicted various behaviors of learners with inferiority complex were identified and

were clustered as “Inferiority complex”, which was further demarcated into “Causes of inferiority complex” and “Symptoms and repercussions of inferiority complex”.

The understanding of the role of adult education facilitators elicited more codes that were clustered into two divisions. One division was made up of codes that depicted adult education facilitators’ response as causes of negativity and the other one was made up of codes that portrayed adult education facilitators’ positive demeanor that avoided or minimized challenges of diversity. The cluster that reflected negativity of adult education facilitators resulted in three building blocks, that is, “Tendency of adult education facilitators of dodging challenges”; “Adult education facilitators’ response to challenges” and “The demeanour of adult education facilitators that cause or exacerbate challenges of diversity”. The cluster that positively portrays adult education facilitators emerged with two sub-sections, which are, “Adult education facilitators’ instant positive response/reaction to challenges in relation to diversity” and “Capability of adult education facilitators to turn challenges of diversity into opportunities of development”.

Further scrutiny exposed the fact that all the challenges were expressed or committed by both learners and adult education facilitators through communication and language-use. All codes that implied communication and language-use by adult education facilitators were clustered, and those which implied communication and language-use by learners were clustered separately. As I was following an active research approach, participants’ statements regarding lessons learned and new knowledge acquired were coded and clustered as “Participants’ lessons and discovery during the interviews”.

3.7.2.1 Initial categorizing and thematizing

After grouping of different codes into clusters, I had to decide which clusters should be categories, which ones should be sub-categories and which categories should be clustered to form a theme. The cluster of “Elements of diversity” was identified as Theme no.1 because it was addressing research objective number one and it is one of the main components of the research topic. “Primary elements of diversity” was identified as Category no.1.

Categories of domination and inferiority complex, with their sub-categories and the role of adult education facilitators were addressing objective no. 2, which is, to identify corresponding challenges that are caused by these elements of diversity. On further scrutiny I realized that the role of adult education facilitators was not only to handle challenges, it also has positive contribution. Therefore, I settled on utilizing the term “role of adult education facilitators” for objectives no. 3, 4 and 5 (see 1.3). Category no.2: “Domination”, with its sub-categories and Category no. 3: “Inferiority complex” with its sub-categories, was clustered under Theme no. 2, which is, “Recurrent challenges that were raised by participants.”

“Adult education facilitators’ response as causes of negativity” was labeled Theme no.3 with “The tendency of adult education facilitators of dodging challenges”; “Adult education facilitators’ response to challenges” and “The demeanour of adult education facilitators that cause or exacerbate challenges of diversity” as Categories 4, 5 and 6, respectively. “Communication and language-use” emerged immediately when challenges were analyzed; therefore it was decided that it should be presented as Theme no.4 with “Communication and language use by adult education facilitators” and “Communication and language use by learners” as categories 7 and 8, respectively. “Adult education facilitators’ positive demeanor that avoided or minimized challenges of diversity” was labeled Theme no.5. “Adult education facilitators’ instant positive response/reaction to challenges in relation to diversity” and “Capability of adult education facilitators to turn challenges of diversity into opportunities of development” emerged as categories 9 and 10, respectively. “Participants lessons and discovery during the interviews” was labeled as theme no. 6. Initial categorizing and thematizing resulted in ten categories, three sub-categories and six themes.

3.7.2.2 Refinement of categories and themes

I observed that there is no logic in having more categories than sub-categories, which are the building blocks of categories and themes. Categories and themes should emerge from clustering of sub-categories. McMillan and Schumacher (2006:36) argue that categories, patterns and codes are not imposed on data but, they emerge as inductive analysis proceeds.

After the clustering of codes into categories, categories were clustered into themes. The objectives of the study served as a guide. I identified categories that addressed the same objective and clustered them as a theme. “Elements of diversity” remained as Theme no. 1. “Primary elements of diversity” remained as category no.1. “Communication and language-use by facilitators” and “Communication and language-use by learners” surfaced as sub-categories 1.1 and 1.2, respectively, because they serve as motivation of addressing language as one of the primary elements of diversity. Category no.2: “Domination”, with its sub-categories 2.1: “symptoms” and 2.2. : “repercussions of domination”. And, Category no. 3: “Inferiority complex” with its sub-categories 3.1: “causes of inferiority complex” and 3.2: “symptoms and repercussions of inferiority complex” maintained their status under Theme no. 2, which is, “Recurrent challenges that were raised by participants.”

“The role of adult education facilitators” was labeled Theme no.3 because this research was investigating challenges that are experienced by adult education facilitators. The status of “Adult education facilitators’ response as causes of negativity” and “Adult education facilitators’ positive demeanor that avoided or minimized challenges of diversity” was changed from themes to categories 4 and 5, respectively as building blocks for Theme no. 3. “The tendency of adult education facilitators of dodging challenges”; “Adult education facilitators’ response to challenges” and “The demeanour of adult education facilitators that cause or exacerbate challenges of diversity” emerged as sub-categories 4.1, 4.2 and 4.3. “Adult education facilitators’ instant positive response/reaction to challenges in relation to diversity” and “Capability of adult education facilitators to turn challenges of diversity into opportunities of development” emerged as sub-categories 5, 1 and 5, 2. “Participants lessons and discovery during the interviews” was labeled as a separate theme, which is theme no.4. The analysis resulted in four themes, five categories and eleven sub-categories. It has emerged, on conclusion of the analysis process that the key components of the research topic, which is, diversity, challenges of diversity and the role of adult education facilitators, have been dissected.

3.8 SUMMARY OF THE CHAPTER

Chapter three emphasized the fact that the research methodology that was chosen was determined by the aim and objectives of the study. A qualitative research approach was chosen. Phenomenological, ethnographic and conceptual analysis designs were employed. I explained that a purposeful sampling process was followed whereby four AET centres were sampled; four adult education facilitators in each of the four centres were selected.

A detailed explanation was given of how in-depth interviews, observation of adult education facilitation process and the follow-up interviews were carried out. I explained how the validity and credibility of data was enhanced through: rich thick description; prolonged and persistent field work; multimethod strategies; low inference description; participant language and verbatim accounts; member checking and participant review.

I outlined processes which I undertook to ensure the consideration of ethical issues. I received permission to conduct research from UNISA CEDU REC, GDE, Tshwane West district and the principal of Bethsaida AET centre which oversee the chosen four satellites. I conducted meetings with potential participating adult education facilitators, where all ethical issues were explained. On agreement, participants signed letters of consent. The same process was followed with learners who would be present during the observations of lesson presentations. I concluded Chapter 3 by a detailed elucidation of the process that I followed in analysis and interpretation of data. I explained how the three phases of the splitting method of coding were followed, which resulted in four themes, five categories and eleven sub-categories. A detailed explanation was offered of how participants' statements were coded, how codes were clustered into categories and how categories were clustered into particular themes.

CHAPTER 4

ANALYSIS OF DATA COLLECTED THROUGH FIRST ROUND OF INTERVIEW SESSIONS AND PRESENTATION OF FINDINGS

4.1 INTRODUCTION

This chapter analyses data that was collected the first round of interview sessions and presents its findings. Data was collected through in-depth interviews, where I sought to explore, with participants, their way of addressing issues relating to diversity in their classes. The phenomenological approach helped me to further probe and to explore the meanings that participants attach to their experiences. I adopted an active research approach as explained by Romm (2013). Active research is when the researcher motivates the participants to think deeply and to discover new ways of seeing or new interpretations of long held misconceptions. (See also Romm 2010, Chapter 5).

The guiding interview questions were based on the aim and objectives of this study. The aim of this study, as reflected in Chapter 1, is to investigate the challenges that are caused by diversity, which adult education facilitators experience when planning and facilitating learning to adults. The objectives of the study are:

- To establish elements of diversity in Soshanguve AET centres;
- To identify corresponding challenges that are caused by these elements of diversity;
- To analyse the facilitation process that adult education facilitators conduct in the class;
- To identify positive efforts that adult education facilitators make to address challenges that are caused by diversity;
- To identify potential precautionary or corrective activities which adult education facilitators can overlook;
- To identify areas on which adult education facilitators need to develop capacity;
- To determine if the AET curriculum should be restructured.

Chapter 4 summarily outlines the profile of participating adult education facilitators and their respective classes so that their responses could be easily understood by linking them to their profiles and their learners' profile.

4.2 THE PROCESSES AND METHODS OF DATA ANALYSIS

As indicated in Chapter 3 of this study I performed the process of analysis through coding, categorizing and thematizing the collected data. This strategy is supported by De Vos et al. (2011:335) when they maintain that data analysis is a method of categorizing, ordering, manipulating and summarizing data to attain answers to specific research questions. I divided the table into two columns, the left column was for transcribing the participants' statements and the right column was for creation of codes for each statement.

Analysis was done in three phases. I used a splitting method during the first coding process, whereby almost each and every participant's statements were coded by exponents. Saldana (2008:20) qualifies the splitting method differently from the lumping one by saying that it encourages careful scrutiny of social action represented in the data. The second phase of analysis was "categorizing", whereby the recurring and/or related responses were clustered to establish categories. The third phase was "thematizing". In thematizing, categories that speak to the same theme, which most of them are translated from the research objectives, were clustered. Initially the coding process resulted in 97 codes, 10 categories, 3 sub-categories and 5 themes. After refining the categories and themes in conjunction with the aim and objectives of the study, some categories emerged as sub-categories and some were merged, which resulted into four themes, five categories and eleven sub-categories.

4.3 PROFILE OF THE RESEARCH FIELD

4.3.1 Profile of the participants

Four participants from each of the four AET centres in Soshanguve were selected, as explained in the previous chapters. Their profile is reflected in the table below. (Their names are here fictitious to sustain their confidentiality.)

Table 4.1: Profile of participants

| Participant's ID/code | Gender | Language | Religion | Participant's Pseudonyms | Gender | Language | Religion |
|------------------------------|---------------|-----------------|-----------------|---------------------------------|---------------|-----------------|-----------------|
| Aidah | Female | Sepedi | Christian | Patience | Female | Sepedi | Christian |
| Adam | Male | Sepedi | Christian | Patricia | Female | Sepedi | Christian |
| Adina | Female | Sepedi | Christian | Patrick | Male | IsiNdebele | Christian |
| Anna | Female | Sepedi | Christian | Prudence | Female | IsiZulu | Christian |
| Rose | Female | Setswana | Christian | Queen | Female | Sepedi | Christian |
| Rosina | Female | Sepedi | Christian | King | Male | Sepedi | Christian |
| Mary | Female | Setswana | Christian | Dinah | Female | Sepedi | Christian |
| Rosemary | Female | Setswana | Christian | Elizabeth | Female | IsiZulu | Christian |

Three out of fourteen participants are males; ten are Sepedi speaking persons; three speak Setswana; two speak IsiZulu and one is an IsiNdebele speaking person. All participants are Christians. The researcher would have liked to have a more representative ratio in terms of religion, but these were the only adult education facilitators who were willing to participate.

4.3.2 Profile of adult classes

I asked participants, while they would be reflecting upon their experiences and interpretation of different events, to select classes which they will use as source of reference during the interviews so that there would be synergy of data that would be collected through different methods. The introduction and/or groundbreaking of our interview session started by giving

participants opportunities to describe their classes according to total number of learners, males, females and according to different age groups. Participants that are reflected in Table 4.1 presented classes' profiles, which are captured in Table 4.2.

Table 4.2: Profile of learners

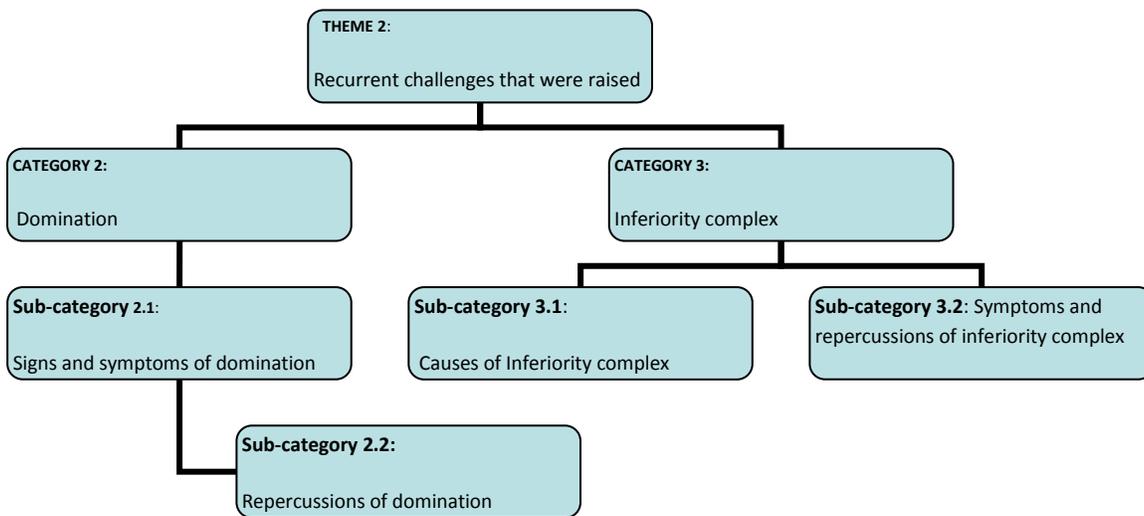
| Participant Pseudonyms | Senior adults | | | Young adults | | | Totals | | |
|------------------------|---------------|-----------|-----------|--------------|------------|------------|-----------|------------|------------|
| | E | F | T | M | F | T | M | F | T |
| Queen | 5 | 9 | 14 | 0 | 0 | 0 | 5 | 9 | 14 |
| King | 3 | 2 | 5 | 5 | 8 | 13 | 8 | 10 | 18 |
| Diana | 0 | 0 | 0 | 6 | 11 | 17 | 6 | 11 | 17 |
| Elizabeth | 2 | 1 | 3 | 5 | 8 | 13 | 7 | 9 | 16 |
| Patience | 0 | 0 | 0 | 5 | 8 | 13 | 5 | 8 | 13 |
| Patricia | 2 | 4 | 6 | 4 | 7 | 11 | 6 | 11 | 17 |
| Patrick | 4 | 8 | 12 | 0 | 0 | 0 | 4 | 8 | 12 |
| Prudence | 2 | 6 | 8 | 5 | 7 | 12 | 7 | 13 | 20 |
| Aida | 3 | 2 | 5 | 7 | 15 | 22 | 10 | 17 | 27 |
| Adam | 3 | 2 | 5 | 5 | 8 | 13 | 8 | 10 | 18 |
| Adina | 2 | 4 | 6 | 7 | 12 | 19 | 9 | 16 | 25 |
| Anna | 0 | 0 | 0 | 3 | 7 | 10 | 3 | 7 | 10 |
| Rose | 1 | 7 | 8 | 1 | 1 | 2 | 2 | 8 | 10 |
| Rosina | 1 | 7 | 8 | 1 | 1 | 2 | 2 | 8 | 10 |
| Mary | 1 | 1 | 2 | 3 | 12 | 15 | 4 | 13 | 17 |
| Rosemary | 3 | 5 | 8 | 6 | 11 | 17 | 9 | 16 | 25 |
| TOTAL | 32 | 58 | 90 | 63 | 116 | 179 | 95 | 174 | 269 |

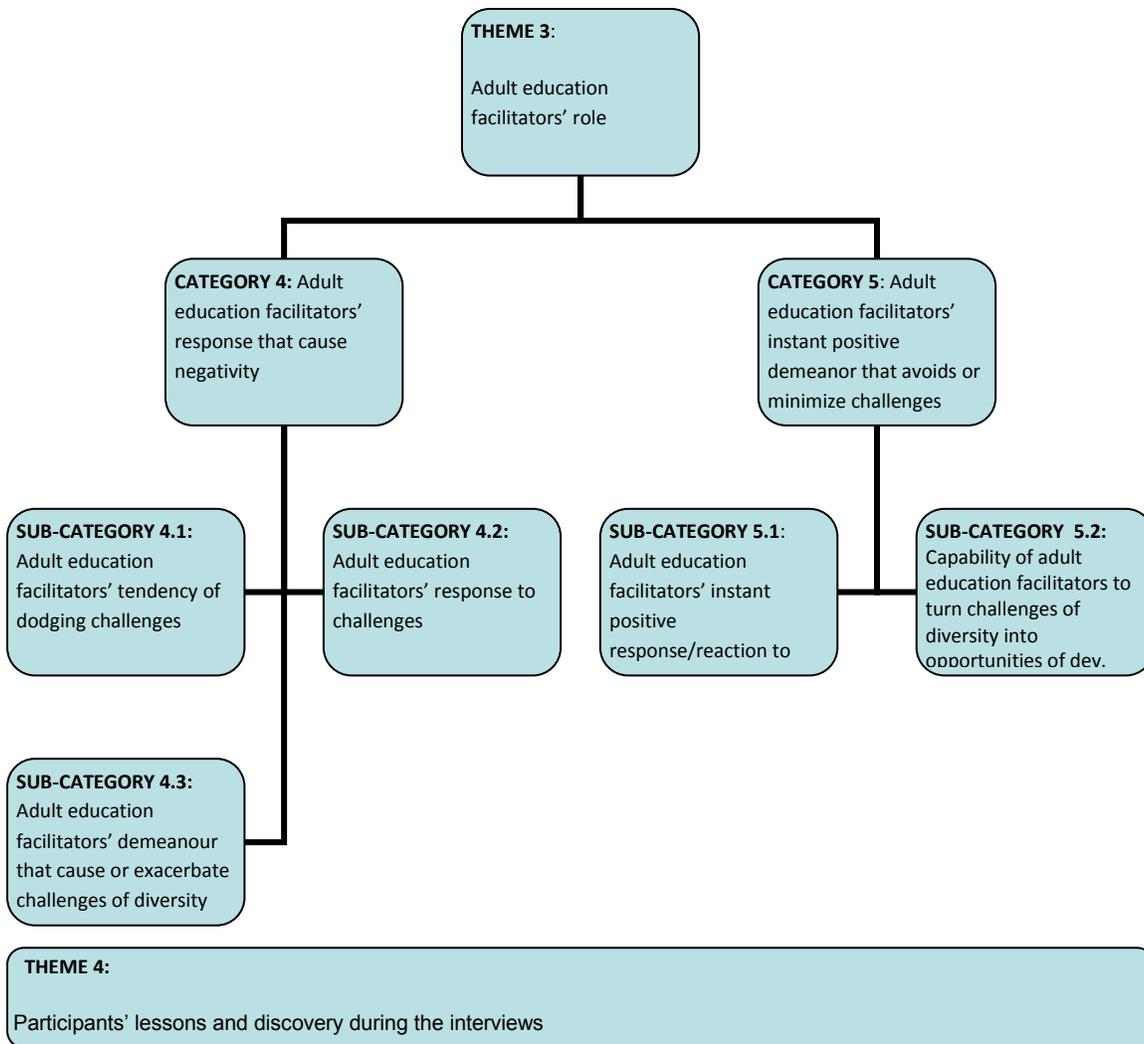
4.4 RESEARCH FINDINGS

I prepared the interview questions in advance as guidelines. I gave room for follow-up questions and deviation from the interview guide to get more relevant information. Therefore,

the findings are not numerated per question but are generalised around common and specific responses. I clustered the research findings into themes which are built by related categories, sub-categories and/or codes. Below is the pictorial presentation of the analysis that was elucidated in chapter three.

Figure 4.1: Pictorial presentation of themes, categories, sub-categories and codes





4.5. DISCUSSION OF THEMES AND CATEGORIES ARISING FROM THE ANALYSIS

4.5.1 THEME 1: Elements of diversity

All participating adult education facilitators pointed out that the noticeable elements of diversity in their centres were differences in age, language, culturalized traditions, religion and gender. In one of the participants' class there was also a difference of nationality. Some participants pointed out differences in level of understanding or cognitive level, which is mostly affected by age difference. Senior adults' pace of understanding may be slower than that of young adults. Vigour or energy to participate in class differs between senior and young adults and between male and female learners. Differences in social status and learners' goals were also

highlighted. One participant commented that there is a possibility of differences in sexual orientation but no learner has visibly behaved or declared that he or she is a homosexual or bisexual.

4.5.1.1 CATEGORY 1: Primary elements of diversity

The above paragraph identified eleven elements of diversity, but the existence of these elements in AET centres differ from one centre to the next. For example, Queen's class consists of five elements of diversity, which are: different age groups, language groups, gender, religion and nationality. Rosina's class is also constituted by five elements but they differ from those that constitute Queen's class. They are: different age groups, language groups, gender, social status and level or pace of understanding. There are elements of diversity which are general in all the centres, i.e. language difference, age difference and gender. They can be referred to as primary elements of diversity. The other motivation of signifying these language, age and gender as primary elements of diversity is that other elements of diversity, like level of understanding, vigour, traditional practices and others, can be dependent on them.

Elizabeth implies how level of vigour (which can be defined as energy or the activeness that the learner displays during the discussions) is dependent on age. *"It is not a feeling of hopelessness, but reluctance to work harder and an attitude of giving the young ones sort of an open space to learn. I maintain this because senior adults always remind the class that they came to the centre to address their immediate needs like reading, counting and using basic technological gadgets like ATMs; therefore difficult questions should be directed to the young ones because they are the future leaders"*. Patience shows how age influences a pace of understanding. *"Senior adults complained of a lot of work which should be completed in a short space of time so they dropped out"*. She also said *"I think that young adults think that they are better than senior adults because of their speed and good performance"*.

Mary pointed out the effect of gender on the level of vigour or energy with which learners participate in class: *"Male learners respond well and confidently when they are called to do so."*

But there are topics which they feel are for them to lead like, leadership of the family, and the role of a man and of a woman etc. I did not consider males' selective participation as a problem. Our discussion makes me wonder if it means that these other topics don't attract their attention. Maybe that is why we don't have many male learners in our centres. They think that they are wasting time. Our choice of topics might have suggested that ABET is for women. I think that I should introduce topics which are equally appealing and relevant to both men and women so that I can equally attract men and women's attention and participation". Mary has observed that male learners do not always participate in discussions. They participate on topics that affect or relate to men. She maintains that when adult education facilitators prepare a facilitation plan, they should select topics that recognize the composition of their classes regarding gender.

a) Sub-category 1.1: Communication and Language-use by adult learners

All challenges and achievements that adult education facilitators highlighted were related through communication and language-use. The most effective way of sharing ideas or transferring information is through communication. Pitton et al. (in Lankard (1994:2) reports their observation on some culturally learned tendencies that can negatively influence communication among members of a diverse group. They give examples about groups who find direct eye contact preferable and acceptable, while it is disrespectful and inappropriate in others. That is why language and communication is one of the most important aspects in the facilitation of adult education. All the above were done through verbal and non verbal communication.

Queen allowed long discussions amongst learners until they deviated from the topic; and this resulted in non achievement of planned learning outcomes. She stated that she intended to have long discussions on different issues. When I questioned this, she stated *"Yes, I agree. But an adult educator should be flexible and allow discussions to take place in the class. Learners might not have achieved the set outcome but they will have shared their opinions"*.

King's class, according to him, was characterized by uncooperative learners. They all wanted to dominate and that resulted into factionalism. He was reluctant to dialogue with learners about their factionalism. Instead he discouraged learners from code switching or expressing themselves in their mother tongue, directing them to use English as the only language of communication. This is how he stated it: *"I should be giving learners enough time to freely express themselves and share their experience which is relevant to the topic of the day. The experience would then be used as content for learning to achieve the set outcomes. Unfortunately due to disorder that usually takes place when they freely express themselves, which is in their mother tongue, they are forced to express themselves in English, which becomes a barrier to total expression"*. King acknowledged during the interview that his decision negatively affected adult learners' participation in class and he resolved to remedy the situation. He said: *"I intend to consult my colleagues to find out how they handle such classes. I will look for ways of building self confidence in learners and that they don't need to defend themselves for who and what they are, then plan facilitation processes that will encourage learners to freely express themselves without fear of criticism"*.

Another challenge of communication is cultural restrictions and limitations. Diana indicated that African culture has limitations on what senior adults should or should not pronounce in front of young adults. Reciprocally, there are things and topics which young adults are not supposed to discuss in front of senior adults. Should young adults talk about sexual organs in front of senior adults, senior adults would feel offended and not respected. She said: *"Almost all African cultural backgrounds somehow dictate a language or vocabulary that should be used by adults in the midst of children and visa verse"*.

b) Sub-category 1.2: Language-use and communication by adult education facilitators

Ginsberg et al. (2009:26) expound the role of an adult education facilitator in a culturally diverse class by stating that it is to construct a motivating educational experience with learners. Cushner et al. (2006:100) argue that teachers should become cultural mediators in their classroom and should walk both sides of a double-edged sword. It means that if adult

education facilitators succumb to challenges of diversity, especially language differences, effective learning may not take place. To support Cushner et al.'s argument, I maintain that an adult education facilitator is expected to be a source of knowledge and a facilitator of acquiring knowledge. For example, she can be an interpreter of different languages or the facilitator of interpretation. The 21st century report to UNESCO by Delors et al., as cited by King et al. (2006:19) states that general education brings a person into contact with other languages and areas of knowledge, and makes communication possible. It means "learning to know", which is the first of the four pillars of learning, is about communication.

Patrick said that he could not express himself in languages of a certain portion of his class. He announced his limitation to learners in a manner that seemed to be discriminating against the affected learners. The affected learners felt humiliated and rejected. Learners who were sharing the same language with Patrick felt as if they are more important and wise. They undermined the other affected learners. That is how he put it: *"I could not express myself in some of the learners' languages. Maybe, the manner in which I told them that I don't understand their languages sounded to them as if I am discriminating against them. Other learners, of my language, also understood my statement as discriminating too"*. He reported during the interview that he did observe learners who were uncomfortable because of his earlier comment and he apologized: *"I had to openly apologize to the affected learners for the misconception that I have created that I don't respect them or I am discriminating against them. I explained that my language was not superior or more important than theirs. I also requested those of my same language to stop their negative attitude"*. The interview session reinforced the lesson that Patrick learned about the need to know different people around him: *"I have learned that it is necessary to know your learners: their culture, traditional practices, religion, things that are offensive to their backgrounds and which should not be said or should be said in a particular tone. You should convince your learners that you know about some of those, that you will make sure that they are respected and you are prepared to learn more from them"*.

Learners who grew up being told that they were failures, whose historical set-up had confirmed that they were 'third class' citizens and could not be compared with others, and whose self-

concept is very negative, need motivation. Adult education facilitators are expected to be able to “intrude the cocoon” in which people with low self-esteem, lack of self-confidence and negative self-concept hide themselves. Zhou (2006:17) enlisted the aims of another pillar of learning, learning to live together, as follows: “to discover others, to appreciate diversity of human race, to know oneself, to be receptive to others and to encounter others through dialogue and debate, to care and share, to work towards common objectives in cooperative understandings and to manage and resolve conflicts”.

Rose motivated inferior learners from the Christian point of view. She acknowledged during the interview discussion that her approach of utilizing Christianity as the only source of motivation might have caused some learner attrition. I suggest that it is fair for an adult education facilitator to disclose their religious affiliation. The problem with Rose is that she announced it as the only religion and this does not give learners an opportunity to choose their preferred religion. It means that her viewpoint seems to be commanding and does not provide freedom of choice for learners. When this was raised to Rose, she acknowledged that she may have been discriminating against other religious affiliates. She said: “*Yes, it is possible that non Christian learners may think I am not talking to them when I motivate them from the Christian point of view. I did know that there are non Christians in class but did not accommodate them. Maybe that is why some of them have dropped-out*”. In concluding the interview Rose said: “*This interview drew my attention to the existence of diversity and its accompanying challenges in adult classes. This interview motivated me to think deeply about the positive and negative effects of diversity*”.

4.5.2 THEME 2: Recurrent challenges that were raised by participants

4.5.2.1 CATEGORY 2: *Domination*

One of the most evident challenges of diversity, which was raised by all participants, was domination. Domination happens in different ways. King said “*The class is divided into different language groupings that want to dominate one another*”. Elizabeth said “*These young adults, somehow, dominated the senior adults, though not deliberately*”. Patricia and Prudence said

“Young adults/ youth, who are in the majority and also senior adults whose language group (Sepedi & Setswana) is in the majority, seem to want to dominate the learning process”. Patrick said *“Learners of my language group, IsiNdebele, misunderstood me as discriminating, they joined me. They did not respect learners of these minority languages, they were intolerant and abusive. They started to dominate the class”.* Rose and Rosina observed that Sepedi-speaking learners, Christians, and learners who are repeating the level seem to want to dominate the learning process. According to Rosemary, young adults who are familiar with the subject matter due to their background from the mainstream and those that are repeating the class/level seem to want to dominate the discussions. Adina also pointed out that the privileged or learners of high social status also seem to want to dominate the discussions.

a) Sub-category 2.1: Signs and symptoms of domination

Some of the symptoms of domination that were supposed by participants are: majority age/language group discriminate against the minority ones; young adults undermine senior adults by interrupting them when they struggle to participate in the discussions. King observed the symptoms of domination in his class: *“The class is divided into different language groupings that want to dominate one another. Whenever one express him or herself in his/her home language, other groups interrupts him/her claiming that they don’t hear him/her. Other learners resist dominance and criticize those who complain. Code switching causes chaos in my class. Which, I think, learners deliberately want to frustrate one another.”* Another symptom of domination is ethnocentrism. Aidah’s and Rosemary’s observations are in conformity that the age factor is the source of domination when they respectively maintain: *“Young adults, who are in the majority in my class, want all learners to think from their perspective, that is, of younger generation”* and *“These young adults and repeaters expect everybody to think and perceive things like them because they think that they are more intelligent.”*

b) Sub-category 2.2: Repercussions of domination

This section highlights suppositions that participants presented as consequences of domination. King, Aidah, Rosemary and Rosina identified conflict and resistance as one of the

consequences of domination. King stated it as: *“Whenever one express him or herself in his/her home language, other groups interrupt him/her claiming that they don’t hear him/her.”* And the other group *“They resist dominance and criticize those who complain. Code switching causes chaos in my class. Which, I think, learners deliberately want to frustrate one another.”* Aidah said that: *“learners who want to dominate are ones who cause conflict, “They are bullies. They do not want to negotiate the solution”.* Rosina said: *“Young adults repeatedly utter statements that suggest that they are intimidated. They said that “your age and numbers will never overcome us. They are aggressive. Learners who are in conflict cannot learn cooperatively”.* King admitted that he may have exacerbated the repercussions by denying learners to use the own language: *“I have decided to discourage adult learners from code switching or use their home language when they express themselves.”* He acknowledged during the initial interview that: *“Failing to express oneself is one of the barriers to learners’ participation.”* Elizabeth’s and Patience’s observation were that senior adults were reluctant to participate and others dropped out because they were dominated by young adults.

Patricia, Prudence, Aidah and Adina observed common sentiments of senior adults, which results from domination: humiliation, fear, shyness and withdrawal. For example, Patricia said: *“senior adults feel humiliated whenever interrupted by young adults. They are afraid to answer questions or make inputs. Learners in the minority languages are shy to express themselves in their own languages. There are those who try to express themselves in the language of the majority and others withdraw from participating.”* Anna identified withdrawal from participation, and dropping out as resultant behaviour of senior adults; and Rose identified quietness, a feeling of isolation and dropping out of Tshivenda and IsiNdebele speaking learners and non-Christians.

4.5.2.2 CATEGORY 3: Inferiority complex

Inferiority complex, as highlighted by participants, is another challenge that is caused by diversity. Participants indicated that learners, in their diversity, which is, senior adults, young adults, learners from poor families and learners from minority language group have a feeling of inferiority complex. Patricia and Prudence said: *“senior adults, especially those in the minority*

language groupings display a feeling of inferiority or fear during adult learning facilitation processes". Rosemary said: *"Senior adults and first time enrolments display a feeling of inferiority or fear during adult learning facilitation process"*. Aidah and Adam said: *"Senior adults feel rejected and unwelcomed"*. Aidah also said: *"Underprivileged senior adults display a feeling of inferiority complex or fear during the facilitation process of adult learning"*.

a) Sub-category 3.1: Causes of inferiority complex

Inferiority complex happens when people have negative self concept, which becomes worse when they experience domination. Participants in the study attribute the causes of inferiority complex to the fact that all cultural and religious groups are sensitive and irritated by negative criticism. Another cause of inferiority complex that was supposed by some participants is fear of criticism, being ignored and being undermined. Senior adults feel rejected and unwelcomed. Learners with low level of understanding are afraid to expose their unfamiliarity on the topic which is being discussed. Incapacity of learners to deal with big load of work also causes inferiority complex and may lead to dropping-out.

Some participants acknowledged that they might have exacerbated inferiority complex by ignoring learners whom they suspected they were struggling with inferiority complex. Adult education facilitator's disclosure of his religious affiliation may cause learners of other religions to feel less important as compared to those who share the same religion with an adult education facilitator. Rose said *"Yes, it is possible that non Christian learners may think I am not talking to them when I motivate them from the Christian point of view. I did know that there are non Christians in class but did not accommodate them. Maybe that is why some of them have dropped-out"*. Patrick relayed his role in the worsening of challenges of diversity: *"The problem was with me was that I could not express myself in some of the learners' languages. Maybe, the manner in which I told them that I don't understand their languages sounded to them as if I am discriminating against them. Other learners, of my language, also understood my statement as discriminating too"*. Patrick acknowledged that that he may be lacking a professional communication skill, which resulted in conveying a message that he had not intended to learners. But he had the ability to correct the wrong impression and the courage to

apologize to learners. Adina and Anna said that they consulted their colleagues and assumed that adult education facilitators might contribute towards low self-esteem of senior adults because they give more attention to young adults than to senior adults.

b) Sub-category 3.2: Symptoms and repercussions of inferiority complex

Participants said that they observed a feeling of inferiority complex among learners when senior adults were afraid to answer questions or make inputs, when they refused to stand in front of the class and present their reports, when they withdrew their participation, when they referred to themselves as poor old grannies whose presence meant nothing, and when they dropped out of the centre. Anna said: *“They showed their dissatisfaction and inferior feeling by immediately stopping to talk whenever they were interrupted, then stopped to participate for the whole session.”* She said that she, like other adult education facilitators, laid ground rules in class to foster respect. But it seems that her rules are not always adhered to.

Young adults, in classes which they are in the minority, do show signs of inferiority complex. Rosina said: *“Young adults utter statements that suggest that they are being intimidated”*. She pointed out that they said *“Your age and numbers will never overcome us”*. Adina also raised the issue of learners turning to silence when they think others are trying to overcome them. As she indicated: *“The underprivileged do not participate during the facilitation process of adult learning. They are always silent. They only respond when called to. I think that they have a feeling of inferiority complex because they have lost hope about their self-concept which has been dented by other learners.”*

When asked if he did observe any groups or individuals who display a feeling of inferiority complex or fear during adult education facilitation process, King said that it is not fear, but they are on guard against abuse. This is how he stated it: *“They always refer or remind one another of the previous abusive incidences which they will not allow to be repeated”*. He said that they were talking among themselves as senior adults as a warning to all class mates (the younger ones) not to abuse them. That is why King referred to it as aggression. He said that: *“It means that fear of abuse lead to aggression”*. Senior adults and first time enrolments dropped out due

to discrimination. Rosemary said “*Senior adults who are slow to comprehend and young adults who were coming to level four for the first time display a feeling of inferiority or fear during adult learning facilitation process. They do not take part during lesson presentation. Some have even dropped out of the centre. I think that this group is inferior because their class mates are visibly more knowledgeable than them*”.

4.5.3 THEME 3: Adult education facilitators’ role

4.5.3.1 CATEGORY 4: Adult education facilitators’ response that cause negativity

a) Sub-category 4.1: Adult education facilitators’ tendency of dodging challenges

Gou and Jamal (2011: 26) maintain that one of the objectives of anti-racist model of education is the “recognition and respect for difference”. They argue that such a model supports the recognition, respect, acknowledgement and validation of learners’ complex identities. This objective means that people should recognize their differences so that they can appreciate their similarities as well as their differences and then use their differences as an opportunity for development. This category reveals how adult education facilitators may have consciously or unconsciously caused or exacerbated negativity in diversity by not recognizing or acknowledging differences amongst adult learners. Lankard (1994:1) claims that the challenge of non-cooperation amongst team members is caused by reluctance to deal with cultural diversity. He argues that facilitators have a role to play in this. Their role is to encourage team members (i.e. adult learners) to work together, listen to one another, exercise courtesy and respect one another.

Queen dodged challenges by deviating from the prescribed or planned learning outcome. She said that she had a class that was constituted by learners from different cultural, traditional and religious backgrounds. These learners were casual about their differences, but each maintained that he/she is correct. Queen indicated that such a situation, where no solution or answer is achieved, is frustrating to her. Queen avoided topics where she could not persuade learners to come to some agreement. She said: “*It is very frustrating. I usually find myself*

facilitating a topic which I did not plan for, and end-up not achieving the learning outcomes that I have planned to achieve”.

King dodged the challenge by ignoring it and by not confronting it. When factionalism erupted, King ignored the challenge. He said: *“I did not make serious efforts to address factionalism. I laid one of the ground rules: “we express ourselves only in English, no code switching”.* He was afraid to confront challenges of diversity because he was afraid of chaos. He said: *“I did not discuss with my learners about the challenges that are caused by diversity, I was afraid it could cause more chaos”.* This tendency of not confronting challenges is common amongst participants in this research; only Patricia, Prudence and Rosemary talked to learners one-on-one.

b) Sub-category 4.2: Adult education facilitators’ questionable response to challenges

In this section responses are highlighted which seem questionable and suggest that participants were not skilled to deal with the challenges of diversity.

There are fifteen instances where adult education facilitators maintained that they did not talk to either the dominating or inferior learners about their feelings. They preferred to address learners about their diversity as a group, not as individuals. For an example, Diana, just like other participants, said: *“I did not conduct one to one discussion with learners who are not comfortable to participate in class but I only talked to them in a class as whole about the importance of team learning. I did not talk to them one by one”.* This study investigates the uniqueness of individuals who form a particular cluster. The primary source of information about these individuals is the very same people. Instead of speculating, adult education facilitators could get first hand information regarding the background and reason behind each and every individual’s conduct. That is why I deemed the reluctance of adult education facilitators to talk to learners on one-to-one basis as a questionable response.

Another questionable response is “non recognition of learners’ complexity of identities”. Adult education facilitators concentrated on young adults at the expense of senior adults. Patricia said: *“I discussed with my colleagues about the inferiority complex and its causes amongst adult learners. We observed that our adult centres are dominated by young adults. Maybe it is because senior adults are not given enough attention”*. The researcher investigated Patricia’s and her colleagues’ observation. The total number of senior adults, as reflected in Table: 2, was divided by the total number of all learners (in the participants’ classes) then multiplied by 100 to determine the percentage that senior adults constitute in classes of the sampled participants: **Senior adults: $90 \div 269 \times 100 = 33.5\%$** . The same was done with young adults: **Young adults: $174 \div 269 \times 100 = 66.5\%$** . I concur with Rosina and her colleagues. The same method of calculations reveals that AET is also constituted mostly by women.

Male learners are another cluster which is overlooked. Women are in the majority as compared to males in adult learning centres. Promotion of gender equality and empowering of women is goal number three of the millennium development goals (see South Africa Millennium Development Goals, Country report 2005: 4). The presence of female learners in the majority seems to influence adult education facilitators to choose topics and discussions that attract more female learners’ participation than male learners.

- c) Sub- category 4.3: Adult education facilitators’ demeanor that causes or exacerbates challenges of diversity.

In this section, I highlighted responses that are considered to be causing or worsening challenges of diversity. The first one is, responding without knowledge of how to avoid or deal with challenges of diversity. Six participants testified that they conducted themselves in a manner that shows that they did not know how to avoid or deal with challenges that are caused by diversity. Patricia and Rosemary said that they neglected senior adult learners and concentrate on youth. Adam discovered during the interview that he had instigated young adults to participate more than senior adults. He said: *“All this time I suspected that these senior adults are denouncing my authority when they withdrew from the facilitation process and keep themselves busy with something else. As we are discussing, I start to suspect that*

my preference on youth might have made them to feel excluded from the learning activities.” He did not know that his instigation exacerbated challenges of diversity, which led to consequential behaviour that furthered the challenge, which is insensitivity to senior adults. He said: *“I did not pay much attention to adult learners whose self-concept is very negative. And “I never thought that there is a problem of domination; especially that it was me who instigated active participation of one group over others”.*

The second response that might have exacerbated the challenges of diversity is unfamiliarity of adult education facilitators with different models of teaching. King, Diana, Elizabeth, Adam, Adina and Anna were not conversant with one of the objectives of the anti-racist model of teaching, which is, teaching for community empowerment. This objective, according to Gou and Jamal (2011:27), focuses on teaching and encouraging people to seek knowledge about other people in their diversity and to respect one another. King, Diana, Elizabeth, Adam, Adina and Anna endeavoured to assist their learners to pass AET level 4 and did not aspire to promote coexistence and community development.

Mary seemed to have interpreted one of the multicultural model’s dimensions, which is “equity pedagogy” by paying much attention to female learners. But this meant that she largely ignored male learners. Patience was not conversant with “equity pedagogy” because she did not trouble herself with previously disadvantaged learners. Anna’s statement: *“I suppose that I did not do enough to ensure that senior adults don’t feel dominated, and those senior adults might have observed that”*, reflects a lack of concern with diversity in her class. Adam did not conduct one-to-one discussion with academically weak learners. He stated that: *“I did not pay much attention to adult learners who grew up being told that they were failures, whose historical set-up was confirming that they were “third class” citizens and could not be compared with others, whose self-concept is very negative.”*

4.5.3.2 CATEGORY 5: *Adult education facilitators' positive demeanors that avoid or minimize challenges of diversity*

- a) Sub-category 5.1: Adult education facilitators' instant positive response to challenges of diversity

Participants made positive spontaneous responses, especially when probed. When asked: "What do/did you do, as an adult education facilitator, to address the causes of domination?" the first spontaneous response was to allow learners to express themselves. Adina said: *"I try to involve all learners equally in class activities to address the causes of domination"*. Aida said: *"I once shared with my adult learners about the challenges that are caused by diversity and, together, looked for ways to address them by introducing a topic about different religious groupings."* Despite the fact that Queen seldom allowed lengthy general discussions, she encouraged all learners to participate freely. She said: *"They are all free to participate without fear. Even the Mozambican who is part of the class is free to participate without fear of criticism or discrimination."*

In response to the question: "This method of teaching adults, andragogy, gives too much freedom of expression to adult learners which may result in disrespect of one another's backgrounds. How, if at all, do you foster respect amongst adult learners?" Queen, Patricia, Aida, Adam, Adina, Anna, Mary Rose and Rosemary talked about ground rules: mutual respect, constructive criticism and raising a hand before one talks to foster respect and cooperation amongst learners. For example, Rosemary said: *"To quell disrespectful language or conduct I laid ground rules, encouraged mutual respect and constructive criticism."* Elizabeth managed her class by allocating questions and/or topics for discussion to specific learners: *"I plan my questions and topics in advance, allocating each learner their slot. My questions or demands for inputs are directed to specific individuals so that all of them will have equal opportunity."* Prudence said that she was flexible: *"On very sensitive topics I try by all means to strictly direct the discussion. Sometimes I discuss such topics with learners individually, and then consolidate their inputs in the plenary."*

Rosina demonstrated her ability to respond positively to challenges. She demonstrated that there are times to encourage robust debate and discussion and times where an adult education facilitator needs to be strategic. More than one group, in her class, wants to dominate the discussion. She said: *“senior adults, who are in the majority, seem to want to dominate young adults. Adults from higher class of living want to dominate the teaching process too. More than one category wants to dominate, which results in chaos, especially during reporting and plenary sessions.”* She responded by employing pedagogy and andragogy interchangeably so that she could allow or restrict debate where conducive. She said: *“But in very sensitive and controversial topics I employed Pedagogy, where learners’ own inputs were limited.”* Prudence also employed Rosina’s strategy: *“On very sensitive topics I try by all means to strictly direct the discussion. Sometimes I discuss such topics with learners individually, and then consolidate their inputs in the plenary.* Rosina resolved, during the interview, to lead by example: *“To act as role model to my learners by encouraging them to raise their opinions even if they contradict mine then respond politely to opposition. I will organize and conduct one-to-one discussions with my learners and show them the importance and joy of knowing someone’s background. I will encourage them to know one another and their backgrounds so that they can understand one another’s point of view and I will encourage mutual respect.”*

Rosemary’s immediate concern was learners’ negative self-concept. She said: *“I teach learners with very negative self-concept in a manner that will make them feel special. I continuously emphasize that they are important and unique and should not be shy to learn according to their own pace.”* Rose motivated the previously abused learners through narrations which are followed by discussions. She said: *“I developed learning activities that narrate about popular and successful community leaders who come from poor background and who attended adult education to improve their lives. I always remind them about this learning activity.”* Patrick used his own life experience as a motivation to learners: *“When I share with my adult learners about the challenges that are caused by diversity I always relate my experience of misconceived discrimination with my learners to express who I am and what I expect from them and amongst themselves. I treat and address all learners as equally important and respectful to me, including those who grew up being told that they were failures,*

whose historical set-up was confirming that they were “third class” citizens and could not be compared with others, whose self-concept is very negative, and encourage them to do the same amongst themselves.”

While Patrick used his life experience, Elizabeth and Patricia used learners’ experiences as content for discussion. Elizabeth enabled all learners to actively share their experiences and equally participate actively by allocating each learner a topic to discuss or a question to answer: *“It is challenging but interesting. I integrate the past with the present and future. For instance, I can use “mode of communication” as a topic. I let the senior adults tell us about their experience and challenges that accompanied the previous ways of communication and compare it with the current one, then let the young ones expatiate on the current mode of communication. Both senior and the young adults are given a task to cooperate in identifying advantages and disadvantages of both old and new ways of communication.”* Patricia broke the barrier between senior and young adults by indirectly compelling them to work together: *“I developed learning activities that forced both young adults to ask from the seniors, seniors to ask from young adults, majority language groups to ask from the minorities and visa verse. Such activities made them feel that they needed one another.”*

Patricia’s aspiration about her learners, which influenced her spontaneous response, was to develop community builders. *“I hope to produce citizens who can positively contribute towards peace and harmony in Africa. By showing them the brighter side of sharing, knowing different people from different perspectives. By letting them to practice how to negotiate and to debate and by teaching them to detect when to continue or stop debating.* Her strategy of fostering discussions and negotiations created a platform for all groups or individual to address one another. Elizabeth’s response was influenced by her aspiration of enabling learners to contribute towards social cohesion. *“By encouraging debates and discussions in the class, allowing moments of dead end, then send them to go and conduct a research to find out if they cannot proceed with the discussion the following day.”* Queen pointed out she had long maintained that adult education facilitation can only take place by effective communication. *“Even if it I could not concretize my opinion into a statement, this research is moving along my viewpoint that adult learners should be given an opportunity to share their differences. I have*

learned that it should not only end with the sharing but they should reach a common understanding.”

- b) Sub-category 5.2: Capability of adult education facilitators to turn challenges of diversity into opportunities of development

Despite the challenges that are caused by diversity and shortcomings of adult education facilitators to respond to, avoid or deal with challenges of diversity, participants indicated exceptional instances in which they turned challenges of diversity into opportunities of development.

Fourteen out of sixteen participants said that they tried by all means to present curriculum and topics that are relevant to all diverse learners and attract their attention. For example, Patricia said: *“I introduce my lessons with topics that are domestic and/or communal for discussion. I know that the rapport that I would have built amongst them will enable them to be open to one another.”* Thirteen participants are conversant with andragogy. They facilitate learning for adult learners with the characteristics of an adult learner in mind. For example, Adina said *“Adult learners want to learn things that are of immediate benefit for them. That is why they like to always refer to their experiences and to current problematic situations”*.

Most participants are conversant with one of the objectives of the anti-racist model of teaching, which is, teaching for community empowerment. For example, Rosemary said: *“I want to produce independent and self-motivated citizens by continuously motivating them and reminding them about their goals.”* Patricia said: *“I hope to produce citizens who can positively contribute towards peace and harmony in Africa, by showing them the brighter side of sharing, knowing different people from different perspectives, by letting them to practice how to negotiate and to debate and by teaching them to detect when to continue or stop debating.”* Elizabeth said *“I wish that my learners would be able to tolerate other peoples’ different viewpoints. They should be able to negotiate their points until they reach a common understanding with other people who had different ideas, by encouraging debates and discussions in the class. By allowing moments of dead end, then send them to go and conduct*

a research to find out if they cannot proceed with the discussion.” Most participants recognised that learners have different personal or exceptional identities. For example, Anna said: “I should be able to facilitate a class that consists of people from different backgrounds so that they will be able to practice “unity-in-diversity” in their daily lives. By recruiting learners from all walks of life, acknowledge their differences during lesson planning and presentation, encourage their equal participation and learn to accept other peoples’ ideas.”

Some participants pointed out that they initiate one-to-one dialogue with learners. For instance Patience said: *“I conducted one-to-one discussion with learners who are not comfortable to participate in class, they highlighted the fact they did not feel welcomed and important in the centre.”* Patricia asked young adults why they think they rated themselves more important than senior adults. Rosemary said: *“I have shared with my adult learners about the challenges that are caused by diversity and, together, looked for ways to address them”*. Patricia reported that she consulted with other adult education facilitators to talk about diversity, challenges of diversity and the affected learners. Patricia said: *“I discussed with my colleagues about the inferiority complex and its causes amongst adult learners. We observed that our adult centres are dominated by young adults. Maybe it is because senior adults are not given enough attention.”* A few participants indicated familiarity with one of the objectives of the anti-racist model of teaching, which is, “Integrating multiple centres of knowledge.” Aida observed the behaviour of her learners and said: *“I think that the concept of “the majority rules or the majority have spoken” is misleading many people. Young adults, who are in the majority in my class, want all learners to think from their perspective, that is, of younger generation.”*

Certain statements were worth noting. Rosemary said: *“I want to produce independent and self-motivated citizens by continuously motivating them and reminding them about their goals.”* This statement reflects her acquaintance with one of the dimensions of the Multicultural educational model, which is, “Empowering learning culture”. Gou and Jamal (2011:24) maintain that this dimension seeks to incorporate curriculum components and content from different perspectives. The curriculum should not be dominated by the majority, maintain high social status or a sexual orientation more than another. Reference to the marginalized, undermined, discriminated and minority groups should be done positively. Queen pointed out

the importance of adhering to ground rules (which were laid by almost all participants in the research). She said: *“I laid ground rules, one of which is “mutual respect”. Fortunately, my class adheres to these ground rules.* She also indicated that in a class with mutual respect and cooperative learning, learners participate without fear and the intended learning outcomes can be successfully achieved. Patricia too implied that cooperative learning leads to common understanding.

4.5.4 THEME 4: Participants’ lessons and discovery during interviews sessions

When asked for feedback on the interview encounter, all participants said that the interview sessions were educational and in some way helped them to reflect further on the issues raised in the interview. Queen said: *“I consider this session as an information sharing. Even if it I could not concretize my opinion into a statement, this research is moving along my viewpoint that adult learners should be given an opportunity to share their differences. I have learned that it should not only end with the sharing but they should reach a common understanding”.* King said: *“This discussion tells me that I can contribute in building a nation that is constituted by different people who live together with peace and harmony”.* Diana said *“this project is investigating challenges that are a threat to my career as an ABET educator. I am elated to be part of such a research project.”* Elizabeth said: *“This interview was interesting. It challenged my thinking and helped me to organize my facts regarding the diversity that I experience in different AET classes.”*

Patience discovered a need for an inclusive lesson plan: *“I think that I should have developed a lesson plan that would have made learning easier and enjoyable for senior adults while keeping young adults busy with their relevant speed but I am not sure how would I do that yet.”* She agrees with Rose, Aida and Adam that adult education can be a tool to build a sociable person. *“I think that I will have to consider building a person that can coexist with people from different backgrounds by making sure that all learners in my class receive equal treatment from me and from amongst themselves.”* Prudence discovered a need to consider different people’s uniqueness, but commented that it is not always possible to know if a person is a Satanist or homosexual unless he/she declares it. Rosina discovered that mutual respect

amongst adult learners is possible. She said: *“It is only now as we are discussing when I realize that mutual respect amongst adult learners is a challenge for which a solution can be sought. I did not think that it is possible to foster respect amongst adult learners. I thought that that is how adult learners learn”*, Mary realized that she was discriminating against male learners and needed to reasonably employ “equity pedagogy”. She said: *“My aspirations were biasedly concerned at empowering women. This interview reminded me not to discriminate against male learners. I would like to produce confident, independent and dynamic men and women.”*

Aida and Anna both admitted that adult education facilitators might have contributed to the attrition of senior adults. As Aida stated *“I am beginning to suspect that the reason behind the domination of our adult centres by young adults does not mean that there are no more senior adults who need ABET, but it is because we, AET facilitators, are not able to deal with a diversified class.”* Adina likewise agreed with Aida: *“This interview introduces the fact that I should identify and recognize all the avenues that describe the profile of my class, and then cater for them during my lesson planning and presentation.”*

4.6 SUMMARY

In this chapter, I explained that the formulation of questions that I used to collect data, data collection strategy and data analysis were based on the research question, aim and objectives of this research project. The profile of participants was tabled so that the reader would be able to detect my interpretation of participants’ statements. The analysis and presentation of data was derived from participants’ statements. I practically demonstrated the rephrasing of participants’ statements into codes, clustering of codes into sub-categories, pairing sub-categories to form categories and thematizing. The analysis resulted in four themes, five categories and eleven sub-categories, which were also presented pictorially.

THEME 1: Elements of diversity

Category 1: Primary elements of diversity

Sub-Category 1.1: Communication and Language-use by adult learners

Sub-Category 1.2: Language-use and communication by adult education facilitators

THEME 2: Recurrent challenges that were raised by participants

Category 2: Domination

Sub-category 2.1: Signs and symptoms of domination

Sub-category 2.2: Repercussions of domination

Category 3 Inferiority complex

Sub-category 3.1: Causes of inferiority complex

Sub-category 3.2: Symptoms and repercussions of inferiority complex

THEME 3: Adult education facilitators' role

Category 4: Adult education facilitators' response that cause negativity

Sub-category 4.1: Adult education facilitators' tendency of dodging challenges

Sub-category 4.2: Adult education facilitators' questionable response to challenges

Sub- category 4.3: Adult education facilitators' demeanor that causes or exacerbates challenges of diversity.

Category 5: Adult education facilitators' positive demeanors that avoid or minimize challenges of diversity

Sub-Category 5.1: Adult education facilitators' instant positive response to challenges of diversity

Sub-Category 5.2: Capability of adult education facilitators to turn challenges of diversity into opportunities of development

THEME 4: Participants' lessons and discovery during interviews sessions

CHAPTER 5

ANALYSIS OF DATA COLLECTED THROUGH OBSERVATIONS OF ADULT LEARNING FACILITATION SESSIONS AND FOLLOW-UP INTERVIEWS

5.1 INTRODUCTION

Chapter 5 is the continuation of Chapter 4 and expands upon the findings that were presented in Chapter 4. The presentation of findings was based on the themes, categories and sub-categories that had been coded in Chapter 4. Four participating adult education facilitators (one from each centre), with pseudonyms of Anna, Prudence, Rosemary and Elizabeth, were observed while they were facilitating learning to adults and follow-up interviews were conducted. Many challenges were highlighted in Chapter 4. While complementing the findings that were presented in Chapter 4, Chapter 5 focused on adult education facilitators' role in avoiding and/or addressing challenges of diversity.

The observation sheet of facilitation sessions was demarcated into eight focus areas: Nature of diversity that constitute the class; Documentation of facilitation plan; Introduction of the facilitation session; Learning activities; Adult learners' participation; Flow of the facilitation process; Adult education facilitators' role; and Assessment activities. Questions in the follow-up interviews were not the same for all four participating facilitators because they were reflecting on specific facilitation sessions by an individual participating adult education facilitator with her learners. The findings on facilitation sessions from each participant were presented together with their respective follow-up interviews. Reference to the first interview sessions was done, where necessary.

5.2 ANALYSIS AND PRESENTATION OF FINDINGS FROM LESSON PRESENTATIONS AND FOLLOW – UP INTERVIEWS WITH ANNA, PRUDENCE, ROSEMARY AND ELIZABETH

5.2.1 Anna

Anna's class was constituted by male and female young adults only. When asked as to why her class was constituted only by young adults, she highlighted different needs, objectives level and tempo of understanding between senior and young adults which led to senior adults' unwillingness to proceed beyond ABET level 2. She said: *“senior adults are mostly found in levels 1 and 2. We do find senior adults in levels 3 and 4, but not in large numbers like young adults. Anna said: I think that senior adults attain what they come to the centre for in level 2, which is, basic reading, writing, calculations, completing forms, using daily technological gadgets like ATMs, cell phones. That is why most of them do not see a need of proceeding to levels 3 and 4. Most of those who attempt to proceed are discouraged by load of work, formal assessment process and are afraid to be embarrassed in front of young adults”*

Anna was facilitating learning idioms in Sepedi. Her challenge was that she knew that there were non-Sepedi speaking learners, but she ignored or suppressed their difference. She did not recognise and acknowledge the complex identities of learners (see 4.5.3.1.a). She denied them the chance to express themselves in their own languages. When asked, during the follow-up interview, why was she teaching Sepedi to non-Sepedi speaking learners, she said: *“Facilitation of indigenous languages is a challenge in most AET centres. Staffing is determined by statistics, not by number of indigenous languages represented in the centre. We are therefore compelled to choose one or two indigenous language to be offered to all learners irrespective of the home language. In some centres they have done away with indigenous languages. These learners registered for Sepedi with the knowledge that their home languages are not going to be taught.”*

She agreed that the non-Sepedi speaking learners were somehow discriminated against during facilitation of learning and that the ignorance of minority languages does not redress the

inequalities. She further pointed out that she once tried to allow learners to analyse Sepedi idioms and express themselves from their own backgrounds, but it ended up in chaos and did not achieve the intended learning outcomes. She said: *“One learner would relate an idiom in one language; the next one would relate the contradicting one in another language. Each language group refused to be overcome. That is why I decided to concentrate on the language which learners are registered for, which is Sepedi.”*

However, upon further reflection, Anna concurred that she needed to change her approach towards the non-Sepedi speaking learners. She said: *“Discussing and analysis of idioms is a good method of learning than memorizing. When learners learn the positive and negative meaning of idioms they will not forget them. I know that idioms are not there to be memorized, but to decorate language. Discriminating and derogatory idioms should be discouraged while reconciliatory and complimentary ones should be encouraged. I think that comparing different languages give more content for discussion and to reach amicable conclusion. I think that the non-Sepedi speaking learners will gain confidence and actively participate in the discussion.”* By this statement, Anna was demonstrating that through this research process she had acquired a dimension of the multicultural educational model, empowering learning culture. Gou and Jamal (2011:24) maintain that this dimension seeks to incorporate curriculum components and content from different perspectives. She had met one of the aims of the anti-racist educational model, integrating multiple centres of knowledge.

5.2.2 Prudence

Prudence’s class is constituted by male and female young adults, senior adults of different language backgrounds and learners from financially well-established families. Prudence’s topic and facilitation raised a possibility of unintended discrimination against homosexuals and bisexuals. She was facilitating learning on sexuality and sexual transmitted infections. During the introduction of the topic she said: *“Naturally we have two sexes, which is men and women, today we have a problem of men behaving like women and vice versa.”* This statement suggested a negative attitude against non-heterosexuals. When asked during the follow-up interview, if she might have offended some learners with her introduction of the topic, she

pointed out it is not always possible to identify homosexuals and bisexuals because they do not always declare their sexual orientation. She said: *“I did not take into consideration that there might be homosexuals or bisexuals or their relatives, but now, as you ask this question, I start to suspect that they may be there or have homosexual and bisexual relatives. I remember that there were some learners who were not actively participating. Those who were participating were just supporting what I was saying.”*

Initially Prudence demonstrated one dimension of the intercultural model of education, which is, dualistic awareness. People in this dimension know that other people behave differently due to their different backgrounds. However, they still consider the behavior that they are familiar with as good and that with which they are not familiar with as bad (see 2.4.3.2.b). Prudence acknowledged that she did not achieve the intended learning outcomes, which was to enable adult learners to talk about their different sexual orientation, love, accept and respect one another irrespective of their sexual orientation – because learners were not free to talk. Her standpoint against lesbians and gays was understood by learners as authoritative which did not give learners freedom to choose alternative standpoints.

Prudence’s approach violated objectives of the anti-racist model of education, which is “integrating centres of knowledge” and “teaching for community empowerment”. Integrating centres of knowledge, according Dei et al. (in Gou & Jamal: 2011), refers to the consideration of different ideas from different backgrounds. Teaching for community empowerment aims at teaching people to adapt to new environment and accept new ideas and developments. Prudence also contravened one of the dimensions of the multicultural model of education, which is, equity pedagogy. Banks (in Gou & Jamal: 2011) elucidates that this dimension, equity pedagogy, directs adult education facilitators to conduct learning facilitation in a manner that will promote fairness and impartiality.

5.2.3 Rosemary

Rosemary’s class was constituted by male and female senior and young adult learners of different languages. She facilitated learning on shape, space and measurement. Learners

were free to express themselves in their own languages, which encouraged them to actively participate. She used posters on the wall, furniture such as tables, and windows to explain different shapes. She then called learners to recall and write the names of different shapes.

The challenge that was identified when I observed Rosemary's facilitation was that the introduction and the facilitation of her topic was not adult-friendly. She did not draw learners' attention to their previously held knowledge or experience regarding shapes and measurements. When asked about her reluctance to utilize learners' experience in her facilitation, she said: *"I thought that andragogy is not relevant for this type of lesson. I was only focused on memorizing and recalling. As we are discussing, I start to realize that principles of andragogy could assist me. We have already talked about different cultural and traditional decorations and drawings of different shapes, and about the experiences of adults regarding measurements. I think I should use these products, articles and experiences as examples so that they will not forget."* She was reluctant to implement principles of andragogy.

When asked, what else adult learners can learn from these different cultural and traditional drawings and decorations, she said: *"They will learn about one another's traditional practices and symbols. They will learn to accept and respect one another's symbols and beliefs."* She discovered that her lesson could also be instrumental in building tolerance, acceptance and respect amongst learners from diverse backgrounds. She started to recognize and acknowledge that learners are different and they should be accommodated in their diversity. She decided to employ objectives of the anti-racist model of teaching, which is "Integrating multiple centres of knowledge" and "Teaching for community empowerment". She became conscious of the integration dimension under Intercultural model of education.

5.2.4 Elizabeth

The only elements of diversity in Elizabeth's class were language and gender. The class consisted only of young adults. She facilitated learning on "diversity within South African society". She had tasked learners to conduct research on their traditional and religious practices so that they would make a presentation in the class. Before she called learners to

make presentations, she prepared them to anticipate serious differences and be prepared to compromise or agree to differ. She introduced the topic by narrating the process of CODESA to a point where a constitution was drawn. She indicated to learners that South Africa had a comparatively peaceful transition from the apartheid to the democratic dispensation through dialogue. Her introduction aroused learners' interest. She employed one of the dimensions of Intercultural educational model, which is, "Integration dimension".

Elizabeth's facilitation was well prepared. During the follow-up interview she said: "*As we agreed that there will be a reflection after lesson presentation I wanted to use this session, just like the first interview session, as a learning opportunity.*" She allocated time to each learner to present his or her findings and gave chance to other learners to comment, ask questions or even raise their contradicting views. The presenter was given time to answer questions and to respond to comments and contradicting views. There were times when arguments were not pleasant, but Elizabeth reminded learners about the aim of the discussion. Elizabeth recognised and acknowledged her learners' different personal or exceptional identities. She said, during follow-up interviews, that her intended learning outcome was: "*Learners should recognize that diversity is natural and good, therefore they should be proud of what and who they are.*" When asked how she was going to inspire learners to feel proud of whom they are, she said: "*By inspiring them to tell us about themselves. People become motivated when they talk about themselves, their experience or about the information on which they have conducted a research. That is why the lesson was preceded by learners' research.*" This statement also means that Elizabeth encouraged discussion during facilitation and she employed principles of andragogy by letting learners tell their stories.

Learners were very positive and actively participating. One learner commented that cross-cultural marriages should not be considered as a challenge but as a combination of cultures. Elizabeth said that such a statement was a reflection that learners were achieving the intended learning outcome. In her assessment, Elizabeth challenged her learners to recall how they once acted or reacted negatively against certain traditional practices and discuss how they were going to conduct themselves in future.

5.3 SUMMARY OF THE CHAPTER

Chapter 4 highlighted many challenges of diversity as experienced by adult learners and adult education facilitators. Chapter 5 draw attention to the fact that most classes have their own unique challenges. Anna, Prudence and Rosemary's classes displayed some challenges. Elizabeth's lesson did not have notable challenges possibly because she was able to turn them into opportunities of development. The codes used in this chapter can be seen to validate that which was done in Chapter 4. In other words, chapter 5 did not produce new codes. As indicated in the introduction, four learning facilitations were observed and reflected upon.

Anna's class had a challenge of adult education facilitator who discriminated against other language groups. But she agreed, during the reflection session, that she would encourage all learners to participate in their own languages. Prudence's challenge was her insensitivity in introducing and facilitating her topic. She had not thought deeply about the topic and its many possibilities when she prepared the facilitation plan. She did not achieve the learning outcome because her statement might have discouraged some learners from participating honestly. Rosemary did not utilize adult learners' experience and backgrounds to facilitate learning on shapes and measurements. She let adult learners recite and recall. She agreed, during the reflection session, that she could have used a lesson on shapes and measurements to introduce learners to different cultural symbols and meanings. Elizabeth's class changed challenges of diversity into opportunities of development. She encouraged learners to talk about themselves and their differences. This is a topic which is usually ignored or insufficiently dealt with.

The limitation in Elizabeth's facilitation is that it might be superficial. All possible challenges might have been eliminated only because it was prepared for this observation session. She was therefore commended for her good preparation and she was motivated to keep it up.

CHAPTER 6

SUMMARY OF FINDINGS, RECOMMENDATIONS AND LIMITATIONS OF THE STUDY

6.1 INTRODUCTION

I introduce this chapter by restating the research questions so that the reader will be able to see the relevance of the data collected and analysed, and how the conclusions give possible solutions to the research questions. The research questions, as indicated in Chapter 1 are:

- What is the nature of diversity at Soshanguve AET centres?
- What challenges does diversity cause in the class?
- How do adult education facilitators facilitate learning in such classrooms?
- Which positive aspects do adult education facilitators introduce to overcome the challenges?
- Which role(s) do adult education facilitators omit or avoid which could contribute to solutions?
- What skills do adult education facilitators require to cope with challenges caused by diversity?
- How can the curriculum be modified (adding/removing contents or restructuring) to address challenges that are caused by diversity?

My introduction of this chapter also recapitulates different models of education that were discussed in Chapter 2 in order to enable the reader to recognize the categorization of my findings. I have used the principles of andragogy, dimensions of the intercultural and multicultural models of education and objectives of anti-racist model of education to examine the behaviour of learners and adult education facilitators. It is therefore important for readers to be familiar with these models of education in lifelong learning so that they can understand the choice of recommendations that I made for each finding. My findings do not reflect challenges only. The positive aspects that were exposed by adult education facilitators during interviews, the observation of adult education facilitation and follow-up interviews are discussed. Subsequent challenges which are posed by some recommendations, which therefore require

further studies, are also highlighted. Limitations that suggest that more or different findings could have been revealed will be indicated.

6.2 SUMMARY OF MODELS OF EDUCATION IN LIFELONG LEARNING

6.2.1 Andragogy

It is apparent that these adult education facilitators were well conversant with the theory of adult learning, that is, andragogy (Knowles 2002). Andragogy informs adult education facilitators about the characteristics of adult learners. It coaches adult education facilitators to, *inter alia*, recognise adult learners' reservoir of knowledge and experience, to utilize that experience as a source of learning, to allow adult learners to learn from their own experience, and not to teach them as passive recipients of new knowledge but to let them feel and see that they are responsible for their own learning. I observed that encouraging learners to share their experiences exposes them to one another's cultural differences, but that is not an answer to diversity. If open discussion, as prescribed by andragogy, is not well facilitated in a heterogeneous class, it can be catastrophic. I agree with Newman, as cited by Gou and Jamal (2011: 18), who argue that andragogy is most easily implemented in homogeneous classes. The findings suggest that andragogy is a good methodology for adult education but it needs to be adapted to the diversity prevailing in adult learning centres, in our communities, nationally and globally. Therefore, there is a need for models of education that can enhance andragogy to address diversity in adult education.

6.2.2 Intercultural model of education

King et al. (2006:13) argue that Intercultural education is a response to the need for tolerance and respect for all peoples in the world through the inclusion of human rights principles in the school and the curriculum. They maintain that the aim of Intercultural education is to provide quality education that encourages dialogue between students of different cultures, beliefs and religions. I think that the same can be said about andragogy. The only difference is that the Intercultural model goes further to describe different dimensions that can enable an adult

education facilitator to determine an adult learner's level of tolerance and respect for other people: Unawareness, Dualistic awareness, Questioning and self-exploration, Risk taking, and Integration. The determination of these dimensions enables adult education facilitators to assist a learner who is at the particular dimension:

- Adult education facilitators and learners in the “Unawareness dimension” are not aware that people behave differently because of their cultural differences. They criticize any behaviour that differs from theirs.
- “Dualistic awareness” individuals know that other people behave differently due to their different backgrounds. However, they still consider the behaviour that they are familiar with as good, and that with which they are not familiar with as bad.
- Adult learners in the “Questioning and self-exploration” dimension develop interest in people from other cultural backgrounds, perpetually asking questions about viewpoints of other ethnic groups, asking clarity seeking questions and reasons behind the views contrary to theirs.
- An individual in “Risk taking” starts by internal exploration where he/she tries to establish if acceptance of other views will not compromise own identity and dignity, then proceeds to external exploration where he/she is prepared to take a risk and implement alternative viewpoints.
- An adult learner in the “Integration dimension” recognizes, respects and accepts other people of different identities and backgrounds. This enables him/her to cooperate and accept other people's viewpoints and integrate them with theirs to reach common conclusions.

As indicated in Chapter 5, some facilitators tried to encourage learners to accept others' viewpoints and meanings, but this was challenging.

6.2.3 Multicultural model of education

Banks (2009:13) argues that a major goal of multicultural education is to reform schools, colleges and universities so that students from diverse groups will have equal opportunities. I

have already highlighted the difference between intercultural and the multicultural educational models. The former is focused on the development of individual diversity while the latter is focused on individuals and their *surrounding environment*. Banks (2009:15) developed dimensions of multicultural education that draw educators' special attention, in this case, adult education facilitators, to specific aspects that can foster change: Content integration, Knowledge construction, Prejudice reduction, Equity pedagogy and an Empowering learning culture:

- “Content integration” seeks to incorporate curriculum components and content from different perspectives e.g. viewpoints from different cultures, language groups, sexual orientations or religious groups.
- “Knowledge construction” means that learners should actively take part in learning in order to acquire knowledge that they construct by using their different experiences, backgrounds and even misconceptions.
- The objective of “Prejudice reduction” is to change preconceived attitudes and beliefs that are based on incorrect information about individuals by engaging with other people that differ from us.
- “Equity Pedagogy” implies that adult education facilitators should use a vocabulary and stories that promote and respect the historically disadvantaged and the minorities.
- “Empowering learning culture” involves restructuring the culture and organization of the school or learning centre so that students from diverse groups experience equality. It to create an environment that will make all learners in their diversity feel important and respected.

I have indicated how these issues were raised as challenges by adult education facilitators, and how they reflected these during interviews and follow-up interviews. For instance, an adult education facilitator who introduced a lesson by discriminating against homosexuals violated all the dimensions of the multicultural model of education.

6.2.4 Anti-racist model of education

Anti-racist model of education does not only analyze individual learner's behaviour, it also suggest strategies or prescribe objectives that educators (in this case, adult education facilitators) can use to bring change and remove barriers to inclusive education, namely: Integrating multiple centres of knowledge, Recognition and respect for difference, Effecting social and educational change through equity, access and social justice, and Teaching for community empowerment.

- “Integrating multiple centres of knowledge” is an objective that seeks to combine different sources of knowledge as equals. In other words contributions by a homosexual should be equally respected as that of a heterosexual.
- The objective of “recognizing and respecting difference” is achieved when learners’ collective and exceptional identities are recognized and valued, and is acknowledged and validated during the adult facilitation process.
- The objective of “effecting social and educational change through equity, access and social justice” requires instructors, in this case, adult education facilitators, and the government or private service provider to acknowledge the existing inequities in educational structures and environments by planning policies and programmes that address issues of equity.
- “Teaching for community empowerment” focuses on building capacity to boost individual and group self-esteem so that they can actively participate as learners, educators and community members; it advocates mutual respect and respect for diverse knowledge and experience among all participants.

The goals of the anti-racist model appeared in some statements made by adult education facilitators but mostly they were experienced as challenges. For instance, the motivation of learners from the Christian point of view exclusively, does not give learners an opportunity to choose and impedes the achievement of “Integrating multiple centres of knowledge”. Furthermore, these goals need to be pursued by the government or private sector (see 6.6).

6.3 SUMMARY OF FINDINGS FROM THE FIRST ROUND OF INTERVIEW SESSIONS

To ensure that all findings are captured in this summary, I followed the Chapter 4 sequence of the analysis.

6.3.1 Clientele of AET centres

It was established, through the findings that most AET centres consist of learners who vary in language, age group, gender, culturalized traditions and rituals, religious orientations, level or speed of understanding, and nationality. There are indications that there may be differences of sexual orientation, but because of homophobia, people may be afraid to declare their sexual orientation. Language and age difference have been identified as primary elements of diversity because they prevail in all centres and other elements of diversity can be dependent on them (see 4.5.1).

6.3.2 Challenges and positive aspects of facilitation of adult learning in a diverse setting

Challenges that were revealed by the findings are domination, inferiority complex, language, language-use and adult education facilitators' role. Adult education facilitators' role did not only reflect negativity; there are also incidences that showed adult education facilitators as people who play a positive role in enabling adult learners to learn to appreciate diversity.

6.3.2.1 Domination

Domination manifested itself in various forms, that is, majority language or age group over the minority, female learners over males, fast learners over those who need more time to understand, religious differences and learners who come from families which are well provided for over those who come from less privileged families (see 4.5.2.1). It is worthy to note that 66.5% of AET learners whom I observed during facilitation of adult learning are constituted by young adults (see 4.5.3.2.a). This is possibly the reason why FET Colleges Act no.1 of 2013

redefines an adult learner as “out-of-school person above 15 years of age who did not receive basic education.” The findings reveal that the presence of young adults in the majority, somehow dictates the standard, content, method and speed that adult education facilitators apply to facilitate learning. According to the findings, young adults seem to want to dominate discussions during facilitation process because of their numbers in class, their level of understanding, exposure to technological gadgets and their energy or vigour to work (see 4.5.2.1).

a) Signs and symptoms of domination.

The findings revealed that domination of young adults over senior adults can be witnessed when the former undermine the latter by interrupting them when they struggle to participate in the discussions. Findings also reveal that domination is experienced when the language group that dominates the area or the centre expects the minority to speak the language of the majority (see 4.5.2.1).

b) Repercussions of domination

Findings reveal that adult education has exaggerated the good intention of accommodating school-going age groups in adult centres by alienating senior adults. Findings affirm that this has caused humiliation, fear, shyness and passive participation of senior adults. Participants’ statements during interviews suggest that non participation and attrition of senior adults is caused by, among others, domination by young adults. These findings concur with Ginsberg et al. (2009:3) who maintain “People who feel unsafe, unconnected, and disrespected are often unmotivated to learn.” Apparent from the findings of this study also is that conflict and resistance are some of the consequences of domination (see 4.5.2.1.b).

6.3.2.2 *Inferiority complex*

Findings revealed that senior adults, learners from poor families and learners from minority language groups appear to suffer from an inferiority complex (see 4.5.2.2).

a) Causes of inferiority complex

Findings from this study suggest that an inferiority complex is an emotional reaction to domination. Findings indicate if a learner's language is undermined, they feel reduced and alienated and they do not feel that they are in control of their learning process, which Knowles (in Crous et al. 2002) propagates as a characteristic of adult learners. They do not have confidence to participate during the discussions. They develop a negative self-concept, which results in an inferiority complex.

The findings further reveal that an inferiority complex is exacerbated by adult education facilitators who are reluctant to give special attention to adult learners who need it. It is also exacerbated by adult education facilitators who are dogmatic about their opinions on religion or sexual orientation and do not allow an opportunity for alternative opinions (see, 4.5.2.2.a).

b) Symptoms and repercussions of inferiority complex

The findings, as revealed by participants during the first interview session, indicate that an inferiority complex is demonstrated when learners become afraid to answer questions or make inputs, when they refuse to stand in front of the class and present their reports, when they withdraw their participation and when they degrade themselves. It was also found that, just like in domination, aggression which causes conflict can be a repercussion of an inferiority complex (see 4.5.2.2.b).

6.3.2.3 Facilitator's response that cause negativity

a) Adult education facilitators' tendency of dodging challenges

As indicated earlier, I aspire to conclude this study with recommendations that will enable adult education facilitators and adult learners to recognize their differences so that they can appreciate their similarities as well as their differences and use their differences as opportunity for development (see 2.2). Findings of this study reveal that frequently this recognition is

absent. Adult education facilitators contribute negatively to challenges of diversity by avoiding topics that will spark serious debates due to differences of language, cultural traditions or gender or any other element of diversity. Avoidance is also apparent when adult education facilitators deviate from the planned topic whenever they feel uncomfortable. Avoidance also takes place when adult education facilitators ignore factionalism or grudges caused by differences of opinion (see 4.5.3.1).

b) Adult education facilitators' response to challenges

Findings from this study show that an adult education facilitator who is not skilled to deal with diversity responds to diversity in a questionable manner. According to the findings, some of the responses of unskilled adult education facilitators are:

- They do not talk to either dominating or inferior learners about their feelings;
- They prefer to address learners about their diversity as a group, not as individuals;
- They cannot recognize learners' differences (which Dei et al. refer to as "complexity of identities");
- They concentrate on one section or group of the class at the expense of other groups during learning facilitation or when they choose topics during their preparations;
- When they motivate learners they do not take into consideration that these learners belong to different religions.

Findings reveal that most adult education facilitators are conversant with only one model of adult education, andragogy. They are for the most part not familiar with other models of teaching which are relevant to facilitation of adult learning. The unfamiliarity of adult education facilitators with different models of teaching increases the challenges of adult learning facilitation in a diverse setting. Literature in Chapter 2 reveals four models of education of lifelong learning, which are relevant to adult education: andragogy, intercultural, multicultural and anti-racist models of education.

6.3.2.4 *Language-use and communication by adult education facilitators and adult learners*

The findings from the literature affirm that the most effective way of sharing ideas or transferring information is through dialogue. But findings of this study reveal that the reluctance of adult education facilitators to respond to challenges, their tendency to avoid them and their lack of knowledge on how to react to challenges of diversity were illustrated in their verbal and non verbal communication. For example, Queen avoided topics where she could not persuade learners to come to some agreement. She said: *“It is very frustrating. I usually find myself facilitating a topic which I did not plan for, and end-up not achieving the learning outcomes that I have planned to achieve”*.

The findings in this study reveal that communication can sometimes be inhibited by cultural restrictions and limitations. For example, African culture has limitations on what senior adults should or should not pronounce in front of young adults. Reciprocally, there are things and topics which young adults are not supposed to discuss in front of senior adults. It is disrespectful for a young adult to mention a sexual organ in front of senior adults. Adult education facilitators should create a learning environment where senior adults will not feel disrespected or young adults will not feel intimidated.

It is apparent from the findings that the gestures, facial expressions and tone of adult education facilitators can convey an unintended message. For example, an adult education facilitator was mistakenly understood as discriminating when she announced that she did not understand a certain language. One participant said: *“I could not express myself in some of the learners’ languages. Maybe, the manner in which I told them that I don’t understand their languages sounded to them as if I am discriminating against them. Other learners, of my language, also understood my statement as discriminating too”* (see 4.5.1.1.b). One of the helpful strategies is the use of fellow learners to translate. Findings also reveal that adult education facilitators do not attempt to learn the languages and customs of their learners or devise means to ensure that learners understand them.

6.3.3 Highlights of facilitation of adult learning in a diverse setting

6.3.3.1 Adult education facilitators' spontaneous positive demeanor that avoids or minimizes challenges

Findings reveal that adult education facilitators do not only create or worsen challenges in facilitation of adult education in the diverse setting, but some also undertake initiatives and activities which contribute towards addressing these challenges. These positive contributions are spontaneous and turn challenges of diversity into opportunities of development.

6.3.3.2 Adult education facilitators' spontaneous positive response/reaction to challenges of diversity

The findings affirm that some adult education facilitators respond to domination by allowing and encouraging learners to express themselves in the language with which they are comfortable. Most adult education facilitators reached consensus adult learners on ground rules to ensure that the latter express themselves without fear of criticism and to ensure that dialogue is smooth, orderly and respectful. Moreover, adult education facilitators allocate questions and/or topics for discussion to specific learners according to their capabilities, strictly and carefully directing discussions when the topic is more controversial or sensitive. The findings also reveal that in some cases robust debates, 'time out' for further consultation and research are allowed for mature adult learners. Rosina demonstrated that there are times to encourage robust debates and discussions and there are times where an adult education facilitator needs to be strategic (see 4.5.3.2.a).

6.3.3.3 Capability of adult education facilitators to turn challenges of diversity into opportunities of development

Findings disclose that some adult education facilitators turn challenges into opportunities of development by presenting curriculum and topics directed at all learners in their diversity. Findings reveal that some adult education facilitators facilitate learning with the intention of

building community members who can peacefully and harmoniously coexist with different people. Findings from the literature as described by Dei et al. (in Gou & Jamal 2011:27) identify this intention as “teaching for community empowerment’. It is one of the objectives of anti-racist model of teaching which focuses on building capacity to boost individual and group self-esteem, it encourages active participation of learners, educators and community members and advocates mutual respect and respect for diverse knowledge and experience among all participants.

Some adult education facilitators are aware of the diversity that constitutes their centres and it is their quest to be able to facilitate learning to adult learners in such diverse settings. Findings also reveal that some adult education facilitators look for solutions to challenges of diversity by conducting one-to-one dialogue with learners and with fellow adult education facilitators. Some individual adult education facilitators unconsciously implement the recommendations of different models of teaching. For example Rosemary said: *“I want to produce independent and self-motivated citizens by continuously motivating them and reminding them about their goals.”* This statement reflects her acquaintance with one of the dimensions of the multicultural educational model, which is, empowering learning culture. I am of the opinion that if adult education facilitators knew about the different models of education, they would be better able to turn challenges of diversity into opportunities of development.

6.4 SUMMARY OF FINDINGS FROM OBSERVATION OF FACILITATION PROCESSES AND FOLLOW-UP INTERVIEWS

Findings reveal that some senior adults drop-out of the centre because of young adults’ level and pace of understanding. It is also apparent that senior adults come to the centre with an immediate goal to achieve, as illustrated by Knowles (in Crous et al. 2002). Findings from this study reveal that most of senior adults’ immediate goals are met in ABET Levels 1 and 2. Therefore, they do not see a need of proceeding to Level 3 and 4. For example, *Anna* said: *“I think that senior adults attain what they come to the centre for in level 2, which is, basic reading, writing, calculations, completing forms, using daily technological gadgets like ATMs, cell phones. That is why most of them do not see a need of proceeding to levels 3 and 4. Most*

of those who attempt to proceed are discouraged by load of work, formal assessment process and are afraid to be embarrassed in front of young adults” (see 5.2.1).

Findings reveal that due to language diversity, some learners are forced to enrol for languages that they do not speak as their home language. Findings further reveal that these learners are denied the chance to express themselves in their own languages by adult education facilitators. Learners who are denied this opportunity feel discriminated against. Due to the appointed number of adult education facilitators, as determined by the enrolment, the centre is compelled to choose one or two indigenous language(s) (see 5.2.1). Some centres have done away with indigenous languages because they cannot choose one or two over others. It is also apparent that adult education facilitators deny learners the chance to express themselves in their own languages because they cannot manage the discussion.

Findings reveal that some adult education facilitators judgmentally declare their position against a certain religion or sexual orientation. For example, during the introduction of the topic in her class Prudence said: *“Naturally we have two sexes, which are men and women; today we have a problem of men behaving like women and visa verse.”* She declared her negative attitude against non-heterosexuals (see 5.2.2). Findings further reveal that adult education facilitators do not give themselves time to observe their learners to be able to read their personality or sexual orientation. Learners who have a different view, religious belief or sexual orientation feel offended and or discriminated against by the adult education facilitator. Findings also reveal that adult education facilitators’ standpoints are mistakenly understood as authoritative and they do not give learners freedom of choice.

My discussion with Rosemary highlighted that some adult education facilitators are reluctant to utilise adult learners’ experiences, their contemporary situations or cultural items or articles to enable learners to reconstruct their long-held knowledge and experience or to discover new knowledge. This finding reveals that adult education facilitators do not adhere to some of the principles of andragogy and do not cater sufficiently for senior adults’ short memory by expecting them to recall memorized information (see 5.2.2)

Findings reveal that a well prepared and presented facilitation plan can change challenges of diversity into opportunities of development. Findings suggest that sufficient preparation and presentation entails using learners' experience or knowledge, using learners' contemporary situations to introduce a lesson, letting learners play an active role during facilitation of learning, and encouraging and controlling discussion with and among learners. Sufficient preparation and presentation also entails directing the discussion towards common understanding and concluding the lesson by challenging learners to assess and evaluate themselves.

6.5 RECOMMENDATIONS

One of the principles of inclusive education (White Paper 6:2001) is to accept and respect the fact that all learners are different in some way and have different learning needs which are equally valued and an ordinary part of our human experience. This study acknowledges that diversity in AET centres will always be there. Recommendations which are suggested below are not presented to eradicate diversity, but to help adult education facilitators and AET current and former learners to deal with it.

1. In the light of the lack of proficiency of adult education facilitators in the home languages of learners, proficient learners should be requested to translate when necessary. However, adult education facilitators should make an effort to learn the languages of their learners. This comprises the employment of one dimension of the multicultural model of education, empowering learning culture which encourages an adult education facilitator to let all learners feel important by removing all barriers that inhibit or discourage learning. It also means that two objectives of the anti-racist model of education are pursued, that is, Recognition and respect for difference which foster respect amongst learners with diversity and Teaching for community empowerment which encourage learners to learn and live together.
2. Adult learners should be allowed to express themselves in their own languages. All members of the community should be catered for by the centre's language policy. All

AET centres should be encouraged to include indigenous languages in their curriculum.

3. Adult education facilitators should, on the first day of meeting learners, develop activities that require learners to introduce themselves; then use these introductions to indicate their diversity and the positive aspects thereof. Adult education facilitators should ask learners to suggest and agree on the ground rules. The ground rules should include mutual respect, and freedom to express oneself without fear of criticism or interruption.
4. To address issues of domination and inferiority complex, I recommend that adult education facilitators should encourage mutual respect amongst learners by addressing them with equal respect, enable learners to shift preconceived attitudes and beliefs that are based on incorrect information, train them to recognize, respect and accept one another with their differences, and demonstrate to learners that their contributions are equally important, regardless of religious orientation, age, social class, sexual orientation and gender. When that happens, the integration dimension will be achieved; three dimensions of multicultural model of education (Content integration, Prejudice reduction and Empowering learning culture) will be implemented; and objectives of the anti-racist model of education (Integrating multiple centres of knowledge and Recognition and respect for difference) will be achieved.
5. The provider of adult education, government or private sector, should formulate policies and programmes that address issues of equity such as conditions of employment for adult education facilitators, policies on venues and time of contact sessions and provision for LTSM. This will culminate in the achievement of the objective of the anti-racist model of education, effecting social and educational justice.
6. Adult education facilitators should know that one-to-one dialogue with learners helps them to discover and accept each other. It exposes and addresses the incorrect perceptions they have about each other. One-to-one dialogue demonstrates that the

adult education facilitator recognizes adult learners' experiences and knowledge. One-to-one dialogue expresses the principle of andragogy, a dimension of multicultural model of education (Prejudice reduction) and the achievement of one of the objectives of the anti-racist model of education (Integration of multiple centres of knowledge).

7. Regarding the findings about some adult education facilitators' attitude of paying more attention to one section or element of diversity of the class, such as only the youth, women, Christians or heterosexuals, I recommend that adult education facilitators should develop a verification or quality assurance tool for their adult learning facilitation plan. This tool should enable them to see if some sections or elements of diversity of the class has been overlooked or negatively displayed. Topics for discussion and facilitation activities should equally attract the attention of all learners in diversity. Adult education facilitators should strive to achieve three objectives of the anti-racist model of education, which are:

- Recognition and respect for difference which propagate the recognition, respect, acknowledgement and validation of learners' complex identities
- Effecting social and educational change through equity, access and social justice which requires adult education facilitator or even the provider (Government or Private sector) to acknowledge the existing inequities in educational structures and environment and then take initiatives to redress that
- Teaching for community empowerment which focuses on building capacity to boost individual and group's self-esteem and encourages active participation of learners, educators and community members.

8. To address the challenge of cultural restrictions and limitations I would recommend that adult education facilitators should take time to study the collective and exceptional identities of their adult learners and continuously observe if there are new developments, especially on exceptional identity. They should know the basic cultural backgrounds of their learners. This will enable them to know their learners' cultural restrictions and limitations in order to know what, when and how to maintain or avoid

certain things. This constitutes the implementation of a dimension of the multicultural model of education, equity pedagogy.

9. Adult education facilitators' reactions to diversity without knowledge on how to avoid or deal with challenges confirms their unfamiliarity with different models of education. I therefore recommend that adult education facilitators should be exposed to different models of education: andragogy which informs adult education facilitators of the characteristics of adult learners; the intercultural model of education which describes different dimensions that can enable an adult education facilitator to determine an adult learners' level of tolerance and respect for other people; the multicultural model of education which is focused on enabling teachers, in this case, adult education facilitators, to develop the surrounding environment that gives students from diverse groups equal opportunity; and the anti-racist model of education that analyzes individual learner's behaviour and suggests strategies or objectives that educators, in this case adult education facilitators, should achieve in order to bring change and foster inclusive education. Furthermore, I recommend that adult education facilitators should be professionally qualified, because their classes need a facilitator, a teacher, a counselor, a motivator, a mediator, a social worker and a manager.
10. Familiarity with different models of education, professional qualifications and good communication skills will enable adult education facilitators to facilitate serious and controversial topics. I recommend that adult education facilitators should not be afraid to expose adult learners to the real world; they should use societal issues as topics for discussion which will enable them to achieve the intended learning outcomes. Adult education facilitators should encourage all learners to actively participate and express themselves from their different backgrounds and personalities by introducing topics that stimulate all of them to actively participate and to want to learn from one another. By learning from one another adult learners will be widening their frame of reference and sources of knowledge to which they refer to make a decision. Adult learners should not be passive recipients of knowledge but analysts and constructors of knowledge. This is an implementation of the dimensions of the following dimensions of

the multicultural model of education: “Knowledge construction” and “Content integration”. It also captures the following objectives of the anti-racist education model: “Integrating multiple centres of knowledge”; “Recognition and respect for difference”; and “Effecting social and educational change through equity, access and social justice”.

11. Monitoring, assessment, moderation and verification of experiential learning for prospective adult education facilitators should be given more attention. Lecturers or tutors in full-time or distance institutions of higher learning respectively should directly observe experiential learning during the facilitation of adult education by prospective adult education facilitators. The institution should not rely on the portfolio of evidence (POE) which is graded or approved by an official who is not appointed by the institution or known to the lecturer. Part of the observation tool should assess if all student teachers or adult education facilitators are equally catered for with regard to the facilitation plan, topic, contents and facilitation process.

12. An adult education facilitator who considers his/her religious or sexual orientation as normative falls into the “Dualistic awareness dimension” of the intercultural model of education. He/she is aware that other people see things differently from his/her point of view, but maintains that his/her view is the correct one. I recommend that while professional growth should be comprehensive and include different models of education, emphasis should put on the following: “Integration dimension” of the Intercultural model of education which describes a person who recognizes, respects and accepts people of different backgrounds; and “Content integration” of the multicultural model of education, which encourages mutual respect among diverse people. These dimensions also enable adult education facilitators to achieve one of the objectives of the anti-racist model of education, which is, “Recognition and respect for difference”. Adult education facilitators’ familiarity with these dimensions and objectives will encourage them to develop communication skills to communicate the message that they intend to communicate when they speak. Their suggestions will be understood as suggestions not as commands. When they announce their religious

orientation or their inability to express themselves in a particular language, they will not be understood as discriminatory.

13. I recommend that adult education facilitators should realize that people do not always declare that their sexual orientation or HIV status because of homophobia and stigmatization of HIV. Others are reluctant to indicate their true religion. Therefore, adult education facilitators should address learners as if all elements of diversity are present in the class to avoid unintended bias.

6.6 LIMITATIONS AND FURTHER STUDY

The sample was not diverse with regard to religion. Only Christians participated in this research because they were the only ones who were willing to participate. Participants from other religions may have responded differently.

The distance involved in travelling to the research field and the failure or rescheduling of appointments due to my office duties and participants' work commitments strained the process in terms of finances and time. I had to drive 120 kilometres (single trip) from my place of work to the research field. Participants were only available during their working hours (between 16h00 and 20h00). Thus, I had to undertake a minimum of eight trips to and from one AET centre. Due to emergency calls from AET officials in the Tshwane West district office, participants would reschedule our meetings in order to honour the call. The field work was initially planned to last two months but was extended to four months.

This limitation however helped me with one element that contributed to the validity of the collected data which is 'prolonged and persistent field work' (see 3.5.1.2). To deal with the limitation, I gave the interviewing instruments to participants so that they could answer the questions at home or during their free time. This process served as a preparation for the formal interview session and much time was saved during the interview session. Their preparedness made the interviewing sessions serve as a review session, whereby follow-up questions were asked. Instead of the planned 45 minutes, we spent about 20 to 30 minutes for each session.

This arrangement made it possible for participants to accommodate me in their busy schedules (see 3.5.1.4).

I recommend that AET needs professionally qualified adult education facilitators. However, the conditions of service for adult education facilitators cannot sustain professionally qualified facilitators. Once they become professionally qualified, they tend to migrate to mainstream schools. The current restructuring of AET centres into community colleges may improve conditions that will sustain professionally qualified adult education facilitators (see DHET FET Colleges Act no.1 of 2013). In this regard, the Minister of DHET (2013:5) said: “Additional facilities and staffing will be provided and the offerings will be extended to provide vocational or community oriented programmes”. The prospects of this require further research.

6.7 SUMMARY OF THE CHAPTER

The aim of this study was to research challenges that adult education facilitators experience in facilitating learning for adults in a diverse setting. The questions which were formulated in Chapter 1 were investigated and the aims were met. The profile for AET centres, which illustrate elements of diversity, was established. Corresponding challenges caused by these elements of diversity were identified and analysed. Adult education facilitators’ efforts to address these challenges were recognized.

I investigated possible remedies according to different models of education for lifelong learning. I applied the principles, dimensions and objectives of these models into AET in relation to challenges of diversity. My recommendations are based on the findings from the collected data in relation to principles of andragogy, dimensions of the intercultural and multicultural models of education and objectives of the anti-racist model of education. All recommendations propagate openness, acceptance and respect for one another.

Limitations which I raised regarding financial strain and delay in data collection eventually contributed towards the credibility of data collected. Another limitation I raised concerned the migration of qualified adult education facilitators to mainstream schools due to unfavourable

conditions of service. The latest development in the DHET, where AET is located, suggests that the conditions of service for adult education facilitators and provision of facilities are beginning to be addressed. The way in which this impacts on the quality of adult education facilitators and their skills in handling diversity is yet to be explored.

I conclude my study by saying that adult education facilitators should be exposed to intercultural, multicultural and anti-racist models of education to supplement andragogy so that they will be in a better position to enable cooperative learning in AET centres in diverse settings. Conditions of service for adult education facilitators should be improved so that the sector can sustain highly qualified practitioners.

REFERENCES

- Ambiguity. 2010. In Wikipedia, the free encyclopedia. Retrieved January 10, 2014 from <http://en.wikipedia.org//en.wikipedia.org/wiki/Ambiguity>
- Anstey, M. 1999. *Managing change: Negotiating conflict*. Cape Town: Juta.
- Appiah, K.A. 1994. Identity, Authenticity, Survival: Multicultural Societies and Social Reproduction. In A. Gutman (ed.) *Multiculturalism*. (pp 149-163) New Jersey: Princeton University Press.
- Atef-Vahid, S., Kashani, A.F. and Haddadi, M. 2011. The relationship between level of ambiguity tolerance and cloze test performance of Iranian EFL learners. *Linguistic and literature broad research and innovation*, 2 (2) pp 149-169.
- Banks, J.A. 2009. Multicultural education. Dimensions and paradigms. In J.A. Banks (ed.) *The Routledge international companion to Multicultural education*. New York: Routledge.
- Chavez, A., Guido-Dibrido, F., and Mallory, S.L. 2003. Learning to value the "other": A framework of individual diversity development'. *Journal of College Students Development*, 44(4): 453-469.
- Cohen, L., Manion, L. and Morrison, K. 2007. *Research methods in education*. New York: Routledge.
- Creswell, J.W. 2003. *Research Design: Qualitative and quantitative approaches*. London: Sage.
- Creswell, J.W. 2001. *Research Design: Qualitative and quantitative approaches*. London: Sage.

- Crispin, H. 2006. *Teacher education and the challenge of diversity in South Africa*. Cape Town: HSRC Press.
- Crous, S.F.M., Kamper, G.D. and Van Rooy, M.P. 2002. *Adult learning facilitation: A reader*. Pretoria: UNISA Press.
- Crous S.F.M., Roets H.E., Dicker A. and Sonnekus I.P. 2000. *The adult as a learner: A reader*. Pretoria: UNISA. Press.
- Culbertson H. 2010. *Why is ethnocentrism bad?* Bethany: SNU.
- Cushner K., McClelland A. and Safford P. 2006. *Human diversity in education: An integrative approach*. Fifth edition. New York: McGraw Hill Co.
- Dei, G.J.S., James, I. M., Karumanchery, L.L., James, W. S. and Zine, J. 2000. *Removing the margins: The challenges and possibilities of inclusive education*. Toronto: Canadian Scholars' Press.
- Dei, G.J.S., James, W. S. and Zine, J. 2002. *Inclusive schooling: A teachers' companion to removing the margins*. Toronto: Canadian Scholars' Press.
- Delors, J. 1996. *Learning the treasure within*. Paris: UNESCO.
- Denzin, N.K. and Lincoln, Y.S. 2000. *Handbook of qualitative research*. London: Sage.
- De Vos, A.S., Strydom, H., Fouche, C.R. and Delport C.S.L. 2005. *Research at grass roots*. 2nd edition. Pretoria: Van Schaik.
- Department of Education. 2001. *Education White Paper 6. Special needs education: Building an inclusive education and training system*, Government Printer, Pretoria.

- Ginsberg M.B. and Wlodkowski R.J. 2009. *Diversity and motivation: Culturally responsive teaching in college* (2nd ed.). New York: JOSSEY-BASS.
- Gultig, J., Hoadley, U. and Jansen, J. (eds.) 2004. *Curriculum: From plans to practice*. Reader. Third impression. Cape Town: Oxford University Press.
- Guo, S. and Jamal, Z. 2011. Towards inclusive education. Embracing cultural diversity in lifelong learning. In S. Jackson (ed.) *Innovations in lifelong learning – critical perspective on diversity, participation and vocational learning*. (pp 15-33). London: Routledge.
- Gutmann, A. 1994. Introduction. In A Gutmann (ed.) *Multiculturalism*. (pp 1-24) New Jersey: Princeton University Press.
- Ho E., Holmes P. and Cooper, J. 2004. *Review and evaluation of international literature on managing cultural diversity in the classroom*. Research report. New Zealand: University of Waikato.
- Holt, C., Fawett, G.B., Schults, J.A. and Loewenstein, M. 2013. *Understanding culture and social organizations*. New York: KU.
- Hxjqwang. 2012. *The significance of international communication*. Free Press Release of 12 May 2012. China: Free Press Release.
- Johnson, G. 2009. *Theories of Emotions*: Internet encyclopaedia of philosophy. Drexel: Drexel University.
- Kavanagh K., Mantzel D., Van Niekerk T., Wolvaart J. and Wright, M. 2007. *South African Concise Oxford dictionary*. Cape Town: Oxford University Press.

- Kelly, J. 1999. George Sefa Dei. *Anti-racism: education, theory and practice*, Aurora, Issue <http://aurora.icaap.org/index.php/aurora/view/22/33> [retrieved 27 January 2014].
- King L., Seto, M. and Maitre, J. (eds.) 2006. *Guidelines on Intercultural Education*. Paris: UNESCO.
- Knowles, M.S. 1990. *The adult learner: A neglected species*. Houston: Gulf.
- Kottolli, A. 2006. *Thought on marketing innovation and leadership*. Reader. Houston, Texas: University of Texas.
- Krut, H., Perod, H. and Butler, D. 2006. *The right to learn: The struggle for education in South Africa*. Johannesburg: Ravan Press.
- Lankard, B.A. 1994. *Cultural diversity and team work*. Eric Digest no 152. Columbus: ERIC Clearinghouse.
- MacPherson, L. 2007. *The value of multiculturalism*. Toronto: Therste.
- McMillan, J.H. and Schumacher, S. 2006. *Research in education: Evidence-based inquiry*. New York: Pearson.
- Mamwenda, T.S. 2008. *Educational psychology: An African perspective*. 3rd edition. Sandton: Heinemann.
- Merriam, S.B. 2002. *Qualitative research and case study applications in education*. Thousand Oaks, California: Jossey-Bass.
- Mhlabane, M.O.C. 2010. *Measures for ABET learner recruitment, educator employment and remuneration – 2011 academic year*. Circular no. 50 of Mpumalanga Provincial Department of education. Riverside Park: Government Printers.

- MNT Medical News. 2012. *What is anxiety? A guide to anxiety*. London: Medilexion International.
- Mohanty, C. T. 1990. On race and voice: Challenges for Liberal education in the 1990s. *Cultural Critique*, 14:179-208.
- Motitswe, J.M.C. 2012. *Teaching and learning methods in inclusive classrooms in the foundation phase*. Unpublished M Ed dissertation. Pretoria, University of South Africa.
- Niemann R. 2006. Managing workforce diversity in South African schools. *South African Journal of Education*, 26 (1):97-112.
- Oketchi, O. 2006. *Language use and mode of communication in community development projects in Nyanza province, Kenya*. A thesis submitted in partial fulfillment of requirements for the degree of Doctor in Philosophiae in the Department of Linguistics. Cape Town: University of Western Cape.
- Onwuegbuzie, A. and Leech, N.L. 2010. Generalization practices in qualitative research: a mixed methods case study. *Quality and Quantity*, 44: 881-892.
- Onwuegbuzie, A. and Leech, N.L. 2007. A call for qualitative power analyses. *Quality and Quantity*, 41: 105-121.
- Polkinghorne, D.E. 2005. Language and meaning. Data collection in qualitative research. *Counselling Psychology*, 52 (2):137-145.
- Rhodes L. 2010. Importance of Multicultural classroom. *Carolina Parent newsletter*, pp 1-8. New Carolina: Carolina Parent.

- Romm, N.R.A. 2013. *Active and accountable social inquiry*. Unpublished inaugural lecture delivered at University of South Africa, Pretoria. Retrieved January 5, 2014 from: <http://www.unisa.ac.za/news/wp-content/uploads/2013/11/inaugural-romm.pdf>
- Romm, N.R.A. 2010. *New Racism: Revisiting researcher responsibilities*. New York: Springer.
- Saldaña J. 2008. *The coding manual for qualitative research*. Los Angeles, CA: SAGE.
- SAQA. 2011. SAQA US ID 14664: Demonstrate knowledge of diversity within different relationships in the South African society. Pretoria: Government Printers.
- SARPN. 2005. *South Africa Millennium Development Goals, Country Report 2005*. Pp.1 – 8. SANGOCO.
- Souter, K. 2002. *Learning support in an inclusive education setting: A Reader*. Pretoria: UNISA Press.
- South Africa. 2008. *National Qualifications Act no. 67, 2008*. Pretoria: Government Printers
- South Africa. 2013a. *Budget speech by the Minister of DHET.2013*. Pretoria: Government Printers.
- South Africa. 2013b. *FET Colleges Act no.1, 2013*. Pretoria: Government Printers.
- South Africa. 2010. *Adult education and training Act No. 52, 2000 as amended*. Pretoria: Government Printers.
- South Africa. 1996. *Constitution of the Republic of South Africa Act No. 108, 1996. Bill of Rights*. Pretoria: Government Printers.
- Springer, K. 2010. *Educational research: Contextual approach*. Boston: Willey.

Steinberg S.R. (ed.) 2009. *Diversity and Multiculturalism: A reader*. New York: Peter Lang.

Tormey, R. 2004. *Intercultural education in the Primary School: Enabling children to respect and celebrate diversity, to promote equality and to challenge unfair discrimination. Guidelines for schools*. Ireland: Mary Immaculate College.

Ungerer, L. and Ngokha, G. 2012. *Individual behavioural processes*. Cape Town: Oxford University Press.

Van der Nest, A. 2012. *Teacher mentorship of professional development: Experiences of Mpumalanga primary school natural science teacher as mentee*. M Ed dissertation. Pretoria, UNISA.

Weir, K. 2012. The pain of social rejection. *American Psychological Association*. (www.apa.org/monitor/2012/04/rejection.aspx. Accessed 18 February 2014).

Zeelenberg M., van Dijk W.W., Mansted A.S.R. and van der Pligt J. 2000. On bad decisions and disconfirmed expectations: the psychology of regret and disappointment. *Cognition and Emotion* 14 (4): pp 521-541.

Zhou N.Z. 2006. *Revising the four 'pillars of learning': Roles of the pillars in the reorientation and reorganization of curriculum*. Presentation at the workshop on management of curriculum change, conducted on the 7th-9th June 2006. Quezon City: Philippines.

APPENDIX 1



Research Ethics Clearance Certificate

This is to certify that the application for ethical clearance submitted by

ALFRED MASHAU RIVOMBO (0735-888-1)

for a M Ed study entitled

**A study of the challenges of adult learning facilitation in a
diverse setting with special reference to Soshanguve**

has met the ethical requirements as specified by the University of South Africa
College of Education Research Ethics Committee. This certificate is valid for two
years from the date of issue.

Prof CS le Roux
CEDU REC (Chairperson)
lrouxcs@unisa.ac.za

24 January 2013

Reference number: 2013 JAN/ 0735-888-1/CSLR

APPENDIX 2



GAUTENG PROVINCE

Department: Education
REPUBLIC OF SOUTH AFRICA

For administrative use:
Reference no. D2013/277

GDE RESEARCH APPROVAL LETTER

| | |
|--------------------------------|---|
| Date: | 29 January 2013 |
| Validity of Research Approval: | 4 February 2013 to 27 September 2013 |
| Name of Researcher: | Reverend A.M. Rivombo |
| Address of Researcher: | P.O. Box 20658 Kwamhlanga 1022 |
| Telephone Number: | 013 947 1906 / 073 509 3371 |
| Email address: | mashau.rivoshaumbo@gmail.com |
| Research Topic: | A study of the challenges of adult learning facilitation in a diverse setting with special reference to Soshanguve |
| Number and type of schools: | FOUR ABET Centres (satellites) |
| Districts/HO | Tshwane West |

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

The following conditions apply to GDE research. The researcher may proceed with the above study subject to the conditions listed below being met. Approval may be withdrawn should any of the conditions listed below be flouted:

Making education a societal priority

Office of the Director: Knowledge Management and Research

9th Floor, 111 Commissioner Street, Johannesburg, 2001
P.O. Box 7710, Johannesburg, 2000 Tel: (011) 355 0306
Email: Dev.d.Makheko@gauteng.gov.za
Website: www.education.gpa.gov.za

Makheko
2013/01/31

APPENDIX 4

TO: THE PARTICIPANT (one session)

My name is ALFRED MASHAU RIVOMBO. I am a student at UNISA in the department of education. I am doing a study research for a qualification of a degree of Master of Education in adult education under the supervision of Professor Norma Romm. You are being invited to take part in this study.

This research aims at investigating the challenges that are caused by diversity, which adult education facilitators experience when planning and facilitating adult learning process. The research will also explore strategies that adult education facilitators can use to deal with and overcome challenges that are caused by diversity. Your participation in this study will entail an interview session that will take duration of 60 to 75 minutes

There are no identified risks from participating in this research. There may be risks that are not anticipated. However every effort will be made to minimize any risks. You are at liberty to decline to answer any or all questions and to terminate your participation at any time.

It is hoped that this research will help to explore with you the possibilities of enhancing the capacity of educators, adult education facilitators included, to deal with diversity. You will receive no compensation for participating in this research. Take note that your participation is voluntary.

Your name will be kept confidential and will be used only for the purpose of this research. You will be assigned a code that will be used on all my notes. You will obtain transcribed copies of your interviews

If you have any question regarding my project, feel free to contact me at my mobile phone 073 509 3371 or E-mail: mashau.rivoshaumbo@gmail.com. If you have questions regarding your rights as research subjects or if problems arise which you do not feel to discuss with me you

can contact my supervisor: Professor Norma Romm at 012 429 2914 or rommnra@unisa.ac.za.

Sincerely,

ALFRED MASHAU RIVOMBO _____

Please sign this letter as a written consent that you have read and understood the contents of this letter and you agree/not agree to voluntarily participate in the research project. Your immediate response will greatly contribute positively to my studies.

I, _____, of _____ confirm that I have read and understood the conditions of my participation in this research project. My participation is voluntary therefore do not expect any remuneration. I am at liberty to decline to answer questions that I am not be comfortable with and that I can terminate my participation without giving reason.

Indicate by ticking (✓) next to your relevant choice

| | |
|-----------------------|--------------------------|
| I AGREE | <input type="checkbox"/> |
| I DO NOT AGREE | <input type="checkbox"/> |

SIGNATURE

DATE

APPENDIX 5

TO: THE PARTICIPANT (Three sessions)

My name is ALFRED MASHAU RIVOMBO. I am a student at UNISA in the department of education. I am doing a study research for a qualification of a degree of Master of Education in adult education under the supervision of Professor Norma Romm. You are being invited to take part in this study. This research aims at investigating the challenges that are caused by diversity, which adult education facilitators experience when planning and facilitating adult learning process. The research will also explore strategies that adult education facilitators can use to deal with and overcome challenges that are caused by diversity. You are expected to participate on three activities, that is, two sessions of interviews, observation of one of your lesson presentations and analysis of your (educator's) file. The duration of the first interview session will be 60 to 75 minutes; the first interview session will be followed by observation of your lesson presentation which usually takes 60 minutes, then the second session of 45 to 60 minutes' interviews that will serve as follow-up discussion. These activities will be spread over three days. It means that only one activity per day will carried out.

There are no identified risks from participating in this research. There may be risks that are not anticipated. However every effort will be made to minimize any risks. You are at liberty to decline to answer any or all questions and to terminate your participation at any time.

It is hoped that this research will help to explore with you the possibilities of enhancing the capacity of educators, adult education facilitators included, to deal with diversity. You will receive no compensation for participating in this research. Take note that your participation is voluntary.

Your name will be kept confidential and will be used only for the purpose of this research. You will be assigned a code that will be used on all my notes. You will obtain transcribed copies of your interviews and lesson observations.

If you have any question regarding my project, feel free to contact me at my mobile phone **073 509 3371** or **mashau.rivoshaumbo@gmail.com**. If you have questions regarding your rights as research subject or if problems arise which you do not feel to discuss with me you can contact my supervisor: Professor Norma Romm at **012 429 2914** or rommnra@unisa.ac.za.

Sincerely,

ALFRED MASHAU RIVOMBO _____

Please sign this letter as a written consent that you have read and understood the contents of this letter and you agree/not agree to voluntarily participate in the research project. Your immediate response will greatly contribute positively to my project.

I, _____ confirm that I have read and understood the conditions of my participation in this research study. My participation is voluntary therefore do not expect any remuneration. I am at liberty to decline to answer questions that I am not comfortable with and that I can terminate my participation without giving reason.

I voluntarily agree to participate in this study. **YES:** _____ **NO:** _____

SIGNATURE

DATE

APPENDIX 6

Dear learner

I want to tell you about a research study I am doing. In this case I am exploring the way educators deal with diversity in the class. You are being asked to take part in this research study because I am trying to learn more about diversity by observing some classes. You are part of the class.

I am hoping to observe the way educators deal with the whole class. If you join the study nothing will happen to you. You will act normally as you always do in class.

The study will help us learn more about dealing with diversity in adult classes. I am also observing three other classes in other AET centres. The information collected during this study will be kept safely locked up. Nobody will know except the people doing this research. The study information relating the observation of the whole class will be given to the educators. You can also see the report if you want to.

No one will be upset if you don't want to be in the class when it is observed. Also, if you feel uncomfortable at any time, you can go out of the class. Your going away will not upset anyone.

If you have any question regarding my project, feel free to contact me at my mobile phone 073 509 3371 or E-mail:mashau.rivoshaumbo@gmail.com.

Sincerely: **RIVOMBO A.M.**

SIGNATURE

DATE

Please indicate by a tick (✓) next to your choice if you agree/do not agree to voluntarily participate in the research project and sign this letter as a written consent that you have read and understood the contents of this letter. Your immediate response will greatly contribute positively to my project.

| | |
|----------------|--|
| I AGREE | |
| I DO NOT AGREE | |

LEARNER'S NAME

SIGNATURE

DATE

SATTELITE

APPENDIX 7: INTERVIEW INSTRUMENT

Participant: _____ Gender: _____ Language: _____
 Religion: _____

1. ADULT LEARNERS' PROFILE

1.1. How is your class constituted?

| AGE GROUP | | MALES | FEMALES | TOTAL |
|---|------------------------|-------------------------------|----------------------|-----------------|
| YOUNG ADULTS/YOUTH | | | | |
| ADULT | | | | |
| GRAND TOTAL | | | | |
| TICK NEXT TO THE CATEGORY THAT IS PART OF YOUR CLASS | | | | |
| LANGUAGE GROUPS | RELIGIOUS ORIENTATION | SEXUAL ORIENTATION (if known) | RACIALIZED GROUPINGS | Nationality |
| Southern Sotho | Christianity | Homosexual | Africans | South Africans |
| Xitsonga | Moslems | Heterosexual | Whites | OTHERS, SPECIFY |
| Northern Sotho | Hindus | Bisexual | OTHERS, SPECIFY | |
| Setswana | African traditionalist | | | |
| IsiZulu | Jewish | | | |
| IsiXhosa | Satanism | | | |
| IsiNdebele | OTHERS SPECIFY | | | |
| Tshivenda | | | | |

2. ADULT LEARNING FACILITATION

| | |
|-------|--|
| Q.2.1 | Are there any groups or individuals who seem to want to dominate the learning process? |
| A | |

| | |
|-------|---|
| Q.2.2 | Which actions or statements that led you to the conclusion that there are groups or individuals who like to dominate adult learning facilitation process? |
| | |

| | |
|-------|---|
| Q.2.3 | How do other adult learners respond or react to interruption? |
| | |

| | |
|-------|--|
| Q.2.4 | What, do you think, makes each of all these groups think that they are more important than others? |
| A | |

| | |
|-------|--|
| Q.2.5 | Have you asked the dominant group or individuals why they think that their opinion is more important than others'? If yes, what did they maintain? |
| A | No |

| | |
|-------|---|
| Q.2.6 | What do/did you do, as an adult education facilitator, to address the causes of domination? |
| A | |

| | |
|-----------|--|
| Follow-up | <i>Does refusing code switch make the facilitation smooth?</i> |
| A | |

| | |
|-------|--|
| Q.2.8 | Did you observe any groups or individuals who display a feeling of inferiority or fear during adult learning facilitation process? |
| A | |

| | |
|-------|---|
| Q.2.9 | Which actions or statements that led you to the conclusion that each of these groups is on guard? |
| A | |

| | |
|-----------|---|
| Follow-up | Is this vigilantism not causing further division and factionalism in the class? |
| A | |

| | |
|-----------|--|
| Follow-up | What do/did you do, as an adult education facilitator, to address factionalism in the class? |
| A | |

| | |
|-----------|---|
| Follow-up | Did suppressing code switching or use of mother tongue solve the problem of factionalism and interruption on smooth flow of the facilitation? |
| A | |

| | |
|--------|--|
| Q.2.10 | Do you conduct one-to-one discussions with learners who are not comfortable to participate in class? YES/NO. |
| A | |

3. CONCEPT ANALYSIS

| | |
|-------|--|
| Q.3.1 | How do adult learners differ from school kids? |
| A | |

| | |
|-------|---|
| Q.3.2 | How, then, if at all, do you facilitate learning for adult learners as compared to school children? |
| A | |

| | |
|-------|---|
| Q.3.3 | This method of teaching adults, Andragogy, gives too much freedom of expression to adult learners which may result in disrespect of one another's backgrounds. How, if at all, do you foster respect amongst adult learners? Give examples. |
| A | |

| | |
|-------|--|
| Q.3.4 | There are adult learners who expect everybody to think and perceive things like them. What, do you think, may be the reason behind such an attitude? |
| A | |

| | |
|-------|---|
| Q.3.5 | How then do these groups relate to one another? |
| A | |

| | |
|-------|---|
| Q.3.6 | Have you tried to encourage people to dialogue around their diversity? Can you give examples? |
| A | |

| | |
|-------|---|
| Q.3.7 | Have you shared with your adult learners about the challenges that are caused by diversity and, together, looked for ways to address them? Give examples. |
| A | |

| | |
|-------|---|
| Q.3.8 | Do you have any success story about the process you followed to help the bully adult learners to respect other adult learners and to actively participate during learning facilitation process? |
| A | |

| | |
|-------|--|
| Q.3.9 | There are adult learners who grew up being told that they were failures, whose historical set-up was confirming that they were 'third class' citizens and could not be compared with others. Such learners' self-concept is very negative. What type of a learning process do you facilitate to such learners to boost their self-concept? |
| A | |

| | |
|--------|--|
| Q.3.10 | As an adult education facilitator, can you describe the type of citizens you aspire to produce when your adult learners graduate from your centre? |
| A | |

| | |
|--------|---|
| Q.3.11 | How are you going to accomplish your aspirations? |
| A | |

| | |
|--------|--|
| Q.3.12 | I am interested in knowing how you experienced this interview. |
| | |

APPENDIX 8: OBSERVATION INSTRUMENT FOR THE FACILITATION OF ADULT LEARNING

Participant: Anna

LEVEL: Four

LEARNING AREA: Sepedi

| 1 | NATURE OF DIVERSITY THAT CONSTITUTE THE CLASS | Y | N | COMMENTS |
|----------|---|----------|----------|-----------------|
| a | Gender and language are the only elements of diversity that constitute the class. | | | |
| b | The class is constituted by various elements of diversity (for example racialized grouping and cultural heritage) | | | |
| 2 | DOCUMENTATION OF THE FACILITATION PLAN | | | |
| a | Facilitation plan is written | | | |
| b | The facilitation is implemented as planned | | | |
| c | The unit standard, specific outcomes, assessment criteria and learning outcomes to be achieved are clearly reflected | | | |
| d | The facilitation plan is clearly timed, adult education facilitator's activities and learners' activities are clearly reflected | | | |
| e | The language used in the facilitation plan discriminates against other learners | | | |
| f | The language used in the facilitation plan positively portrays the previously | | | |

| | | | | |
|----------|--|--|--|--|
| | disadvantaged individuals/groups | | | |
| 3 | INTRODUCTION | | | |
| a | The introduction of the lesson depicts the traditionally or historically advantaged adult learners or the majority as more important than others | | | |
| b | The introduction encourages adult learners to express their long held knowledge | | | |
| 4 | LEARNING ACTIVITIES | | | |
| a | Learning activities elicit adult learners to think and make inputs from their different cultural or traditional backgrounds, experience and from the influence of any other element of diversity | | | |
| b | Learning activities that are undertaken do not expose adult learners' different opinions | | | |
| c | Adult learners are free to express their different opinions without the interference of an adult education facilitator | | | |
| d | Learning activities are designed in a manner that positively depicts the traditionally or historically disadvantaged groups/individuals | | | |
| 5 | ADULT LEARNERS' PARTICIPATION | | | |
| a | All learners actively participate during the facilitation process | | | |

| | | | | |
|----------|--|--|--|--|
| b | Adult learners who do not participate actively are given attention and support by the adult education facilitator | | | |
| c | Some adult learners seem not to be confident to express themselves | | | |
| d | Adult education facilitator succeeds in resuscitating the positive self-concept of learners who are not actively participating | | | |
| 6 | FLOW OF THE FACILITATION PROCESS | | | |
| a | The facilitation process is flowing without unplanned stoppages | | | |
| b | The stoppages and deviations are caused by debates which some learners consider them irrelevant. | | | |
| c | Debates which some learners consider them irrelevant cause other adult learners to withdraw and passivity | | | |
| d | Adult education facilitator succeeds to assist adult learners to resolve their differences amicably | | | |
| 7 | ADULT EDUCATION FACILITATOR'S ROLE | | | |
| a | Adult education facilitator addresses all learners with equal respect and influence adult learners to do the same to one another | | | |
| b | Adult education facilitator can identify learners that are shy or skeptical to | | | |

| | | | | |
|----------|--|--|--|--|
| | express their views, which result in passivity | | | |
| c | Adult education facilitator's consolidations promote the fact that a conclusion can and should be reached through different sources of knowledge, which are adult learners' experiences, backgrounds and inputs. | | | |
| d | The facilitator help learners to see how they can accommodate one another's views | | | |
| e | The facilitator help adult learners to recognize that there are different opinions that can be discussed | | | |
| 8 | ASSESSMENT ACTIVITIES | | | |
| a | Assessment activities give adult learners an opportunity to reflect on the constitution of their class in terms of their differences and similarities. | | | |
| b | Assessment activities give adult learners an opportunity to indicate how they will deal with diversity in real life situation | | | |
| c | Assessment tools and memoranda penalize adult learners who do not think and answer from the view point of adult education facilitator. | | | |