

**VOCATIONAL EDUCATION AND TRAINING PROGRAMMES FOR
UNEMPLOYED WOMEN IN WINTERVELDT, PRETORIA**

by

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PROMOTER: PROF KP QUAN BAFFOUR

JUNE: 2018


DECLARATION

I declare that the thesis **VOCATIONAL EDUCATION AND TRAINING PROGRAMMES FOR UNEMPLOYED WOMEN IN WINTERVELDT, PRETORIA** is my own work and that all the sources I have used or quoted have been indicated or acknowledged by means of complete references.

I further declare that I submitted the thesis to originality checking software.

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DECLARATION

I, the undersigned, declare that the originality checking software report obtained by the candidate has been considered. I confirm that the thesis meets an acceptable standard of originality.

Signature: _____ (Supervisor)

DEDICATION

The poem 'Still I rise' by Maya Angelou has encouraged and motivated me to strive for success in life whatever the circumstances. The thesis is dedicated to the memory of my mother, Mma Sannie Nthêiwa Kobe and my sister Mafêtê Malope makhura 'a Nthêiwa, **women who worked with their hands to keep the home fires burning.**

Ke Nthêiwa yo motshekgene

Ke morwedi a Mokobo Mpetšhe, Kobe a Mosima

Morwedi a Maselele Polena Ngwako 'a Nkwana Letebele;

Ramatamalala Raowane.

Monwana supa ditona,

Boela o supe gape,

Se re maloba ke supile

Ke mantsimana a Raphoto

Ke Matebele makonkonyana, ba thoka kgomo ba ja motho.

Ba ya komeng ba sa apara, Ba boa ba apere.

Tsuo! Tsuo! Tsuo!

Thobela nkwe ya mebala.

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ABSTRACT

Vocational Education and Training Programmes for Unemployed Women in Winterveldt, Pretoria

by

Gladys Ke di bone Mokwena

The plight faced by unemployed rural communities in South Africa and particularly the women folks of Winterveldt does not differ much from other rural areas globally in terms of poverty and the need for development. In the light of this problem, the study attempted to answer the main research question guiding it, namely, *what is the role of Vocational Education and Training programmes for unemployed women in Winterveldt?* Few, if any, studies in South Africa have investigated how unemployed women with little formal education engage in Vocational Education and Training programmes for purposes of employment creation, environmental awareness and cultural preservation. This thesis presents three streams of Vocational Education and Training programmes that were introduced in Winterveldt, Pretoria, namely, the embroidery, vegetable gardens and beadwork.

Using a multi-focal theoretical framework consisting of empowerment, human capital, feminism, and critical pedagogy theories, the study investigates whether the programmes reduced women's vulnerability to poverty in post-apartheid South Africa. To carry out the investigation, the study employed a multiple case study research design based on an interpretive paradigm. In addition, the researcher using individual and focus group interviews, observations and document analysis was able to acquire qualitative data. The data were collected from 17 unemployed women, seven from embroidery stream, five from vegetable garden section and five from beadwork division as well as three coordinators. All the interviewees were selected purposively because they were deemed information rich with regard to the programmes of their studies.

Data were analysed manually through hand coding that led to the emergence of the research findings. The research findings were categorised into various ideas that were eventually used to form the themes to this study.

The research findings revealed the followings:

- That all human beings have the capacity to realise their potential in their own way;
- That women with little or no formal learning, usually go unnoticed in any systematic way;
- That despite being unnoticed, women have achieved success by using their own hands and available resources to create artefacts or produce crops to turn their impoverished situation around; and
- That Vocational Education and Training programmes serve as a primary livelihood strategy for unemployed women who had no alternative means of employment.

In conclusion, the research findings are a reminder of the true African spirit that says; ***Rutang bana ditaola, le se ye natšo badimong***, broadly translated as teach insights into the secrets of life to the young ones; you are not to take them with you when you depart to the land of ancestors. Finally, this study proposes a partnership framework as a formation that could enhance the performance of the women participants in the area of Winterveldt. The idea is that by sharing their knowledge and expertise the unemployed women who participate in the various community-based Vocational Education and Training programmes can achieve far better results than when they work in silos.

Key Words: Empowerment, handicraft, vocational, education training, programme

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CHAPTER 1

AN INTRODUCTION AND AN ORIENTATION TO THE STUDY

1.1 INTRODUCTION AND ORIENTATION

The Vocational Education and Training institution is an important instrument and vehicle designed to empower individuals with crucial socio-economic skills and knowledge needed in the contemporary world as self-reliant and independent adults. As an instrument of empowerment, it is designed to capacitate individuals to enable them to pursue occupations or careers of their choice. People without Vocational Education and Training in any skill or knowledge find it difficult to be employed or to create employment. In other words, vocational education and training contributes positively to job creation, particularly self-employment. In support, Xiaoxi of the China Sunshine Programme (2012: 33) argues that Vocational Training is viewed as mainly targeted at specific employable skills or occupations in specific industries such as garment sewing, catering, and housekeeping services.

In this study, the concept Vocational Education and Training is used interchangeably with Vocational Technical Education and Training. What is more, many literary sources by different scholars also use the two concepts interchangeably. Instructively, (Zimmermann, 2012) and Billet (1998) regard Vocational Education and Training as a broad concept, which is defined by Westerners in the North as preparing learners for jobs with a basis in manual or practical activities. It is traditionally non-academic and entirely related to a specific trade, occupation or vocation. In addition, several authors (Agrawal, 2013; Boateng, 2012; Moodie, 2006; Greinert, 2005) are of the view that Vocational Education, Vocational Training, Vocational Education and Training or Vocational Technical Education equips individuals with practical skills and knowledge aimed at discovering and developing them for employment in various socio-economic sectors.

The World Bank (2012) on the other hand defines Vocational Education and Training as a direct means of providing workers with skills relevant to the evolving

needs of the economy. That said, McGrath (2006), notes vocational entrepreneurship education is seen as the way to get youth, who are crippled by unemployment, out of joblessness. Entrepreneurship has of late become such an important means of creating jobs and employment opportunities in South Africa that the role of institutions of Vocational education and Training have equally become very critical and crucial in unlocking the potential of individuals to earn livelihoods. Stated more accurately, Vocational Education and Training is more adept to contributing to self-employment as the formal employment opportunities are shrinking.

The authors referred to above indicate that, notwithstanding their different perceptions and their definitions, Vocational Education and Training is characterised by three salient features that include providing individuals with occupations – specific knowledge, skills acquisition and practical work. The relevance of Vocational Education and Training for this study may be traced back to the introduction of the Adult Basic Education and Training (ABET) Policy 52 of 2000 in South Africa. This policy advocates for the recognition of formal, informal and non-formal education in an integrated education and training approach. This chapter begins with an outline of the background information that contextualises Winterveldt where the study is being undertaken. It then deals with the various aspects of the study, namely, the statement of the problem, the rationale for the study, the aim and objectives of the study, the significance of the study, the theoretical frameworks, the research methodology and it concludes by articulating the programme of the study.

1.2 BACKGROUND AND CONTEXT

Winterveldt is a complex area, which is composed mainly of a rural environment in which women in the majority are unemployed and are struggling to survive while a small part is semi-urbanised and those who live in it use their skills to make ends meet. Life in Winterveldt is a struggle for survival as people are daily going out in search of jobs. Barker (1999) points out that an unemployed person is a person who is without work and is currently available for work particularly in the developing world. To this end, Baatjes and Mathe (2003) indicate that women are

internationally regarded as the main driving force for household survival, economic growth and the alleviation of poverty in rural areas. However, if people are illiterate and unskilled their participation in the economy is minimal and this influences negatively on their wellbeing. On the dark side, it becomes extremely difficult for them to access job opportunities, and this results in chronic impoverishment on their households. To help contain the situation, the sisters of mercy, a religious congregation of the Catholic Church introduced the Vocational Education and Training programmes in Winterveldt.

Presently, unemployment is one of the major problems facing the contemporary world, especially in the developing countries where illiteracy levels are very high. In Africa, unemployment in the formal sector affects more women than men owing to general lack of skills and cultural factors. About 130 million young people in developing countries (15-24 years) are classified as 'illiterate' with women representing 59% (UNESCO, 2008). The central problem is that women in Africa were originally discriminated against by not being allowed to attend school and this led to huge numbers of them being illiterate and unskilled <https://www/economictimes.indiatimes.com> (accessed 28 April 2018).

The lack of employable skills assumed mammoth proportions in the area of Winterveldt among the women and the adult population in general. To deal with this problem, the sisters of mercy, a religious congregation of the Catholic Church introduced Vocational Education and Training programmes in Winterveldt because illiterate adults in this area faced serious employability problems, given their low level of knowledge and expertise. In India, for example, the major cause of unemployment is said to be the slow pace of development, which is the direct result of a poorly skilled and illiterate population that at the most is unemployable in a contemporary world driven by technology <https://www/economictimes.indiatimes.com> (accessed 28 April 2018).

Overa (2007) on the other hand, indicates that in Africa, women's work is informal and invisible because traditionally, they are housekeepers, raise children and care for the elderly as well as sometimes generating income from gardening or selling food and liquor. In this regard, Winterveldt is no exception because this type of

occupation is not formal employment and neither entrepreneurial (Attwood, Castle & Smythe, 2004). The historical position of women in Winterveldt is the same with that of other areas in South Africa because the South African apartheid government passed the Group Areas Act 41 of 1950 and this Act required separate urban areas for the blacks, coloureds and Indians (Mandela, 1994). The apartheid government further dictated the types of jobs that were suitable for black people and this categorisation excluded the blacks from lucrative jobs and black women were forced to be employed mainly as domestic servants.

By 1994, a new political order was introduced in South Africa and it found many blacks particularly women still being illiterate, unskilled or semi-literate and semi-skilled. During the period of the National Party rule blacks were severely repressed under apartheid and did not have the opportunity to develop the entrepreneurial and social skills necessary to enter into and be successful in self-employment ventures. To address the problems experienced by the blacks the new democratic dispensation of 1994, put in place policies and programmes aimed at reducing the rate of unemployment in the country by introducing Adult Basic Education and Training which provides adult learners with a variety of learnerships and programmes that have different career paths. With time, the same programmes were introduced in Winterveldt as well.

These initiatives included the Reconstruction and Development Programme (RDP) meant, among other goals, uplift the living standard of the unemployed women by providing them with a variety of Vocational Education and Training programmes. The RDP was adopted as South Africa's socio-economic policy framework to address issues like adult illiteracy as many adults were denied the opportunity to go to school. South Africa is facing immense socio-economic problems, education and training challenges and backlogs emerging from the apartheid regime. Furthermore, the RDP was a flagship programme of the first post-apartheid government that outlined the plan to create jobs and provide the first 10 years of free education (Mandela, 1994: 605).

However, the major challenge of the RDP was that it did very little for unemployed women precisely because black women were in their majority illiterate and

unskilled. The point made here is that, without the appropriate knowledge and skills simply meant that the RDP that was designed as the cornerstone of government development policy, failed to deliver as it was thought particularly in terms of economic growth and the empowerment of unemployed black women. In other words, without vocational Education and Training providing the necessary qualified and competent labour force, no meaningful success or progress could be made. Consequently, this lack of skilled labour impacted negatively on the policy itself.

Later on, the government introduced a new macroeconomic policy framework called the Growth, Employment and Redistribution (GEAR) strategy in 1996 (Khamfula, 2004) to stimulate faster economic growth. More Acts were passed and implemented in South Africa with the goal of enhancing employment opportunities for adults. However, all these wonderful legislations failed to achieve the desired outcomes because of huge numbers of unemployable people (work force) because they were not vocationally educated and trained.

In an attempt to resolve the deep structural problems of large numbers of unemployed black adult population, the government introduced an Act called the Skills Development Act (SDA) No 97 of 1998 that aimed to improve the employment prospects of persons previously disadvantaged by unfair discrimination. The unfair discrimination was in the form of being denied opportunities to receive schooling in the institutions of vocational education and training. Put together, all the passed legislations were tailored to redress those disadvantages suffered by the black populations in South Africa who lacked vocational education and training. The praiseworthy idea is that, the unemployed women of Winterveldt were given the opportunity to enrol in the Vocational Education and Training programmes that were introduced by the Sisters of Mercy, and form the basis of this study.

To crown it all, both the Further Education and Training (FET) Act No. 98 of 1998 and the Adult and Basic Education and Training (ABET) Act No 52 of 2000 were promulgated as legal frameworks for the implementation of Vocational Education and Training in South Africa. In other words, these two Acts were introduced to give adult learners a second chance to access basic and further education and training through the establishment and funding of public further education and

training institutions. Although efforts were made by the South African government to improve the education and training for unemployed adult learners, the initiatives proved to be futile as unemployment remained high, particularly among women. According to the Statistician General, Pali Lehohla, there are 55, 91 million people in South Africa and 51.4% of them are women (News24 Wire). The Statistician General postulates that 25% of South African women experience far higher unemployment than men and a far lower participation rate in the formal economy of the country (Lehohla, 2013). The unemployment rate of Gauteng, the province in which the study took place, was at 25, 4% in the second quarter of 2012 and stood at 29.6% in 2015 (South African Press Association, 10 February 2015).

As a result, the burden of poverty is borne by women, especially in developing countries (Overa, 2007). Evidence by numerous studies indicate women may be encouraged to form their own partnerships as women through collaboration of different stakeholders such as public and private sectors, traditional leaders, Non-Governmental Organisations (NGOs), and policy makers (Moyo, 2013; Makhanya, 2012; Mandela, 1994). Such partnerships have the potential to increase networking among women and enable them to source funding from donor organisations. Of importance for this study is that the formation of partnerships enables women to be aware that they have the potential to become part of the solution to the problem of unemployment.

1.2.1 The prevailing global conditions affecting women

Many developing countries have social and cultural norms that prevent women from having access to formal employment. In parts of Asia, North Africa and Latin America, the cultural and social norms do not allow women to have much labour productivity outside the home (Robinson, 2008). Women also do not have an economic bargaining position within the household. This social inequality deprives women of capabilities for fruitful engagement in activities of productivity and job creation, particularly employment.

This increase in occupational gender segregation and widening of the gender wage gap increases women's susceptibility to poverty. Women are more likely to miss

enterprise training because of lack of existing entrepreneurial skills. Conversely, Quan-Baffour (2012) highlights the liberating power of adult basic education for unemployed rural women engaged in multi-small business activities to ensure their livelihood. He further explains that the experience of poverty by rural women encouraged them to engage in small-scale businesses and agricultural activities to supplement their meagre income. This means when rural unemployed women engage in vocational type of training they can liberate themselves from poverty.

1.2.2 The maps of Winterveldt



Winterveldt is a largely rural area with a population of about 120,826 (www.TshwaneMunicipalityProfile.gov.za). The area is made up of several villages where most people live in corrugated tin huts, although there is some new housing made of brick and mortar. A significant part of the 30 000-strong households in Winterveldt is rural and constitutes the villages of Mmakaunyana, GaMotle, Checkers, Klippan, Madidi, Mapoch, Klipgat, GaNkomo (5 Morgen) Moiletswane, Kromkuil, and Marivate. The villages are shown in the map of Winterveldt provided in Chapter 4 of the thesis. Winterveldt has suffered decades of systematic marginalisation due to apartheid era's spatial development plans. It is one of the areas that has been kept on the periphery of what is generally regarded as development and progress. Consequently, decay and rot have become synonymous with this settlement (Khoza, 2015). To illustrate this profile, the researcher, a black woman and a former Senior Education Specialist in the area, presents a scenario of a typical day in the life of a woman involved in a Vocational Education and Training programme in Winterveldt.

Typical life of an unemployed woman in Winterveldt

Mmamma (pseudonym) is a single parent raising four children and one grandchild. She is involved in one of the Vocational Education and Training programmes in Winterveldt. Before South Africa gained democracy in 1994, she used to fetch water in the neighbouring Community Learning Centre called Maromeng¹. There was no electricity and this compelled her to use a brazier or portable primus stove as sources of energy. She wakes up every morning at 04:45 so that her children have a warm bath and breakfast before going to school. Once the children are gone to school, she starts preparing herself to attend her Vocational Education and Training activities at Maromeng Centre.

She leaves home at 07:15 and arrives at Maromeng at 08:00. She spends the whole day at the project premises interacting and sharing various aspects of life with other participants. The project activities end at 14:00 and she goes back home following the same routine of lighting a stove to prepare supper for her children. The children arrive around 17:00 from school, and at this time, she has to help them with homework. She is illiterate but she uses her life experiences to help her primary school going children solve numeracy exercises. Currently, life is a bit better because the new government has installed a tap in her yard and the house is electrified. Saturdays are used for doing the washing, ironing the clothes and cleaning the house. In the event of a family or church member passing on, she attends the funeral. In the afternoon, she relaxes under a tree to embroider her favourite designs on the black material with colourful cotton threads. She appreciates the Vocational Training programme as it keeps her busy and relieves her stress-related problems in so many ways. Of importance for her is that the embroidery project has alleviated poverty and enabled her to join the local burial society. The participant concludes that although she does not earn much from the project, it enables her to put bread on the table. She has learnt to prioritise things to take care of her family. For instance, in the event of earning R75.00 from a product sold, she would buy 5kg of flour and some ingredients to bake bread

¹ Maromeng – The Roman Catholic Church Centre

that would last them a week as opposed to buying a loaf of bread from a shop that they would have for one day only.

The researcher presents this scenario to enable the reader to get a better understanding of the context in which the study is situated and various challenges that are prevalent in this area. Mmamma in the scenario lost both her parents at an early age and to make matters worse her husband too died early in their marriage due to natural causes. Worst still, the father of her grandchild never married her daughter. As a means of generating some income for her family, she joined the embroidery projects in the neighbouring Adult Education and Training Centre in Winterveldt. The scenario described above have not only affected the woman portrayed but is a common issue with most women involved in Vocational Education and Training programmes that are provided as a means to alleviate the plight of adult learners. This has been elaborated further in the context of the theoretical framework in which the study is grounded.

1.3 STATEMENT OF THE PROBLEM

In South Africa, unemployment has reached alarming levels and proportions, meaning that many families go to bed without a meal. This situation has left the researcher highly concerned because most women in Winterveldt are also unemployed as they are without skills and lack formal education (Statistics South Africa, 2012; Dlanga, 2013). An examination of the available literature revealed that few researchers have investigated how the unemployed women can be empowered through Vocational Education and Training to enhance their employment chances. In the light of the problems described above, the study intends to answer the following main research question:

- What is the role of Vocational Education and Training programmes for unemployed women in Winterveldt?

1.3.1 Sub-questions

The following sub-questions were used to examine the plight of unemployed women who are attending Vocational Education and Training programmes in Winterveldt:

- What is the nature of Vocational Education and Training programmes for unemployed women in Winterveldt?
- What factors motivate the learning of knowledge and skills in Vocational Education and Training programmes for unemployed women in Winterveldt?
- In what ways do unemployed women benefit from Vocational Education and Training programmes in Winterveldt?
- How can the delivery of Vocational Education and Training programmes be enhanced for employment creation?

1.4 RESEARCH AIMS

The researcher's intention is to explore Vocational Education and Training programmes for unemployed women to establish their contribution in enhancing women's employment opportunities. The main aim of the study is to explore the role of Vocational Education and Training programmes for unemployed women in Winterveldt, Pretoria. In order to achieve the stated aim, the study sets out to:

- identify the nature of Vocational Education and Training programmes for unemployed women in Winterveldt;
- explore factors involved in the facilitation of learning of knowledge and skills in Vocational Education and Training programmes for unemployed women in Winterveldt;
- investigate the benefits of Vocational Education and Training programmes in Winterveldt to unemployed women's livelihood; and
- suggest ways to enhance delivery of Vocational Education and Training programmes for creation of employment opportunities.

1.5 RATIONALE FOR THE STUDY

Szlachta, Gawlik-Chmiel and Kallus (2012) postulate that long-term unemployment contributes to the deterioration of persons' physical and psychical well-being. The well-being of an unemployed person is bound to suffer because such a person is usually under stress and unbearable pressure to find food just to survive for a day. Gboku and Lekoko (2007) are of the view that poverty may be reduced through the development of people by providing them with essential skills needed by the job market. Quan-Baffour (2012) adds that without basic education and training, rural black illiterate women might remain cut off from the socio-economic and political activities of the country. Berger (2004) and Rogers (2007) see well-being as very essential because its importance comes to the fore when the people's needs are fully met. In other words, when the needs of the people are met they are in a better position to develop holistically.

At the inception of the Adult Basic Education and Training (ABET) policy in 2000, the aim was to provide a qualification that fully integrates theory and practice so that learners can simultaneously acquire knowledge and skills needed to function optimally. Women enrolled in the ABET and literacy programmes for purposes of acquiring a qualification that would be key to a better life. Such a qualification would enable them to apply what they have learnt in their practical world, thus pursuing their natural talents of painting, beadwork and farming.

However, in many cases, this application of talent and learning has not happened because, seemingly, there is a separation between theory learnt and its application in the real world. The apparent lack of synergy between theory and practice is what this study seeks to address. The study intends to explore the efficacy of Vocational Education and Training programmes in providing the necessary skills and knowledge to the unemployed women in Winterveldt. Furthermore, the researcher aims to contribute to the body of knowledge in the area of Vocational Education and Training. The researcher intends to do this by informing other women, educators and researchers about how to design and also tailor Vocational Education and Training programmes that would be relevant and effective to empower unemployed women. The researcher envisages designing a model that might be used in the

future to empower unemployed women. Such a model may be rolled out to other communities that find themselves in a situation like that of women in Winterveldt.

1.6 JUSTIFICATION FOR VOCATIONAL EDUCATION AND TRAINING PROGRAMMES IN SOUTH AFRICA

Rural unemployment rates in South Africa are higher than urban rates in contrast to the pattern existing in most developing countries. This is owing to the segregation policies of the apartheid era, which consigned millions of Africans to live in 'homelands' which were predominantly rural areas of poor land quality and limited employment opportunity (Mandela, 1994). The high rate of unemployment in Winterveldt affects over 60% of women owing to lack of skills, <https://www.sistersofmercy.org/> (accessed 20 February 2015). Most women in this rural area look after children and depend on relatives for handouts. The women stay at home without any form of employment because of lack of skills. Pihlaja (2014) confirms that women in most societies are the primary caretakers of the households and are expected to spend their time in cooking and taking care of children and the elderly. According to Anuradha and Reddy (2013), in addition to handling their domestic work and care responsibilities, women also work as low paid seasonal labourers on farms. What is described above used to be the position in Winterveldt, but due to the introduction of the Vocational Education and Training programmes things have radically changed.

Presently, in Winterveldt adult learners, especially women, undertake embroidery and vegetable garden programmes, which are situated in plot 1080, Jakkals. Both projects were initiated by a professional women's organisation, Soroptimists International² and the Sisters of Mercy, a religious organisation under the auspices of the Catholic Church (Schmahmann, 2006:24). The purpose of both programmes was to improve the living conditions of people in the Winterveldt. The Vegetable Gardening Programme in particular was started in order to provide a nutritious meal to the impoverished community members while the Embroidery Programme aimed to involve disadvantaged women with the creation of employment opportunities.

² Soroptimist International – a worldwide voluntary service organization yhat strives for human rights for all people, in particular to advance the status of women.

The Beadwork Programme is situated towards the north-west of Pretoria in Klipgat to afford the Ndebele people the opportunity to hone their traditional skills and knowledge. The Mabhoko Ndebele Village is a unique place as the Ndebele community still lives and practises their traditional way of life including traditional ceremonies, Ndebele paintings and beadwork. They uphold traditional Ndebele culture in general.

The foregoing profile has been important to set the scene in which the study is located. The particular focus of this study is on unemployed women. Twenty percent (20%) of the population of 120 826 is HIV/AIDS positive and domestic violence is very rife in the area <https://www.sistersofmercy.org> (accessed 20 February 2015).

1.7 CONTRIBUTION TO THE BODY OF KNOWLEDGE

The research is important for unemployed women in the Winterveldt area as well as for the broader society as Vocational Education and Training is seen as a mechanism that could be used to address inequalities caused by apartheid. The declaration of the Millennium Development Goals (MDGs) which has been replaced by the Sustainable Development Goals (SDGs) envisions a world that is economically empowered, socially inclusive and environmentally sustainable. In particular, SDG 4 mandates the provision of lifelong learning opportunities that would help all categories of people to acquire the knowledge and skills needed to engage and participate fully in society <http://en.unesco.org/sdgs> (accessed 28 March 2017). With Vocational Education and Training programmes, unemployed youth and adults are given an opportunity to acquire or revive their vocational skills to help them earn a living. Women as heads of household tend to have less mobility in entering the job market.

The study is meant to inform other women, educators, academics, community developers, researchers, and the government about the enhancement of employment opportunities through Vocational Education and Training programmes. With this study, the researcher intends to share her experiences with stakeholders involved in Vocational Education and Training with the aim of contributing to the

promotion of vocational education and training programmes that are geared at encouraging women participation. From the findings of this study, the researcher aims to continue working with unemployed women in the Winterveldt area through Vocational Education and Training initiatives. Furthermore, she wishes that her study can be helpful in suggesting how to integrate Vocational Education and Training with non-formal programmes with regard to Adult Education and Training (AET) curriculum. The ways of knowing in Vocational Education and Training are non-formal and are very closely associated with the nature of the project in which the women were engaged. This resonates with literacy as a social practice to learning. Mwansa's (1995) study involved participants to try to understand nuances of change brought by the Zambian literacy programme.

The White Paper on Post-School Education (2013) acknowledges the diverse training needs of communities. This study contributes to reimagining policy on skills for women's personal and vocational development. The Northern Sotho proverb, ***Rutang bana ditaola le se ye natšo badimong*** is broadly interpreted as 'teach insights into the secrets of life to the young ones; you are not to take them with you when you depart to the land of ancestors', seems relevant in contributing to the practice of Vocational Education and Training'. According to Sebate (2001:271), African proverbs have become a means of communication. The researcher uses this proverb to communicate with fellow researchers, educators, trainers, individuals in communities, and distant acquaintances on the phenomenon of Vocational Education and Training programmes. The proverb can provide a solution to the intricate situation of lack of skills for individuals with little or non-formal learning.

1.8 THE SCOPE, LIMITATIONS AND ASSUMPTIONS OF STUDY

The study took place at Winterveldt Skills Training Centre, located in the most densely populated area in the north west of Pretoria. The scope of this study covers the exploration of Vocational Education and Training programmes for unemployed women in Winterveldt. The researcher's period for this study was five years as prescribed by the College Research Unit of the University of South Africa. Nevertheless, the researcher's involvement in the study will proceed beyond the

prescribed period because she was once an educator and continues to serve the Centre in different activities.

The researcher's passion for women engaged in Vocational Education and Training programmes counts as strengths on her part. However, her commitment to women and to the concept of Vocational Education and Training could be a possible limitation that might bias her research. To avoid bias that comes because of insider/outsider position, the researcher refrained from her own subjective judgement of bias concerning the meanings brought forth by the participants.

This research is based on the following assumptions that were tested in this research:

- Unemployed women have limited roles outside of family responsibilities.
- An effort to empower unemployed women through Vocational Education and Training has the potential to enhance employment opportunities for them.
- Engaging women in Vocational Education and Training programmes can contribute to poverty alleviation.

1.9 THEORETICAL FRAMEWORK

The theoretical frameworks selected in the study are empowerment, human capital, feminism, and critical pedagogy. A theoretical framework is a conceptual model of how one makes logical sense of the relationship among the several factors that have been identified as important to the problem being studied (Sekaran, 2003).

Kumar (2014: 385) defines a theoretical framework as a process of structuring a network of theories that directly or indirectly have a bearing on your research topic. This study uses four theoretical frameworks mentioned above. For Marshall and Rosmann in Savin and Howell Major (2013:134), the theoretical framework provides the conceptual grounding of a study.

To recap, a four-lens integrated theoretical framework helped the researcher to understand the context under which unemployed women are striving to make a difference in their lives through Vocational Education and Training programmes. These aspects of the theoretical frameworks are discussed in detail in chapter two.

1.10 RESEARCH DESIGN AND METHODOLOGY

This section outlines the design adopted by the study and procedures that were followed in the selection of the study sample. It also describes how data were collected and analysed. More details regarding data collection are found in Chapter 4 of this thesis. Contrasting viewpoints exist with regard to the place of paradigms in a research design. Guba and Lincoln (1994) define a paradigm as a basic belief system or a worldview that guides the researcher. In this study, the interpretivist paradigm is used because the researcher believes that interpretation leads to the understanding of issues involved in the area of research. Okeke and Van Wyk (2015) view a paradigm as a way of looking at the world, a worldview that shapes what we hold to be true. While some researchers see paradigms as unnecessary (Mertens, 2010) others see them as inescapable (Schwandt, 2000). The researcher views a paradigm as of value in the research activity.

In line with Schwandt (2000), this study is underpinned by the interpretive paradigm. The latter argues that the use of procedures with multiple socially constructed realities is systematic (McMillan and Schumacher, 2014). According to Henning, van Rensburg and Smit (2013), interpretive researchers construct knowledge through rich descriptions of people's intentions, beliefs, values, meaning making, and self-understanding.

1.10.1 Research Paradigm

Epistemology is concerned with the question of what should be regarded as acceptable knowledge in a discipline (Savin-Baden & Howell Major, 2013). The epistemology of this study answers basic questions of what knowledge is appropriate to empower unemployed women that Vocational Education and Training programmes should provide to them. Axiology, on the other hand refers to

the study of the nature of value and valuation, and of the kinds of things that are valuable (Savin-Baden & Howell Major, 2013). In other words, the study intends to understand how the unemployed women value education. The study also focuses on the way unemployed women value education and tries to make sense of how it would improve their world through the experiences they gain from the Vocational Education and Training programmes.

1.11 RESEARCH METHOD

The study uses a qualitative approach in order to understand the unemployed women's perceptions of Vocational Education and Training programmes. In qualitative research, the social reality is viewed as interpreted by individuals and emphasis is predominantly on the inductive approach to the relationship between theory and research.

1.12 THE RESEARCH DESIGN

The research design used in this study is multiple case studies. The authors, Bryman and Bell (2014: 374) view multiple case study design as studies undertaken largely to compare and contrast the findings from each of the cases involved. According to Bryman (2012: 74), a multiple case study allows the researcher to be in a position to examine the operation of generative mechanisms in contrasting or similar contexts.

The researcher selected multiple case study to explore three Vocational Education and Training programmes for unemployed women in Winterveldt, the embroidery, vegetable garden and beadwork programmes.

Through multiple case study, the researcher considered what is unique and what is common or differs across the three programmes. The research design is discussed in more detail in Chapter 4.

1.12.1 Population and sampling procedures

De Vos, Strydom and Delport (2012: 223) describe sampling as taking a portion of a population or universe and considering it representative of that population or universe. However, a sample has to be sufficient to provide maximum insight and understanding of the subject of the study. The participants in this study were purposively selected. The goal was to sample participants in a strategic way so that those sampled are relevant to answer the research questions.

The advantage of purposive sampling is that it allows the researcher to hone in on people who have good grounds for what they believe and can provide valuable information on the study. The people so selected are deemed to be rich in the information sought.

1.12.2 Instruments for collecting data

The researcher collected data using individual and focus group interviews, observations and document analysis.

1.12.2.1 Individual interview guide

The individual interview guide was developed for coordinators and facilitators involved in the Vocational Education and Training programmes. One-on-one interviews using open-ended questions were asked to enable participants to elaborate on their involvement in the programmes. The interviewer had the opportunity to follow-up ideas, probe responses and to clarify questions. According to de Vos et al (2012: 342), interviews can be described as the most common method of gathering data for qualitative research and are an integral part of most research traditions. Hence, one can say the semi-structured one-on-one interview also sometimes referred to as the in-depth interview extends and formalises conversation. The focus group discussion is an interview with several people on a specific topic or issue (Bryman & Bell, 2014: 232). A focus group consisting of six to eight unemployed women seemed appropriate for the study as it enabled the researcher to facilitate discussions with people who were known to have had an

involvement in Vocational Education and Training. The researcher facilitated the focus group discussions in the respective Vocational Education and Training programmes in Winterveldt. The focus group discussions were held during the second and third school terms of 2015 as this data collection process enhanced data emerging from other sources (Maree, 2010; de Vos et al, 2012; Chilisa, 2012; Savin Badin & Howell Major, 2013).

1.12.2.2 Non-participant observation

Babbie and Mouton (2012: 293) argue that we usually find two types of observation in qualitative research. These include simple observation where the researcher remains an outside observer; and participant observation, where the researcher is simultaneously a member of the group she or he is studying. In this study, the researcher observed participants' actual behaviour as it occurred. Bell (2010: 193) influenced the researcher's choice of non-participant observation as a research tool that involved the researcher participating in the daily life of a group trying to understand the life of the individuals concerned.

Non-participant observation can often reveal characteristics of groups of people or individuals that would have been impossible to discover by other means. As a non-participant observer, the researcher recorded and analysed events during the focus group interviews and after the sessions reflected on women's conversations on how they benefitted from Vocational Education and Training programmes

1.12.2.3 Document analysis

The document analysis used in the study are categorised into three primary types of documents, namely:

- Public records - government policies, ongoing records of programme activities;
- Personal documents - photographs, reports and emails; and
- Physical evidence-artefacts.

1.13 DATA ANALYSIS

Qualitative data appears in the form of words and not numbers and may be bulky. It was of utmost importance that the researcher reduced the data to make it more readily accessible by categorising the research findings into themes. In line with Mouton's (2001) suggestion, data in this qualitative study were reduced by breaking them up into manageable themes, patterns, trends, and relationships. Miles and Huberman's (1994) three main stages of data analysis guided the analysis of data, which involved transcribing and summarising the data from all sources then packaging them into manageable and accessible themes.

As Miles and Huberman (1994: 11) explain, data reduction is not something separate from analysis. It is part of analysis. The researcher utilised thematic analysis and developed categories for themes with reference to the research aim and objectives. The data were reduced by generating major themes from oral and written texts covering the interpretations and drawing conclusions from the analysed data. This aspect is discussed in detail in chapter four under research design and methodology.

1.14 TRUSTWORTHINESS

Chilisa (2012: 167) suggests that in qualitative research, the researcher is the measurement tool, and the trustworthiness of the human instrument has to be established. Furthermore, Lincoln and Guba (1985) argue that establishing trustworthiness in qualitative research refers to the persuasion that the research is credible (i.e. reflects reality) and that the process is dependable (i.e. is traceable and auditable); it replaces the positivist criteria of validity and reliability (Denzin & Lincoln, 2005). In this study, the researcher focused on prolonged engagement and persistent observation as suggested by Lincoln and Guba (1985) in all three Vocational Education and Training programmes.

Furthermore, Lincoln and Guba (1985) and Chilisa (2012: 165) identify four strategies to establish trustworthiness namely credibility, transferability, dependability, and confirmability. The researcher used different techniques to

maintain trustworthiness of the study. Of utmost importance was for the researcher to listen to the participants. As each one is autonomous, it is essential to capture each research participants' voice. Assurance was given to participants that their contributions were worthy and respected and that their voices were of a higher value than their grammar (McMillan and Schumacher, 2014).

The process of writing and conducting fieldwork occurred simultaneously (Henning et al., 2013: 107). Several scholars have suggested various verification procedures to ensure that the quality of qualitative research is trustworthy. To complete the process, the researcher interacted with participants throughout 2015 and 2016 in each programme. She built rapport with participants in order to understand their learning culture to be able to check whether there are any misunderstandings and misinformation. In member checks, the researcher solicits the research subject's view of the credibility of the findings and interpretations (Miles & Huberman, 1994). This technique can be considered as a way of finding out whether the data analysis is congruent with participants' experiences (Henning, et al. 2013). This verification procedure involves taking data, analyses, interpretations, and conclusions back to the research subjects so that they can judge the accuracy and credibility of the account.

1.15 ETHICAL CONSIDERATIONS

It is of great importance that a researcher ensures that participants understand what the research study is all about, their role in the study; how long it will take, and the ethical considerations. The researcher endeavoured to adhere to all-important ethical considerations. Before beginning the study, the researcher outlined to all participants in the three Vocational Education and Training programmes what the research was about, and then asked for their consent to take part.

The participants were given information relating to the purpose of the research study and procedures involved in the research. They were assured of confidentiality and that their names would not be divulged. For example, pseudonyms were used and confidentiality was kept. It would be difficult to identify them. To protect the identities of participants, fictitious names were used. The researcher made the

participants aware of the ethical principles of voluntary participation and the right to withdraw at any time they wished to do so.

1.16 DEFINITION OF TERMS

In this study, the key terms are defined as follows:

- Artefact is an object made by a human being, typically one of cultural or historic interest (Hornby, 2010). In this study, the artefacts are all the things the women would produce doing embroidery work;
- Critical pedagogy refers to a non-neutral praxis that is anchored on dialogue and critique aiming for a transformed society, which is just, humane and free (Freire, 2005). In this study critical pedagogy is practiced by empowering unemployed women with knowledge and skills they will need to turn their situation around and live better lives than before;
- Empowerment in this study refers to women's empowerment focussing at three interrelated dimensions: (1) resources, which are a precondition for people to make choices, (2) agency, or the process through which people get the ability to define their goals and act upon them, and (3) achievements, or the outcomes of those choices (Kabeer, 1999);
- Entrepreneur means someone who sees an opportunity to create value and is willing to take a risk to capitalize on that opportunity (Hagel III, 2016). In this study, the word entrepreneur refers to women who are especially talented and creative at making decisions concerning the coordination of available resources;
- Feminism refers to a movement and a set of beliefs that problematizes gender equality (DeVault, 1999) in Chilisa (2012: 260). In this study, the focus of examination will be on women engaged in Vocational Education and Training;
- Handicraft refers to the creation and production of a broad range of utilitarian and decorative items produced on a small scale with hand processes being a significant part of the value-added content (Department of Trade and Industry's Craft Sector Programme, 2005);

- Human capital represents the investment people make in themselves that enhance their economic productivity (Becker, 1992);
- Programme refers to a plan of action aimed at accomplishing a clear business objective, with details on what activities are to be done, by whom, when, and what, etc.
- Unemployment occurs when a person who is actively searching for employment is unable to find work. It is a situation where economically active people are idling because of lack of work (Lehohla, 2013);
- Vocational Education and Training refers to qualifying education paths that provide individuals with occupations-specific knowledge and practical skills (Moodie, 2006); and
- Woman refers to an adult female person. Chilisa (2012) highlights woman's centrality in African households and her power as the source of solidarity. In this study, woman refers to an unemployed female person who is pursuing an informal or non-formal Vocational Education and Training programme.

1.17 ORGANISATION OF THE THESIS

This study is organised in six chapters as follows:

Chapter 1: Orientation to the study

The chapter provides an orientation of the study, which includes the background, and the context of the study, statement of the problem, research aims, research questions, significance of the study, assumptions, delimitation of the study, and definition of terms.

Chapter 2: Theoretical framework

The chapter provides theoretical frameworks and perspectives underpinning the study.

Chapter 3: Literature review on Vocational Education and Training

The chapter provides a review of literature on the concept Vocational Education and Training.

Chapter 4: Research design and methodology

This chapter provides the reader with a detailed discussion of the research design and methodology used in the study.

Chapter 5: Data presentation, Interpretation and discussion of findings

Data collected from each of the case studies is presented, analysed, interpreted, and discussed in this chapter.

Chapter 6: Overview of the study, conclusions, recommendations and a model proposed as a new strategy to addressing the plight of unemployment of women.**1.18 SUMMARY**

In this chapter, attention was given to the background and the context of the study, statement of the research problem, research questions and research aim and objectives that guided this study. The next chapter focuses on theoretical frameworks underpinning this study.

CHAPTER 2

THE THEORETICAL FRAMEWORKS UNDERPINNING THE STUDY

2.1 INTRODUCTION

In the previous chapter, the researcher provided the background and orientation to the study. It was noted that unemployment is one of the major challenges facing the contemporary world and that Vocational Education and Training programmes can play an important role in empowering individuals thereby enhancing their employment opportunities. Vocational Education and Training is an important instrument to capacitate people with the requisite skills and knowledge, particularly women who are the focus of this study. For the most part, this chapter is grounded around the four main theoretical frameworks, namely: the empowerment theory, human capital theory, feminism theory and critical pedagogy theory.

To appreciate the role played by the above theories, the transformative and humanist theories are also cited in passing because of their influence in the teaching and learning situation involving mainly adults who need to be conscientised in order to change both attitudinally and behaviourally. To recapitulate, this study is premised on skilling unemployed women in the Winterveldt area because women across the globe are found to work in the informal sectors of the economy without appropriate skills to grow and sustain their businesses. As noted above, the study unfolds around the four main theoretical frameworks; the section discussed hereunder handles the importance of using the four theories in this study.

2.2 THE IMPORTANCE OF USING THE FOUR THEORIES FOR THIS STUDY

The importance of using a multi focal lens approach in the form of the theoretical frameworks was to afford the researcher more than one strategy to understand the context of unemployed women. The ultimate aim is to be able to assist the unemployed women to choose the correct Vocational Education and Training programmes that will empower them with the necessary skills and knowledge that

would make them employable. As already stated, four different perspectives constitute the Vocational Education and Training programmes offered.

To reiterate, the study used four theoretical frameworks to search for solutions to the problems faced by the unemployed women because these theories offered lenses through which to understand the problems that led to women being unemployed. Against this background, it would be unwise or irresponsible not to use appropriate theoretical lenses to map-out a future scenario in which the Vocational Education and Training programmes could be used to help empower the unemployed women to become employable or to create jobs for themselves. The point made here is that, the programmes to be offered by the Vocational Education and Training should anticipate the future needs of the work-place, because without having an idea of how the future employment opportunities would look like is irresponsible. Therefore, it is imaginably correct to tailor Vocational Educational and Training programmes according to the needs of the available industries.

What needs noting is that developing and using theoretical and conceptual frameworks is not straightforward, since they are not found readymade in literature (Ngulube Mathipa & Gumbo in Mathipa & Gumbo, 2015: 44). To compound the problem, there are different definitions and meanings attached to the concept theoretical framework. These misunderstandings have caused confusion in the sense that some scholars refer to a conceptual framework as a theoretical framework. While others confuse paradigms like the constructivist, interpretivist and symbolic interactivist approaches as theoretical frameworks.

To simplify matters, the researcher uses her diagram in the next page to provide a structural picture of the position occupied by each of the four theories that are used in the study.

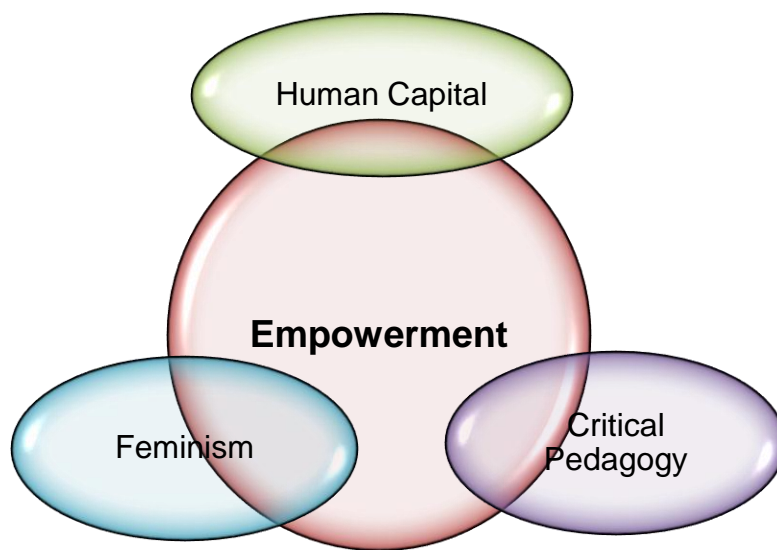


Diagram 2.1: Multi-focal theoretical framework for Vocational Training Programmes in Winterveldt (Mokwena, 2018)

In this study, the four cited theoretical frameworks are mutually complementary in their roles of directing the research process towards achieving a meaningful picture of the problems faced by the unemployed women.

2.3 EMPOWERMENT THEORY

The main theory in which the study is located is the empowerment theory and it is positioned at the centre of the diagram. The proponents of the empowerment theory include Berger and Neuhaus (1977), Zimmerman and Rappaport (1988). This theory postulates that empowerment is a multi-dimensional social process that helps people gain control over their own lives (Karl, 1995; Page & Czuba, 1999; Chlisa, 2012). Empowerment theory rests on the assumption that equipping individuals or groups of people with the relevant knowledge and skills enables them to play meaningful roles in the socio-economic development of their respective communities. The major principle of empowerment theory is that individual, group participation, facilitated by an expert in a specific skill, can lead to building of the capacities for community, and this would result in national development.

The history of women in South Africa has been eventful and subjected to many profound changes exposing them to empowerment programmes (Mandela, 1994). On the other hand, Vocational Education and Training is undergoing radical changes to meet the challenges of the 21st century. Women need to be empowered to utilise their vocational skills in relation to the changing working environments. Such a move has the potential to empower participants in Vocational Education and Training programmes to adapt to complex and changing work environments.

Involvement of unemployed women in Winterveldt in Vocational Education and Training programmes is one of the steps that are there to enable people to gain control over their lives (Presbey, 2013). Rahman and Sultana (2012) reiterate that empowerment of women signifies harnessing women power by utilising their tremendous potential in bringing about development in their communities. Therefore, the former encourages women to work towards attaining a dignified and satisfying way of life through acquiring the requisite knowledge and skills that will make them have confidence to compete favourably in the work place.

It is against this background that the researcher advocates for the empowerment theory, for enabling women to utilise Vocational Education and Training knowledge and skills to overcome obstacles and help them to develop their communities. It is argued that actions, activities and structures may be empowering and the outcome of such processes may result in a level of being empowered.

From an economic perspective, Mokwena (2016: 351) views empowerment as imparting skills and knowledge leading to one being financially independent and being able to meet one's needs without someone else's assistance. Empowerment is often socially embedded (Manojlovich, 2007). The theory has some positive implications for unemployed individuals and their role in community development. The involvement of women in Vocational Education and Training programmes has the potential to open up new opportunities for them. However, these will be shaped by the intersection of social relations and women's individual histories.

The ideas of the Brazilian educator Paulo Freire (1973, 1998) culminated in the concept of empowerment that formed part of his philosophy of education. Paulo Freire focused on the humanity of oppressed people and believed it was necessary to enter into their world to empathise and identify with them in order to understand their needs. The relevance of this definition for this study is when the disempowered women are helped to unleash their potential through engaging in Vocational Education and Training programmes that empower them to live the lives they want. Kabeer's definition (2001) provided an innovative view because it directly links empowerment with disempowerment in the field of education. Through the use of this definition, the researcher explored the reasons why unemployed women were disempowered and how they could be assisted to empower themselves through participating in Vocational Education and Training programmes. It has been noted from the previous chapter that Vocational Education and Training can play a significant role in contributing towards employment, self-employment, entrepreneurship development, and increasing human capital and productivity. Vocational Education and Training is a tool that can lead to empowerment of people especially rural women who have been marginalised in various ways (Bozzoli & Nkotsoe, 1991).

The researcher framed her study in the empowerment theory as she contends that one important way to give women dignity and self-respect is to empower them by providing them with basic education and training. Adults are helped to develop a self-concept whose psychological capacity can be seen by others and treated by others as being capable of self-direction. What is important is that the researcher as a woman understands the significance of the role of the empowerment theory for it has played a major role in opening her eyes to different opportunities and possibilities. It has made the power of imagination to replace the old notion of saying let the sky be your limit. Below is a detailed discussion of the four theoretical frameworks.

In conclusion, the implication is that through the empowerment theory, the women would be conscientised to think better, to be able to weigh possibilities and alternatives better than before, to be able to seize opportunities and have their eyes opened to promotions like the men folks. An empowered woman is a boom to the family,

society, nation and the international community of nations, precisely because there can be no talk of freedom until women are also economically, politically and socially emancipated. The discussion centres on the role of human capital theory.

2.4 HUMAN CAPITAL THEORY

One more theory of relevance to women's emancipation is human capital. Since its formulation in the early 1960s, Human Capital Theory has been developed by among others Schultz (1961), Sakamota and Powers (1995 and Psacharopoulos and Woodhall (1997. Human capital theory postulates that individuals and society derive economic benefits from investments in people (Schultz, 1961). In the same vein, Becker (1992) views human capital as a form of investment by individuals whereby the returns in extra income are equal to the costs of participating in education. The same author argues that human beings are important repositories of capital and schooling can raise earnings and productivity mainly by acquiring knowledge, skills and a way of analysing problems that they may encounter (Becker, 1992).

Human capital theory rests on the following assumptions:

- Education increases or improves the economic capabilities of people (Schultz, 1961). Olaniyan and Okemakinde (2008) support the view and state that formal education is highly instrumental and necessary to improve the productive capacity of a population.
- Education tends to affect control on population growth and to increase overall quality of life (Becker, 1992). This means that education has the potential to increase the productivity and efficiency of workers by increasing the level of cognitive stock of economically productive human capability, which is a product of innate abilities and investment in human beings.

Women in this study constitute a human capital that also needs investment in the form of education and training. For women to be adequately regarded as potential human capital, it depends largely on their acquisition and use of requisite

knowledge and skills. In the spirit of finding alternative ways, Schultz (1981) reiterates further that the knowledge and skills that people acquire through education and training is a form of capital that is a product of deliberate investment that yields return.

As a way of contributing to economics, the human capital theory suggests that education and training are investments that make individuals genuinely more productive. The Human capital theory relates closely with the empowerment theory in that it represents the investments people make in themselves for possibilities of enhancing their economic productivity (Olaniyan & Okemakinde, 2008).

Related to this theory is the education principle of lifelong learning which should apply to everyone even those who are either in formal learning or informal learning. Lifelong learning may be broadly defined as learning that is pursued throughout life; it is learning that is flexible, diverse and available at various times and in different places (White Paper on Post-Schooling Education and Training, 2014). Lifelong learning crosses sectors, promoting learning beyond traditional schooling and throughout adult life. In other words, it refers to the provision of non-formal, formal and informal learning opportunities throughout people's lives in order to foster the continuous development and improvement of the knowledge and skills needed for employment and personal fulfilment.

The relevance of lifelong learning for this study is that the concept has come to be accepted as a means of enhancing employment opportunities for the historically disadvantaged groups, particularly women. The viewpoint resonates with Kabeer's (2001) definition of empowerment theory that emphasises assistance to those who have been denied the ability to make strategic life choices, acquire that ability. Furthermore, unemployed women can benefit from the concept of lifelong learning as espoused by the European Commission (2001). Four broad and mutually supporting objectives of lifelong learning are identified, namely, personal fulfilment, active citizenship, social inclusion, and employability. Through lifelong learning, women as human capital are enabled to utilise the experiences they have acquired throughout their lives and integrate them in Vocational Education and Training

programmes. All participants in this study will be better informed on the concept of human capital and learn more on the concept for self-improvement.

With the dawn of democracy in South Africa, everyone is encouraged to make a difference by means of self-help rather than solely depending on the State. As applied to this study, this theory suggests that education (Vocational Education and Training) can play a great and significant role in the economy of a nation. To enhance human capital in the general society, it is necessary to apply the theory of human capital to educational systems.

The raising of the level of education and training in the society can under certain circumstances increase the inequalities in income distribution. In South Africa, several policies addressing human capital have been introduced. These include the ABET policy of 2000, which aimed at providing a qualification that fully integrates theory and practice for illiterate and unskilled adults. However, the social ills of poverty, unemployment and inequality remain. Although, women have enrolled in literacy campaigns and ABET programmes, they still face challenges of integrating the theory learnt in the literacy programme into their practical world of Vocational Education and Training. Even though the human capital theory regards an educated population as a productive population, women in South Africa still live in a patriarchal society where gender equality is still perceived as an unimportant ideal and women's struggles continue.

The human capital theory as a lens helped the researcher to understand that unemployed women as human capital are adults in their own rights. As adults, they have various roles and responsibilities in the family, community, church, etc. Knowles (1980) the pioneer of adult education reiterates that:

As a person matures, his /her self-concept moves from one of being a dependent personality toward one of being a self-directed human being. As a person matures, he/she accumulates a growing reservoir of experience that becomes an increasing resource for learning. As a person matures, his/her readiness to learn becomes oriented increasingly to the developmental tasks of his/her social roles (p 43).

Hence, the selection of human capital as one of the theories through which to examine and inform this study because human capital is essential for it provides persons with the relevant knowledge and skills that enable them to play meaningful roles in the socio-economic development of their respective communities. The researcher works within the field of adult and community education and as such she is interested in conducting an in-depth study of the Vocational Education and Training programmes in order to determine the effectiveness of these programmes in capacitating the adult learners.

The researcher argues that, with Vocational Education and Training, women would be empowered to do more to better their lives. The implication is that in situations where economic growth and development takes place the empowerment theory contends that both genders should to be equally empowered in order to be able to contribute constructively to the economy. It is important to remember at all times that both males and females contribute to the socio-economic needs of the family and community and in this respect Knowles (1980) attests that adults become ready to learn something as they experience a need to learn it in order to cope more satisfactorily with real life problems. The ideas embedded in human capital theory are seen as providing the theoretical underpinnings for vocational education (Sakamota & Powers 1995; Psacharopoulos & Woodall, 1997).

In conclusion, the implication is that implementation of Vocational Education and Training can benefit the society in several ways when both genders are made to acquire practical skills for self-employment. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) institute for lifelong learning highlights the importance of vocational training in Indonesia through the establishment of vocational villages (<http://www.unesco.org/uii/litbase>). According to the human capitalists, Vocational Education and Training is an important investment in human capital. It has the potential to increase the economic, political and social entities. Human capital theory is an economic theory and not a social theory. It is most relevant and most frequently and easily applied in formal education and training situations – thus it inspires policy makers to invest in schools, universities and work-based projects where capitalists can measure the return on investment.

2.5 FEMINIST THEORY

Long before the waves of feminism began, Mary Wollstonecraft (1759) proposed the idea of equality between men and women (Kincheloe, 2004). De Beauvoir (1908–1986), Friedan (1921–2006), Steinem (1934), Morgan (1941), Oakley (1944) and Dworkin (1946–2005) addressed the problem of women's low status in society by developing the feminist theory. The term feminism is derived from the Latin word *femina*, which means woman and was used in the context of sexual equality in the 1890s (Weiner, 1994)

The basic assumption shared by all feminists is that women suffer certain injustices on account of their sex. The dominant perspective in the feminist framework that includes liberal feminism, radical feminism and socialist feminism supports this view. Riley (1999) adds and points that the feminist theory is grounded on three assumptions, namely:

- Gender is an organizing principle of all societies.
- Gender is a social construction.
- Gender theory necessarily involves the politics of inequality.

In particular, the liberal feminists in North America, affirmative action have been a compensatory strategy for redressing past inequalities; particularly against women and girls. Against this backdrop, Vocational Education and Training can be utilised to circumvent the structural barriers that women face and enable them to access equal training opportunities for employment creation. One important thing is that feminist theory complements human capital theory by reinforcing its processes and aims. Therefore, with the dawn of the feminist theory in the 1890s, women were important repositories of capital.

The feminist theory enabled the researcher to explore the role of Vocational Education and Training programmes in empowering unemployed women in Winterveldt through a gendered lens of women in a poverty-stricken community and a patriarchal society. In this regard, the theory ensured a greater understanding of the experiences of unemployed women who attended Vocational Education and

Training programmes in order to alleviate poverty and take charge of their lives against patriarchy. Chafetz (1997) added the fourth assumption that men and women think differently. Liberal feminism focuses mainly on issues of equal opportunity regarding access to resources for women and men, especially in education and employment.

The proponents of this theory claim that both genders should be treated equally politically, economically, culturally, and socially. Wollstonecraft in Tong (1989) postulates that cultural and social norms do not allow women to have much labour productivity outside the home as well as an economic bargaining position within the household. This researcher as a woman has experienced marginalisation of her mother in the workplace because of lack of formal education. The same seems to be the experience of women in Winterveldt, the area where the study is located. Women in this study are unemployed, look after grandchildren and depend on relatives for handouts because they stay at home owing to lack of skills (Schmahmann, 2006)

The radical feminist theory examines women's social roles, experiences, interests, and feminist politics in a variety of fields (Kolmar, Wendy & Bartowski, 2005). Unlike the liberalists, the radical feminists' thinking challenges the core of male domination that is perpetuated via patriarchal ideologies of male hegemonic tendencies. Within the feminist theory is the socialist who critiques the role of women in production (that is, the labour market), reproduction (sexual division of labour and socialisation in the family) and sexuality (women as sex objects) as part of reproductive labour. According to the Population Reference Policy Brief (2003), gender discrimination in the Middle East and North American (MENA) region is sometimes codified in law, frequently in family laws or civil codes.

The policy brief states that in many countries in the region, women must obtain permission from a male relative, usually a husband or father, before seeking employment, requesting a loan, starting a business or travelling. Such laws often grant women a smaller share of inherited family wealth. As a result, families tend to make greater investments in education for boys than for girls. It is by law that many girls are forced to remain absent from school or women have to withdraw from home

chore activities when they are menstruating. This is contrary to the feminists' principle of sexual equality (Weiner, 1994).

Aruthum (2011) states that sanitary towels are heavily taxed which contributes to young girls and unemployed women's inability to afford them. As a result, there is continual absenteeism from school that affects their education. Consequently, lack of education reduces their employment opportunity and future employers prefer to hire males. Such a practice reinforces male dominance in the society that is contrary to the feminist theory that emphasises equality between male and female genders.

Another discriminatory treatment of African women is experienced in the phenomenon of widowhood which usually brings to a peak all the humiliation, subordination, degradation, and oppression women go through in their lifetime (Simon & Obeten, 2012; Adie, 2006; Orabueze, 2004). As African widows, women become single parents and are responsible for the welfare of their children. They cannot sit back, waste time and see them starve.

However, with the phenomenon of widowhood, women experience gender discrimination in that they are to follow rituals that restrict them from continuing with their daily activities of earning a living. During this period, the mourning rituals stretch over a year that estranges widows from the entire society in some ways (Rosenblatt & Nkosi, 2007). Similarly, women in South Africa, particularly rural women, continue to miss enterprise training because of their gender and lack of skills. The move restricts them from fulfilling their human potential. The relevance of the feminist theory for this study is to ensure that the shift to the productive role of unemployed women through vocational education and training activities will enable them to fulfil their human potential.

The researcher is of the opinion that international community should recognise that unless girls' education improves, few of the MDGs will be achieved. From the census statistics, it is discovered that the situation in South Africa reveals that 50% of the women are still unemployed because they lack the means to use their vocational skills to achieve a better way of life (Lehohla, 2013). In line with this,

Quan-Baffour's (2012) asserts that without basic education and training, rural black illiterate women might remain cut off from the socio-economic and political activities of the country.

The researcher is of the view that social inequality deprives women of opportunities, particularly employment and this condemns women to poverty. Again, the increase in occupational gender segregation contributes to the widening of the gender wage and the gap increases women's susceptibility to poverty. In this context, the researcher's experiences of South African apartheid dates back to 1966; when she observed women denied basic education and training by the system in place. The political and cultural discrimination against women perpetuated helplessness and poverty among women. Mandela (1994: 195) contends that the apartheid government dictated the types of jobs that were suitable for black people. It is argued here that apartheid disadvantaged blacks, particularly women. Lack of education made rural black women not only illiterate but also unskilled and therefore unemployable.

Notwithstanding the marginalisation and deprivation, Mather (2009) explains that many single mothers have been resilient in the context of welfare reform and more recently, during the severe economic recession. To be able to cope in life one needs at least basic education. The researcher's mother used to tell her "you must make sure that you get educated because no one can take it away from you." This visionary utterance is relevant today because without education no woman can escape ignorance, abuse, vulnerability, and poverty. The bad experiences that people go through can sometimes make them more resilient and determined to become better. Hooks' (1984) statement below says it all:

Living as we did - on the edge - we developed a way of seeing reality. We looked from both the outside in and the inside out. We focused our attention on the centre as well as the margin. We understood both. This mode of seeing reminded us of the existence of a whole universe, a main body made up of both margin and centre. (p.6)

Alkire (2005) explains that it is by choice the person or society creates their character and determines their ongoing identity. Ugandan women, like their South

African counterparts, experience discrimination in terms of a gender gap in the informal sector where older women usually earn less than older men (Report of the Committee on the Elimination of All Forms of Discrimination Against women (CEDAW), 2010). Their wages for labour, cooking or cleaning of any kind is paid based on how hard the work is rather than the number of hours worked.

Consequently, because men are usually given what is considered heavier work than women are, the latter usually end up with less pay and longer working hours. Furthermore, the report states that the Ugandan government does not provide adequate protection to women in employment because it does not apply to the informal sector, where the majority of women work and where incidences of exploitation are common. Despite the discrimination experienced by women in education and training opportunities, some of them have made every effort to keep the home fires burning. There are some women in rural South Africa, who work in food gardens, others do beading, sewing and embroidery projects to empower themselves and gain control over their lives. As Angelou (2008) aptly asserts, you may not control all the events that happen to you but you can decide not to be reduced by them. The researcher argues that factors such as increasing poverty need to be addressed to reduce inequalities of illiteracy, lack of health facilities, and unemployment. These inequalities affect women to the detriment of a woman having her voice heard in her family, her community and the wider society.

The researcher concludes that feminism theory seek practical ways of empowering women to change their traditional roles and attain equal rights with men. By reflecting on their situation and taking action through practical skills training, rural women can be assured of self-employment and livelihood (Quan-Baffour, 2012). In this way, women will acquire the strength to drive them forth into the international arena. With the dawn of the national unity in South Africa, our country has introduced several policies and legislations that uphold the rights of women and girls. These include the Promotion of Equality and Prevention of Unfair Discrimination Act (2000), the Employment Equity (1998) and the Constitution of South Africa (1996). Despite the emphasis of equality by the new South African government, many women in South Africa still face an uphill struggle when it comes to competing against their male counterparts, especially in the workplace.

In this fashion, the implication should be that Vocational Education and Training should teach the women with knowledge and skills necessary to make them play a role in the socio-economic life of the nation. The feminism theory as discussed above should in all its forms be seen to capacitate the women with the knowledge that they too are important role players in the activities of the community. Despite the emphasis on gender equality, opportunities that exist in the labour market discriminate women's development (Boserup, Tan & Toulmin, 2013). The fact is that, the wellbeing of many women in rural areas is still threatened by cultural boundaries, or lack of knowledge of many opportunities that are there in the environment of work. Lack of knowledge and skills make women to take lesser roles in society. According to Botha, the former Deputy Minister of Arts and Culture in South Africa, rural women are most affected by inequality because they are socialized into taking lesser roles in society <http://www.MedioclubsouthAfrica.com/democracy/2352-gender-equality-160511> (Accessed 21 August 2015). It is against this backdrop that Mandela (2010) reiterated that:

Freedom cannot be achieved unless women have been emancipated from all forms of oppression, unless we see in visible and practical terms that the condition of the women of our country has radically changed for the better, and that they have been empowered to intervene in all aspects of life as equals with any other member of society. (p.49)

Mandela is South Africa's advocate in the fight against apartheid. The researcher argues that it is the wish of the former political leader that women receive absolute equality. This means he wished for women to have power as men do in order to participate in society and in politics. Progress is made toward women's liberation (South African Constitution Act 108 of 1996, McKay, 1995), however, Mandela's wishes have yet to be realised. Women are still disadvantaged in many ways; hence, the attempt of this study to explore unemployed women involved in Vocational Education and Training programmes in Winterveldt.

In concluding this section, the researcher explored the feminism theory to reflect on its relevance for unemployed women in the Winterveldt area and how it can contribute to women's participation and emancipation using Vocational Education and Training programmes. In this regard, it is the belief of the researcher that

education and training is a basic human right essential for achieving the goals of Education for All (EFA). In other words, basic education should be used as a stepping stone in the acquisition of Vocational Education and Training programmes that should be provided equally to both men and *women to enhance their chances of living better lives.*

2.6 THEORY OF CRITICAL PEDAGOGY

The final theory underpinning this study is the theory of critical pedagogy whose proponents include Freire (1993), Apple (1999), Giroux (1996), Hooks, (1993), McLaren (2000) among others. The theory postulates that the adult learners' ability to think critically about their education situation allows them to recognise the connections between their individual problems and experiences and the social contexts in which they are embedded (Freire, 1970).

The theory of critical pedagogy is grounded on three assumptions that, education is not neutral; society can be transformed by the engagement of critically conscious persons and praxis connects liberatory education with social transformation. Freire (1970) adds that, critical pedagogy is a non-neutral educational praxis that is anchored on dialogue, critique aiming for a transformed society that is more just, humane, and free. The theory was developed to help adult learners develop consciousness of freedom, recognise authoritarian tendencies and connect power and the ability to take constructive action.

Among the Critical Pedagogy scholars, Freire (1970) intimates that through critical pedagogy; people develop their power to perceive critically the way they exist in the world with which they find themselves. Citing Freire (1970) Mokwena and Dichaba (2013) agree that critical pedagogy is a theoretical framework, in which reflection upon the individual's lived experience and development of voice takes centre stage. It is through a critical look at one's world and society that the society can transform toward equality for all citizens through active participation in democratic imperatives.

The research question guiding this study was:

- *What is the role of Vocational Education and Training programmes for unemployed women in Winterveldt?*

Critical pedagogy creates awareness on the power dynamics and the role participants play in decision-making for action. Emphasis is on the critical dialogue that the adult learners engage to inform their ability to take a firm stand regarding the learning as well as the teaching methods used in the adult education programmes. Such critical approaches will create a link between what is learned, and its applicability to the experiences and the social context of the learners. The theory relates to this study in that unemployed women reflected on their own situationality and acted upon it by seeking alternative means of employment creation.

The theory of critical pedagogy in this study was applied in a spirit of dialogue that according to Paulo Freire (1970) occurs as:

Education which involves being critical, with the learners themselves taking a critical stance and not just passively absorbing information that you, the educator, decide to teach them. Rather, the learners are involved in deciding what it is that they need to learn and what they want to do with the new knowledge. The learner is not regarded as a passive recipient of pre-packaged knowledge. (p.77)

Like Paulo Freire's assertion on the relationship between teachers and learners, Ellerman cited in Alkire (2005) identifies the autonomy-compatible intervention approach in development that emphasises the importance of the helper and doer relationship. The relevance of this approach in this study is to inspire trainers to work in a collaborative manner and see the goal of the programme in the eyes of the participants. The critical pedagogues emphasise that the theory is more than just a teaching strategy but is a personal, financial, political, emotional, and spiritual commitment to prioritising the needs and liberation of people who are suffering under various forms of oppression. Though Freire (1993) does not thoroughly explore the spatial aspects of 'situationality', this passage from his seminal work, *Pedagogy of the Oppressed* demonstrates the importance of space, or place, to critical pedagogy's origins. Being in a situation has a spatial, geographical,

contextual dimension. Reflecting on one's situation corresponds to reflecting on the space(s) one inhabits; acting on one's situation often corresponds to changing one's relationship to a place. He argues that acting on one's situationality, makes one more human.

It is this spatial dimension of situationality, and its attention to social transformation, that connects critical pedagogy with pedagogy of place. Both discourses are concerned with the contextual, geographical conditions that shape people and the actions people take to shape these conditions. The purpose of critical pedagogy is to engage people in the act of what he calls conscientisation, which has been defined as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 1970). In the same vein, Giroux (2001) holds the view that schools, adult learning sites in this study, should be proponents of social change.

Maddox (2005) found that in some households in Bangladesh, literacy enabled women to establish their right of financial management for the household normally controlled by men. In the same vein, in India, Khandekar (2004) describes how literacy empowers low caste women to challenge a culture that expects them to suffer poverty, violence and to adopt a subservient behaviour. Khandekar (2004) shows that acquisition of literacy and participation in the literacy programme provided women the confidence and opportunity for collective action and leadership against alcoholism among community men.

It is suggested by Quan-Baffour (2012) that the underlying principle of the theory is that education should be a process and practice of setting people free from socio-economic and political doldrums. A few studies show that literacy acquisition through the Regenerated Freirean Literacy through Empowering Community Techniques (REFLECT) programmes can lead to change in gender roles and practice. Similarly, Attwood, et al. (2004) suggest that the Freirean literacy theory, which forms the base of REFLECT, would help women in rural Lesotho to question their gender-assigned workloads and roles. Learning to read and discuss about women in different communities and situations would raise awareness among

women and men that gender- based roles and customs prevent women from finding their voice and changing their positions in society.

In the act of conscientisation (Freire, 1970), critical pedagogy begins with recognising that human beings exist in a cultural context. Therefore, their active engagement in the learning process is an essential principle to be advocated for promoting women as human capital in Vocational Education and Training programmes.

It is the researcher's belief that these cases demonstrate that literacy programmes can have cultural benefit by initiating positive changes in the norms of behaviour, role and relationship within family and community and the broader society. Freire supports this view and adds that developing adults' skills of reflection and analysis enables them to take social action to improve conditions for themselves and their communities (Freire, 2007). It is argued in this study that the theory of critical pedagogy promotes a pedagogy that cultivates both a retrospective grasp of one's historical past, a perception of the dominant forces of oppression and resistance in the present, and an anticipation of a better future rooted in historical struggle and vision.

Freire's pedagogical views compare to the researcher's philosophy of education in that the researcher has experienced marginalization in one way or the other. Furthermore, Freire's process of dialogue relates closely to Knowles' theory of andragogy on the teaching of adults. Adults have a wealth of experience and are self-directed in their learning (Knowles, 1984). As applied to this study, the theory suggests that participants can be afforded the opportunity to talk about themselves and situations as individuals or in focus group discussions. Developing Freire's theory of critical pedagogy, Mezirow (1990) views this dialogue as a transformative critical reflection process that makes it possible for students to develop new perspectives and to act based on this new view of themselves, their families and wider society.

Critical pedagogy postulates that the process of conscientisation consists of three stages of consciousness, namely, intransitive consciousness, semi-transitive

consciousness, and critical consciousness (Freire, 2007). In this study, the relevance of the three stages of conscientisation in this study is that, the theory has the potential to lead women involved in Vocational Education and Training programmes towards dismantling poverty and its debilitating effects. Through their participation in the programmes, women would be on their way to self-emancipation. Therefore, conscientisation for the participants in this study acknowledges that women are vulnerable because of their unemployment status. However, by taking the initiative to be involved in the Vocational Education and Training programme, women are determined to change their situation. Praxis involves engaging in a cycle of theory; that is knowledge, application of knowledge, evaluation of practice, reflection, and then back to theory.

In the same breath, Ramphele (2013: 330) attests to the indigenous idea of Letsema circle in which people sit in a circle and get to know one another. They explore the nature of their issues and what expertise they need to solve their problems. Letsema circle is planned to show people what they could do to change their lives through collective action (Ramphele, 2013: 330). It is in this spirit that coordinators came together with unemployed women in Winterveldt to know their plight. Through meetings organised with parents, they discovered that many of them were illiterate or unskilled and unable to monitor their children's progress or lack of it. So, began the coordinators' application of Letsema circle as encapsulated in Ramphele (2013). As has been pointed out by Ramphele (2013), Presbey (2013) emphasizes the importance of forming women's groups. When women come together, they can change their world for the better.

Consequently, in order to conscientise the women to their plight and to open the eyes to new opportunities the Sisters of Mercy introduced the Vocational Education and Training programmes in Winterveldt. These programmes started small with sewing and knitting classes mostly for women. In the late 1980s, the Soroptimists offered their professional services introducing a craft programme which involved learning the arts of embroidery, sewing, basic designs and business skills and how to manage money, pricing and marketing their produce. Freire (1970) maintains that theory without practice is mere abstract thinking just as practice without theory

would be reduced to naïve action. Freire's theory emphasises the importance of analysing the context in which one works.

Through Freire's dialogue as a transformative learning environment was created in which the participants' frame of reference was enhanced. In other words, the Vocational Education and Training programmes followed the Freirean approach of opening the eyes of the learners to their oppressive circumstances and how to overcome such. The researcher employed Freire's teaching of dialogue, which she used to share experiences with the participants (Jarvis, 2010). With critical pedagogy, this researcher recognises that participants have knowledge that they can build on and share with each other. Women involved in Vocational Education and Training recognised their connections with others and share their aspirations, experiences and challenges in a spirit of dialogue (Freire, 1970).

Using their narratives and conversations, women used to share their experiences in the spirit of Freire's praxis and place their voice in the context of the dialogue. The theory as applied to this study implies that women in Vocational Education and Training programmes have knowledge which they can build on and share with each other. This relates to the process of conscientisation that emphasises a close integration between theory and practice. As co-participants, they talk about their involvements in the project, their successes and challenges in the project. In this way, they learn from each other and the researcher also learns from them. There is active participation where participants talk among themselves, suggesting and giving ideas in and outside the training programme for the betterment of their families or communities. Therefore, as women interact with one another, it is of utmost importance to promote Knowles' (1984) adult learning principle of respect, which Freire applies further in his theory that teachers must have humility closely linked with love, and respect for their students.

Freire's (1970) conscientisation teachings are relevant in this study for they empower women to identify their challenges and utilised their own mind and hands to address the problems confronting them. As a result, they become able to solve problems for themselves and go on to make a difference in lives of others as well. With Knowles' (1984) principle of self-directedness, women's emancipation can be

achieved. It is against this backdrop that the researcher feels that Knowles theory of andragogy can play a huge role in the empowerment of unemployed women.

Drawing from the humanist philosophy which complements the critical theory, the researcher is influenced by Knowles' andragogic assumption that, the art of helping adults to learn is to create a wealth of learning experience with a clear purpose that leads the learners desiring to apply their knowledge immediately. Knowles adult principle of self-directedness has implications for Vocational Education and Training programmes for it suggests that curriculum designers (gatekeepers) should place great emphasis on the involvement of participants in the process of designing and planning the programmes in order to maintain maximum involvement envisaged by Knowles' principle of how adults learn. This can lead to women empowerment, especially rural women with little or no formal education.

Freire's critical pedagogy was relevant in this study as it made it possible for the research to obtain the views of the focus group. Furthermore, the use of critical pedagogy in this study through the dialogue approach included continuous process learning, unlearning, relearning, reflection, and evaluation. Hase and Kenyon (2000) instructively argue that unemployed women's involvement in the various programmes highlights their determination to learn regardless of the challenges; of importance is their willingness to reach the goal of generating some income for their families.

In terms of critical pedagogy, Paulo Freire's emphasis on dialogue strikes a very strong chord with the researcher who is also concerned with how effective are the Vocational Education and Training programmes with regarding to empowering women with skills needed in the environment of work.

By working together, women can gain confidence and can change their world for the better when partnering with one another in creating job opportunities. Furthermore, the participation in Vocational Education and Training activities by individual women can enhance their creativity capacity and thereby improve the economic status of their communities.

2.7 CHAPTER SUMMARY

The relevance of the four theories in this study is that the present status of women entails unemployment and high rate of poverty, which disempowers them. By utilising the principles of the empowerment theory, women's human dignity (human capital) can be restored by redesigning the Vocational Education and Training programmes in line with the needs of the 21st century, that is, to empowering people for employment opportunities and self-reliance. In conclusion, the empowerment theory as the major theory in this study has played a huge role in integrating the other three theories by advocating that human power is needed to change existing circumstances of all people and particularly unemployed women. The empowerment theory has given space to the feminists theory (particularly liberal feminists in North America), to play a prominent role in promoting affirmative action as a compensatory strategy for redressing past inequalities; particularly against women and girls. The researcher concludes that infusing the various theoretical frameworks into Vocational Education and Training programmes, has the potential to alleviate the discriminatory practices that women face. This practice can enable unemployed women to access equal training opportunities for employment and or to create jobs for themselves.

CHAPTER 3

LITERATURE REVIEW REGARDING THE IMPORTANCE OF VOCATIONAL EDUCATION AND TRAINING

3.1 INTRODUCTION

The previous chapter focused on the four theoretical frameworks guiding the study. The main theoretical framework, empowerment theory, was linked to three other theories, namely, human capital, feminism and critical pedagogy. The theoretical frameworks enabled the researcher to understand the experiences of unemployed women since the theoretical lens of the four theoretical frameworks were useful throughout the study. This chapter is devoted to a review of literature on the importance of Vocational Education and Training.

The review of literature is essential to guide the researcher and the reader to reflect critically on the concept Vocational Education and Training in the contemporary world. This literature review section focuses on its contribution to the empowerment of unemployed women in Winterveldt, Pretoria.

3.2 DEFINING VOCATIONAL EDUCATION AND TRAINING

An early definition by the UNESCO (1997) refers to Vocational Education and Training as the acquisition of practical skills, knowledge and understanding necessary for employment in a particular occupation, trade or group of occupations or trades. Similarly, the second International Congress on Technical and Vocational Education in Seoul, Republic of Korea of 1999, stated the vision of 'Technical and Vocational Education for the 21st century as follows:

We are about to step into a new era of unprecedented changes as national boundaries disappear and globalisation proceeds. Future jobs will require more diverse vocational abilities and knowledge, calling for educational reform and a guaranteed system of lifelong learning for all (p. 53).

McGrath (2011) propounds that Vocational Education and Training is conventionally understood as encompassing the myriad forms of learning that are primarily aimed at supporting participation in the world-of-work. In this study, the researcher regards Vocational Education and Training as a tool for empowering those who lack the essential skills for accessing employment opportunities. McGrath (2012) adds that the preparation for the world of work through Vocational Education and Training should include characteristics to eradicate poverty, inequality and injustices. On the other hand, Hilal (2012) regards Vocational Education and Training as a crucial step towards employment, self-employment, entrepreneurship development, increasing productivity, providing the human capital for economic development, and contributing to economic growth.

A definition by Yassunaga (2014) posits that (non-formal) Vocational Education and Training is a way to empower people especially those who are excluded from formal education to acquire knowledge, skills, values, and attitudes to improve their lives. In addition, Baatjes and Mathe (2003) view non-formal programmes as taking place in a variety of settings within a community. On the contrary, Billet (1998) views Vocational Education and Training as preparing learners for jobs with a basis in manual or practical activities, traditionally non-academic and entirely related to a specific trade, occupation or vocation. Furthermore, Gboku and Lekoko (2007) identify non-formal education programmes which are participatory and promote self-help once participants have acquired skills during the duration of the programmes which six months to two years. The relevance of Ijan and Patrick (2012) for the study is their objectives, which focus on the improvement of practice and theory of adult learning for livelihood skills training in rural and urban communities for poverty alleviation and community development.

To recap, Billet's (1998) definition of Vocational Education and Training is in the context of preparing learners for jobs, which is not the concern of this study. The researcher is intrigued by the latter part of his definition, which focuses on manual or practical activities, traditionally non-academic and entirely related to a specific trade, occupation or vocation. The various definitions of Vocational Education and Training reveal common characteristics, namely, acquisition of practical skills, form of training, occupationally based, vocation, employment, and productivity

enhancement. McGrath (2012) intimates that the area of Vocational Education and Training is less certain and terminology has proliferated. The present study has had an extensive coverage of the concept Vocational Education and Training to avoid leaving out some views that are very pertinent in this very important area of study.

Given the ongoing changes in society, the above quotations challenge the researcher to look into ways in which Vocational Education and Training would enhance unemployed women's competencies to learn on their own and to support their efforts at finding their roles as productive members of society. Having said the above, the authors (Zimmermann, 2012) perceive Vocational Education and Training as the solution to improving the opportunities of youth who lack resources, skills or motivation to continue with higher education. This viewpoint seems relevant for providing individuals with occupation-specific knowledge and practical skills; independent of the place, content and the provider of education. Although the authors have provided clarification of the concept Vocational Education and Training, Schuurman's (2006) emphasis on vocation in terms of the individual's development of talents and abilities in the choice and enjoyment of a career is more appropriate to the context of this study.

This research is concerned with Vocational Education and Training as applied to women's empowerment and development. Bozzoli and Nkotsoe (1991) use the term handicraft as a form of vocational training that has shaped the lives of women of Phokeng³. Women as craft producers were experts in pottery made of letsopa (a mixture of dark soft clay). As agricultural farmers, women ploughed their own fields and provided grain and edible wild fruit for their family's survival. The researcher noted that the women of Phokeng were not educated (p.48), but were extremely creative and made a living out of handicraft. They regarded handicraft as a vocation, a word derived from the Latin word 'vocare', which means to call, to summons. Vocation, then, is about a call or a calling in people's lives, which means an occupation to which a person is specifically drawn or for which she/he is suited,

³ Phokeng – an old and typically Tswana settlement of the erstwhile Bophuthatswana homeland, now officially in North West province, South Africa (Bozzoli and Nkotsoe, 1991)

trained or qualified. The Oxford Dictionary (2014) explains vocation as calling. According to McGrath (2012), Vocational Education refers to an aspect in the vocations. Furthermore, Swanson (1981) emphasises the goal directedness of the term for individuals.

3.3 THE UNDERLYING PHILOSOPHY OF VOCATIONAL EDUCATION AND TRAINING

Several research studies have been conducted looking at the origin and underlying philosophy of the concept and characteristics of Vocational Education and Training. Prosser (1871-1952) is regarded as the father of the vocational education movement (Prosser & Allen, 1929; Prosser, 1939; Prosser & Quigley, 1949) and is particularly known as the architect of the 1917 Smith-Hughes Act in the United Kingdom as well as the figurehead of the 1945 Campaign for life adjustment education. He was born to a steelworker and worked as superintendent of the local school district. He criticised the high school curriculum with its traditional emphasis on scholarship and college preparation. Subsequently, he began campaigning for federal funds to provide socio-economic opportunities for practically inclined vocational schools and programmes (Wirth, 1972).

Prosser's belief about vocational education rests on the following principles:

- There should be public vocational schools, which would offer courses for each occupation available as an alternative to high schools.
- There should be vocational education programmes in high schools for everyone to benefit from vocational classes; not just people going into vocational careers.
- Vocational classes in high schools would make students more independent and would benefit all teenagers; particularly those with behavioural problems in their education development.
- Schools should help students to get a job, to hold it and to advance to a better one.

Agrawal (2013) reported that Vocational Education and Training is an indispensable instrument for improving labour mobility, adaptability and productivity, thus contributing to enhancing firms' competitiveness and redressing labour market imbalances. Herrick (1996) writes that like Edward Thorndike, Prosser believed that knowledge could not be transferred from one field of learning to another. Similarly, in Hyslop-Margison (2000), Prosser echoed the same sentiments as David Snedden maintaining that for learning to be effective, it had to be specific and directed to immediate ends.

On the contrary, George Kerschensteiner pleaded for separate secondary schools, which, apart from the traditional high school, offered as many specific vocational courses as there were occupations (Hyslop-Margison, 2000). Prosser may be the renowned founder of the Vocational Education movement (Prosser & Quigley, 1949; Prosser, 1939; Prosser & Allen, 1929). The same authors explain that Prosser's mission of Vocational Education and Training is to recognise conditions as they are, training individuals to meet the demands of the market, even though it may be true that more efficient ways of conducting the occupation may be known and that better working conditions are highly desirable. The researcher argues that Prosser's focus is on formal educational background, as a prescription for the world of work. However, this does not relate to the context of this study, which is women with informal education and struggle to be employed.

It is against this background that the researcher explored Moodie's (2006) types on which Vocational Education and Training is founded and this can be used to establish how each characteristic can be applied to this study.

- The epistemological characteristic refers to the distinctive form of Vocational Education and Training as a field of knowledge about a specific reality. Through this characteristic, the researcher intends to acquire knowledge about how Vocation Education and Training will empower unemployed women who will then critically figure out what the environment of work has in store for them. The researcher's field of study is didactics in adult education and the discipline of epistemology has the characteristic to guide the researcher in understanding whether the teaching and learning

methods used are appropriately adequate and relevant to acquire knowledge and skills in each programme.

- The Teleological characteristic entails the distinctive purpose of Vocational Education and Training. The researcher will use this characteristic to explore the distinctive purpose of each programme selected in the study.

As the focus of the study is on a few programmes offered by the Vocational Education and Training centre in Winterveldt, the researcher will explore training for self-directed work as an extrinsic factor motivating unemployed women to engage in Vocational Education and Training programmes.

- The third characteristic is Hierarchical that is a distinctive occupational, educational or cognitive level of Vocational Education and Training. Through this characteristic, the researcher hopes to distinguish the stakeholders involved and their role in implementing the Vocational Education and Training programmes.
- The final characteristic is Pragmatic which refers to Vocational Education and Training as residual (not elsewhere included), what institutions do. The characteristic would enable the researcher to explore the selected Vocational Education and Training programmes looking at various aspects in each such as materials used their daily activities and ways of constructing their identity for unemployed women.

The philosophy behind Vocational Education and Training is to promote a holistic education and training stream of education that addresses the needs of the body, mind and soul holistically. To address these needs, Anderson (2009) intimates that Vocational Education and Training must be built on the key productivity assumption namely, training that leads to productivity, leads to economic growth.

A report by the UNESCO Institute for Lifelong Learning (2013:17) suggests that,

A functional approach to literacy is an acceptable route into learning, which empowers women to become involved in citizenship activities through heightened awareness and gains in

confidence. At the very heart of the concept Vocational Education and Training is the idea of skills, which leads to employability.

Moodie (2006) who states that the major philosophy of vocational technical education is to give training and impart the necessary skills to individuals to be self-reliant economically supports the above view.

Notwithstanding the fact that vocational education and training is a major step towards employment by various countries, much of its focus has been left to donors and NGOs (King & Palmer, 2006). According to Boateng (2012), the challenges facing Vocational Education and Training today include the need for advanced technological skills and changing family structure. More women suffer abject poverty and still face high unemployment as well as a low participation rate in the economy than men because for years they have been marginalised or discriminated against with respect to lucrative job opportunities.

On the contrary, it was always argued by people like Hornby (2000) that the foundation of Vocational Technical Education is based on a philosophy, which was mainly established for self-employment and self-reliance of the individual who partake in it, and this discriminated most against women whose place was seen as the kitchen. Moodie (2006) explains that the philosophy of vocational education aims at the development of human abilities in terms of knowledge, skills and understanding to efficiently carry out the activities in the vocational pursuit of choice. Consequently, the researcher agrees with Gboku and Lekoko's (2007) view that:

A programme philosophy is a kind of thinking and decision-making used to address a prevailing problem. It is a set of guiding statements that gives programme developers' direction to initiate a task. (p.25)

The researcher's support of Gboku and Lekoko (2007) emanates from the African proverb that says ***Kgetse ya tsie e kgonwa ke go tshwaraganelwa***. This Setswana proverb literally means 'the more hands, the easier to carry a heavy sack full of locusts'. It is the researcher's viewpoint that an underlying philosophy of all Vocational Education and Training programmes should be driven by the principle of working together. This is in line with the sentiment that says united we stand and

divided we fall so as to build the spirit of connectedness and a sense of belonging to the particular group.

3.4 THE IMPORTANCE OF VOCATIONAL EDUCATION AND TRAINING FOR UNEMPLOYED WOMEN WITHOUT FORMAL EDUCATION

Vocational Education and Training programmes have been lauded for reviving economic growth worldwide (Yangben & Seniwoliba, 2014). Similarly, Swanson (1981) describes the importance of Vocational Education in terms of identifying a wide range of issues in society. In the same breath, Bozzoli and Nkotsoe (1991) assert that women of Phokeng (c.f. 2.2) are shaped by their culture, times and context, which enabled them to be resourceful and resilient.

The major objective of Vocational Education and Training is to provide individuals and especially women with adequate knowledge and skills to engage them in various employment ventures. The government and various institutions are paving the way especially for women to be actively and productively involved in the economy of the country. Therefore, the researcher believes that Vocational Education and Training can play an important role in combatting marginalisation of unemployed women because it aims at empowering the individual with employable skills. Vocational Education and Training programmes contribute to their livelihood security, creation of employment and entrepreneurship opportunities.

Westerhuis cited in De Vos et al (2012) maintains that the importance of Vocational Education and Training as continuing self-development is an essential aspect of lifelong learning. Consequently, it contributes to the perceived need of societies to adapt to the increasing pace of social and economic change in the modern world. On the contrary, Nsiah-Gyabaah (2009) singles out the importance of non-formal Vocational Education and Training as allowing individuals to unlock their potentials expand their horizons and adapt to the changes in the dynamic world. The assertion is relevant for this study because it explores how the selected programmes, embroidery, vegetable gardens, and beadwork would help women to acquire the various skills to unlock their potential to alleviate poverty, create self-employment, serving the disadvantaged and helping the poor.

Hilal (2012) who posits that Vocational Education and Training is as a crucial step towards employment, self-employment, entrepreneurship, and increasing productivity further confirms this viewpoint highlighted above. In the same vein, Ivan and Albu (2014) perceive Vocational Education and Training to be a suitable instrument of promoting economic growth. Agrawal (2013) shares the same sentiment when arguing that Vocational Education and Training programmes are aimed at creating employment opportunities and imparting suitable skills for self-employment, particularly in the rural and unorganized sectors.

Furthermore, Hilal (2012) reiterates that Vocational Education and Training provides the human capital for economic development and contributes to economic growth. Considering the views of these authors, the researcher contends such programmes have the potential for promoting economic growth more importantly for unemployed women experiencing social exclusion owing to lack of employment opportunities.

3.5 THE GLOBAL PERSPECTIVE OF VOCATIONAL EDUCATION AND TRAINING

Vocational Education and Training is a major tool in the transformation of the economy in the Western countries where the Competency Based Education (CBE) model originated in countries like the United States during the Second World War. During this period, the need for technical workers was been widely felt than is currently the case. The CBE model takes ability as the centre of curriculum development processes and it also uses ability in Developing a Curriculum method (DACUM) called the “modular” scheme.

In other words, DACUM takes competency as the main line in the development of the curriculum, and it makes it the foundation of vocational education. In the same vein, Nilsson (2010) explains that the North American education system relies on post-secondary education to facilitate transition to work. According to Nilsson (2010), the students completing secondary education go to community colleges and to universities, which provide both general and professional education. His viewpoint does not cater for the gap, which the study aims to address.

Akojee (2007:9) points out that Japanese success to effective education strategies are attributed to the importance of good technical education. For Germany, Denmark and Austria, there is a long tradition of apprenticeships. At the uppermost is the German dual system, where there is a close cooperation between vocational schools supported by government and enterprises where training is provided.

Unlike the North American System, the German dual system highlights the advantage of such a system as that of integrating real work experience and organisational settings with theoretical instruction in vocational schools (Barabasch, Huang & Lawson, 2009). Haasler and Gottschall (2015) postulate that the German system of Vocational Education and Training remains central to economic prosperity and social mobility. According to Vogler-Ludwig (2009), the German Vocational Education and Training System of apprenticeship can be regarded as dual. Training is conducted in two phases; one part is practical instruction by professional supervisors or “meister” in enterprises and the other is part-time classroom based training. Companies in the private sector mainly offer on-the-job training while vocational schools belong to the public education system.

Vogler-Ludwig (2009) reiterates that Germany’s dual training aims to provide training programmes for workers to qualify in different manufacturing and commercial occupations. According to Evans and Herr (1978), it is highlighted that in the early 1960s, a spate of antipoverty programmes focused upon the occupational preparation of the disadvantaged. However, many of these programmes failed because they tended to focus upon meeting the needs of the labour market rather than the needs of individuals. For China to strengthen its Vocational Education and Training, it collaborated with Germany so that the latter could provide guidance and support for the development of a dual system unique to them. Ultimately, the Chinese adopted Germany’s dual Vocational Education and Training system adopting it into a multi-layered structure consisting of the following:

- The labour market in China is diverse and provides jobs that do not require formal vocational education.

- Three various levels of training at school, Vocational Education and Training run parallel to general education.
- The training providers are diversified ranging from public and private and are profit driven.
- Vocational Education and Training is lawfully regulated in each province.

Tsang (2006) highlights that China has an immense support of government and non-government resources in reforming education and vocational training. As a result, China has an enormous economic progress (Barabasch, et al., 2009). Other authors add that China's economic revival is owing to its entrepreneurship education and training (Li, Zhang & Matlay, 2003). As entrepreneurs, the system encourages them to work as individuals working as employees in running their small business. The practice affords an individual the opportunity to become a business leader and assume all the risks and rewards of the business venture.

In contrast to the countries discussed in the preceding section, the Vocational Education and Training system in India and by extension Pakistan seem to meet the requirements for a skilled labour force. Agrawal's (2012) reference to Vocational Education and Training, that it refers to skills-based programmes that impart practical skills and allow the individuals to engage in a specific occupational activity seem relevant for the underlying philosophy highlighted in earlier sections (c.f. 3.4). The researcher posits that India puts more emphasis on Vocational Education and Training programmes, such practice can be a contributing factor to imparting skills needed to creating self-employment opportunities particularly in the rural and unorganised sectors (Agrawal, 2013).

The Indian Vocational Education and Training falls outside the formal schooling cycle. However, these programmes focus on specific trades imparting the practical skills, which allow individuals to engage in a specific occupational activity. The Indian Vocational Education and Training emphasises on improving adaptability and productivity for women with informal learning (Agrawal, 2013). However, the system is challenged by an inequitable access for women and rural populations, limited private sector involvement and very inadequate budgetary allocations. The researcher contends that the Indian perspective fails to increase employment

opportunities, particularly for women with informal learning. For this reason, the discussion on the global perspectives of Vocational Education and Training was pursued further in Chapter 5 where the researcher provides a detailed discussion on the presentation, interpretation and discussion of findings.

3.6 THE REGIONAL PERSPECTIVE OF VOCATIONAL EDUCATION AND TRAINING

The current status of Technical Vocational Education and Training in Africa is that all programmes are school-based, with students entering the vocational education track at the end of primary school (African Union (AU), 2007). To revitalize Technical Vocational Education and Training in Africa, the AU recommended the integration of Vocational Education and Training into the general education system by relating the programmes to improvements in agriculture, arts, craft and tourism. According to Oketch (2007), the current trends in Technical Vocational Education and Training in Africa are that the school systems in almost all African countries lead to two paths. The first path is general education to enable pupils the route of accessing schooling to higher levels. The second one is vocational education for those who opt to focus on immediate employment. This section looks at the various pathways followed in two of the countries in the African region, beginning with Ghana.

3.6.1 Vocational Education and Training in Ghana

At the Annual African Educators Development Association (AEDA) Conference (2015), Quan-Baffour highlighted the role of vocational education in Ghana. He indicated that the involvement of women in training in Soap and Gari manufacturing involves women in formalising the informal socio-economic development at Takyiman, a rural area in Ghana, through indigenous vocational education. In addition, Palmer (2007) affirms that Ghana is known for its well-developed informal economy, which is predominantly female in nature. Therefore, indigenous and non-formal practical education is the way to go to improve socio-economic development in an area like Winterveldt.

Ghana's Technical Vocational Education and Training subsystem is characterised by an apprenticeship system generally known as the informal or traditional system of which 90% contributes to basic skills training (Palmer, 2007). The informal skills training system takes place in artisan workshops owned by master artisans and women. For the Ghanaians, Palmer (2007) identifies three types of informal training, namely, traditional apprenticeship training, trade-related informal training and farm-related informal training. According to Mwansa (2015), the Ghanaian learning approach is closely linked to literacy as a social approach to learning in that learning is not confined to the classroom but by virtue of coming together. The learners explore different ways of learning basic numeracy and such methods are closely related to their social environment.

The three vocational education and training programmes for unemployed women in Winterveldt, namely, embroidery, vegetable gardens, and beadwork projects have similar characteristics with informal training in Ghana. All three Vocational Education and Training programmes are traditional apprenticeship programmes, which provide informal teaching and do not have a formal curriculum.

What is taught depends on what is produced for the market. In renewing the government's focus on combatting unemployment in Ghana, Palmer (2007) intimates that Technical and Vocational Education and Training delivered through vocational training institutes and informal apprenticeship training continues to be an important link to work as a means of providing the unemployed with employable skills. According to Boateng (2012), a challenge facing Vocational Technical Education in Ghana is the perception that it is a route for those who are not able to function within an academic setting. He asserts that the challenges facing Vocational Education and Training today include the need for advanced technological skills and changing family structure. However, Palmer (2007) argues that the one-year skills training component in Ghana does not give trainees enough time to help them go into self-employment and the duration was not suitable for all trade areas. He does not address the focus of this study, which examines unemployed women with little or no formal training.

3.6.2 Vocational Education and Training in Namibia

In Namibia, the Community Skills Development Centres (COSDECs) were introduced to complement their formal Vocational Education and Training system. Unlike the Ghanaian, the Namibian Vocational Education and Training system, cited by Mabizela in Akojee, Gewer and McGrath (2005), was born out of an observation of high dropout rates of high school learners. In addition, it was conceived owing to the inability of learners to acquire the Vocational Training Centres entry requirement of Grade 10 with Mathematics and Science.

Furthermore, training at Vocational Training Centres takes four years and incorporates theory and practical training with work placements. Therefore, COSDECs were set up to address those youths who were leaving the schooling system with weak skills. They were also set up to advance the vision of the ministry of addressing the skills training needs for out of school youth on a large scale in the system. The researcher noted that Vocational Education and Training practices in Namibia are geared towards individuals with some experience in the schooling system. In considering the focus of this study, that is, unemployed women with little or no formal qualifications, it seems that rural women are less visible and voiceless in the Namibian experience of teaching Vocational Education and Training programmes.

3.7 THE SOUTH AFRICAN PERSPECTIVE REGARDING VOCATIONAL EDUCATION AND TRAINING

An attempt was made to address the increasingly diversified industrial base of South Africa. Several industrial schools had been established early in the 20th century. These fell under the National Department of Education, but were later transferred in 1968 to the provincial education departments and incorporated into a racially differentiated school system. According to Stumpf and Niebuhr (2012), many technical colleges and formal apprenticeship training institutions were established in South Africa in 1981. This move was in response to the rapidly growing needs of South Africa's mining industry, as well as the railways and other industries emerging at the time. However, the focus of Vocational Education and

Training was on artisan training which was largely reserved for white South Africans.

Sayed, Kanjee and Nkomo ((2013) intimate that under the apartheid system, Technical and Vocational Training was provided in technical colleges which were segregated into the white only and black only education systems. Blacks received mainly theory or very basic workshop-based practical skills or were trained on limited industrial activities. This was one form of marginalisation and discrimination that was meted out to the blacks.

3.7.1 Policies and practices before 1994

Towards the 1980s, the vocational training system changed in South Africa, beginning with the adoption of Act 56 of 1981, shortened as the Manpower Training Act of 1981. This was one of the government's responses to the challenges of the national strikes of 1973 that forced the entry of black and coloured workers into training and apprenticeship (Mather, 2006).

With the amendment of the Manpower Training Act of 1981, the Industrial Training Boards were brought in and contributed to the voluntary sector funds for the development of training. However, the government's initiatives did not include unemployed women with informal or no educational background. The emphasis placed on the development of the individual's talent left women's unattended and it is a gap the research study aims to address. Furthermore, a reference to the apartheid legacy has revealed that vocationally oriented and vocational education are stigmatised as poorer forms of education (www.vocational.co.za).

3.7.2 The role of missionaries in South African Vocational Education and Training

With the arrival of different missionary groups in South Africa, different approaches towards their work among the indigenous people were employed. Some missionaries thought that blacks were basically inferior and offered them manual

work and practical training in their homes and businesses. Ultimately, they produced graduates of people with basic literacy, workers artisans and tradespeople as well as the elite with higher levels of education (Christie, 1992: 72). Bozoli and Nkotsoe (1991) write that the church was often a vehicle for the progress, growth and development of black women and men of South Africa in the early 1950s and 1960s and naturally played a key role in mission schools. Although missionary education was rooted in Christian values of respect and humility, blacks received basic education limiting their socio-economic opportunities because for black women, education was largely aimed at socialisation into domestic roles.

In one mission training institution for girls, Cock (1980 cited in Christie, 1992), states:

Girls are carefully trained in domestic work – cooking, baking, sewing, ironing and tailoring – in addition to the usual school instruction. The aim is to prepare the girls to make good housewives and mothers, and to lift them and their families to a higher plane of living (p.294).

The method used for teaching Vocational Education and Training programmes was gender-based and was taught through practical teaching. Women, who were domestic workers or seamstresses, were trained in the evening after work. They were offered a domestic science curriculum that included cookery, needlework and knitting and some hygiene and child welfare instruction. Likewise, Bozzoli and Nkotsoe (1991) state that:

We should not assume that the choice of domestic service as an occupation was entirely accidental or a result only of the economics of the labour market. Important as larger structural forces were in steering women towards this type of work, from the point of view of their own consciousness of the situation, domestic service was relatively good deal. For their vision did not appear to extend beyond the narrow choices society made available to them (p.96).

On the contrary, men were taught life skills through practical demonstrations in building, carpentry, elementary agriculture and wagon making. The courses were aimed at equipping both women and men to make comfortable homes, mainly for those they worked for. Although the various missionary societies aimed to establish

themselves and their work and to convert black adults to Christianity, missionary education was a huge threat to the apartheid government after 1948 (Christie, 1992) so church and mission schools were underfunded and then closed down completely in the 1960s.

Regarding this study, vocational training offered by the missionaries focused largely on the value of manual labour that is one aspect of Vocational Education and Training but not on the aspect that this research focuses on. Conversely, with the Northern American context referred to in the earlier section, Evans and Herr (1978) point out that community colleges play a key role in providing opportunities for women to breakout of homemaking occupations.

3.7.3 Policies and Practices after 1994

Mandela (1994) contends that apartheid, that is, the political system in South Africa in which people of different races are separated, which existed before 1994 in South Africa, allowed only white people to access socio-economic privileges. For black women in this study, the apartheid government dictated the types of jobs that were suitable for them.

With the release of Nelson Mandela from prison in 1990, several attempts were made for blacks to be involved in the development of vocational training. According to Mandela (1994), the Government of National Unity in 1994 inherited not only a racially divided country but also a widely uneducated, illiterate and unskilled, or semi-literate, and semi-skilled population. To promote the sustainable development of the country, the government introduced various forms of Vocational Education and Training programmes to provide employable skills to masses of illiterate adults. Section 29 (1) of the Constitution of the Republic of South Africa states that:

Everyone has the right to a basic education, including adult basic education; and to further education, which the State, through reasonable measures, must make progressively available and accessible (Act No. 108 of 1996: 14).

The Constitution has enabled the education system to have categories of vocationally oriented education in place. According to Stumpf and Niebuhr (2012), the categories of the South African education system are as follows:

- General education that normally prepares learners for higher education studies. For this study, it prepares them for life in a general sense.
- Vocational education enables the school leaver to be productive in the workplace immediately.
- Vocationally oriented education requires furthering training before the learners can enter the workplace.

Like the Namibian practice of Vocational Education and Training, the three categories of the South African education system seem to be more relevant in improving the quality of learners in formal-based education. This researcher is of the view that women are often illiterate and unskilled or semi-literate and semi-skilled. Therefore, these individuals, with little or no formal educational qualifications cannot be accommodated in the available Vocational Education and Training system.

Another development towards Vocational Education and Training practices in South Africa after 1994, is the South African Qualifications Authority (SAQA), which was set up in 1995 to establish quality standards applicable to both education and training. Emanating from the SAQA was the Skills Development Act (SDA) of 1998, which saw Vocational Education and Training in a new light. The SDA is viewed as the programme, which focuses on occupationally based skills development and created the current institutional framework namely the National Skills Authority (NSA). The NSA is the successor to the National Training Board created by the Manpower Training Act.

According to the National Skills Authority, Blacks could have representatives in this body, which included members from industry and training organisations. This body was previously made up of whites, coloureds and Asians. The importance of the NSA for Vocational Education and Training is that it serves as an advisory institution representing the public authorities and the social partners. Considering that the

role of the NSA is to advise the Minister of Labour in skills development strategy and management of resources allocated, it is worth noting whether it includes unemployed women with informal or no formal education in the skills development strategy. However, the Skills Development Act failed to address the Vocational Education and Training needs of unemployed women. To fill this gap, the South African government introduced the White Paper on Post-Schooling Education and Training in 2014.

Given the current elevated level of unemployment in South Africa, the Act aims to enable individuals to find alternative ways to learn skills to earn sustainable livelihoods. Possible mechanisms to achieve this are through creating opportunities for individuals to re-skill or learn new skills, which would empower them for creation of employment opportunities. Another initiative of SAQA is the Sector Education and Training Authorities (SETAs) which was responsible for managing vocational skills training in terms of creating learnerships, internships, unit-based skills programmes and apprenticeships within 21 designated industries in South Africa.

With the National Skills Fund (NSF), a grassroots approach was adopted through provincial delegations. The NSF approach assists the informal sector with financial schemes in training, for example employees working on development projects and training job seekers to help them into formal employment. With South Africa moving forward to the third decade of democracy, Vocational Education and Training has been envisaged as a critical role player in responding to the needs of industry and the labour market. This made the researcher to reflect on the government's initiative of promoting wider participation in the economy through Vocational Education and Training.

The dawn of the Skills Development Act (SDA) of 1998 in South Africa, has led to Vocational Education and Training being seen in a new light. It was seen as the programmes that are occupationally based skills development focusing on improving productivity in the workplace and the competitiveness of employers. However, it does not serve the purpose of addressing the needs of unemployed women with informal learning, who are the focus of the study.

3.8 WOMEN, VOCATIONAL EDUCATION AND ENTREPRENEURSHIP IN SOUTH AFRICA

In South Africa, more women suffer abject poverty and still face high unemployment as well as a lower participation rate in the economy than men. Women still fight for what is the most fundamental human right, the right to equality and dignity. Mandela (1994) reiterates that Vocational Education and Training generally lacks the privilege of government policies that contribute to service delivery and entrepreneurship. Gasa (2015) adds that black women who live in rural areas, according to the laws created by the South African government, have not fully achieved the humane treatment yet. The author might be suggesting that the situation of rural black women who are viewed as minors under traditional custom are not recognised in the laws created by the South African government. Women remain responsible for doing 80% of domestic chores and are still the largest majority of victims of sexual violence and domestic abuse (SABC News, Channel 192, 20:30 (08 March 2015)).

Although the South African government has implemented several policies concerning vocational training to enhance employment of its citizens, few researchers have investigated the unique way in which the employment of women can be enhanced through Vocational Education and Training programmes. One of the factors that inhibit unemployed women's Vocational Education and Training is that women make less use of formal and informal apprenticeship systems, which often operate in male-dominated trades (International Labour Organisation (ILO), 2009). Kvale (1995) adds that the Vocational Education and Training concept is based on the principle of apprenticeship. Apprenticeship involves a variety of forms of learning, such as observation, imitation and identification, learning by doing and tacit learning, learning through supervision and mentoring, learning through structures of the environment and learning from peers, learning through cases, exemplars and narratives of the trade. Apprenticeship seems to be a structured learning programme that is not the case in the three selected programmes in Winterveldt.

During the international celebration of International Women's Day in 2015, the Minister of Women's Affairs declared that the empowerment of women in South Africa is about the transformation of society (SABC News, 08 March 2015). The declaration coincides with the 60th Anniversary of the Freedom Charter that exalts the vital role women have played, and continue to play, in virtually all spheres of life. The Minister of Small Business Development in South Africa, Minister Lindiwe Zulu (2016) reiterates and emphasises that entrepreneurship should find resonance within communities so that South Africa can be called an enterprising nation. The relevance of entrepreneurship for this study relates to women's creative abilities and focus on making their programmes work by eliminating any hindrances or distractions to their goals.

The surmise of this research is that the Vocational Education and Training programmes should ensure that adults, specifically women, are empowered to participate in and create employment opportunities. The White Paper for Post School Education and Training in South Africa (2014) was a giant step by government to stem the tide of unemployment among its citizens, particularly rural, less educated women. It provided the necessary support for flexible Technical Vocational Education and Training responsive to community needs. The White Paper emphasises the importance of finding ways to assist individuals outside the formal economy through sustainable ways to earn a livelihood.

The new Act envisages that the education and training system should find ways to cater for the needs of unemployed, poorly educated and non-studying individuals. The White Paper for Post School Education and Training (2014) suggests a flexible learning environment for all adults. The White Paper offers an opportunity for unemployed women with little or no formal educational qualifications. With the implementation of the policy, unemployed women may be enabled to fulfil their Vocational Education and Training needs. The White Paper seems relevant for this study for it emphasises the need to empower adults, particularly women, in vocational training through skills for self-employment in a range of areas from market gardening to small-scale manufacture of arts and craft.

However, in order to ensure that more women in South Africa become employable, there is the need to equip them with vocational skills. Such training would enable them to create employment opportunities for themselves to improve their socio-economic circumstances. The White Paper on Post School Education in South Africa (2014) reaffirms that community colleges can build on the current offerings of the Community Learning Centres (CLCs) in order to expand vocational and skills-development programmes and non-formal programmes. Long before the concept of a community college was formally introduced in South Africa, the Winterveldt skills programme expressed a fundamental concern for marginalised youth and adults.

Consequently, unemployed women whatever their educational background, age or personal histories were afforded opportunities of engaging in various Vocational Education and Training programmes. However, from the foregoing discussion about Vocational Education and Training practices, women are still marginalised particularly in Vocational Education and Training. Therefore, the researcher will explore the initiatives of the three selected programmes in subsequent chapters.

apartheid

3.9 LIMITATIONS AND CRITIQUE OF VOCATIONAL EDUCATION AND TRAINING WHEN IT COMES TO UNEMPLOYED WOMEN

Although women may not have knowledge of a vocation, they are generally willing to take part in Vocational Education and Training programmes available in their area. With their current unemployed status, women are motivated to take part in Vocational Education and Training programmes to earn money and satisfy their financial security needs. On their own accord, as adults, many unemployed women without formal education take part in these programmes to learn about the unfamiliar environment, thus having access to new markets and to get information about how they can earn income for their own self-fulfilment.

In reiterating Knowles' principle of self-directness (1980), Karastergiou (2006) state that the number of women attending Vocational Education and Training courses is directly linked to age and profession. However, there are equally restricting factors

that hamper unemployed women without formal education to participate in Vocational Education and Training programmes. Although Vocational Education and Training is a crucial step towards employment by various countries, much of its focus has been left to donors and NGOs (King and Palmer, 2006). The ILO (2008) reiterates that access to training is a major constraint for rural people in developing countries.

Although Vocational Education was an anti-poverty programme (Evans & Herr, 1978), the programmes failed because they tended to focus upon meeting the needs of the labour market rather than the needs of individuals. This practice is contrary to Clark and Palmer's (2007) viewpoint explained in the earlier sections. Much of the policy frameworks developed since the dawn of democracy in South Africa have not directly addressed the interests, needs and context of unemployed women without formal learning. The National Qualifications Framework (NQF) (1998) is one of the innovations of the new democratic government aimed at transforming the education and training development system.

The relevance of the framework for unemployed adults is the issue of skills portability and transferability needed for economic and social development. In view of the framework presented in this chapter, the researcher advocates that the AET curriculum can be utilised as a strategy to enhance Vocational Education and Training programmes. The AET curriculum consists of several learning areas. Of relevance to this study are the vocational learning areas that include Arts and Culture, Travel and Tourism, Ancillary Health Care, Applied Agriculture, Technology and Small, Medium and Macro Enterprises. Some of the unit standards of these learning areas contain assessment criteria that compel learners to be exposed to a related work-based environment. It is against this background that the researcher believes it is important to integrate Vocational Education and Training into these learning areas.

Related to Vocational Education and Training is the adult's natural skills which encompass informal learning. This type of learning includes the rich variety of knowledge taking place in the sphere of the home, but also more broadly in the community, in the streets, and at large in the out-of-school environment where

students move in their daily lives. Informal learning includes the traditional knowledge transferred between generations but also knowledge that develops more directly from the specific social and cultural contexts. Notwithstanding the fact that this form of has largely been left unplanned for, it plays a significant role at preparing entrepreneurship for self-reliance.

In addition to the programmes discussed in this study, there are a myriad of informal entrepreneurship establishments that exist by the roadside; women baking and selling fat cakes, women undertaking simple cooking from their homes to sell food, women sewing school and traditional clothes under the trees and other numerous areas of entrepreneurship. Post publishing this thesis, it would be important for the researcher to explore an all-inclusive framework which looks at the various programmes can be applied in the community to accommodate unemployed participants with informal, non-formal and formal learning.

According to Palmer (2007) the final draft resolution of the 2005 World Summit outcome noted and emphasised that the critical role of both formal and informal education is the eradication of poverty and the achievement of other development goals as envisaged in the MDGs, particularly basic education and training (c.f. Chapter 1). The aim is to eradicate illiteracy, to strive for expanded secondary and higher education as well as Vocational Education and Technical Training; especially for girls and women. Women continue to suffer disadvantages in accessing jobs. This phenomenon tends to accumulate throughout their lives as basic education is often a prerequisite for further skills development resulting in women receiving less vocational training than men do. According to Mburu, Njuki & Karuiki cited in Nkuki and Sanginga (2013: 82) rural women's mobility is often more restricted than men's, which has consequences for their ability to engage in formal financial activities. Notwithstanding various challenges such as inadequacy in or lack of general education levels for women, there are several success stories of women with informal or non-formal learning currently involved in vocational education and training. It is against this backdrop, that the researcher wants to explore similar programmes for unemployed women in Winterveldt.

3.10 CHAPTER SUMMARY

The literature reviewed in this chapter of the study covered Vocational Education, Training programmes in general, and here and there, how the unemployed women can benefit from a variety of programmes it offers. From the reviewed literature represented study of developed countries, namely Germany, Denmark and Austria, and developing countries that include India, Pakistan, Namibia, and South Africa showed how Vocational Education and Training can empower unemployed and unemployable women to be able to lead rewarding lives.

CHAPTER 4

RESEARCH PARADIGM, RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

This chapter provides a detailed discussion of the research design and methodology used in collecting data. The author outlines the research paradigm, the research approach, and the research methods used. Furthermore, this chapter discusses the selection of the sample, methods of data collection and data analysis, ethical aspects relating to research, and issues of trustworthiness observed in the study.

4.2 THE RESEARCH PARADIGM

Researchers have different beliefs and ways of viewing and interacting within their surroundings. As a result, the ways in which research studies are conducted differ. However, there are certain standards and rules that guide a researcher's actions and beliefs. Such standards or principles can be referred to as a paradigm. To gain a better understanding of why and how the researcher chose the methodological approach in this study, an initial discussion was completed about the paradigm that best fits the focus of this study.

According to Savin-Baden and Howell Major (2013: 3), a paradigm is a belief system or worldview that guides the researcher and the research process. In addition, Creswell (2014: 39) uses the words worldview, paradigm and philosophy interchangeably to describe how research could be affected and guided by a certain paradigm. Bryman (2012: 714) as a cluster of beliefs and dictates that for scientists in a discipline influence what should be studied, how research should be done and how results should be interpreted defines paradigms. The qualitative methodology shares its philosophical foundation with the interpretive paradigm, which supports the view that there are many truths and multiple realities.

The researcher views a paradigm as a construct that influences what should be studied, how research should be done and how results should be interpreted.

Creswell and Plano Clark (2011) compare the paradigms based on ontological assumptions, epistemological assumptions, axiological assumptions, rhetorical assumptions, and methodological assumptions.

4.2.1 Interpretive paradigm

The study is rooted in the interpretive paradigm that places emphasis on values and context. According to McMillan and Schumacher (2014: 14), interpretive researchers use systematic procedures but maintain that there are multiple socially constructed realities. This study focused on the way people interpret and make sense of their experiences and the world in which they live. It is interpretive as it is concerned with ways Vocational Education and Training programmes play in alleviating poverty in the lives of unemployed women.

4.2.1.1 Ontological assumptions

Ontological assumptions are about the nature of reality. Okeke and van Wyk (2015: 60) assert that the interpretivist paradigm uses diverse ways to find out about and understand social reality in its own terms. To understand the role played by Vocational Education and Training programmes, the researcher spent more time in the three programmes observing and speaking to women learners to hear from them about their experiences and gathering more information from documents.

The researcher sought to understand the meaning unemployed women attach to the usefulness of the skills they have acquired in embroidery, vegetable gardening and beadwork training programme. In this way, her knowledge and understanding of the Vocational Education and Training programmes was deepened.

4.2.1.2 Epistemological assumptions

The epistemological assumption makes enquires into the nature of knowledge and truth (Chilisa, 2012: 21). The researcher's interactions with participants in all three programmes provided her with knowledge and understanding relating to how the unemployed women felt about participating in Vocational Education and Training

programmes. Women are motivated to participate in these programmes as they are non-formal and enable them to generate income and preserve their traditional craft.

The strategy affirmed Okeke and van Wyk's (2015: 60) assertion that knowledge is socially constructed by people and is subject to change. Through individual and focus group interviews and observations, the researcher came closer to participants and was able to understand their distinctive way of learning. A study by Moodie (2002) reveals the epistemological characteristic of Vocational Education and Training as being concerned with training to do repetitive tasks because he explains that the learning and teaching methods are observation, imitation and personal correction, rather than by application of general propositions delivered in classrooms and textbooks. In giving each participant a space to share her story with the researcher's listening to each voice, enabled her to report holistically from the perspective of those individuals being researched (Okeke & van Wyk, 2015: 23).

4.2.1.3 The axiological assumption

The axiological assumption emphasises that it is values that matter (Chilisa, 2012: 20). Okeke and van Wyk (2015) add that interpretivist researchers admit to the value-laden nature of social research and actively report their own values and biases, as well as the nature of information gathered from the field. What stands out for the researcher in axiology is the interconnectedness among participants as encapsulated in the African concept of Ubuntu, namely, I am because we are (Okeke & van Wyk, 2015: 93).

Although women have come as individuals in the different Vocational Education and Training programmes, they are interdependent on one another. The value of axiology in this study is that it allows the researcher to have a better understanding that women exert greater power if they stand together in some kind of sisterhood. In approaching participants, the researcher reflected on their stories to construct the phenomenon of Vocational Education and Training programmes.

4.2.1.4 Rhetorical assumptions

Rhetorical assumptions have to do with the language of research. The language of research for interpretivists is often in the words of participants. Normally, it would be appropriate to write in the first person reflecting that the researcher was involved in what was being researched. However, it depends on the persons writing the research report (de Vos, et al, 2012). Therefore, the researcher's choice in this study was to express herself in the third person.

4.3 THE RESEARCH APPROACH

The study employs the qualitative research approach to take an in-depth look at phenomena under study. According to Bryman (2012: 408), qualitative research stresses the socially constructed nature of reality and there is the intimate relationship between the researcher and what is studied. It occurs in a natural setting. Okeke and van Wyk (2015: 338) further argue that qualitative researchers are "more concerned about uncovering knowledge about how people feel and think in the circumstances in which they find themselves, than making judgements about whether those thoughts and feelings are valid.

With qualitative research, there is an inclination to focus on the holistic perspective of the person and environment providing an opportunity for the voice, concerns and practices of research participants to be heard. The multiple case study method described earlier in this thesis was carried out within the Winterveldt area, where various stakeholders are involved in Vocational Education and Training programmes for women ranging from embroidery, vegetable gardens and beadwork.

The research approach that was followed for the purpose of this research was qualitative. Savin-Baden and Howell (2013: 11) define qualitative research as social research that aims at exploring the way in which people make sense of their thinking, actions and experiences in their natural environment where they are living. In support of this assertion, Bryman (2012: 408) points out that it allows the researcher to investigate people in their natural environments (Bryman, 2012: 408).

According to this approach, researchers begin with specific observations, to develop their understanding of specific events, people and activities.

The qualitative approach allows the researcher to explore the behaviour, perspectives and cultures of the people they study. Qualitative data in the form of words, pictures and quotes provide rich information.

Rich data will enable the researcher to understand the phenomenon of vocational education and training programmes in Winterveldt. Kumar (2014: 399) supports this view and explains that qualitative research communicates findings in a descriptive and narrative manner. The researcher selected the qualitative research approach to highlight the voices of the participants in the study. It was relevant for this study because it assisted the researcher in exploring unemployed women's engagement and experiences in Vocational Education and Training programmes. Furthermore, the qualitative research approach enabled the researcher to grasp unemployed women's perceptions of Vocational Education and Training in their own words and use their perceptions as a frame of reference. However, the main weakness of the qualitative approach is that it produces research findings based on data collected on a small number of occasions, or small number of participants.

4.4 THE RESEARCH DESIGN

A multiple case study design was selected as an appropriate research design for use. The study is concerned with exploring the role of Vocational Education and Training programmes for unemployed women in Winterveldt, Pretoria. According to Yin (2014: 239), multiple case study refers to a case study organised around two or more cases. Similarly, McMillan and Schumacher (2014: 371) confirm that when a number of different cases are combined in a single study, the investigation may be called collective, multiple, or multisite case study.

The multiple case study in the thesis consists of three Vocational Education and Training programmes in Winterveldt, Pretoria, namely:

- The Embroidery Programme;

- The Vegetable Garden Programme; and
- The Beadwork Programme.

The embroidery and vegetable garden programmes were established by the Sisters of Mercy, a religious organisation of the Catholic Church, with and for unemployed women and vulnerable youth. In the embroidery programme, the women make beautifully embroidered cushion covers, tablecloths, wall hangings, and place mats. In contrast, the vegetable garden programme aims to provide skills and knowledge, nutrition and self-sustaining skills for the direct benefit of women and youth and their families. The third Vocational Education and Training programme selected in the study is the beadwork located in the North West of Winterveldt in the village known as Mabhoko. According to Landman cited in Lekgoathi (2009: 36), the name Mabhoko is derived from one of the late Ndebele kings and is located at a farm in Klipgat under the authority of Chief Msiza (c.f. figure 4 in Chapter 1). Women in the programme use their beadwork skills to create beaded glassware, jewellery, serviette rings, and other decor items. They also produce beaded company logos, aids pins, Ndebele dolls and other traditional bead items.

The interpretation of the data in multiple-case study design follows several stages. Firstly, each case in the research is treated as a case. All the data in each single bounded case are carefully examined, and the data organised into a comprehensive description that is a unique, holistic entity. Once a full account of each case is developed, cross-case comparisons can be developed.

In this study, three Vocational Education and Training programmes were examined. In each programme the perspectives of unemployed women involved in embroidery, vegetable gardens and/ or the beadwork project, and their coordinators, were examined independently and then across the cases for a within-case comparison. The researcher did this to identify the similarities and differences of the three Vocational Education and Training programmes. A salient characteristic of the three programmes is that they are geared towards enhancing their vocational training skills. The researcher used the multiple case study methods including focus group and individual interviews, observations and

document study with women in the embroidery, vegetable gardening and beadwork programmes.

The data collection procedures were relevant for the study as they looked at the same phenomenon from different angles for purposes of reaching a holistic understanding of Vocational Education and Training programmes for unemployed women in Winterveldt. The focus on Vocational Education and Training issues in this study was to explore participants' perception of the role played by Vocational Education and Training programmes in the Winterveldt area as well as how the participants viewed its contribution towards their livelihood.

The multiple case study method allowed the researcher to explore through the interview instrument a number of participants involved in a wide range of vocational Education and Training programmes that are the focal point of this study. See point 4.4 below where more is discussed.

The research questions outlined previously are therefore directed towards a process of gaining insights based on the actual experiences of women and their interpretation of these factors influencing their experiences. A distinguishing characteristic about multiple case study research design is its dependency on the nature of the field of study of interest. In a study conducted by Chaskin (2001) in Yin (2014: 64), the author showed how contrasting cases can be used for community building.

Of relevance to the study is that the researcher explored three Vocational Education and Training programmes highlighting the similarities and dissimilarities in the three programmes. By so doing, the researcher came up with findings from three different programmes.

4.5 RESEARCH METHODS

4.5.1 The study site

The study took place in Gauteng Province, South Africa, in an area known as Winterveldt that is situated 40 kilometres northwest of Tshwane, the capital city of the Republic of South Africa. The figure below is the map of South Africa showing the location of Gauteng Province.

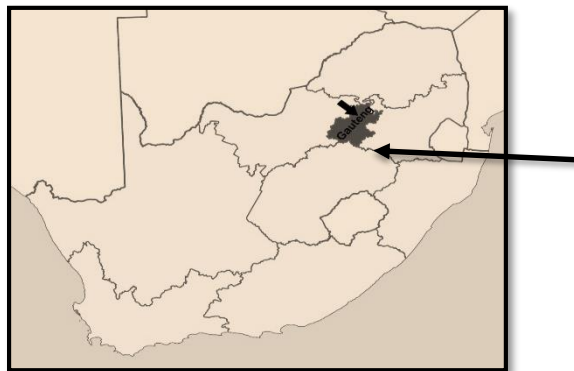


Figure 3: Map of South Africa arrow pointing at the location of Gauteng Province in which Winterveldt is found.

Source: www.saexplorer.co.za/southafrica/map/southafrica

The next map locates Winterveldt within the province of Gauteng.



Figure 4: Map of Gauteng Province showing City of Tshwane Municipality where Winterveldt is located.

Source: www.TshwaneMunicipalityProfile.gov.za

Winterveldt appears below as a separate entity.



Figure 5: Map of Winterveldt

Source: www.localgovernment.co.za

4.5.2 Selection of participants

Sampling refers to the selection of a subset of persons or things from a larger population (Chilisa, 2012: 170), with the intention of choosing small groups or individuals who are likely to be knowledgeable and informative about the phenomenon of interest (Schumacher & McMillan, 2014: 5; Chilisa, 2012: 170). A non-probability sampling procedure (Newby, 2010: 246; Bryman, 2012: 416) was used for the selection of knowledgeable and experienced participants.

For this reason, a purposive sample technique was used to select three coordinators who have been involved in the embroidery and vegetable garden project since their inception in 1991 (Personal interview). The rationale for selection of the coordinators and facilitator is that they have a special relationship with the phenomenon under investigation, possess sufficient and relevant work experience in the field of Vocational Education and Training programmes as well as showing an interest throughout the years in engaging unemployed women in the establishment of these programmes. About the selection of women involved in beadwork, this is attributed to their pride as family in cultural crafts. Furthermore, the selection of coordinators and a facilitator indicates that they have the capability to help women in sustaining the existence of Vocational Education and Training programmes in Winterveldt.

The women involved in embroidery, vegetable gardening and beadwork were purposively selected as the researcher believed they could provide valuable information on the Vocational Education and Training programmes. According to De Vos, et al.(2012: 392), purposive sampling is a non-random method of sampling where the researcher selects “information-rich” cases for in-depth study. The advantage of purposive sampling is that it has the capability to best help the researcher understand the problem and the research questions (Bryman, 2012: 714). Furthermore, it allows the researcher to hone in on people or events, which have good grounds in what they believe in.

4.5.3 Participants’ profile and sampling

Participants’ profile in this study is basically information relating to individuals who are engaged in Vocational Education and Training programmes in Winterveldt. The participants in the study consist of 17 unemployed women and three (3) coordinators selected from embroidery, vegetable gardens and beadwork projects in Winterveldt. Most of the participants have benefitted from informal and non-formal education while three of the women had formal education.

For the embroidery project, the researcher selected seven unemployed women out of 10 who were engaged daily in the project because the other three were absent owing to ill-health. For the vegetable garden and beadwork, five unemployed women from each project were selected for the focus group discussions. Three coordinators from embroidery and the vegetable gardens project were also involved. Unlike the other two Vocational Education and Training programmes, the beadwork project does not have a coordinator. The women simply gather at the village but work as individuals in their beadwork project. The researcher used pseudonyms for confidentiality and to conceal the identity of the participants.

Although it was not part of the purpose of the study, this set of data was intended to describe demographic variables of the sample and to assess whatever influence exerted itself on the research findings. The demographic data consists of the Vocational Education and Training programme in which the participants are involved, number of years in the programme, their age, educational level, ethnic

group, marital status, role in family, and source of income. This is elaborated more in Chapter 5.

The researcher was interested in knowing who the participants in the various focus group and individual interview sessions are. By getting an understanding of their personal backgrounds and their involvements in Vocational Education and Training programmes, the researcher was able to better plan her focus group and individual interviews in a participant-centred way.

To recap, the first three questions covered biographical information and information relating to their involvements in Vocational Education and Training Programmes. The data of all 17 participants was written in Sepedi and Setswana and was translated by the researcher into English (Appendix G). As explained by McMillan and Schumacher (2014: 22), a phenomenological study describes the meanings of a lived experience. The task of the researcher was to draw out the essence and basic structure of experience of the participants.

Below is the profile of individual participants in the three Vocational Education and Training programmes is shown in the profile illustrated in Table 4.1 below:

Table 4.1 Participants' profile

Pseudonyms	A ge	Level of Education	Ethnic Group	Marital status	Role in family	Length of time in VET Activities
Embroidery						
1. Maria	44	Never attended school	Sepedi	Widow	Household head	02 years
2. Mercy	52	Standard 4	XiTsonga	Married	Household head	25 years

3. Maby	59	Never attended school	Northern Sotho	Divorced	Household head	24 years
4. Moroe	56	Standard 8	Setswana	Married	Household head	20 years
5. Mmamma	65	Never attended school	Setswana	Married	Household head	16 years
6. Jojo	35	Standard 6	Sepedi	Single	Household head	21 years
7. Mpati	47	ABET Level 3	XiTsonga	Widow	Household head	10 years
Coordinator 2	56	Adult education Diploma	Sepedi	Married	Household head	24 years
Coordinator	77	Education Degree	Irish	Single	Religious Nun	50+ years
Vegetable garden						
1. Soso	35	Standard 1	Sepedi	Married	Household head	20 years
2. Sarah	36	Never attended school	Sepedi	Widow	Household Head	25 years
3. Noluthando	50	Standard 1	IsiZulu	Widow	Household Head	18 years
4. Thulisile	56	Sub A	IsiZulu	Widow	Household	20 years
5. Sesi	46	Sub B	Xitsonga	Married	Household Head	24 years

Beadwork:						
1. Lisbet	60	Never attended school	IsiNdebele	Married	Household head	32+ years
2. Rosie	66	Never attended school	IsiNdebele	Married	Household head	45+ years
3. Ellespie	60	Sub B	IsiNdebele	Married	Household head	32+ years
4. Selinah	64	Sub A	IsiNdebele	Widow	Household head	38+ years
5. Jacobet	62	Never attended school	IsiNdebele	Married	Household head	48+ years

It can be noted that the participants, who were selected for the study, are women of varying ages, are unemployed, have varying level of education and varying marital statuses. According to Taylor and Urwin (2001, older individuals are much less likely to possess formal qualifications and much less likely to participate in employer provided training than younger workers. In this regard, some participants joined the Vocational Education and Training programmes in their younger years owing to lack of employment and continue to be engaged in these programmes. Hereunder is a detailed discussion of the instruments that were used to collect data.

4.6 INSTRUMENTS

In this study three instruments for data collection were used, namely, bservations, interviews and document analysis.

4.6.1 Nonparticipant observation

Davies (2007: 174) is instructive when stating that if you are doing non-participant observation, to misappropriate Jean-Paul Satre's words, 'you are a camera'. What is meant here is that the non-participant observer acts like camera whose only function is to take photos. To become an effective observer one should adhere to the principles stated by Davies (2007: 174) that of deciding what it is you want to observe and why. It is important to remember always that your subjects will probably have no explicit say in what you are observing or how you interpret their words or behaviour and finally, participants are as it were active in their world, but possibly oblivious to your research role.

In this study, the researcher was always conscious of the fact that her presuppositions and preconceptions may affect her observations and did her best to bracket them as far as possible. To circumvent this predicament, the researcher used a real camera to aid her to be objective. Furthermore, she took notes to augment the other modes of observation that she used. In point 4.7.1, the researcher would discuss how she used the observation tool to collect data. Below follows a discussion on the interview instrument.

4.6.2 Interviews

MacMillan English Dictionary (Rundel, 2002:753), defines an interview as a conference, consultation, parley or a meeting in which a person is asked about his or her views. While it is not easy to define the concept interview, Davies (2007:102) points out that the aim of any research interview is to create a climate in which the respondent can talk freely and be able to offer the full range of responses that apply. To stress the point, interviews can be about everything. Davies (2007:103) further explains that in the interview situation, the focus groups have been used in the commercial world for many years and, more recently, by political parties wanting to design policies, not by ideology, but by tapping into the feelings and wishes 'of the people'.

The interview instrument essentially contained guiding questions and probing points and was open-ended in nature. In point, 4.7.2 the researcher would discuss how she used the interview tool to collect data. Below follows a discussion on the document analysis.

4.6.3 Document analysis

Davies (2007: 182) argues that analysing documents takes you close to the territory of the historian and the student of literature, but you can conduct content analyses of anything that is written down or otherwise recorded-film, TV programme or website. In other words, documentary information involves knowledge that is contained in existing documents the researcher studies in order to understand the prevailing conditions through assessing the substantive content of the documents to illuminate the deeper meanings that may be revealed by the documents' style and coverage. Images too, are a valuable technique in capturing data.

In this study, the researcher used a camera to take images of the various sites where participants were engaged with daily practical activities. What follows is a discussion of how the three instruments were used to collect data.

4.7 DATA COLLECTION

The following instruments or techniques were used to collected data, namely, the interview instruments that was based on the research schedule which contained the research questions as discussed in chapter one. The non-participant form of observation was also one of the instruments used to collect data because it allowed the researcher the opportunity to closely watch what was happening in the gardens, the embroidery and the beadwork activities or programmes.

The last type used for data collection was the content analysis method because there were many documents to assess in order to gain the essential insight as to what had been happening since the establishment of Winterveldt centre. The first instrument to come under the spotlight was the interview technique or tool of data collection.

4.7.1 Non-participant observation

From the study of literature it was clear that several authors had different and distinct types of observation but of relevance to this study is the definition by Bryman and Bell's (2013: 244) which state that in qualitative studies, non-participant observation describes a situation in which the observer observes without influencing or participating in any way.

To put everything in context, the researcher took some time out throughout 2015 and 2016 to observe women in the different Vocational Education and Training programmes. Friday, 21st August 2015 marked the researcher's first day of visiting the participants in the embroidery and vegetable garden programmes. The style of observation that the researcher applied included noting the items in an **observation tool prepared** beforehand and is included as appendix F of this thesis.

The things that researcher observed included the physical resources used by participants and these allowed the researcher to get a deeper understanding of the conditions under which women work in their daily activities.

Furthermore, the observations included assessing the resources used and materials available. These included black material and coloured threads, beads, seeds, and garden tools. The facilitation of teaching and learning occurred in a non-formal atmosphere and this enabled the researcher to give more detailed deliberations of each programme based on observations made during the data collection visits to the Vocational Education and Training sites. As an outsider and not a participant observer, the researcher elicited responses from participants involved in the programmes as well as coordinators.

To recapitulate, it is important to mention that the observations were conducted at the embroidery training site, garden site and at the Ndebele village throughout 2015 and 2016. These were days when participants came to the programme to collect material or were finalising their products for selling at the craft market. Observations were also made on photographs of artefacts, awards and newspaper articles displayed on the flannel board.

In conclusion, the researcher observed 17 participants in the different programmes in two sessions each. From their conversations, the researcher could hear that participants have benefited from the programmes and the technique of confirmed participants' responses to individual and focus group interviews.

4.7.2 Interviews

To collect data, individual and focus group interviews were used. Interestingly, Bryman (2012: 712) defines focus group as a form of group interview in which there are several participants in addition to the facilitator; there is an emphasis in the questioning on a tightly defined topic; and the emphasis is upon interaction within the group and the joint construction of meaning. To place the matter beyond doubt, Rule and Vaughn (2011: 66) are specific about the number of participants to be involved and explain that in focus groups the researcher engages a group of six to 12 participants together and facilitates a discussion among them.

In this study, the focus group interviews were carried out with a mixed group of women as highlighted in the profile at Table 4.1 above. Bryman (2012: 504) explains that focus group discussions have great potential for feminist theory. However, in this research study the interview is used to collect data from focus groups that profiled the selected programmes the Winterveldt centre is offering. The focus group interviews were with the unemployed women and individual interviews for coordinators. Appendix (G) provides all the questions asked to women in separate focus group interviews for each programme. In other words, the research study used focus group interviews in all the three programmes to make it possible for the participants (women) to talk while working practically in their daily activities. The first interviews conducted with coordinators (Appendix F) and in this interview, the researcher sought information on all aspects of Vocational Education and Training programmes, namely, growth of these programmes, recruitment policy, curriculum and benefits of the programmes for unemployed women. During the focus group interview sessions, the researcher allowed participants the opportunity to share their experiences and used such in deciding how Vocational Education and Training should empower the unemployed women.

The individual interviews were conducted with the three coordinators from two of the three Vocational Education and Training programmes in Winterveldt. The key informant interviews are qualitative in-depth interviews with people who know what is going on in the community and in the Vocational Education and Training Centre. These participants were used to identify their emotions, feelings and opinions regarding a research subject.

To conclude, effort was made to make sure that both focus groups interviews and individual interviews took the form of a conversation rather than an interrogative questioning. This strategy ensured that the interviewees were both fluent and perceptive to an extent that a narrative interview surfaced creating a freer and open environment. The researcher took a leaf out of Rule and Vaughn (2011) by using a semi-structured interviews schedule that involve a set of pre-set questions which were designed to initiate the discussions and were capable of being adjusted to accommodate further questions should the need arise. Importantly, Struwig and Stead (2013; 90) words were useful in this study because they taught the researcher that the semi-structured interview questions should be predetermined and be posed to each interviewee in a systematic and consistent order.

4.7.3 Document analysis

The third research tool used in the study was document analysis and Davies (2007) argues that analysing documents takes you close to the territory of the historian and the student of literature, but you can conduct content analyses of anything that is written down or otherwise recorded-film, Television programme or website. In other words, documentary information involves knowledge that is contained in existing documents the researcher studies in order to understand the prevailing conditions through assessing the substantive content of the documents to illuminate the deeper meanings that may be revealed by the documents' style and coverage. Images too, are a valuable technique in capturing data.

In this study, the researcher used a camera to take images of the various sites where participants were engaged with daily practical activities. Therefore, the researcher through the permission of participants took the photographs appearing

in this thesis and some were taken from the programme's archives. Photographs in the embroidery and beadwork programmes revealed artefacts showing various images taken throughout the years. The use of images enlivened participants' discussions in the focus group interviews.

In conclusion, it is worth mentioning that the researcher utilised pictures as a validating technique to support what was discussed in the focus groups. Hence, for this study, the researcher selected informative documents, namely, photographs of artefacts made by women in the embroidery and beadwork projects. The minutes of meetings were kept by only one programme, namely, the embroidery programme. The minutes included names of participants, dates on which meetings were held and proceedings of the meeting. Other records of documents in the embroidery programme included reports on distribution of materials, record of products made and records of artefacts sold. The documents showed participants' signature or made a cross (facilitator writing owner's name below the cross) to acknowledge receipt of embroidery materials taken or cash received. Document analysis was used as a guide for the researcher to elicit more information on procedures followed in Vocational Education and Training programmes in Winterveldt.

4.8 DATA ANALYSIS

Data analysis is the process of making meaning from data (Okeke & van Wyk, 2015: 27; Creswell, 2014: 196; de Vos et al., 2012: 399). However, in qualitative data analysis one has to observe certain important principles such as:

- Remembering that the aim of qualitative research is to explore individual or situational perspectives and gain an in-depth understanding of personal feelings and experience;
- Always remind yourself of your research question/s, and keep coming back them it or them;
- If you are analysing the transcript from one interview before you have completed your interviews with other people, you should make a note of any issues that emerge during analysis that you will wish to explore further in succeeding interviews; and

- Remember that a high-quality interview should go beyond the asking of semi-structured questions and seek to engage the interviewee in free-flowing conversation (Davies, 2007: 182).

The praise worthy idea is that the analysis of qualitative data is one of the most exiting research tasks because it allows the researcher the chance to reflect and to persevere in a quest to be analytically accountable with regard to the interpretation of evidence from the data. In this study, the analysis of data involved identifying patterns, core meanings and themes in the women's responses through focus group discussions and semi-structured interviews.

As stated in the previous chapter, the data were transcribed by the researcher herself, engaging with the data inductively, approaching it from the particular to more general perspectives (Henning et al., 2013: 105). In an attempt to draw herself closer to the text and be able to make sense and interpret data, the researcher analysed it manually and developed themes using thematic content (Henning et al., 2013: 127).

4.8.1 Coding

The word coding comes from the term code, which means a system of letters, numbers or symbols used to transmit secret messages, or to simplify communication (The New English Dictionary and Thesaurus (2000). In other words, the coding process can be referred to as the process of identifying substantive connections and building a picture, which is both clearer and more complex than the initial impressions (Henning et al., 2013: 105).

In this study, the process of coding started with the transcription of data. Reading data from all participants, the transcriptions of all focus group interviews were divided into smaller and more meaningful units. The process enabled the researcher to group data together for interpretation and richness of description.

The researcher used transcriptions to compare participants' answers to each of the remaining questions (question 4 to 10) of the focus group interview with each other.

This was done to get a sense of their perceptions regarding the role of Vocational Education and Training Programmes. The researcher then coded the data by segmenting and labelling the text to determine the categories.

In terms of transcripts, the data were moved methodically from the transcripts into tables, which were organised according to interview items (Appendix G). From the point of view of qualitative content analysis, the data were coded via open coding (Henning et al., 2013: 105). The data were compared and similar incidents or emotions were grouped per category, and given the same conceptual label. Once the data were classified, patterns were identified through the identification of differing and similar views (Henning et al., 2013: 106).

The researcher preferred both data transcription and data translation and decided to personally do the translations as she could communicate with participants in both *Sepedi and Setswana*. However, for participants in the beadwork programme, their focus group interviews were audio recorded and later written by one of the community members who helped the researcher in translating them to English. The process of translation offered her an opportunity to immerse herself in the data (Savin-Baden & Howell Major, 2013: 431).

For the researcher to understand and can sense the whole, she read, listened and viewed data repeatedly before beginning with the process of analysing it. Once data were transcribed, coding followed according to concepts. The data revealed that there were similarities and differences across concepts and this led to categorisation of data.

The process of coding is illustrated in the section that follows:

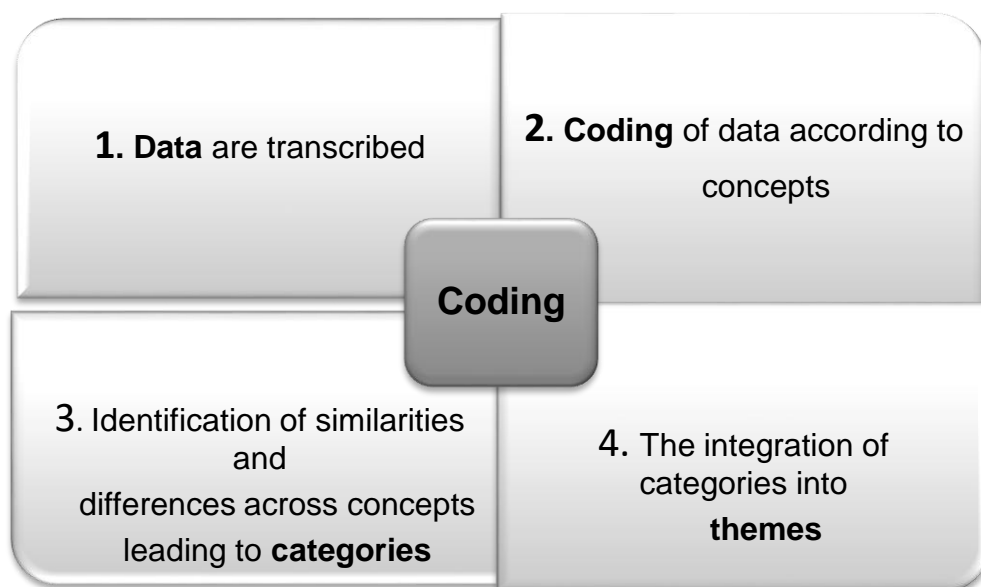


Figure 1: The process of coding, categorising and identifying themes

The qualitative data collected through the focus group and individual interviews, and document analysis was categorised into themes and patterns. Data from each instrument was looked at individually before the researcher could pick similarities emerging between data from different instruments used. This exercise of examining relationships between data is perceive(d) as a centre piece of the analytic process because it allows the researcher to move from simple description of the people and settings to explanations of why things happened as they did with those people in that setting” (Chilisa, 2012).

The data from participants’ focus group and individual interviews were transcribed and analysed narratively with some direct words from the respondents quoted verbatim to emphasise what they put across. The transcribed data was read repeatedly to understand the meaning contained in the data. Listening or reading the data repeatedly helped the researcher in picking and considering quality data from the rest, that is, data that add meaning and value to the study. With regard to the document source, the researcher analysed the activities using a document study sheet included in the thesis (Appendix I).

4.8.2 Themes and categories

In this section, the researcher explains the procedure she employed to sort out and code data to identify forms and patterns in terms of themes as well as categories that emerged from data collected in relation to her research questions, theoretical framework and literature review. The researcher used Miles and Huberman's (1994) three main stages of data analysis not in sequential order but happened at the same time repeatedly.

The three stages identified are, reducing data, which involved verbatim transcriptions from participants' focus group and individual interviews and document sources. The process of selecting and focusing on data collected reminded the researcher that every recorded fieldwork was worthy of consideration. As a result, the data included participants' assumptions and perceptions about Vocational Education and Training programmes.

The researcher read through participants' data to get the overall meaning and used same colour for similar meaning. Colour coding enabled the researcher to cluster similar topics-and developed a code list, labelling different pieces of data to give an idea of the meaning of the data. De Vos et al. (2012: 412) attest that coding is a crucial aspect of analysis, which can be defined as a systematic way in which to condense extensive data sets into smaller analysable units through the creation of categories and concepts derived from the data. The data the researcher coded therefore included comprehensive transcript of focus group and individual interviews, observations, reflective journal entries, and field notes. These latter notes were hand-written, taken either at the time the activities took place, or immediately afterwards. In the third stage, the researcher covered coding by reading the data again, assigning codes from the list or with new ones that seem to be emerging. The researcher developed codes inductively after data collection and during data analysis by directly examining and engaging her data.

Qualitative inquiry requires meticulous attention to language and deep reflection on the emergent patterns and meanings of human experience (McMillan & Schumacher, 2014: 365). In terms of transcripts, the researcher moved data methodically from the transcripts to tables that were organised according to

interview questions. Henning et al. (2013:105) suggest that novice researchers should be responsible for their own transcriptions. By following this process, the researcher worked through the data and could label and group data into themes, subthemes and categories. From the point of view of qualitative case study, the data were then coded via open coding (Henning et al., 2013: 131).

Furthermore, data were compared and similar incidents or emotions were grouped, per category, and given the same conceptual label. Once the data were classified, patterns were identified through the identification of differing and similar views (Henning et al., 2013). This can be referred to as the process of identifying substantive connections and building a picture, which is both clearer and more complex than the initial impressions.

As the researcher continually went through her texts and reflected on the data to decipher the core meaning, whenever she found a meaningful segment of text in her transcript, categories were grouped together for findings of similar meaning. She continued with this process until she had segmented all her data and had completed the initial coding. As part of the initial coding strategy, the researcher read through the coded transcripts and clustered the concepts that share similar characteristics or meaning into categories by applying colour coding to the identified concepts. The researcher worked with assorted colours of highlighters on the computer monitor to explore data on hard copy printouts (Appendices F and G).

McMillan and Schumacher (2014: 395) refer to inductive analysis as a cyclical process, which is on-going. Data collection and analysis are interwoven and are influencing one another. After the researcher had finished the initial coding of her data, she summarised and organised it and continued to refine and revise her codes searching for relationships in the data. As she coded and recoded, her codes and emerging topics became more refined as patterns in the data emerged to show similarities and differences. Some of her initial codes were later replaced by other codes as she progressed with further coding and she reanalysed codes. It became pertinent for the researcher to rearrange and reclassify her coded data into different and even new topics.

Through this process she began defining and categorising the data and finding relationships among codes to answer the research questions. Coding and recoding thus helped her synthesise and make meaning from the data, starting with specific data and ending with categories and patterns (McMillan & Schumacher, 2014: 395). As the researcher sifted the data to allow the themes to emerge naturally from the data itself, she kept in mind her research concern, theoretical framework, primary research question and goals of the study. In analysing the initial topics, she looked for and related what unemployed women involved in Vocational Education and Training Programmes said and did with regard to the role of these programmes. The researcher found that coding the data was challenging, tedious and time-consuming. She sometimes became frustrated given the time and mental energy required and being unsure how to manage the volume of information available. However, as a novice researcher, the process enabled her to immerse and be closer to her text. Eventually, several themes emerged from the coding process and enabled to answer the main research question and the various sub-questions about the phenomenon that she set out to investigate.

As the researcher continually went through her texts and reflected on the data to decipher the core meaning, whenever she found a meaningful segment of text in her transcript, categories were grouped together for findings of similar meaning. She continued with this process until she had segmented all her data and had completed the initial coding. The initial sets of codes were descriptive codes from the texts and included in vivo codes. According to McMillan and Schumacher (2014: 4), in vivo codes in qualitative data analysis refers to the coding of participants' voice from the data. The in vivo phenomenon keeps the data rooted in participants' own language and preserves their voice. Table (i) shows some examples of the researcher's in vivo coding deduced from focus group interviews:

Table 4.2 *In vivo* coding of data

Participant	Quote	<i>In vivo</i> code
Ellespie	<i>I am from an impoverished home. The condition compelled me to seek for a project allowing women to work with their own hands.</i> use... hands."
Rosie	<i>We must use what we have, our hands, our cultural craft skills and time to create self-employment opportunities.</i>	
Mpati	<i>Initially I was not working; I have learnt to use my hands, eyes and mind, to thread the needle on black cloth.</i>	
Selaelo	<i>I use my hands to prepare compost for feeding the soil and planting the seeds.</i>	
Sarah	<i>The beadwork project gives me the platform to share my skills with others</i>we share
Lisbet	<i>We share new ideas in the bead craft as well as time and groceries with members who are celebrating or mourning.</i>	
Sesi	<i>In the event of one running out of thread or material, we share resources for them to continue with the embroidery process.</i>	
Mercy	<i>We share crops with the needy in the community.</i>	

As part of the initial coding strategy, the researcher read the coded transcripts and clustered the concepts that share similar characteristics or meaning into categories by applying colour coding to the identified concepts. The researcher worked with different colours of highlighters on the computer monitor to explore data on hard copy printouts (Appendices F and G). McMillan and Schumacher (2014: 395) refer to inductive analysis as a cyclical process that is on-going; data collection and analysis are interwoven and are influencing one another.

After the researcher had finished the initial coding of her data, she summarised and organised it and continued to refine and revise her codes searching for relationships in the data. As she coded and recoded, her codes and emerging topics became more refined as patterns in the data emerged to show similarities and differences. Some of her initial codes were later replaced by other codes as she progressed with further coding and she reanalysed codes. It became pertinent for the researcher to rearrange and reclassify her coded data into different and even new topics.

Through this process, she began defining and categorising the data and finding relationships among codes to answer the research questions. Coding and recoding thus helped her synthesise and make meaning from the data, starting with specific data and ending with categories and patterns (McMillan & Schumacher, 2014). As the researcher sifted the data to allow the themes to emerge naturally from the data itself, she kept in mind her research concern, theoretical framework, primary research question and goals of the study. In analysing the initial topics, she looked for and related what unemployed women involved in Vocational Education and Training programmes said and did concerning the role of these programmes.

4.9 MEASURES FOR TRUSTWORTHINESS

Among the many advocates of qualitative research, the researcher has noted particularly Lincoln and Guba (1985 cited in de Vos, Strydom, Fouché and Delport 2012; 419). The same authors view trustworthiness in qualitative research as the persuasion that the research is credible (i.e. it reflects reality) and that the process is dependable (i.e. it is traceable and auditable). To give a clear picture of the issue at hand and for the research study to be reliable, the researcher selected data through three different methods and from different stakeholders in the research. The rationale for using a variety of methods and sources of information was to enrich the quality of data, a feature of triangulation that is discussed in the following section.

4.9.1 Triangulation

The technique of triangulation was first used in the social sciences as a metaphor describing a form of multiple operationalism (Campbell, 1955; Campbell & Fiske, 1956; Denzin, 1978). Creswell (2012: 201) defines triangulation as collecting information from a diverse range of individuals and settings using a variety of methods. To increase the validity of the study, the researcher used triangulation to arrive at the same meaning by at least three independent approaches. To include multiple data collection, the researcher used individual and focus group interviews, document analysis such as minutes of meetings held in the programmes, government policies, and photographs.

By employing multiple data collection, the researcher could provide a holistic view of the study, thus gaining a fuller understanding of the richness and complexity of human behaviour in three different Vocational Education and Training programmes. With these processes, the researcher employed triangulation to reduce the risk that one's conclusions would reflect bias or limitations of a specific method (McMillan & Schumacher, 2014: 482). Lincoln and Guba (1985 cited in de Vos, et al. 2012: 419) identified four strategies to establish trustworthiness, namely, credibility, transferability, dependability, and confirmability.

4.9.2 Credibility

Credibility refers to the extent to which the results of a study approximate reality and are thus judged to be trustworthy and reasonable (McMillan & Schumacher, 2014: 2). To capture the truth as was understood by the people being studied and interpreted from findings with co-participants, the researcher had prolonged engagement where six sessions, where women involved in Vocational Education and Training programmes shared two sessions each. For coordinators, four sessions were held. In both instances, the aim was to develop a relationship of trust with the participants. In conducting the semi-structured interviews, the researcher did member checks by rephrasing and probing the feelings and perceptions of the participants to obtain a more complete meaning of the

phenomenon and to use several sources to collect data. These included focus group and individual interviews, observations and document sources.

By so doing, the researcher could compare the findings from various sources. The data collected were recorded throughout the study to ensure accuracy of transcripts and notes and were shared with participants.

4.9.3 Dependability

This is achieved by a procedure that is called 'auditing'. The procedure involves creating and examining an 'audit trail' that consists of the researchers' documentation of data, methods and decisions made during the study, as well as its product (de Vos, et al., 2012: 420). In this study, the researcher ensured that dependability is achieved by consulting with her promoter and an audit of findings was done.

4.9.4 Transferability

The term transferability is also known as generalisability and is the degree to which generalisations can be made from the data and context of the research study to a wider population or context (de Vos, et al., 2012: 420). It is in transferability that the researcher asked whether the findings of this research conducted in a specific context would be generalised. The researcher involved a small number of unemployed women of a race in Winterveldt engaged in Vocational Education and Training programmes. Therefore, it was such that the generalisation of findings in this case study would be limited.

Notwithstanding the limitation, the researcher provided a detailed description (Henning, et al., 2013) of the research context and findings to allow readers sufficient information to be able to evaluate the applicability of these findings to other contexts. Lincoln and Guba (1985) assert that the key is a thorough description of the specific setting, circumstances, subjects, procedures, et cetera. In the case of transferability, the ability to generalise findings is placed not upon the

original researcher, but upon whoever is considering applying this original work to the new study.

4.9.5 Confirmability

In the final construct, confirmability captures the measure of how well the inquiry's findings are supported by the data and is free from bias (de Vos, et al, 2012). To attain confirmability, the researcher discussed the study at length with another researcher in the field of Vocational Education and Training to verify the information gathered.

4.10 ETHICAL MEASURES

Ethics is a set of moral principles suggested by an individual or group to offer rules and behavioural expectations towards respondents, researchers and institutions (de Vos et al., 2012: 114). Ethical consideration requires awareness of potential ethical problems throughout the study (Henning, et al., 2013: 73).

4.10.1 Fundamental ethical principles

- Human Rights

Research conducted among human participants needs to ensure that their rights are protected and that there is due observance of laid down ethical standards. The ethical principles protect not just human participants but any such research that involves collecting personal data.

This study is covered under these principles as unemployed women involved in Vocational Education and Training were asked to recount their personal stories. The researcher observed the human rights of privacy, confidentiality, debriefing, respectful communication, equitable treatment of the participants, and cultural sensitivity (Bryman, 2012).

- Privacy

Respect of privacy of participants involves reducing the unnecessary invasion of the personal space and person of the research participants and ensuring that nothing associated with the study violates this principle (Bryman, 2012: 142). The focus group interviews were conducted at a setting convenient to participants. During fieldwork, interviews were conducted in the programme site while participants were busy with their daily activities allowing them privacy avoiding loss of production time.

- Permissions

Ethical approval to conduct the study was obtained from the University of South Africa's College of Education included as Appendix B in the thesis. To assure consent and co-operation, the researcher formalised her engagement as a researcher with the head of the skills training (Appendix D), explaining her plans and reasons why she thought the study was worth researching (Appendix C). The researcher also consulted various participants to seek permission to involve them in the research study. At the beginning of the session, each participant was provided with a consent form and examples of completed ones are included as Appendix E of the thesis.

The researcher considered the issue of informing participants in advance to ensure that no revelation in the study would cause problems for participants or the Vocational Education and Training programme. In our first meeting with the participants, the researcher introduced herself and presented her intention to do research at the site. The researcher presented the proof that she was a registered student with the University of South Africa. The Research Ethics Committee certificate assured the participants that the institution had indeed granted the researcher permission to do research in their project.

- Anonymity and confidentiality

The issues of confidentiality and privacy were agreed to and accepted by all parties with written acknowledgement. The researcher assured participants that she would do her utmost to uphold confidentiality and anonymity. She used pseudonyms in transcripts and beyond storing transcripts and participants' contact details separately. When the researcher transcribed the interviews, she altered specific details that could make a participant identifiable. However, the researcher ensured that the details she changed did not change the meaning of participants' words in any way.

- Respect for persons

People have a right to make choices and decisions concerning themselves and autonomy should be respected in research. Research recognises that there may be persons who for several reasons cannot exercise this autonomy and such participants should be protected through any extra measure necessary to safeguard their rights (Bryman, 2012; 148). A consent form was used to solicit informed consent from study participants.

- Informed consent

Bryman (2012; 712) posits that informed consent is a key principle in social research ethics. Informed consent implies that prospective research participants should be given as much information as might be needed to make an informed decision about whether or not they wish to participate in a study. The researcher designed a participant information sheet and a consent form in order to make participants aware of their rights. She explained the information in Sepedi so that all participants could understand their rights and the steps that would be taken to safeguard their identities. The translated version is included as (Appendix C) of the thesis. During the focus group interviews, the participants were again taken through the consent information and informed consent obtained (Appendix E).

Consenting participants were asked to initial the form. For participants who cannot read and write, the researcher used inkpad to thumb print their identity.

- Voluntary Participation

Although informed consent to participate was attained from all the selected participants, the researcher informed them that they did so on a voluntary basis and could withdraw at any given point should they desire to do so.

- Beneficence

Beneficence places an obligation on the researcher to minimise risk and harm to research participants while ensuring maximum benefits. The researcher would strive to ensure that as much as possible participants enjoy maximum benefits accruing to them from the study by trying to be involved in the projects through the provision of advice and assistance where necessary.

Thus, even though there were no direct benefits from the study, research participants were made aware of the expected benefits of the study by making the findings available and also in an advocacy tool. Once the thesis is published, the researcher intends to design a Community Based Vocational Education and training framework and involve current participants in partnership with external stakeholders in the training of others.

- Feedback

Providing feedback to research participants is fundamental to the ethical principle of respect for persons. Once the research results were done, the researcher returned to participants to give them feedback. This gave the participants an opportunity to approve or decline the researcher's findings and allowing her to correct before the final publication. The participants appreciated that their contributions were acknowledged. The second feedback will be provided to participants on presenting the thesis to coordinators.

4.11. CHAPTER SUMMARY

This chapter's focus was on the three Vocational Education and Training programmes that were introduced in Winterveldt for unemployed women. A multiple case study approach was employed as a strategy to collect data. The chapter used the qualitative research approach and purposive sampling to select 17 women and 3 coordinators to be involved in Vocational Education and Training, which were introduced in Winterveldt, Pretoria. From the 17 participants' focus group were constituted for purposes of the interview process. There was also individual who participated in the face-to-face interviews.

Finally, data were also collected from document sources and observations were used as data collection strategies. The ethical issues were considered as well as strategies to establish trustworthiness. In the next chapter, data presentation, analysis and discussion of the findings from all participants involved in the three programmes are provided.

CHAPTER 5

DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF FINDINGS

5.1 INTRODUCTION

The previous chapter discussed the research paradigm, the research design, the research methodology and justification for the choice of research paradigm, the target population, data collection strategies, method of data analysis and trustworthiness. Open-ended interviews based on the research questions provided in Chapter 1, observations and document sources were used to collect data from 20 participants. These participants included unemployed women and coordinators involved in three selected Vocational Education and Training programmes in Winterveldt, Pretoria.

The current chapter presents the themes identified in focus group and individual interviews, observation, and document analysis. This is followed by the presentation of data obtained from the three Vocational Education and Training programmes selected for the study. The data analysis process involved preparing, organising, and interpreting data in order to later make research findings. The process of data analysis contributed to the achievement of the aim of the study, which aimed at exploring the role played by Vocational Education and Training for unemployed women in Winterveldt. As noted in Chapter 1, the research questions that guided the research are reproduced here:

- What is the nature of Vocational Education and Training programmes for unemployed women in Winterveldt?
- What factors are involved in the learning of knowledge and skills in Vocational Education and Training programmes for unemployed women in Winterveldt?
- In what ways do unemployed women benefit from Vocational Education and Training programmes in Winterveldt?
- How can the delivery of Vocational Education and Training programmes be enhanced for employment creation?

5.2 THEMES

During the data collection process, the main question posed was to find out about participants' understanding of the role of Vocational Education and Training Programmes in their livelihoods. Participants' original transcripts are included in Appendix H of the thesis and are translated for ease of reference to the reader. The data in this chapter is categorised into themes and the themes that emerged from the data collected from the observations, focus group interviews, individual interviews, and document analysis are as follows:

5.2.1 Themes emerging from observations

- 5.2.1.1 Theme 1: Physical resources, other resources and materials used in Vocational Training programmes
- 5.2.1.2 Theme 2: Non-formal Vocational Education and Training programmes

5.2.2 Themes emerging from focus group interviews

- 5.2.2 1 Theme 1: Upgrading skills training
- 5.2.2 2 Theme 2: Sharing of experiences

5.2.3 Themes emerging from interviews with coordinators

- 5.2.3 1 Theme 1: Involving the community in identifying their needs
- 5.2.3 2 Theme 2: Empowering unemployed women

5.2.4 Themes emerging from document analysis

- 5.2.4 1 Theme 1: Engagement of experts and external stakeholders in the programmes
- 5.2.4 2 Theme 2: Sustaining Vocational Education and Training programmes

5.2.1 Themes emerging from observations

These themes emerged from the observations that focused on the nature of each of the selected Vocational Education and Training programmes in this study. The researcher noted the observable items in an observation tool prepared beforehand and is included as appendix F of this thesis. Based on the researcher's observations and the observation tool that the researcher used, two themes were identified in all three Vocational Education and Training programmes as discussed in the subsequent paragraphs.

5.2.1.1 Theme 1: Physical resources, other resources and materials used

The findings from observations revealed that provision of the physical resources in the embroidery programme enabled women to work in a conducive environment that enhanced the production of quality artefacts. Other resources and material used encourage the women to engage in various fruitful programmes. The researcher also observed that the classroom in which the embroidery programme occurs is electrified, with tiled floors and is well ventilated with a ceiling and windows opened to let in fresh air. The chairs and tables were arranged in an 'L' shape and participants sat close to one another. Part of the classroom wall is a flannel board used for displaying the artefacts created by the women. A strong room is provided for the safekeeping of embroidery materials and other utensils used such as industrial machines, irons, an ironing board, kettle, and records of the programme.

Furthermore, the researcher observed that it was easy for women to prepare a cup of tea because the electrical facilities are operational. All participants are requested to bring their own mugs and tea. The researcher believes that the resources provided promote women's commitment to the programme. The resources provided in the embroidery programme have played a vital role in enabling unemployed women to generate income and help alleviate poverty in their respective homes.

Bozolli and Nkotsoe (1991) concur with Segalo's (2014) viewpoint that through natural resources women's lives could be shaped through engaging in handicrafts

as a form of training. Another observation made in the embroidery programme, was that each woman has a working space demarcated for her, and this is a place where they all put their plastic bags carrying the black embroidery material, needles, and colourful threads. The coordinator has her own table at the front close to a chalkboard. While women are waiting for the rest of the group members to come into the classroom, they occupy themselves with unravelling the threads. The coordinators buy assorted colours of thread in bulk, which are to be shared among the women. The different coloured threads tend to become entangled. Therefore, it is important for women to prepare the threads in advance because these are to be used to fill in the drawn image on black material.

Again, the research finding was that access to physical resources and related resources and materials to be used were crucial for the successful implementation of Vocational Education and Training programmes. Participants in the selected Vocational Education and Training programmes engage in the projects daily. For participants closer to Mercy Centre, the embroidery and vegetable gardens are within walking distance while those from areas such as Mboneni Jakkals and Mmakaunyana walk for 45 to 60 minutes to the Vocational Education and Training programme Centre.

The researcher noted that women continued with their daily chores in the embroidery programme from around 08:00 clock notwithstanding their difficult circumstances discussed in the previous theme.

To start the daily proceedings, the Coordinator invites all the women for the morning ceremony where they follow a definite procedure in which one of them has to pitch a song and all joined in singing:

*mohau wa hao, Molimo, ke kwetsa ye kaakang,
E ka ba o fe molomo wo o tlaho ho bolela
Ha e sa le o mphitlhela, ke maketse fela, **loosely translated as,**
Lord, God your grace is immeasurable; all mouths have been silenced
Since your grace came into my life, I stand in awe of your amazing grace.*

It was observed that the daily activity was concluded with Bible reading as a way of sharing the word and ends with prayer. This could mean that the women are used

to the practice proclaiming their firm belief in God before embarking on their daily activities. In doing so, they seem to acknowledge God to be the One that helps them to produce their artistic creations because their spirituality is thereby strengthened as well. With God on their side, they enjoy the space and freedom to express themselves and by doing so they are able to create wonderful artefacts that earn them good money.

The researcher's journey took her to the vegetable garden situated in the same plot as the embroidery programme. Participants in the vegetable garden programme arrive as early as 08h00 in the morning to do various activities such as digging the soil, planting, watering, weeding or harvesting. They leave at separate times. However, on the day of the researcher's initial visit, at 11h00, the Coordinator organised a special assembly in the garden site starting with a prayer and then followed by explanations of the day's proceedings. This seemed to be a daily way of life at vegetable garden site because it was later extended to subsequent site visits throughout 2015 and 2016.

The land used for vegetable gardens belongs to the Sisters of Mercy and is called the door size vegetable garden programme.

In one door size, garden women can plant four types of vegetables, enough to feed five family members. There is space to expand but the actual garden layout showed approximately 100 raised planting beds, which ranged from small plots of vegetables, to large 'greening' projects of indigenous trees to preserve natural areas. Below are the examples of garden plots with different plantations.



The actual vegetable garden project at Plot 1080, Winterveldt
 Researcher's photo 21 August 2015

From the observations, the researcher deduced that the concept of door size gardens was adopted to encourage participants to utilise any piece of land, no matter how small, to grow their own vegetables.

This type of practicing how to utilise small piece of land would encourage them to grow their own door size gardens at their own homes. The finding of this study resonates with Du Plessis and Lekganyane (2010) who point out that sustainable community development requires increasing the access of individuals to resources and opportunities.

Unlike women in the embroidery programme, participants in the vegetable garden do not have any ceremony at the beginning or end of their working day. However, in the focus group interviews women explained that they observe cultural practices. Just as in the embroidery programme, the coordinators provided women with garden tools that are kept safely in a storeroom. There is also steel palisade fencing around the vegetable garden. However, people outside the programme often steal the palisade bars for use elsewhere.

Although women attempted to secure their vegetable garden plots with synthetic nets to keep out animals, the gardens had fallen victim to birds and stray animals, particularly goats. There is a borehole near the garden, but Winterveldt has a pronounced lack of water and this poses a huge challenge. The drought threatens

the production of good crops. To overcome this challenge, the women use grey water to water their vegetable gardens. Grey water is previously used water from sinks, bathtubs, and washing tubs. It is a water retention method that prevents water from being used only once, permitting it to be filtered and recycled at home for reuse.

The researcher observed one woman using her fingers to space seedlings or to plant them at the proper depth as well as spacing the rows apart so that the plants would have the proper length as they grow and mature. Women may be illiterate or semi-literate but they are able to use numeracy skills as a strategy to measure the different spaces when planting vegetables and as well as mastering lessons involving measurement skills during their theoretical studies.

Participants in the embroidery and door size vegetable garden programme consisted of an ethnically diverse group of young and elderly women (c.f. Table 3, Chapter 4). For the embroidery, seven founding members and five founding members of the vegetable garden programme were present on the day of the researcher's visit. The researcher was welcomed and invited by the Coordinator to join the other women who were sitting on chairs arranged in a circle.

In gauging the participants' ages, the researcher saw them as her peers, and their ages seemed to be between 30 and 60. This was confirmed in their profiles (c.f. 4.6). Only one of them was very young and was dressed in jeans and a pair of tekkies while the rest wore ordinary dresses with a pair of flat shoes or sandals. Their attire was a clear expression of their determination to provide for their families irrespective of their difference in age. Women are known to have the greatest influence in the home and in their families because they are fond of using whatever resources at their disposal to help alleviate poverty in their homes.

A week later, the researcher travelled to Klipgat to the west of Winterveldt (c.f 1.2.1 figure 4), to visit the beadwork programme. Unlike the two programmes presented previously, the beadwork programme is unique in that the focus of the Ndebele people is to preserve their traditional way of life. The Ndebele cultural village is made up of residential units' umuzi, often defined by striking artwork.

The roads are not tarred and it was difficult to reach the village because it had rained the previous night and washed troughs in the dirt roads. However, on arrival at the Ndebele village, the researcher's frustrations were replaced by an awe of geometric designs painted on their homes. The lines were all straight edged with no curves as shown in the photograph in the next section:



Photo showing two of the houses at the Ndebele village

Researcher's Photo permission of Ndebele village (28 August 2015)

The researcher observed that women sat flat on the floor. One of the participants confirmed that the Ndebele custom does not allow women to sit on a chair but they sit flat on the floor of the house that is coated with some fresh cow dung paste. They also use the traditional reed mat (moseme) to sit or sleep on. The ground is compared to the earth. It is the natural classroom believed to be a sacred space. The participants get insights from our ancestors. For the Ndebele women to sit flat on the floor shows a sign of humility and respect for the elders and maintaining equality among them. The relevance of this tradition draws from the Northern Sotho proverb (c.f. 1.7) that “***Rutang bana ditaola le se ye natšo badimong***, broadly translated as ‘teach insights into the secrets of life to the young ones; you are not to take them with you when you depart to the land of ancestors’.



Photo 2: Women explain the beadwork processes to the researcher
 Photo taken with the permission of beadwork participants
 28 August 2015

A common observation in the three Vocational Training programmes was women's use of hands and other resources to produce their artefacts. In the beadwork programme, women used resources such as beads, reeds, needles, and threads to preserve their culture through bead craft. With the establishment of the White Paper for Post School Education and Training (c.f. chapter 1), South Africa has a key role to play in helping communities create skills for self-employment through arts and craft.

5.2.1.2 Theme 2: Non-formal Vocational Education and Training programmes

The findings of this study revealed that although some women could not read nor write they are engaged in non-formal Vocational Education and Training programmes to address the challenge of poverty in her homestead. According to Baatjes and Mathe (2003), non-formal programmes have no clear structure and are open to anyone irrespective of their age, ethnicity, marital status and former educational level.

Although many women in Winterveldt participate in these programmes for livelihoods, they could attend literacy classes side by side to make their projects more sustainable. However, not all women show interest in attending formal literacy classes provided at the Winterveldt Community Learning Centre. It seems basic education is not needed because they earn some income; their focus is mainly in doing embroidery and vegetable gardens.

The two programmes enable them to generate modest income to help feed and clothe their families. The researcher observed that women use their hands, the needle and colourful threads to do embroidery on pieces of black or white materials. The photograph in the next section shows one of the women filling in brightly coloured threads on the black material ready to be turned into a tablecloth or wall hanger.



Researcher's photo permission of the Embroidery programme

21 August 2015

Although some of the women cannot read and write, the researcher noted that they follow similar steps in doing the embroidery product. The basic steps include the following shown in the photographs 1 to 3 in the next section:



Photo 1

Photo 2

Photo 3

Researcher's photos with the permission of the Embroidery programme
(21 August 2015)

The researcher's observation was corroborated by Mercy' explanation in the focus group;

In photo 1, women use pencil or chalk to draw the desired image on the cloth followed by using the needle, No. 5 cotton in photo 2 to thread the frame of the image. Finally, in photo 3, the drawn image is filled in with coloured threads.

From this observation, Mercy continued to use one of the finished embroidery products to illustrate that the whole image had been filled with colourful threads and could be used to design a cushion cover, wall hanging, or tablecloth.

The researcher believes that basic literacy has the potential to enhance women's work and they would benefit further through participating simultaneously in formal literacy classes as explained in the previous section (c.f. 5.2.1.5 theme 2).

Moroe's response transcribed in Sepedi (c.f Appendix H) indicates that unemployed women use ingenuity and talent to engage in livelihood. Through the embroidery programme, she, like most of the participants, managed to use her own hands and be resourceful in solving her own problems. Women's involvement in non-formal Vocational Education and Training programmes in Winterveldt are personal in nature and are driven by contextual factors of poverty and unemployment.

Furthermore, Moroe's response resonates with the researcher's observation that women's engagements in the embroidery programme are non-formal and promotes individual attention. Such interactions allow women in their diverse backgrounds (c.f. 4.5.3) to participate fully in the Vocational Training programme as foretold in Knowles' (1980) self-directness in the teaching of adults.

Swanson (1981) postulates that change is the way in which the future intrudes into the lives of people. Against this background, the researcher believes that their good embroidery skills could be enhanced if they attend literacy classes, such as the *Kha Ri Gude*⁴ a Mass Literacy campaign initiated by the South African Government in 2008. Basic education can enhance participants' communication skills that are needed when dealing with diverse customers that also include international tourists. It also enables women to record their business transactions especially profit and loss. The researcher believes such a move would encourage all women to actively own up to the programme and be involved in marketing and presenting their products to the potential customer from other races, thus contributing to making their programme more sustainable.

Mercy, one of the founder members of the embroidery programme, suggested a strategy to upgrade skills training and enhance employment creation in the non-formal programmes, saying:

Women in sewing and embroidery programmes can come together at the local Adult Centre on special days such as career days. We can display products that we have made. We can even assemble at the Local Park or shopping centre to have exhibitions of our products.

Mercy's response advocates that possibilities to come out of unemployment are countless. The researcher also recognised the importance of maximising the use of available resources rather than reinventing the wheel. It needs determination and cooperation from all involved to achieve the desired goals.

⁴ *Kha Ri Gude* – a programme launched to enhance lifelong learning and create employment opportunities for marginalised adults.

Another observation the researcher noted was that the embroidery programme was a hive of activities. The Coordinator started by making announcements of the day including the researcher's visit to the programme. She ensured that all members had their embroidery materials and evaluated the stage at which they are working. As the women continued with their embroidery, some would be talking among themselves; others would be humming their favourite songs softly, while others would be consulting with more skilled women to guide them in the embroidery processes. The activities done in the embroidery programme endorse Baatjes and Mathe (2003) definition on non-formal Vocational Education and Training programmes that non-formal programmes have no clear structure (c.f. 5.2.1.5 Theme 2).

Women in the garden were doing several activities. Some were loosening the soil in their small vegetable gardens while others were weeding and watering them. The researcher noted that women were talking to each other giving one another helpful tips for the garden. The researcher infers that women's participation in the Vegetable Garden programme occurs in a similar manner described by Baatjes and Mathe (2003) that non-formal Vocational Training programmes take place in a variety of settings within a community.

Like participants in the embroidery programme, women in beadwork follow certain steps, in an attempt to maintain their natural knowledge of beadcraft. Rosie highlighted that:

We produce different beadwork articles out of beads and help the beaders in the process of ukuphullela⁵ meaning that they link one bead to another, joining the two strings, the light one and the durable one by means of a tiny knot. It is then transferred from left to right across the tiny knot in groups of five and up to 10 units depending on the mobility of the beads.

⁵ *Ukuphullela* is the process that women use to link one bead to another to join the two strings.



Researcher photo with permission of women in the beadwork programme
21 August 2015

The researcher observed that through this process, women were able to produce various items, which included necklaces and the traditional mats shown in the next photograph.



Ndebele traditional mats made of reeds and beads
Researcher Photo with the permission of beadwork participants
21 August 2015

Another participant, Ellespie, had this to say:

Our grandmothers used to involve us in stringing a number of beads. As we strung we would calculate beads according to different colours. This is how we developed interest in beading.

The researcher shares the same sentiments with Ellespie as supported by the Northern Sotho proverb that “**Rutang bana ditaola le se ye natšo badimong,**

broadly translated as ‘teach insights into the secrets of life to the young ones; you are not to take them with you when you depart to the land of ancestors’ (c.f 1.7). The proverb asserts that without our grandparents’ teachings and guidance our culture would slowly die as new generations come and go without having a strong foothold on their culture. We should continue to do beadwork as it is our African heritage. The researcher made an inference that women are taught to follow particular steps in designing their embroidery and beadwork artefacts as to do beadwork is not a haphazard matter. Moreover, traditional culture plays a significant role in empowering women involved in both the embroidery and beadwork programmes. Although, some women experience health constraints such as arthritis, they still observe and follow their customs to the letter (c.f Appendix H (iii)). In very exceptional cases, women use crates as chairs to avoid sitting flat on the floor or ground. However, the researcher observed that few cases of women used crates as an alternative of sitting flat on the floor. Perhaps the alternative is used to compensate their health conditions and aging problems (c.f. Appendix H) to the detriment of their cultural discourse.

Another observation the researcher noted in the embroidery and beadwork programmes is that many women were wearing spectacles. It seems they are facing challenges of eyesight problems because of years of stringing colourful threads on black material or beads in poor light, affecting their eyes in the process of threading the needle (c.f. Appendix G). Findings from the literature (c.f. 3.9) emphasise the fact that restricting factors like diseases hamper unemployed women without formal education to participate in Vocational Education and Training programmes (King & Palmer, 2006).

It can be seen from the different activities mentioned above that through non-formal Vocational Education and Training women have learnt numeracy skills for counting beads, seeds and combining embroidery threads into various shapes as well as learning names and lastly putting the selling price to their products. These skills were acquired through matching such as body parts to measure the distance and objects to shape the garden plots; actual counting was done through the actual counting of beads, the seeds and the embroidery material. Studies have shown that illiterate people identify and use different techniques that compensate the lack

of schooling (Johnson, 2016; Mwansa, 2015), which resonates with the participants of this study. Therefore, literacy programmes related to their work can be used to enhance the various projects in which the participants are involved.

From observations and discussions, the researcher concludes that women's participation in these programmes could engender a sense of belonging in them. The researcher observed that women arrived at various times and as they come to the centre because they entered the training room not at the same time. Some women come from far-away places, they arrive tired, and this can be seen when they wipe the sweat from their faces, some sighed and asked for some water to drink and others took off their shoes. A woman who was carrying a young baby on her back struck the researcher. She looked tired from walking a long distance. She started by feeding the baby and then putting her on the floor so that she could play. Perhaps this woman is taking all the trouble to attend the programme to obtain skills for survival; she might not have anyone to take care of the baby.

They enrol in the embroidery programme to gain the necessary skills so they could enhance their creativity, imagination and insight into the art and business of embroidery. Learning for the embroidery women was also reinforced through practice; trial and error methods where women had to repeat their products until they attained the desired perfection. It is clear that women use available resources for improvement of their livelihoods. This determination to overcome their dire situation portrays an exceptional commitment to struggle towards perfection. The need to eradicate poverty has motivated them to learn the embroidery skill to improve their socio-economic conditions (Mokwena & Dichaba, 2013).

The researcher's arrival at the Ndebele village was around midday and women were having a communal meal. In one big bowl was mealie pap and in two other bowls they had *umhoru* (this is ox tripe) and domesticated green vegetables (*umroho*). The collective nature of Africans was portrayed through the sharing of lunch meals by the participants, which served as a bonding social capital. In order to understand the day-to-day life of the Ndebele tribe, it is necessary to know something of its structure. In Ndebele tradition, the authority over a group is vested in the tribal chief *ikozi*, assisted by an inner or family council *amaphakathi*. Next in this hierarchy are

ward heads *izilindi*, followed by the family patriarch. The Ndebele communities practice polygamy. For men, the practice of polygamy is a means of earning respect for their families particularly their parents-in-law. The family head *mnumzana* oversees his entire family and, in some cases, his married children and his brothers are permitted to settle in his community; thus, expanding the residence into a village (www.SouthAfrica.net). Similarly, the Ndebele men expressed their masculinity hegemony by sharing through polygamy; one man shared by more than one woman. This notion indicates that regardless of being economically empowered, the Ndebele women were still marginalised by the social structures. It seems for the Ndebele woman that after a hard day's work, the finances are still controlled by the man. Equally, the final decisions in making the final decisions on how the money is to be spent are taken by the man as the household head.

The Ndebeles use art as a form of inspiration for everyday life and pass their skills to their daughters. Participants in the beadwork programme insert a strong thread into a needled, colourful bead of various sizes to knit ornaments such as place mats, traditional mats, awareness pins, and waistbands. The researcher observed that women express their status by adorning themselves with ornaments and colourful items such as ornate beadwork, blankets and other trinkets. The tradition becomes more elaborate after marriage, the wearer detailing her faithful devotion to her husband (c.f. Appendix H). A question that came to the researcher's mind was whether this was the ideal picture of commitment or whether it was just a tip of the iceberg hiding the deeply seated emotions of women, which could have indirectly resulted to the high levels of unemployment?

On the other hand, the embroidery and vegetable garden programmes are more open and participants come from diverse ethnicities in the community. Participants in both programmes do something new in their day-to-day activities. Schachmann (2006) points out that at the establishment of the embroidery programme, women's recurring images centred on their traditional homes and every day scenes such as women carrying wood to emphasise their local content. For participants in the vegetable garden programme, they followed the *door size* technique to set their gardening plots. This was done in accordance with the initial plan that women plant

four types of vegetables, enough to feed five family members (c.f. 5.2.1.5 Theme 1).

However, the researcher noted that women are moving with the times and in the present time; they focus on current experiences to capture various images seen on the television set or heard over the radio. The contemporary issues include events related to Mandela shown on the embroidery and vegetable garden photos in the previous sections (c.f. 5.2.1.2 Theme 2). Perhaps women want to share notable events that led to democracy in South Africa.

Furthermore, the Ndebele women involved in this study live in one big village, as one family. Unlike the other two programmes, participants engaging in the beadwork programme continue to observe their traditional customs. They are a closed knit group within the Ndebele tribe (c.f. 4.5.2). After doing their household chores, they get together in families to do beadwork, continuing in handing down their traditional bead craft to other young family members. Intimate social and cultural ties bind women together and the closeness serves as a learning support as well as for sharing of learning resources.

5.2.2 Themes emerging from focus group interviews

The researcher conducted focus group interviews in all the three programmes to allow women to talk while working practically in their daily activities. The focus group consisted of seven members in the embroidery programme while both the vegetable and beadwork focus groups consisted of five in each. The themes that focused on factors involved in the learning of knowledge and skills are listed below:

5.2.2.1 Theme 1: Upgrading skills training

Women in the embroidery programme raised quite a number of interesting issues with regard to upgrading their skills during training periods. They talked about the resources and materials used in creating their products. They also mentioned that, all the seven women who participated in the focus group that involved the embroidery programme had used their own hands to embroider black materials

with colourful threads. Again, Moroe (not her real name) said that at the time of joining the embroidery programme, she did not have a clue about embroidery processes. She pointed out:

I have learnt to persevere and not to lose focus. When I joined the project, I did not have a clue about embroidery processes. Every time I presented my product, the facilitator would not accept it and had to undo it. However, with more practice I am able to produce beautiful embroidered cushion covers and wall hangers. Indeed, the embroidery project has ignited a spark of new life in me. I do not mind sleeping very late and wake up earlier than usual to do my embroideries.

Moroe's words reveal that practice enabled women to sharpen their skills towards perfection. However, it must be noted that repetition can also be mentally draining and may result in situations where other women much older than Moroe felt demotivated by being turned away because of poor quality products.

Another participant in the embroidery programme, Jojo (a fictitious name) exclaimed:

I have not gone to school but I am very proud of my hands. Our embroidery programme represented women of South Africa at the Smithsonian Folk Life Festival in Washington DC. We also made several presentations to prominent figures locally and internationally. In supporting our embroidery project, the wife of the past President of South Africa, Mrs Zanele Mbeki, purchased 65 embroidered cloths as gifts for the spouses of the Visiting Heads of States during the World Summit for Sustainable Development in Johannesburg in 2002.

The responses of Moroe and Jojo indicate that many unemployed women used their ingenuity and creativity to upgrade their talent and improve their livelihood. As a result, women take pride in their works.

As the focus group ensued, the researcher observed that women have a special system in place to ensure that embroiderers produce quality products, where experienced women evaluated and mentored those who are still learning.

Another participant by the name of Maby (not her real name), expressed her views on skills training as follows:

I love the embroidery project so much. I can use my hands, threading the needle on black material to tell different stories. I use natural things like a crocodile in a river, a bird on top of a house and a woman grinding mealies in a village. Nowadays, I focus on current issues viewed on the television or heard in the radio. My experience in embroidery helps me to use appropriate colours to depict the natural environment. To date I have produced tablecloths, wall hangers, framed embroideries and cushion covers.

It can be inferred from the above that women are able to use daily experiences and imagination to enhance the quality of their work. The researcher upholds the view that through the needle, black cloth and colourful threads, women's creativity was enhanced and gained commendation in both the local and international communities. The embroidery programme has given women who previously stayed at home because of lack of education and employment, the authority to use their own hands to create handicrafts, generate a modest income and make a difference in their own lives and the lives of their families.

In the focus group interview with women in the vegetable programme, one of them called Noluthando (not her real name), described their skills training through vegetable gardens as finding wealth in the soil. She explained:

At the establishment of the garden project, the plot was strewn with rubble, rats, snakes and overgrown weeds. Whatever the challenges, we were determined to start the garden. Today we are thankful for our efforts. We can feed our families and orphans in our neighbourhood. We also teach our local schools about herbs grown in our Mandela garden.

Noluthando continued her account of the active participatory process of starting the gardens:

We use our hands to prepare the compost house for feeding the soil. For this we bring vegetable peels for compost, grey water, cans and paper. Each participant is given a plot to grow vegetables and herbs. We encourage participants to collect

used or half bricks for building the garden plots and prevent water from running.

Each participant is provided with seeds in season and it is her responsibility to water the plants and ensure that they grow into crops. After describing the process of establishing the gardens,

Thulisile showed off her long experience of gardening in Winterveldt and added:

The plants that grow very well in our gardens are spinach, green beans, beetroot and onions. However, carrots do not grow well. When we started our garden beds, we filled up the hole to half with kitchen waste, cardboard, tins, bones and other garbage except glass and plastic. This helped us to keep the soil fertile.

The participant's words reveal that women were determined to establish the vegetable garden programme regardless of the challenges. Through vegetable gardens, women have played a crucial role in food production and ultimately contributed positively to the management of natural resources. From extreme poverty, their families now enjoy better food, better health and improved nutrition. The researcher pointed out in the background to the study that women produce 80% of food eaten in Africa (c.f. 1.2). In this study, women produce vegetables from the gardens and share with others in similar or worse situations. The researcher supports women initiatives and suggests that the development of women through similar programmes should be enhanced for sustainability (Du Plessis & Lekganyane, 2010).

The photograph in the next section shows Selaelo's flourishing garden, over the years she used environmentally sound processes of collecting waste and other materials to improve the soil, demarcate garden beds, and produce rich soils which yield vitamin-rich vegetables.



Produce from the Vegetable Garden Project, Plot 1080, Winterveldt
Researcher photo 21 August 2015

From the explanation of participants, it is evident that their knowledge and skills continue to be upgraded as the programme progresses. What can be inferred from the above response is that determination always removes hindrances and lead people to achieve their goals. Through the Vocational Education and Training programmes, disadvantaged women without formal education participate in the vegetable garden programme to grow and produce various crops.

This initiative enables them to feed their families with freshly picked vegetables, to generate an income as well as to reach out to the needy in the community (c.f. Appendix ii).

The focus group interview highlights that women did not only acquire personal social status but they were also able to improve their nutrition status, and also extending a helping hand; social protection through care of the needy members of society. They also developed side projects as alternative means of generating income, such as buying or making aachaar⁶ to sell while some sell food and fruit at the nearby schools. In the process, the knowledge about agriculture, choosing the best crops for the health of their families has improved.

⁶ Achaar - a type of pickle in which vegetable or fruit is preserved in spiced oil.

All five women in the vegetable garden agree that the programme assisted women to develop their own organic vegetable gardens in order to supplement their diet, improve household food and nutritional security and provide sustainable additional income.

Another participant Noluthando (not her real name) was aware of new markets and resources for vegetables produced in the gardens and explained:

Women work together for a common goal, e.g. producing crops to feed the family, to share with the needy in the community, where there is surplus we sell moving from house to house.

From these responses, the researcher infers that the vegetable garden programmes are crucially important in South Africa because large numbers of households are 'food insecure'. Through the door size vegetable garden project, women sow seeds of empowerment in the socio-economically neglected village of Winterveldt. Their children and grandchildren, families and the broader community continue to harvest economic empowerment.

According to Du Plessis and Lekganyane (2010), development projects like food gardens are implemented in some developing countries with the goal to address acute food scarcity problems in vulnerable areas. Hence, women in Winterveldt, described as a dumping place in Chapter 1 of the thesis saw it as essential for them to nurture their families and communities with fresh and nutritious crops freshly picked from the garden.

The final focus group interview was with women in the beadwork programme. Unlike the two preceding Vocational Education and Training programmes, all five women involved in beadwork are Ndebele speaking, two of the women in the focus group interview were wearing their traditional clothing which included a great deal of detail from their neck beaded rings, the colourful blankets and the beads that adorned their clothes as shown in the next photograph.



Women involved in the beadwork programme clad in their colourful blankets

Researcher's Photo permission of Ndebele village

28 August 2015

Before sharing her viewpoints during the focus group interview, Ellespie (not her real name) recited a line from their praise poem with pride saying,

Mandebele thina sidla lebese ge mforogo

translated literally as

The Ndebeles we use a fork to eat milk

The researcher's interpretation of the poem is that the Ndebeles are masters of the impossible. It is through creation of these praise poems that the younger generations in the tribe can know who they are and what unique gifts they bring to the tribe and the world. The homogenous nature of the group enhances the preservation of their Ndebele culture and allows them to share it with others in the form of skills acquisition process.

Selinah (not her real name) had this to say:

We have learnt the skill of creating artefacts with beads for different purposes. Through beads, we decorate ourselves and can distinguish if a woman is married or not. I really treasure our culture and I am inspired to preserve beadwork for future generations.

A response by Jacobeth in the beadwork programme attests to this belief. She explained:

I am not educated but through the beadwork programme, I have acquired a skill and can network with other women about traditional and the latest trends in the craft. Beadwork gives me the platform to share my experiences and stimulates my creative skills. I see myself as an educator in the family and village.

It is laudable of how the Ndebele people designate their status and identity through their clothing and beadwork. During the focus group interviews, the researcher observed that all married women wore a blanket draped over their shoulders. The researcher affirms that the culture of the Ndebele people is unique especially with regard to their rich mural paintings and beadwork. Women involved in the Vocational Education and Training programmes reject the idea of functional literacy although ABET programmes are offered in the same vicinity with their programmes and highlighted reasons why they rejected attending literacy classes. The reasons ranged from their childhood experiences, unemployment status of those with literacy qualifications and their present responsibilities as breadwinners. These women were content in participating in Vocational Education and Training programmes for purposes of generating an income to make a difference in their homes. Van der Merwe (2014:794) highlights in her article how women through embroidered stories are enabled to communicate and create understanding of their role in the socio-economic and political conditions that shape the human story despite a lack of education.

Although women reject the idea of attending literacy classes, they remain aware and are conscientious of and about contemporary issues. The implications of this rejection are that women who participate daily in the Embroidery Project can never own up to running the business part of the project or marketing and financial management skills. These duties will forever be indebted to coordinators who are external stakeholders.

The nature of the embroidery programme embraces all women irrespective of their educational status because even those without formal education can express their

views on different issues affecting life in South Africa through embroidery. It is through listening to the radio and watching television that Jojo, one of the participants, had this to say about her skills:

As I watched President Nelson Mandela's funeral proceedings on television, I saw it fitting to pay tribute to the first president who sacrificed his life to contribute to the democracy of South Africa by capturing the funeral proceedings in embroidery.



Embroidered tapestry showing Madiba's funeral proceedings
Researcher photo permission of Embroidery programme

21 August 2015

The above remark is a tribute to Nelson Mandela, the man whose sacrifices brought freedom to the women and indeed to all South Africans. Therefore, Jojo concedes that women's embroidery moved with the times.

Hence their ability to embroider contemporary issues happening around them either heard from the radio or seen on the television screen. Similarly, Noluthando, a participant in the vegetable garden did not attend a literacy class and pointed out a social factor motivating women to take part in the vegetable garden, saying:

We have added some herbs in our vegetable garden and planted mint, parsley and chillies. We use these herbs for cooking and for medicinal purposes. We named the herb circle after our first black president, Nelson Mandela.

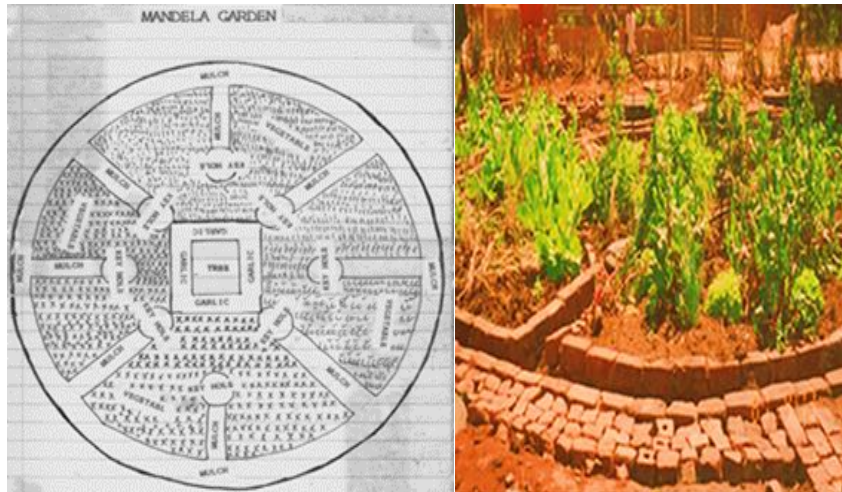


Photo 1 and Photo 2 show the plan of the Mandela herb circle on paper
and the actual design of the garden
(Researcher Photo 21 August 2015)

Although the main aim of this thesis is to explore the role of Vocational Education and Training for unemployed women, it is remarkable how participants in both the embroidery and vegetable garden use the name of Nelson Mandela in their activities. Women share important insights in the Mandela herb garden to remind the reader of working hard even if conditions are not conducive. It is through embroidery, that women in the programme designed and captured momentous events in the country to ensure that President Mandela's memories are kept alive. Perhaps the intention is to keep his legacy alive, as the first democratically elected president of South Africa. Perhaps his legacy inspires and encourages them to carry on with their endeavours.

As Adamson (2007:151) suggests,

As a strategy, a handcraft is the most material expression that serves double duty as a symbol of unjustly quashed creativity and a token of the feminist desire to impair domesticity.

The present results are significant in the sense that through working in the vegetable garden, women are encouraged to take care of their natural environment thus bringing them closer together; they learn various gardening methods and planting techniques from one other. As a result, relevant gardening skills, health-

related benefits and better nutrition are enhanced. Another highlight the researcher deduced was the promotion of environmental and political awareness through work done in the vegetable gardens. Turning to the beadwork programme focus group, the first participant to speak was Liesbet who exclaimed as follows:

Beadwork has the potential to improve learners' numeracy skills. In picking the beads we count, we choose colours and design different shapes and sizes. Learners can be motivated to be involved in beadwork projects as a pastime or income generating project.

From this comment, Numeracy is an important factor in the picking out of beads, thus one of the factors motivating women to engage in the beadwork is the application of functional literacy in the programme. The next participant to give her viewpoint on the factors that motivated her to take part in the beadwork programme was Ellespie who espoused her participation as follows:

Ever since the age of sixteen, I have sewn cultural beaded mats, aprons, skirts, and waist beads. The researcher probing: What is a waist bead and why is it used?

Ellespie, showing the researcher the waistband on the photo below explained:

In our Ndebele culture, we string beads as an instrument of body shaping to alert women of their weight gain or if they are pregnant. We also use waist beads as a means of weight measurement, to encourage women to shape their bodies and monitor weight.



Photo showing the process of designing a waist bead

Researcher's photo permission of Ndebele village

28 August 2015

The researcher infers that women not only upgrade their vocational training skills but also are able to come up with other skills such as numeracy. Numeracy is therefore not only used for counting but also for weight measurement. Participants' responses revealed to the researcher that although they cannot read and write (c.f.

4.2.5), they have sought other strategies to pick out beads. This credible strategy can be applied in the teaching of Numeracy skills. Magubane (2000) highlights the importance for the Ndebele people by explaining that beaded headbands are worn at various occasions for identifying a man or woman's status. During the marriage ceremony, the gown of the newly wedded bride is adorned with beads, and her umbrella is decorated with pieces of mirror, sweets and colourful ribbons. Both boys and girls wear beads especially if they come from the mountain school. Furthermore, the mural paintings on the wall of the village featured greatly in women's bead craft.

It is commendable how women in the beadwork programme provide the educative task of beads. As Ellespie explained, the hidden purpose of the waist bead, the researcher conceded that the craft is self-taught and is their occupation. The culture of the Ndebele people is unique, especially about their colourful and rich mural paintings and beadwork.

5.2.2.2 Theme 2: Sharing of experiences

The study revealed that participants could share with the researcher both good and bad experiences in the various programmes. The embroidery programme has enabled some women to experience life outside of their environment. One of the participants, Moroe, confirmed their self-satisfaction in the embroidery programme by explaining both good and challenging experiences as follows:

My first experience of sleeping at a hotel was through the embroidery project. Several opportunities came one after the other; I represented the project in England in 2001.

Moroe highlighted an experience that motivated her to persevere in the embroidery skills training programme by saying:

I have learnt to persevere and not to lose focus. When I joined the programme, I did not have a clue about embroidery processes. Every time I presented my product, the facilitator would not accept it and had to undo it. However, with more practice I am able to produce beautiful embroidered cushion

covers and wall hangers. Indeed, the embroidery programme has ignited a spark of new life in me. I do not mind to sleep very late and wake up earlier than usual to do my embroideries.

The researcher endorses Moroe's responses that embroidery has given women various opportunities that they would not have had if they had not participated in the programme. The researcher concedes that women are willing to share their knowledge and experiences to improve the situation of other women experiencing hardships they once experienced.

Schachmann (2006:413) attests that the embroidery project upgraded the living conditions of people in the Winterveldt community. Segalo (2011) added that being part of the project has given women a glimpse of possible things such as financial independence that in turn allows them to stand on their own.

Mpati highlighted another experience and explained as follows:

A month ago, two participants from the embroidery programme accompanied by the Coordinator flew to Kigali to empower other women in an area facing conditions that are more abject. We applied the embroidery steps to teach them and provided them with basic embroidery resources. In the nine days that we spent at Kibeho, the women managed to produce six embroidered bags.

It can be inferred from participants' activities that women without formal education can share their experiences and teach other women embroidery skills. By so doing, they enable marginalised women in Kibeho, Rwanda who used to earn an income from begging at the shrine during holy pilgrimages to create a small income.

Notwithstanding the good experiences, Mpati highlighted some of the factors that hamper more production in the embroidery programme. She exclaimed,

Doing embroideries at times makes me sick. The researcher (probing)

What is it about embroidery that makes you sick? She then responded saying:

Embroidery needs concentration, patience, now lately I get tired easily, and take [long] time to complete my embroidery products. Generally, my health condition has deteriorated.

In the same breadth, Mmamma added:

The major challenge we face in the project is lack of embroidery materials. The roll of black cloth and no 5 cotton threads are very expensive. We cannot afford to buy it ourselves. There are also delays in receiving the materials to start the work and being paid at the end of the month.

The participants' responses express that although they are enthusiastic to participate in the embroidery programme, they may experience constraints at times that affect their production of embroidered products. However, the overall experience seems to be positive. What can be learnt from the above responses is that determination removes hindrances and leads people to achieve their goals. The embroidery programme allowed disadvantaged women without formal education to produce various articles and generate a modest income.

In the vegetable garden, one participant named Noluthando, expressed her views on what motivates her to engage in the programme saying:

Single and unemployed women head most households in our neighbourhood. Poverty, malnutrition, HIV and AIDS are rife. I was touched by this situation and then organised a group of women. We approached a religious organisation locally who offered us a plot. There were snakes, weeds but with water facilities available, we were determined to start a gardening project. Presently, we are able to cook a meal for 50 learners attending classes in our neighbouring adult centre.

Noluthando narrates that motivation is not the outcome of the positive result; rather pressing social issues do compel people to persevere against all odds. For instance, women were compelled to participate in the Vocational Education and Training programmes to combat poverty, malnutrition as well as HIV and AIDS. On the other hand, Sarah shared her experiences at the beginning of the vegetable garden programme saying:

We have experienced several challenges in the vegetable garden project. At the establishment of our project, the plot was strewn with rubble, rats and snakes and overgrown weeds. With determination to feed our families and orphans in our neighbourhood with nutritious vegetables and for the love of our environment, we have overcome all challenges and are continuing in the vegetable project.

Contrary to Sarah, Selaelo, continued her account of starting the gardens stating that:

We used our hands to prepare compost house for feeding the soil. For this, we brought vegetable peels, grey water, cans and paper mixed with soil and water. Each participant was given a plot to grow various vegetables.

Selaelo showed her extensive experience of gardening in Winterveldt and added:

The plants that grow well in our gardens are spinach, green beans, beetroot and onions. However, carrots do not grow well. To overcome this challenge, we fill up the hole with kitchen waste, bones, and eggshells to help keep the soil fertile.

The participants' words reveal that women were determined to establish vegetable gardens regardless of the challenges. Establishing successful gardens enabled them to reach out to others in similar or worse situations, in poor climatic conditions. In the beadwork group, another participant, Liesbet, explained her experiences in the programme as follows:

We are diverse in our cultures in South Africa. Through the bead craft, we have revived our Ndebele traditional arts and crafts and learn from one another. We work with the local schools to help teachers reintroduce the subject where learners use their own hands to produce different crafts.

Through these programmes, the schoolchildren are experiencing both a new culture and a new craft. The participant's response endorses the importance of having knowledge of one's culture and preserving one's tradition for the next generation. The assertion also suggests that indigenous knowledge system such as bead craft

could be integrated into the school curriculum. This is relevant in this era where debates around decolonisation of education system abound.

Another participant, Selinah, showing an artefact conceded:

We use our creative skills, to integrate Ndebele and contemporary designs in creating neckpieces, key rings and earrings and then sell the products at the Pretoria zoo. The income I get from selling bead craft helps me to buy my family with basic foodstuff.

It can be argued that from the experience of selling their products to the tourists in modern times, culture is also evolving in the way the Ndebele craft is being designed in order to take into consideration the contemporary designs. The Vocational Education and Training programmes appear to have played a significant part in helping these women fulfil their new roles. Through vocational programmes, it is becoming acceptable for women to participate in society and enjoy equal rights to men. However, the Ndebele women still face the challenge of culture that of not being allowed to sit on a high chair according to the Ndebele custom. Nevertheless, participants' responses signify unity among women and it marks pride in their traditional crafts. It can be inferred from their responses that beadwork is their traditional craft learnt and passed on from generation-to-generation.

Many women involved in Vocational Education and Training programmes live alone without support, while some are trying to bring up children on their own. Some have experienced depression and loneliness. Besides having acquired the skill of working with their hands, Vocational Education and Training programmes had promoted a sense of care and support among women. As women work together, they talk to each other about their personal problems, for example one of the participants named Maby, exclaimed:

I was sitting at home doing nothing and eventually experienced loneliness and stress-related problems. Now, as we are busy with our embroideries, we can talk, laugh, and share our joys and sorrows. In the event of one not having black material or a colour we help one another. If one's strength is drawing, she helps the weaker one. We even share meals at lunch time.

Although women's focus is on handicraft, Moroe's response reveals that, not only do Vocational Education and Training programmes empower women in working with their hands but women have invented other values in the various programmes such as caring and sharing information with one another and this seems to be uppermost.



Memorial embroidery for Dorcas Ngobeni

Photo accessed with permission from the Embroidery programme collection
(Schachmann, 2006)

The photograph depicts a framed embroidery artefact of women's support for one another in times of sorrow. Designing and doing the embroidery on the cloth helps participants in managing their grief. Those Ndebele women in the beadwork programme experience a comparable situation. This value of sharing among the participants was deduced from one of the participants, Jacobet, who said:

As an elder in the village, I used to train teenage girls in the village in traditional beadwork. Now I am training individual, groups of youth and women involved in beadwork projects. We not only empower one another in the art of beadwork. We also care and support one another in times of happiness or sorrow and visit the bereaved family daily in the event of death.

Likewise, Soso, a participant in the vegetable garden, echoed the same sentiment saying:

The vegetable garden brings us closer together. We teach each other about crop rotation, pest control measures and we share ideas about life in general. Since joining the programme, I am reaching out to the community by helping at the local hospice with weeding, planting and watering their garden.

The researcher concedes that through all three Vocational Education and Training programmes women share experiences which afford them the opportunity to perform other roles in the community. Women in the embroidery programme care for one another by sharing materials used. Through the vegetable garden programme, women are able to reach out to the needy in the community helping the elderly at their homes and the terminally ill at hospices. The elders in the beadwork programme provide counselling to grieving families.

5.2.3 Emerging themes from interviews with coordinators

The interviews with coordinators reveal the following themes, which focused on benefits obtained by women and the broader community:

5.2.3.1 Theme 1: Involving the community in identifying their needs

Sharing her own experiences of the programme Coordinator 3 had this to say:

Without education, people continue to be dependent. At the establishment of literacy and skills training programmes, we involved the local community to identify their needs. They identified the need to read, write and skills training. In this way, the community started these programmes to enable them to take charge and give shape to their lives.

The needs identified therefore included Adult Basic Education and Vocational Training programmes, which included income-generating programmes such as embroidery. With the establishment of the vegetable garden, families provided nutritious meals thus improving their health condition.

The second Coordinator 2 added the following, reproduced verbatim:

Winterveldt is a poverty-stricken area and unemployment is high. In an attempt to create income-generating initiatives, we involved

the community in identifying their needs and introduced literacy and skills training programmes to help unemployed women help themselves through income generating programmes.

One of the coordinators of the programme is a resident of Winterveldt, founding member and a former trainee of the establishment of the embroidery programme since its inception in 1991. Two of the coordinators come from the Religious Congregation of Mercy (RCM) of the Catholic Church and were involved in identifying community needs with the Winterveldt Action Committee (WAC), a structure made up of various denominations in the area. In the individual interview sessions, they shared their experiences of how they got involved in identifying the needs of the community of Winterveldt.

The say that announcements were made at local churches, individuals spread the news to their neighbourhoods and soon the structure was established and it allowed people to work closely with the community.

Some women choose to engage in embroidery, and this led to embroidery becoming one of the most sought after subject as a practical resource for empowering women in literacy education. Segalo (2011:234) points out that making embroideries has become part of the women's lives and an intricate part of who they are in and outside of their homes.

It is commendable that the Coordinators involved the community in identifying their needs and assisting women to establish the embroidery programme. This initiative led the participants becoming actively committed in the various Vocational Education and Training programmes supported by the Sisters of Mercy and Soroptimist International (c.f. 1.2.2). Gboku and Lekoko (2007:64) emphasise the importance of needs assessment so that participants' diverse views and experiences are sought and recognised, with more powerful stakeholders encouraged to support the participation of the less powerful. The support of the experts has created training opportunities for the unemployed women who can now make handicrafts. Hackney (2006) confirms that handicrafts demand significant levels of skills, commitment, time, energy application, and creativity from

practitioners. The involvement of the community in identifying their needs has contributed to poverty alleviation and improvement of their health awareness.

The Chinese adage as adapted by Mokwena (2016), “Give a man (woman) a fish you feed for a day but teach them how to fish you feed them for a lifetime” resonates with the work done by women in the vegetable garden programme. They work in collaboration with the local clinic care group to reach out to the needy community members.

Coordinator 1 highlighted some important role women play in helping others to help themselves as follows:

On a weekly basis, the Thusanang Care Group does visitations to families involved in the vegetable project. We are able to provide the destitute with basic food consisting of mealie meal, sugar, milk, and beans. This is made possible through the generous support of external stakeholders that we are able to help the destitute families with the basic food stuffs. For the families that are unable to come to the project, we encourage them to start a small vegetable garden at their homes.

In the same spirit, Coordinator 1 expressed her views as follows:

We give each participant plot to grow vegetables. Each participant is provided with seeds in season and it is her responsibility to water the plants and ensure that they grow into crops.

It is evident from the Coordinator’s response that giving psychosocial support and encouragement to the needy reveals the humanitarian spirit women gardeners have to reach out to the community. The researcher concedes that the vegetable garden programme is essential for the enhancement of good health among community members. In addition, the Thusanang Care Group get support from external stakeholders and this initiative has being important in fostering the spirit of sharing among the needy by providing those basic foodstuffs to enable them maintain good health.

5.2.3.2 Theme 2: Empowering unemployed women

In presenting the factors pursued in teaching and learning in Vocational Education and Training Programmes, Coordinator 2 lauded several critical factors in the preparation of vegetable garden beds. This is clear in Selaelo's description of the critical factors mentioned in earlier sections explained as follows:

Women follow specific steps in starting a vegetable plot measured through a door size frame. They dig out a trench to take out the subsoil that is the layer of soil under the topsoil. Both types of soil consist of small particles of sand and clay. However, the topsoil has a darker colour than the deeper soil. The depth of the trench is measured up to the knee, which is approximately 50cm.

For water retention purposes, they add stones in the bottom area and cover lightly from the soil heap. This is followed by a layer of rusted tins to supply the soil with minerals, which would help in fertilising the soil. Women fill up the garden plot with vegetable peels (except potato peels which tend to grow), waste, paper, and cardboard to cover the tins. Once they have reached the normal surface level, they cover with sub and top soil dug out earlier and water well once a week and let the garden site rest for four weeks.

They also use dry grass cuttings as mulch which keeps the garden cool in hot conditions and warm in cold ones. By following these steps, women are able to turn the plot into an organic garden.

The researcher draws from the Coordinator's description that women have developed a wealth of knowledge about establishing and caring for vegetable gardens. Notwithstanding their lack of literacy and numeracy skills, women develop and apply environmentally appropriate methods to make the gardens more fertile and productive.

Women who were previously disempowered are now empowered and can adapt scientific terms and practices to their own needs, for example, they know that a *door size* garden can feed a family with nutritious vegetables. Through vegetable gardens, they are empowered, have found self-fulfilment in the programme, and

willing to extend their knowledge and experience to the more needy in the community.

Women are able to express their views on different issues affecting life in South Africa through the vegetable garden programme. According to du Plessis and Lekganyane (2010:97), participation in the food gardens encourages a sense of community self-worth and a sense of belonging for women in Limpopo. Furthermore, Du Plessis and Lekganyane's (2010) assertion validate the researcher's conviction that participation of women in Winterveldt in Vocational Education and Training programmes has had the potential to raise their self-worth, generate income and feed their families with nutritious meals. Similarly, in the embroidery programme, women have been empowered through the recognition and the development of their latent skills.

A highlight on the programme's flannel board shows a picture of an embroidery tapestry made to President Obama at the White House in 2010 shown in the next photograph:



The photograph is showing the President of the United States of America, Barack Obama admiring the embroidery tapestry presented to him at the White House in 2010 www.artvark.org/mapula (accessed 5 March 2017)

In concluding the focus group interviews, the Coordinator showed the researcher some of the completed products explaining that women's competency and creativity in embroidery skills differs.

Some women master the embroidery technique within weeks while others take more than three months. However, with more practice, quality is assured and women eventually produce a perfect embroidered article. The Coordinator's response conveys a sense that the embroidery programme is credible and allows women to inform both the local and the international community about beauty of their culture, tradition and custom.

As a result, they have earned several awards, which serve as recognition of their sustained commitment. The awards show that the members of the community are able to develop skills that are reinvested into further development of the community. It was highlighted in the earlier sections (c.f. 5.2.1.3) that Soroptimists played an important role in getting donations from external stakeholders to sustain the embroidery programme and enable women to benefit in various ways.

Coordinator 1 summarised the many benefits accrued to women and their communities from participating in the Vocational Education and Training programmes as follows:

Groups of women in the community were interested in starting a vegetable garden and each participant was given a piece of land and seeds to plant. On harvesting, the owner uses some crops to feed her family, sells or shares with the needy in the community or may even preserve surplus vegetables for later use.

Coordinator 2 highlighted a strategy used to enhance employment creation in the embroidery programme and expressed her views as follows:

After establishing the community needs, we provided physical resources such as the building in which participants work and network with external stakeholders for financial assistance, for instance Soroptimist International, a world-wide voluntary service organisation that strives for human rights for all people,

in particular to advance the status of women. The organisation has been involved in the embroidery project since its establishment. We also sought for assistance from institutions of higher learning and organisations such as Metropolitan Life who share financial and human resources to provide employment in Winterveldt.

The Coordinator's response espouses the importance of providing basic resources essential for women to work effectively with their hands with the goal of empowering them. Furthermore, the involvement of external stakeholders had contributed greatly to promoting the spirit of working together with people who have expertise that would ensure sustainability of the programme. Schachmann (2006) points out that in addition to generating an income for economically disadvantaged women, Winterveldt embroideries couple high levels of technical and visual artistry with topics that speak eloquently of public histories and women's personal experiences.

The researcher argues that the Soroptimist International is playing a crucial role in the existence of the embroidery programme and women depend much on them and are not yet self-sustainable.

However, the information retrieved from (<https://soroptimistsouthafrica.org> accessed 28 February 2017), highlights that the embroidery programme is in the process of registering as a trust with the South African Revenue Services. Such a move has the potential to contribute to the empowerment of women involved in embroidery through creating knowledge and understanding of the business and other aspects involved in running the programme. Furthermore, sustenance of the embroidery programme can be enhanced through partnership formations with government departments such as Department of Arts and Culture and Department of Trade and Industry through more funding, marketing assistance and trade shows. With the registration of the programme as a Trust, it would be afforded the status of Non-Profit Organisation (NPO), and as a legal entity the prospects of funding from additional resources are enhanced.

Coordinator 1 expressed her views about empowering unemployed women and the importance of sustaining Vocational Education and Training programmes

suggesting the collaboration of women in the vegetable gardens and other stakeholders as follows:

Women involved in the vegetable garden should work closely with Tshwane Municipality, the Local Councillor and the Department of Agriculture who can help in providing basic tools, fencing and other facilities.

The Coordinator's responses show that they are informed about alternative sources of assistance beyond the vegetable garden community's contributions. Women grow vegetables mainly to serve their families with freshly picked crops. In the event of surplus, they sell or share with needy members of the community. The vegetable garden serves as a way to build a sense of local community, a connection to the environment and to provide fresh produce and plants. The vegetable gardens are a useful strategy that can contribute to poverty alleviation. The advantage of vegetable gardens, as discussed in this chapter, is that they enable people to move on from being passive communities and receiving services from the government to independent producers of food and income.

Like Ndebele women, they are involved in a form of income-generating initiative at the Pretoria Zoo flea market. They sell products ranging from traditional mat made from reeds and beads, Ndebele bracelets, waistbands, and necklaces. The Ndebele women have preserved the culture of beads from generation-to-generation. Through sharing their skills in beadwork, they celebrate their cultural traditions which gives them identity and pride and a sense of belonging.

The South African National Development Plan (NDP) of 2015 aims to eliminate poverty and reduce inequality by 2030. According to the NDP, South Africa has the potential and capacity to eliminate and reduce inequality over the next two decades. The women involved in the *doorframe* gardens of Winterveldt are active champions of their own development.

The previous section interpreted the findings from participants' observations, focus group and individual interviews. The researcher discussed the important role played by a church-based organisation in addressing the challenge of

unemployment for women in Winterveldt as well as women in a family-oriented context to preserve their traditional beadwork. All three Vocational Education and Training programmes require skill, materials and ongoing training for quality assurance and marketability of the products. Notwithstanding the lack of support from the government and the private sector, the programmes have enabled women to generate a modest income to make a difference in the lives of their families.

The major issues that emerged from the section were that women utilise their own hands to create artefacts and to make a difference in their homes and communities. Through Vocational Education and Training programmes, women are able to generate income, to raise environmental and cultural awareness.

5.2.4 Themes emerging from document analysis

The researcher analysed documents that she considered appropriate for the study. A structured schedule for document analysis was produced in an attempt to classify the assembled data according to the author of the document, how it was used, the context and purpose of the document as well as the intended audience (Appendix I). It is important for the researcher to state right at the beginning of the section that the structured schedule for document analysis was only applicable to the embroidery programme as the vegetable and beadwork programmes said that they had not kept any record in the form of documents. The documents identified in embroidery were minutes of meetings as procedural documents of the programme, photographs of artefacts produced over the years and annual reports of embroidery activities.

Having discussed the above, the researcher identified the White Paper for Post School Education and Training (2014) as the document to be analysed with the aim of seeking to establish its relevance with regard to the role of Vocational Education and Training programmes for unemployed women. The documents analysed revealed several themes that focused on the delivery of Vocational Education and Training programmes to enhance employment creation.

5.2.4.1 Theme 1: Engagement of experts and external stakeholders in the programmes

One of the founding coordinators kept the embroidery programme records. Here it is indicated that the Sisters of Mercy came face-to-face with the reality of the effects of the oppression of Bantu Education in Winterveldt and how it curtailed the development of millions of people in South Africa, simply because of the colour of their skin. The significance of the minutes in this theme is that the document provides a general memorandum of understanding among the various stakeholders. (Appendix H). The Sisters of Mercy as experts in the adult education field involved an organisation called Learn and Teach to help adults become literate, use the literacy and numeracy skills in the income generating programmes, and ultimately get out of the poverty trap.

The organisation advocates Paulo Freire's principle of conscientisation, dialogue and liberating education. Through regular meetings with the community, several residents of Winterveldt were enrolled for this course and a full-time field worker was employed to supervise the small groups of learners who met in their homes or local churches. The engagement of experts and external stakeholders in the programmes contributed to the improvement of women's embroidery and production of artefacts. They could now bring in income, command some independence in their families and communities. As a result, women's self-esteem really improved.

It was after these consultations with external stakeholders that Coordinators in the embroidery programme saw the need to introduce literacy classes. However, the unemployed women preferred to enrol in Vocational Education and Training programmes, as they were mainly concerned with generating income to make a difference in their homes. The documents analysed reveal that initially, the Vocational Education and Training programmes included sewing and knitting and took place at local churches, St Peter's Roman Catholic and Lutheran churches or in homes which could accommodate people and machines. Through engagement of experts and external stakeholders in the programmes, in the late 1980's, the Soroptimists (c.f. 1.6) offered their professional services and introduced a crafts

programme which involved learning the arts of sewing, embroidery, basic designs as well as business skills.

One of the coordinators of the programme and a Soroptimist over 25 years highlighted (<https://soroptimistsouthafrica.org> accessed 28 February 2015) that over the years, they have engaged the assistance of experts in different fields. These include Soroptimists International (SI) particularly SI of Tshwane – Pretoria Club (c.f. chapter 1) who have volunteered their services beginning with funding for the registration of the embroidery programme which came from the SI Netherlands as well as a huge discount from the legal firm that did it. The marketing and dispatch of the goods as well as the monthly payments involved external stakeholders.

It can be inferred that women's ability to generate income depends on the individual's ability to produce and sell article. The researcher noted that the embroidery programme is sustainable because of donations received from external stakeholders and there is no profit. The money that comes in goes out all to help women overcome challenges and to further the project. According to the records kept in the programme, evidence in the document that helped the researcher know why it was written is the fact that the minutes indicate that the Sisters of Mercy provided women engaging in the embroidery programme a training room with basic facilities and other resources to help them do their daily activities and to store and lock away their raw materials and products (Appendix H).

This move helped enhance women's participation in Vocational Education and Training programmes. The minutes further indicated that the embroidery board was made up of eight women participating daily in the programme and three Soroptimists. The researcher believes this structure was created for purposes of management, the running as well as challenges experienced in the programme. This move enhanced the embroidery programme in several ways and participants can now hold meetings and participate in citizenship matters such as voting. Another attempt to enhance the embroidery programme was through training eight women in computer skills and accounting. The photographs displayed on the flannel board showed artefacts made by women and awards received over the

years. Some photographs showed women doing embroidery under the tree at home or while waiting for means of transport at the bus stop.

The researcher deduced from the photographs that women are able to do their embroidery activities anywhere and anytime. Through the non-formal structure of the programme, women have found support from Vocational Education and Training programmes without thinking much about their negative experiences. Notwithstanding the researcher's observation on several women having chronic diseases and some aging, she posed the question to the author of minutes on ways stakeholders are involved in, to help them start and sustain their own projects as there was no evidence recorded in the minutes.

Of significance to participants' observations were photographs that enlivened their conversations and enabled the researcher to have an understanding of their day-to-day activities in their Vocational Education and Training programmes. Bryman (2012:547) asserts that photographs may be used as prompts to entice people to talk about what is represented in them.

Using the photographs displayed in the project's file as a document source, the researcher was able to elicit information on several factors involved in their daily activities in the Vocational Education and Training programme. For instance, one of the participants in one of the programmes seemed to be an introvert. Simply put she was not able to talk but by using photographs depicting products she had made, she allowed the artistic embroidery creations to talk on her behalf. The photographs were selected as a means of gathering data as they contained first-hand information about the existence of the project throughout the years. The minutes of meetings of one project supported the activities taking place in the programmes. The photographs and minutes of a meeting corroborated data on women's daily activities in the Vocational Education and Training programme, products made, local women's visits to various countries, and awards received throughout the years.

Yin (2014:107) intimates that documents provide other specific details to corroborate information from other sources. Citing Jupp (2006), de Vos, et al. (2012) attest that personal documents produce evidence of the way lives are lived and how individuals

and social groups engage with the social world at different times and in different places. The researcher concedes that the documents gave her background knowledge essential for understanding the involvement of women in Vocational Education and Training programmes in Winterveldt. The minutes confirm participants' assertion that through acquiring the skill of embroidery throughout the years, women see themselves as an important resource of economic growth in their families and the broader community. The records kept in the programme show plans of involving women in the Board of Trustees. It can be inferred that through empowering women through creating knowledge and understanding of the business will further enhance their personal aspirations, as they will be actively involved in running the embroidery programme. Contrary to the embroidery programme, the vegetable garden and beadwork programmes rely on word of mouth and there are no records of minutes of meetings kept. Participants in the vegetable garden highlighted that they bought materials such as seeds or garden utensils but did not keep any records. Similar to women in the beadwork programme, there were no records of materials purchased.

It can be inferred from the findings highlighted in the minutes that women have shared their personal experiences in the embroidery programme in book publications as well as exhibitions locally and internationally. Their ability to tell their stories using the black material, needle and thread, as evidenced from documents analysed, have contributed positively to their self-actualisation. As a result, women as individuals and collectively have over the years changed the embroideries into remarkable works of art. As evidenced from the embroidery diary, their embroideries have been exhibited worldwide and are in many public and private collections.

Segalo (2011) confirms embroideries are women's new occupation that brings about change in how they relate to their families and people within their communities. Segalo (2011) corroborates women' focus group interviews that women have assumed several roles because of the embroidery programme. In a similar vein, Bozolli and Nkotsoe (1991), Magubane (2000) add that women are fully involved in the programme as bead craft trainers, developers in the community, cultural advocates, and counsellors.

5.2.4.2 Theme 2: Sustaining Vocational Education and Training Programmes

The minutes confirmed that the founding coordinators were visionaries who worked with experts and external stakeholders right from the establishment of the programmes (Appendix H). A reference from the embroidery programme highlights that to sustain adult education, it is essential for those involved in the sector to adapt to changing circumstances. There will probably be a need for academic classes and skills training programmes for many years to come but the demand will eventually become minimal (personal conversation, 2016). More and more people are gradually coming out of poverty and enjoying a more comfortable lifestyle.

It was highlighted in Theme 2 (c.f. 5.2.1.1) that a few of the participants in the embroidery and vegetable garden programme took part in the ABET levels 1 to 4 classes. Because of the embroidery and vegetable garden programmes, several participants have been able to get employment at a proper wage and thus provide for themselves and their families. Several participants have pursued their studies to become teachers and clerks. Moreover, the present facilitator who started without a matric certificate is currently an AET educator at the one of the local Public Adult Learning Centres (PALC) and has obtained the University of South Africa's Adult Basic Education Certificate and Diploma courses.

In addition to coordinators' response, the minutes of a meeting held by the organising committee in July 2014 (Appendix H) noted that participants recommended that the daily activities of the embroidery programme should be made known publicly to all community members, particularly the unemployed. The minutes read:

To sustain our project, each one of us must be actively involved in the advocacy activities of the programme. We can visit local churches, local gatherings to explain to community members about the possibilities of creating employment opportunities through our hands. We do not want other people to do it on our behalf. (Appendix H)

It is against this background that the researcher suggests the formation of partnerships with organisations looking at recreational skills such as the

Department of Arts and Culture that will give meaning and sense of purpose to those who have retired and have spare time on their hands. Such partnerships could utilise current participants' knowledge and expertise and involve them in training others. As a result, help contribute to the sustenance of Vocational Training programmes.

The records kept in the programme reveal that a donation was received from SI Ede in the Netherlands in 2011. Although it is not a partnership, their involvement in donating to the programme contributes to women's training. This training has the potential of women managing the programme by themselves in future and contributing to employment creation. Furthermore, the records show that several partnerships are formed with external stakeholders. These include South African Bureau of Standards, Tshwane Municipality, the International Diplomatic Spouses Association, Diplomats from various countries and Soroptimists abroad. These partnerships contribute to marketing and purchasing of embroidered products and ultimately increase employment prospects in the programme. The researcher upholds the views of Moyo (2013), Makhanya, (2012), and Mandela (1994) that formation of partnerships has the potential to enhance employment opportunities for marginalised communities who are women in this study (c.f 1.2). Women who were previously marginalised now feature in various publications and exhibitions. Some of the achievements and highlights revealed in the embroidery diary over the past 26 years are revealed in the programme's report included as Appendix H of the thesis

5.3 DISCUSSIONS ON FOCUS GROUP INTERVIEWS

The researcher deduced from her observations, conversations and interviews with the women in the three Vocational Education and Training programmes that women who were previously powerless have emerged powerful. Their engagements in Vocational Education and Training programmes enhanced their capability to make a difference in their homes and communities. Through mobilisation, women were able to identify injustices and inequalities caused by their lack of education and training opportunities and address them through Vocational Education and Training.

In the sections below, the researcher discusses research questions conducted in the focus group interviews linking interviews to literature reviewed in Chapter 3.

5.3.1 Research Question 1: What is the nature of Vocational Education and Training programmes for unemployed women in Winterveldt?

The first research question explored participants' perceptions about the nature of Vocational Education and Training programmes for unemployed women. Participants' perceptions about the nature of the programmes revealed that unemployed women use their hands and available resources to create artefacts or produce crops to generate an income, preserve their environment and culture. The Vocational Education and Training programmes occur in an informal manner (c.f. 5.3.1, 5.3.2, 5.3.3).

This type of programme is consistent with UNESCO's (2001) report that signals that Vocational Education and Training has become a valuable tool for the inclusion of marginalised sectors of the population as well as a means for developing countries to become competitive on a global scale. In the case of this study, women's marginalisation has been reduced to some extent. Women are able to form their own community through Vocational Education and Training programmes. The findings from the literature study revealed that Vocational Education and Training prepares learners for jobs with a basis in manual or practical activities. These jobs are traditionally non-academic and related to a specific trade, occupation or vocation (Hilal 2012; McGrath, 2016). In the programmes the researcher visited, Vocational Education and Training programmes do not take place in a formally recognised occupation, trade or vocation. Vocational Education and Training occurs simultaneously with income generation, that is, unemployed women in Winterveldt receive training in a particular skill, learn from one another and create employment for themselves for as long as they participate in the programme. The finding is contrary to the formality expressed in Patrick and Ijah (2012) (c.f. 3).

Several studies revealed that because of their gender women often face additional challenges (Bozolli & Nkotsoe, 1991; Attwood, et al., 2004). They face gender-based discrimination and abuse by their partners. The findings of the study reveal

that Vocational Education and Training programmes provide women participants with affirmation that they are significant people with creative and productive talents. The implication is that through these talents, the women can develop themselves further and become self-reliant and independent. More accurately stated, because of engaging in a non-formal manner in the selected programmes, women have come to realise that some aspects of their lives, which they thought were unchangeable, could be changed for the better. Therefore, through their involvement in Vocational Education and Training programmes their condition of poverty was gradually changing and they became able to generate a modest income to clothe and feed their families (c.f. 5.2.1.4). The researcher is of opinion that gender-related challenges can be overcome by being involved in the Vocational Education and Training programmes.

To conclude, Vukuzenzele, a magazine produced by Government Communications (GCIS), profiles Kgoroadira, a female subsistence farmer who employs three additional women and two youths permanently, and sells their produce to the local school feeding schemes and supermarkets (November 2013). This means women involved in vegetable gardens can contribute to women's upliftment through employment creation. The researcher confirms that unemployed women's participation in non-formal Vocational Education and Training programmes in Winterveldt have the potential to empower women to generate income through their productive work and reduce their dependency on hand-outs and government social grants.

The Vocational Education and Training programmes selected for study in this thesis epitomise the possibility of empowering people as adapted by Mokwena (2016) in describing the Chinese adage: "Give a man (woman) a fish, you feed for a day, but teach them how to fish, you feed them for a lifetime".

5.3.2 Research Question 2: What factors motivate unemployed women to take part in Vocational Education and Training Programmes?

The White Paper for Post School Education and Training in South Africa (2013) c.f. 1.5 highlights unemployment among its citizens, particularly rural, less educated women. The women engaging in the selected Vocational Education and Training programmes in Winterveldt do not have formal education (c.f. 5.2.1).

Participation in the programmes developed literacy, several women in the embroidery programme (c.f. Theme 2) were not able to read and write but developed high level of literacy in their embroideries and the sense of economic value in their work. The White Paper (2013) makes provision for community colleges, which build on the current offerings of the PALCs. With this model, vocational and skills development programmes and non-formal programmes will be expanded. This could be done by involving people in vocational training according to their expertise and the vision of the 2013 White Paper on Post School Education would be realised.

The implication is that the White Paper on Post School Education (2013) should promote an education and training system which encourages the use of various ways that would also cater for the needs of adults and youth who are unemployed because they are either poorly educated and or not educated at all. To interrogate this matter more intensively, the selected Vocational Education and Training programmes provided non-formal programmes, which did not have a formal curriculum yet, but were open and flexible to anyone irrespective of age, ethnicity, marital status, and educational level. The implication is that, Vocational Education and Training should in future provide programmes that are open and flexible because such programmes are popular with their unemployed women. However, the materials provided by the programme should enable them to create artefacts or produce crops that could be sold. It is through such products that women are able to convey their understanding of literacy and numeracy skills (Appendix G).

To stress the point, the researcher found out that Vocational Education and Training programmes in this study are purpose-driven and unite women in their diversity to

be a community serving humanity. Ramphele's (2013) traditional Letsema circle (c.f 2.6) provides a model of this type of community. The evidence gathered in this research shows that women work in collaboration with one another and learn from one another.

Furthermore, for some women the Vocational Education and Training programmes provide a reason to get out of bed in the morning and join a community of people facing similar life challenges, namely, persistent poverty, unemployment, isolation, and poor health (c.f 4.5.3). What sets the selected programmes in Winterveldt apart from other Vocational Education and Training programmes is that in their own unique ways, the programmes focus on holistic development as indicated in women's focus group interviews.

To conclude, the findings of the study revealed that unemployed women in the programmes are empowered through Vocational Education and Training as proposed by Rekha (2003) Presbey (2013) (c.f 2.3) who studied women in communities elsewhere.

5.3.2.1 Psycho-social benefits

The findings of this study revealed that poverty, malnutrition, HIV and AIDS are rife in Winterveldt. These often cause psychological and health problems. In an attempt to alleviate the situation, the study revealed that women engaged in Vocational Education and Training programmes, women reach out to the more vulnerable members of the community to provide them with psychosocial support. Therefore, both the women in the programmes and the community receive help in facing their psychological problems.

It is written in the Bible in the book of Proverbs that:

The woman obtains wool and flax and makes clothes with skilful hands. She reaches out her hands to the poor, and extends her arms to the needy (Adapted from the African Bible, 2005: 1049 – 1050).

The relevance of this text for the study is that women capitalise on their own two hands. They engage in Vocation Education and Training programmes to make a difference in their families and to extend their services to helping the sick at the local hospice; to provide care and support to the bereaved as well as visiting the elderly and sick to provide them with basic foodstuffs. In addition, Nafukho, Amutabi and Otunga (2005) c.f. Chapter 1 support the findings of this study in that women strive to provide their families with basic needs. The researcher found out that previously women experienced loneliness sitting all by themselves and doing nothing, this ultimately contributed to their stress-related problems. Through participation in the embroidery and gardening projects, they are encouraged to come together, to talk, laugh, share joys and sorrows, and even share meal with others (Appendix H).

The implication is that, it is in the company of other women that the women are able to produce more embroidery, beadwork and crops from the vegetable garden. In other words, the Vocational Education and Training programmes had empowered and uplifted women who were previously powerless to improve the standard of living and thereby making a difference in their homes and communities. Therefore, these programmes contribute to the improvement of their livelihoods and poverty alleviation in their families. Women are sharing and caring for the less fortunate and contribute to providing psychosocial support to vulnerable members in the community. This is significant research finding related specifically to the Winterveldt programmes.

5.3.2.2 Intellectual benefits

Findings in this study showed that women's creative skills are stimulated and they utilise these programmes as a platform to share knowledge and skills related to the particular Vocational Education and Training programme. Participants apply subject content related skills in their day-to-day activities in the programmes. A case in point is women's ability to apply literacy in designing their embroidery and beadwork. Using a needle, colourful beads or threads and material, women are able to depict contemporary issues in their immediate and broader environments.

Programme coordinators provided a supportive environment and resources to enable women to acquire and share essential education and training opportunities. A recent study by Segalo (2011) showed that women used embroidery to break the silence and highlight their struggles during apartheid times in South Africa (c.f. 1.2). Freire (2005) noted that a supportive teaching and learning model is needed to enable people to develop a process of social and individual conscientisation. The relevance of Freire's findings for this study is that coordinators involved women in their self-learning and self-transformation. As a result, a social justice dimension enhanced the delivery of Vocational Education and Training programmes. Studies by Presbey (2013), Alkire (2005) and Bozolli and Nkotsoe (1991) are similar to the findings of this study. They view social justice as enabling marginalised women to share their experiences and to discuss strategies for breaking down the barriers they face, just as it took place in the Winterveldt embroidery and vegetable garden programmes.

5.3.2.3 Promotion of environmental, cultural and political awareness

The participants involved in the vegetable garden all agreed that the programme has encouraged them to take care of their natural environment. The vegetable garden brings them closer together, they learn various gardening methods and planting techniques from one other. As a result, relevant gardening skills, health-related benefits and better nutrition are enhanced. This finding is similar to the findings of research in Limpopo Province conducted by Du Plessis and Lekganyane (c.f. 5.5.2).

Coordinators 1 and 3 described that notwithstanding their difficult circumstances, women in the embroidery and vegetable garden programmes observed a spiritual ceremony before starting with their daily activities in the project. Spirituality seems to be an important framework for the work that women do. The implication is that women can proclaim their firm belief in God; that all of their creations done through Vocational Education and Training programmes were possible and were provided by God. Their spirituality allowed them to express the reality of freedom for themselves and their families from poverty and unemployment thus and their hope and faith sustain them.

Furthermore, it implies that women who are involved in the beadwork programme live and practise their traditional life within the centre. This can be seen as an attempt to preserve their culture using traditional bead craft that they use to train the youth. Findings from literature (Mokwena, 2015; Magubane, 2000) support this view and suggest that indigenous arts and craft forms can be used to make an economic contribution to self and society. Kagitcibasi (2005) refers to functional literacy as an emancipatory practice that goes beyond grammar and semantics rooted in every day exchanges. This viewpoint is relevant from participants' engagement in the selected Vocational Education and Training programmes as also discussed in section 5.3.2.

In conclusion, the researcher noted that the programmes did not follow a particular formal structure. However, the participants are able to create contemporary issues such as Mandela herb gardens, Mandela funeral on the black cloth to link literacy with the environment and political discourse (c.f. 5.2.1.2).

5.4 DISCUSSION OF INDIVIDUAL INTERVIEWS WITH COORDINATORS

The interviews with coordinators were conducted after extensive observations in the three programmes. Interviews with coordinators tended to confirm observations and insights that the researcher had previously discovered.

The coordinators provided a supportive environment in which women could speak openly and share resources to enable women to acquire essential education and training opportunities. This environment enables transformative social justice defined by Freire (1980) as a teaching and learning model that calls on people to develop a process of social and individual conscientisation.

In the previous chapters, the researcher pointed out that poverty, malnutrition, HIV and AIDS are rife in Winterveldt. In an attempt to alleviate the situation, the study revealed that coordinators engaged the community in Vocational Education and Training programmes to help them. Ever since the establishment of Vocational Education and Training programmes in Winterveldt, coordinators invited women in the community to act as facilitators of the programmes. These women's wealth of

experience made them appropriate facilitators rather than their educational status that was not considered.

At the establishment of the embroidery programme, the initial purpose was to enable unemployed women to generate an income. The researcher pointed out in (5.2.1.3 theme 1) that coordinators worked closely with Learn and Teach, a literacy organisation that used the Freirean approach. In Chapter 2, the researcher selected the theory of critical pedagogy as she inclines toward the radical philosophy of the Freirean approach. Coordinators' initiatives helped to make people aware of the contradictions in their lives, and changed them from being passive objects to people able to transform their environment in a creative way.

The relevance of Freire's theory for women participating in Vocational Education and Training programmes is supported in individual interviews with coordinators. This corroborates the discussion in earlier sections of this chapter that show that they were actively involved in identifying problems prevalent in the area and in offering possible solutions (c.f. 5.2.1.4).

For women involved in the selected programmes, learning is accomplished by critically analysing their experiences and representing them in artworks. They create embroidered and bead artefacts as well as producing crops from the vegetable gardens to generate a modest income enabling them to clothe and feed their families. As a result, their condition of poverty is gradually changing. Women's hard work is of such quality that it has markets in South Africa and abroad (c.f. 4.3.1).

Women have an income that they control and this builds their confidence. They reap personal and group recognition through awards, as explained by coordinators (c.f. Appendix F). Furthermore, women are able to promote environmental, cultural and political awareness campaigns through Vocational Education and Training programmes. Given the ongoing changes in society, Knowles' theory (c.f. 2.6) challenges the researcher as she is involved in women development to look into ways in which Vocational Education and Training programmes in Winterveldt would

further enhance women's competencies to sustain the programmes as individuals and collectively.

The findings further revealed that women are committed to working hard, have shown interest and taken the initiative to empower themselves and to communicate with others through their embroidered and beaded products as well as produce from their gardens. Such initiatives empower women to make a difference in their own lives thus reversing their initial state of powerlessness.

Coordinators were aware that the programme gives women a platform to share viewpoints, to experience solidarity and freedom to dispose of their income as they choose. An example in point is the woman who expanded her home from income-generated from embroideries (Appendix G i). The Vocational Education and Training programmes give women a sense of belonging and identity and provide social support and stimulation thus breaking isolation.

Several participants in this study highlighted that before engaging in one of the programmes, they felt disempowered to sustain their livelihoods. However, they are now empowered through participation in embroidery, beadwork and produced crops from the vegetable garden. The findings of the study are similar to findings by Moyo (2013) and Quan-Baffour (2012) who suggest that initiatives to empower illiterate women through basic education coincide with the South African Constitution's promise of a better life for all particularly rural black women facing socio-economic challenges.

5.5 DISCUSSION OF DOCUMENT ANALYSIS

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The programmes report corroborated the minutes and confirmed the people involved in the management of the programme, their roles as well as training provided to participants. From the records kept in the embroidery programme, it is shown that the income is generated through the sold products made by the women. The records reveal that embroidery in Winterveldt as a non-formal Vocational Training programme plays an important role for helping unemployed women generate an income. The income is paid back monthly to each embroiderer once their products are sold, that is, up to 80% per item to the women. The balance of 20% goes into the running costs, fabric, embroidery cottons and transport.

The report for the embroidery programme Janet@minceka.co.za (accessed 5 March 2017) corroborated with the information contained in the minutes that fund raising plays a major role in sustaining the programme. It was found out that donations over the years were organised by the Soroptimist (SI) Clubs worldwide, the local SI Pretoria Club and from other sources. It is through the funds raised, that the programme was able to use it for purchasing and replacing or repairing equipment such as sewing machines, irons which are used in production of the product.

The report further corroborated with the information from women's 'focus group interviews that through working with their hands, they produced various artefacts and crops. The embroidery, beadwork and vegetable garden programmes made a difference in their lives. The programmes contributed to poverty alleviation for all 17 women in the three programmes (c.f. Appendix H). Paying school fund" for approximately 175 children in classes ranging from Grade 1 to 12) and assisting the parents to buy school uniforms or other school needs once a year (R150 per child?) (c.f. embroidery minute book).

The embroidery report confirmed two of the women's focus group interviews (c.f. Moroe, and Maria not their real names) that HIV positive women involved in the programme were assisted with transport money to get to the clinic once a month for their antiretroviral medicine. Additionally, the embroidery programme assists the orphans of the deceased members of the embroidery programme paying towards the funeral costs of each woman in the project who passes away (c.f. Janet@minceka.co.za (accessed 5 March 2017)).

5.6 CHAPTER SUMMARY

Document analysis was made in embroidery, as it was the only programme having a record of documents. From the minute book, the researcher found out a list of names of the people and organisations that were involved in the programme since its inception. The information corroborated with that of three coordinators (c.f. 5.2.4.2 theme 4) that coordinators provided physical resources and other materials to engage women from the local community in the facilitation of the programme.

The Soroptimists International played the important role of training prospective embroiderers, maintain quality of products, marketing as well as selling of the finished products. The minute book also showed some of the achievements attained by the project over the years. It can be concluded that fund raising contributes to enhancement of the embroidery programme; it adds to women's creativity in Vocational Education and Training programmes and enhances women's determination to self-directed (Knowles, 1984) and self-determined learning (Hase & Kenyon, 2000) to make a difference in their lives.

CHAPTER 6

OVERVIEW OF THE STUDY, CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

In the foregoing chapter, the researcher provided an analysis, interpretation, and discussion of data and established the role of Vocational Education and Training in empowering unemployed women in Winterveldt, Pretoria. The current chapter looks at the summary of findings guided by the research questions stated in Chapter 1. It provides the summary of findings in the light of the theoretical framework as well as from the literature. The findings from individual and focus group interviews and contributions to the study are followed by conclusions and recommendations to the study.

The main research question as stated in Chapter 1 of the study reads as follows:

- What is the role of Vocational Education and Training programmes for unemployed women in Winterveldt, Pretoria?

From the main research question emanates sub-research questions posed for the participants and coordinators and the researcher repeats them in this section as a reminder to the reader:

- What is the nature of Vocational Education and Training programmes for unemployed women in Winterveldt?
- What factors are involved in the learning of knowledge and skills in Vocational Education and Training programmes for unemployed women in Winterveldt?
- In what ways do unemployed women benefit from Vocational Education and Training programmes in Winterveldt?
- How can the delivery of Vocational Education and Training programmes be enhanced for employment creation?

The research questions were answered through both an empirical study and review of literature.

This section presents the main findings of the research. It also provides recommendations to readers regarding how Vocational Education and Training programmes for unemployed women in Winterveldt were conceptualised and provided.

6.2 SUMMARY OF FINDINGS IN THE LIGHT OF THE THEORETICAL FRAMEWORK

The research study was foregrounded by the need to organise individual women who stayed at home without any means of generating income. These women were mobilised by the Winterveldt Action Committee, a structure made up of different denominations, the organisations of the Sisters of Mercy and the Soroptimist International (c.f. 4.2). Several announcements were made at the local churches and word of mouth to spread among community members to invite them to Winterveldt skills centre.

From the different theoretical frameworks, the study clearly showed that women can be conscientised and assisted by Vocational Education and Training programmes to be able to formulate strategies to overcome their problems. The researcher agrees that Vocational Education and Training programmes can provide women with training and skills. There is a high level of motivation and self-determination for women involved in Vocational Education and Training Programmes. As a result, unemployed adults, particularly women, came together to discuss their common problems (c.f chapter 2) and take action to solve them.

Interestingly, the researcher further established that the actions the women took were the result of what they reflected upon in relation to their world with the aim of transforming it. This is what Freire (1993) would describe as praxis.

Women's involvement in Vocational Education and Training programmes can be compared to Freire's praxis for the following reasons:

- Women are currently learning and improving vocational skills from each other.
- They are applying the embroidery, gardening and bead craft skills as they are learning.
- They are reflecting on how to improve on these newly learned skills as well as the value of their skilled work for others.
- They are developing and expressing their own creativity and originality.

Seen from this perspective, the researcher concluded that if this process of praxis is continuously practiced through sustainable Vocational Education and Training Programmes, this could result in the participating women being empowered because even their attitudes showed signs of being changed. They had become independent individuals and showed evidence of being healed from their personal loss and oppression.

6.3 SUMMARY OF MAJOR FINDINGS THROUGH THE LENS OF THE LITERATURE REVIEW

This study was undertaken to explore the role of Vocational Education and Training programmes for unemployed women in Winterveldt. The findings of this study revealed that women who were previously disadvantaged and powerless demonstrated courage against all odds for the sake of one another or others. This finding relates to the *Sesotho* proverb that says: "***Kgogo e fatela ditsuenyana tsa yona***" loosely translated as 'the mother hen fends for her chicks' to confirm that women are called in a special way to be advocates of families and the broader community.

In their search for greater independence, women have decided to become involved in Vocational Education and Training programmes as a means to acquire skills and knowledge necessary to further their capacity to be self-sufficient and to care for

the well-being of their families and finance the education of their children (Freire, 2005; Freire, 1998; Freire, 1995).

Notwithstanding the fact that the women who participated in the Vocational Education and Training came from an impoverished area, they emerged possessing special knowledge and skills that can share with their communities. Because of their achievement, one can conclude that if Vocational Education and Training can be made available to other needy areas the South Africa could be said to stand on the brink of a new future if all sectors are involved. In 23 years since the advent of democracy, South Africa has been on a journey towards a destination that is broadly labelled, “a better life for all”.

6.4 SUMMARY OF MAJOR FINDINGS FROM INDIVIDUAL AND FOCUS GROUP INTERVIEWS

Participants involved in Vocational Education and Training programmes take pride in our local African tradition. They strive to preserve and pass the craft skills from one generation to the next through embroidery and beadwork. The Vocational Education and Training programmes benefit unemployed women in several ways.

6.4.1 Findings from participants’ Focus Group interviews

In one of the focus group interviews, two of the participants, expressed appreciation for having assumed a particular role in the family and community respectively. Vocational Education and Training programmes play a significant part in helping women to fulfil their roles and become self-reliant. Women in the vegetable garden and embroidery projects felt that their self-confidence and self-esteem increased after joining the programme.

All 17 participants in the selected programmes indicated a high level of motivation and self-determination for participating in the Vocational Education and Training programmes. Findings in this study showed that women’s creative skills are stimulated and they utilise these programmes as a platform to share knowledge and skills related to the particular Vocational Education and Training programme.

Participants apply content-related skills in their day-to-day activities in the programmes.

Cases in point are women's ability to apply literacy in designing their embroidery articles. Using a needle, colourful beads or threads and material women are able to depict contemporary social issues in their immediate or broader environment. For women in the vegetable garden programme, numeracy is applied in designing the vegetable garden beds into various shapes using objects such as doors to estimate the size as well as using body parts to determine the appropriate distance or depth for planting.

Similar to the women in the beadwork programme, the skill of counting, designing various shapes and storytelling is enhanced (Mokwena, 2015: 392). Using colourful beads women are able to design awareness pins to highlight contemporary social issues.

6.4.2 Findings from coordinators' individual interviews

At the establishment of the programmes, the coordinators believed in women's abilities to solve the problems of loneliness, poverty and unemployment. Coordinators shared their expertise to teach specific skill sets, and provided general guidance for vulnerable women. Through their initiatives, Vocational Education and Training programmes were started to help unemployed women help themselves.

The researcher postulates that the coordinators are advocates of social justice who made Vocational Education and Training programmes an avenue for employment for women who were previously marginalised. All women were embraced irrespective of their educational, ethnic or financial background. All three coordinators concurred that women participated actively in the programmes because the learning of knowledge and skills was facilitated using mother tongue (Fasokun, Katahoire & Oduaran, 2005)) Therefore, learning in the Vocational Education and Training programmes was particularly meaningful for them and programmes occurred in a conducive atmosphere (c.f. 4.3, 4.4, 4.5).

They apply the technique of problem solving to address the challenges they encounter in life. As a result, women's self-analysis and self-direction (Knowles, 1978; 1980) is evident when the final product of their craft is assessed. Although the Vocational Education and Training programmes do not follow any formal curriculum, the researcher found out that assessment is used to some extent as a quality assurance mechanism. For example, assessment is done in the form of women evaluating each other's products and giving one another feedback so as to assure quality (c.f. 4.3). Swanson (1981:25) argues that the intention of Vocational Education is to combine schooling and practical experience. Initially, the coordinator involved in the embroidery project, like women involved in these programmes, did not have knowledge of vocational training programme. However, participants were willing to take part in these programmes as these were the ones available at the time in the Winterveldt area.

All three Coordinators agreed that participants were taken on board at the establishment of Vocational Education and Training programmes in their community. Consultations with women were done in the spirit of involving the community in coming up with strategies to alleviate poverty. Furthermore, the findings in this study are consistent with Freire (1990) cited in Gboku and Lekoko (2007:146) who established that for education to be humanising, it must involve learners in a process of problem posing in which they describe, analyse and act to redesign their realities.

6.5 SUMMARY OF MAJOR FINDINGS FROM OBSERVATION TOOL

Basing on the researcher's observations (c.f. 5.2.1) and the observation tool (Appendix F) the environment in which embroidery, beadwork and vegetable gardens occur, physical resources used and materials used contribute towards sustainability of the programme each in its unique way. Several factors were considered in justifying the progress made in the embroidery, vegetable gardens and beadwork programme in relation to physical resources, other resources and materials used.

This study endorses findings in studies conducted by (Bozzoli, 1991; Gboku & Lekoko, 2007; Du Plessis & Lekganyane, 2010) indicating that non-formal Vocational Training programmes contribute to women's livelihood. Basing on the researcher's observations (c.f. 5.2.1) and the observation tool (Appendix F) the environment in which embroidery, beadwork and vegetable gardens occur, physical resources used and materials used contribute towards sustainability of the programme each in its unique way. Several factors were considered in justifying the progress made in the embroidery, vegetable gardens and beadwork programme in relation to physical resources, other resources and materials used.

6.6 LIMITATIONS OF THE STUDY

It has to be stated that even if the sample of this study was purposefully selected, the results presented here are in no way meant to be generalised to all Vocational Education and Training programmes in Winterveldt or the broader Gauteng Province. This is said since the researcher is mindful of the fact that the selected programmes are not the only ones in the area. It is worth pointing out that the activities offered in other programmes in the area differ in terms of materials used, participants involved and procedures followed. The Vocational Education and Training programmes selected in this study do not follow a formal curriculum while many others, not researched in this study, follow a formal curriculum provided by external stakeholders such as government departments or parastatals such as the Culture, Art, Tourism, Hospitality and Sport Sector Education and Training Authority (CATHSSETA).

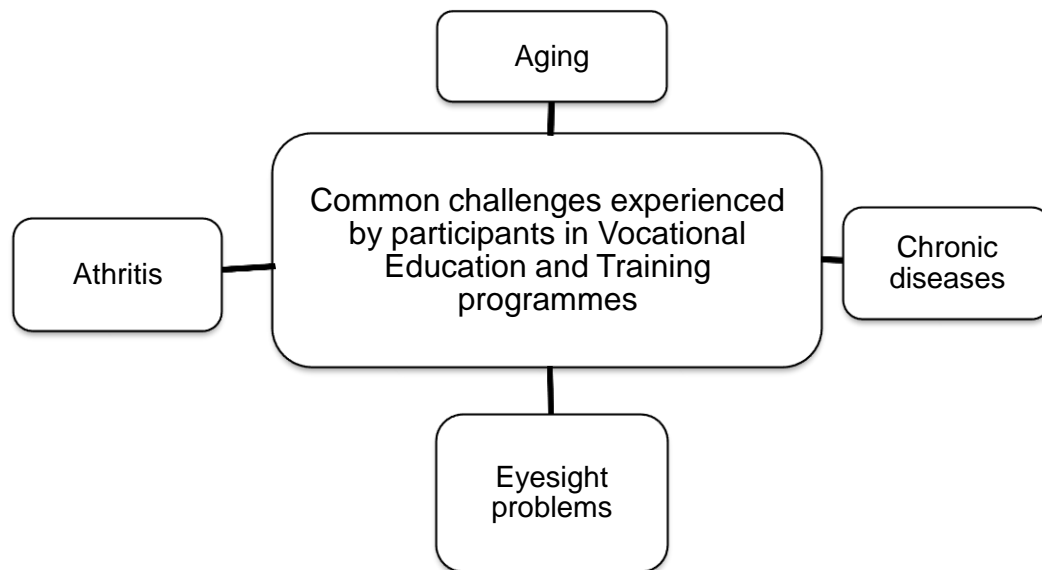
6.7 A COMMUNITY BASED VOCATIONAL EDUCATION AND TRAINING FRAMEWORK/MODEL

This framework/model provides an understanding and insight into how previously unemployed women can be assisted and or empowered through Vocational Education and Training programmes to use their own hands to make handicrafts in embroidery, beadwork as well as crop production from the vegetable gardens.

In this model, the coordinators should work in collaboration with the community of Winterveldt to establish the embroidery, vegetable garden and beadwork programmes in order that success is achieved. The model argues that the women from the community should take ownership of the programmes because they should be involved in the safekeeping and the distribution of materials used in their daily activities. Some of them should progress to become coordinators and trainers. The proposed model also describes how to sustain the programmes and suggests the possibilities of enhancing projects' marketability through networking with external stakeholders.

The model has also suggested several partnerships that could be formed to help women with funding for buying materials. In the model, the women are also expected to contribute a percentage of the sale price once their products were sold to help sustain the project. Such funds could be kept in the programme's coffers for use in times of need. The suggested model views these women as pathfinders of non-formal Vocational Education and Training programmes. The suggested model appears below as Community Based Vocational Education and Training Programmes.

Having said the above, the researcher has noted with great concern that during her interactions with women engaged in the three Vocational Education and Training programmes currently, that they are aging, facing several health challenges (c.f. 4.5.3) while some of the members have passed on. The common challenges experienced by women are summarised in the next diagram:



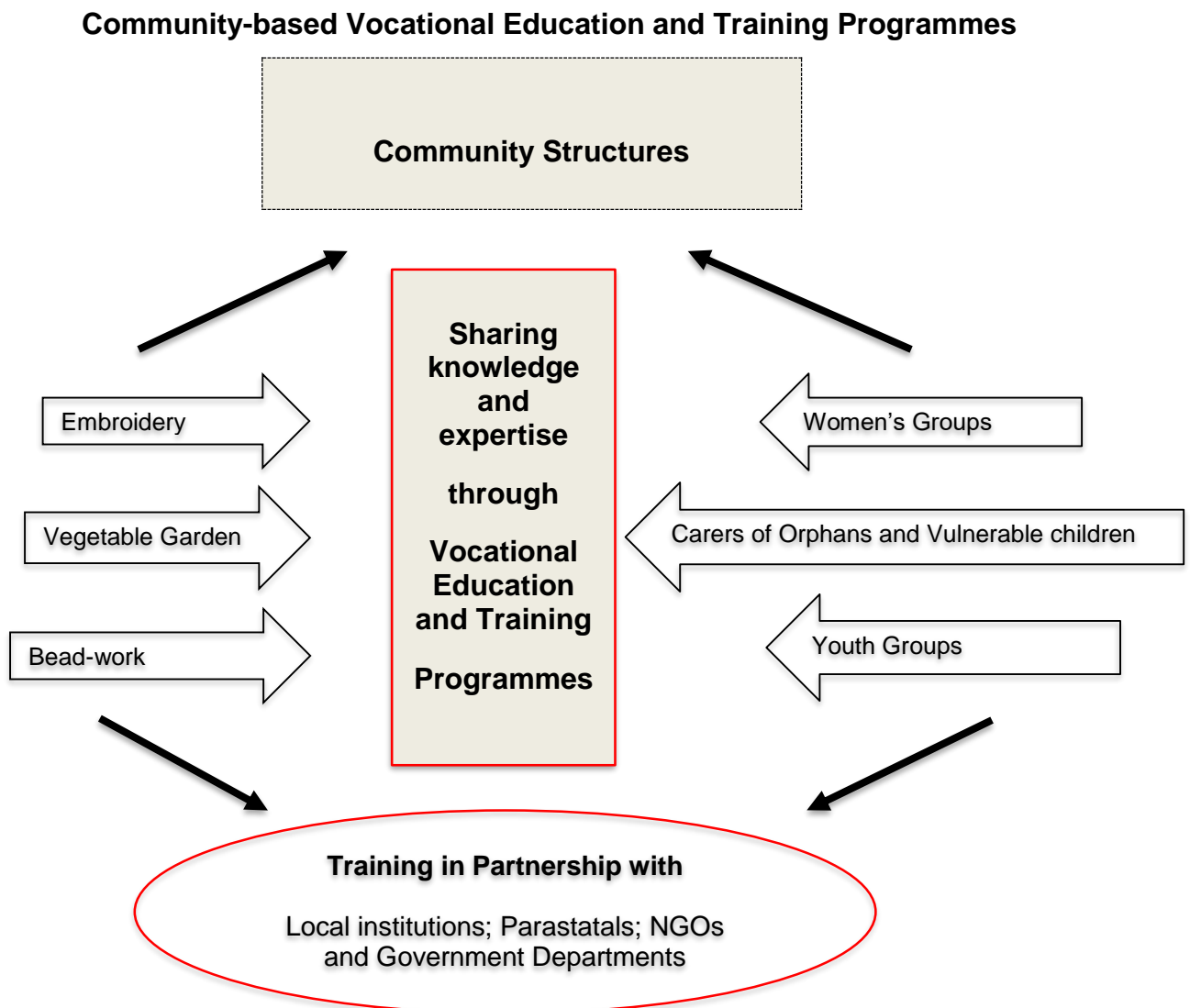
In an attempt to overcome these challenges, women have to go for regular medical check-ups. However, the practice leads to prolonged absenteeism in the programme and becomes a constraint in that some women no longer attend regular at the Vocation Education and Training centres. As a result, an individual's production may be affected negatively and may result in increasing poverty for her. Furthermore, the challenges cited above concur with the proverb cited in (1.7) of Chapter 1 that says: "***Rutang bana ditaola le se ye natšo badimong***, broadly translated as 'teach insights into the secrets of life to the young ones; you are not to take them with you when you depart to the land of ancestors'.

For the reasons cited above, the researcher suggests that a community-based Vocational Education and Training framework/model be designed to engage the remaining participants in cascading the skills training to other community members in Winterveldt or surrounding areas. The advantage of the suggested framework is twofold:

- The legacy of the forerunners in the embroidery, vegetable garden and beadwork programme will be preserved and be kept alive.
- The expertise that women possess will be passed on to the broader community and may spark their interest in participating in one of the programmes or modify their own projects guided by this framework.

From the researcher's experiences in Vocational Education and Training programmes, the proposed framework/model would be relevant and implantable beyond the scope of this study.

The next section presents an illustration of the researcher's proposed framework/model.



The researcher has termed the proposed framework/model a **Community-based Vocational Education and Training Programmes** as she envisages it to be driven by the community for the community. The idea of the proposed framework is to allow women currently engaged in vocational training programmes to share their insights and expertise in Vocational Education and Training programmes with others in the community. To make learning more understandable for all community

structures, women involved in the embroidery, vegetable gardens and beadwork programmes will facilitate the programme and use vernacular language common in the community.

The women will work with individuals from community structures, who may include but not limited to:

- Youth groups in schools or Community Learning Centres and the church;
- Women's organisations in local municipality wards and the church;
- Carers of the elderly, Orphans and Vulnerable Children; and
- Offender learners.

Funding from external stakeholders is needed for the proposed framework to be in use. Therefore, the formation of partnership with business, NGOs and government is essential. The involvement of external stakeholders such as Department of Agriculture, Department of Arts and Culture and Department of Trade and Industry as well as SETAs (c.f 6.5) has the potential to provide funding needed for purchasing resources as well as speeding up creation of self-employment opportunities.

With the proposed framework/model, the researcher envisages to allow women to use their potential in Vocational Education and Training to teach others. In this way, women's craft legacy will live on in generations to come. Furthermore, the Vocational Education and Training framework has the potential to enhance the complementary role played by theory and practice in equipping those who are interested in knowledge and competencies required in life skills or particular occupations.

6.8 CONTRIBUTIONS OF THE STUDY

Throughout this study, the researcher has captured the situation of women in a particular place and time. Using multi focal theoretical framework has guided the researcher to use various lenses to view the phenomenon of Vocational Education and Training programmes for unemployed women. The study has contributed to

the body of knowledge and the researcher considers sharing the theory through publications. Several aspects of the study, such as, the proposed framework/model are portions to be reviewed and published as articles in peer-reviewed journals.

The study demonstrated unique ways through which marginalised women were empowered through non-formal vocational training programmes. The researcher has experienced and observed how the unemployed women benefited from the programmes provided irrespective of their difficult situations. Advocacy is more on how women can use their hands for self-employment through collaborative learning. The strategy can contribute to the practice in the body of knowledge. Women currently engaged in the projects are able to share with others the possibilities of empowering oneself using their own hands to create employment for themselves.

Furthermore, the study sought to inform the policy environment such that more customised learning programmes can be developed for women empowerment. It can also contribute to policy development in the danger area of Vocational Education and Training, for example by acknowledging potential benefits that can accrue from the formation of partnerships with community organisations.

6.9 CHAPTER SUMMARY

Women who were previously powerless because of lack of skills and were not able to exploit employment opportunities have now found a new way of using their own hands to produce embroidery artefacts, bead craft as well as fresh produce from the vegetable gardens. Vocational Education and Training has become more than a process of threading the needle on black material; planting seeds in the soil or threading beads on a piece of string as outsider had perceived it to be. For these women Vocational Education and Training means using their own hands to apply their minds to preserve their traditional craft, and to generate an income or care for their environment. The researcher asserts that Vocational Education and Training programmes seems to have enhanced women's creative skills because the women are now able to make a difference in their lives and lives of others.

Thus, women who were previously disempowered are now empowered through the skills they have acquired from the Vocational Education and Training programmes.

6.10 RECOMMENDATIONS

To implement the proposed framework, the study recommends that a Vocational Education and Training be promoted to address issues of marketing protection and preservation of cultural heritage. As a community-driven initiative, awareness creation of Vocational Education and Training and related information is disseminated. With the advent of community colleges which aspire to facilitate lifelong learning (DHET, 2013), women with non-formal qualifications and currently engaged in Vocational Education and Training can be involved in the designing of short learning programmes through the Unisa's distance education and community outreach programmes. Such programmes have the potential to enable women to teach Vocational Education and Training programmes in the Community Learning Centres focusing on specific learning areas (Arts and Culture, Tourism, Small Medium Macro Enterprises and Life Orientation) of the General Education and Training band of the National Qualifications Framework.

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APPENDICES

Appendix A	Proof of Registration
Appendix B	UNISA Ethical Clearance Certificate
Appendix C	Information Sheet
Appendix D	Request for Permission
Appendix E	Informed Consent Form
Appendix F	Observation Sheet checklist
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Appendix H	Focus Group Interview Guide
Appendix I	Document Analysis Schedule
Appendix J	Language Editing Confirmation
Appendix K	Originality Checking Software Report

APPENDIX A: PROOF OF REGISTRATION



1515

MOKWENA G K MRS
P O BOX 911-552
ROSSLYN
0200

STUDENT NUMBER : 0499-365-9
ENQUIRIES TEL : 0861670411
FAX : (012) 429-4150
eMAIL : mandd@unisa.ac.za
2018-02-12

Dear Student

I hereby confirm that you have been registered for the current academic year as follows:

Proposed Qualification: PHD (EDUCATION) (90019)

CODE	PAPER	S NAME OF STUDY UNIT	NQF crdts	LANG.	PROVISIONAL EXAMINATION EXAM. DATE	CENTRE (PLACE)
Study units registered without formal exams:						
@ TFDID05		D ED - DIDACTICS	**	E		
TFPCU01		PhD - Education (Curriculum Studies)	**	E		
@ Exam transferred from previous academic year						

You are referred to the "MyRegistration" brochure regarding fees that are forfeited on cancellation of any study units.

Your attention is drawn to University rules and regulations (www.unisa.ac.za/register).

Please note the new requirements for reregistration and the number of credits per year which state that students registered for the first time from 2013, must complete 36 NQF credits in the first year of study, and thereafter must complete 48 NQF credits per year.

Students registered for the MBA, MBL and DBL degrees must visit the SBL's ESONline for study material and other important information.

Readmission rules for Honours: Note that in terms of the Unisa Admission Policy academic activity must be demonstrated to the satisfaction of the University during each year of study. If you fail to meet this requirement in the first year of study, you will be admitted to another year of study. After a second year of not demonstrating academic activity to the satisfaction of the University, you will not be re-admitted, except with the express approval of the Executive Dean of the College in which you are registered. Note too, that this study programme must be completed within three years. Non-compliance will result in your academic exclusion, and you will therefore not be allowed to re-register for a qualification at the same level on the National Qualifications Framework in the same College for a period of five years after such exclusion, after which you will have to re-apply for admission to any such qualification.

Readmission rules for M&D: Note that in terms of the Unisa Admission Policy, a candidate must complete a Master's qualification within three years. Under exceptional circumstances and on recommendation of the Executive Dean, a candidate may be allowed an extra (fourth) year to complete the qualification. For a Doctoral degree, a candidate must complete the study programme within six years. Under exceptional circumstances, and on recommendation by the Executive Dean, a candidate may be allowed an extra (seventh) year to complete the qualification.

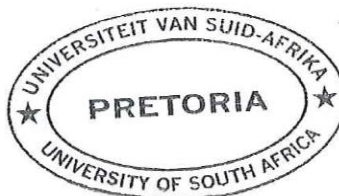
RECEIPT NUMBER: 20180212-8580-042 CASH: CHEQUE: CARD: 14730.00 POSTAL ORDER: MONEY ORDER: FOREIGN:

STUDY FEES: 14730.00

BALANCE ON STUDY ACCOUNT: 0.00

Yours faithfully,

Prof QM Temane
Registrar (Acting)



0108 0 00 0



University of South Africa
Preller Street, Muckleneuk Ridge, City of Tshwane
PO Box 392 UNISA 0003 South Africa
Telephone: +27 12 429 3111 Facsimile: +27 12 429 4150
www.unisa.ac.za

APPENDIX B: UNISA RESEARCH ETHICS REVIEW CLEARANCE CERTIFICATE



UNISA COLLEGE OF EDUCATION ETHICS REVIEW COMMITTEE

Date: 2017/04/03

Dear Mrs Mokwena,

Decision: Ethics Approval from
2017/04/03 to 2019/04/03

Ref: **2014/07/16/90188365/MC**

Name: Mrs GK Mokwena

Student no: 4993659

Researcher:

Name: Mrs GK Mokwena

Email: mokwegk@unisa.ac.za

Telephone: 012 481 2701

Supervisor:

Name: Prof KP Quan-Baffour

Email: quanbkp@unisa.ac.za

Telephone: 012 484 2808

Title of research:
**Vocational Education and Training Programmes for unemployed women
in
Winterveldt, Pretoria**

Qualification: D Ed in Adult Education

Thank you for the application for research ethics clearance by the UNISA College of Education Ethics Review Committee for the above mentioned research. Ethics approval is granted for the period 2017/04/03 to 2019/04/03.

The low risk application was expedited by the UNISA College of Education Ethics Review Committee on 2017/04/03 in compliance with the UNISA Policy on Research Ethics and the Standard Operating Procedure on Research Ethics Risk Assessment. The decision will be tabled at the next Committee meeting on 2017/04/12 for ratification.

The proposed research may now commence with the provisions that:



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1. The researcher(s) will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.
2. Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study should be communicated in writing to the UNISA College of Education Ethics Review Committee.
3. The researcher(s) will conduct the study according to the methods and procedures set out in the approved application.
4. Any changes that can affect the study-related risks for the research participants, particularly in terms of assurances made with regards to the protection of participants' privacy and the confidentiality of the data, should be reported to the Committee in writing.
5. The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Adherence to the following South African legislation is important, if applicable: Protection of Personal Information Act, no 4 of 2013; Children's act no 38 of 2005 and the National Health Act, no 61 of 2003.
6. Only de-identified research data may be used for secondary research purposes in future on condition that the research objectives are similar to those of the original research. Secondary use of identifiable human research data require additional ethics clearance.
7. No field work activities may continue after the expiry date 2019/04/03. Submission of a completed research ethics progress report will constitute an application for renewal of Ethics Research Committee approval.

Note:

The reference number 2014/07/16/90188365/MC should be clearly indicated on all forms of communication with the intended research participants, as well as with the Committee.

Kind regards,

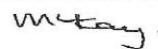
Dr M Claassens
CHAIRPERSON: CEDU RERC



mcdtc@netactive.co.za

Approved - decision template – updated 16 Feb 2017

Prof V McKay
EXECUTIVE DEAN




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APPENDIX C: INFORMATION SHEET

To: The Coordinator and Participants

Winterveldt Skills Project

My name is Gladys Kedibone Mokwena a Doctoral Degree student currently registered with Unisa in the College of Education. I invite you to take part in a research study entitled: *Vocational Education and Training Programmes for unemployed women in Winterveldt, Pretoria*

Before you decide whether or not to take part, it is important for you to understand why the research is being done and what it will involve. May you kindly take time to read the following information carefully.

■ What is the purpose of the study?

The study is being conducted as part of the Doctoral degree research entitled *Vocational Education and Training Programmes for unemployed women in Winterveldt Area, Pretoria*. The intention is to explore the status of vocational education and training programmes for unemployed women in Winterveldt.

■ Why are you being invited?

You have been invited to participate in this study as your experience and views related to this topic are of value and importance and would assist the researcher to gain an in-depth understanding of the factors playing a role in vocational education and training programmes of unemployed women.

■ Do I have to take part?

It is up to you to decide whether or not to take part. If you decide to take part, you will be given this information sheet to keep and be asked to sign a written consent form. Should you decide to take part, you are still free to withdraw at any time and without any penalty.

■ **What will happen to me if I take part?**

The benefit of participating is that you will contribute to the body of knowledge related to vocational education and training programmes of unemployed women in Southern Africa. This knowledge may improve the quality of vocational education and training both nationally and internationally.

■ **Will what I say be kept confidential?**

The interviews will be tape recorded and transcribed for data analysis. The transcribed interviews will be anonymous and will not reflect your name or link back to you. All data will be strictly confidential and the recording destroyed after publication of the research findings.

Contact information

Should you have concerns about the way in which the way in which the research has been you may contact Professor K P Quan-Baffour on

Telephone: 012 4842808 or

Email: quanbkp@unisa.ac.za

Unisa, Sunnyside Building 10, Office 2-45

Department of Adult Basic Education and Youth Development.

Thank you for taking time to read this information sheet and for participating in this study.

Signature:

Date:

Telephone No. : 012 481 2701

Email: mokwegk@unisa.ac.za

APPENDIX D



PO Box 392, No 1 Preller Street,
Mucleneuk
Pretoria, 0001
www.unisa.ac.za
26 October 2014

Mr BJM Makoea
The Skills Project Coordinator
Winterveldt
0189

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT WINTERVELDT SKILLS PROJECT

Dear Mr BJM Makoea

I have registered for the Doctoral Degree at the University of South Africa and wish to continue working with unemployed women involved in Winterveldt Skills in a research project. The research I wish to conduct for my Doctoral thesis is entitled *Vocational Education and Training programmes for unemployed women in Winterveldt, Pretoria*. The study will involve unemployed women. They would be asked to share their stories of how they got involved in vocational skills; participate in semi structured interviews and focus group meetings. Each activity would last thirty minutes for each participant or group in identified days of the second and third terms of 2015.

The purpose of the study is to involve unemployed women in exploring the status of vocational education and training programmes for unemployed women in Winterveldt. I am hereby seeking your consent to approach unemployed participants in Winterveldt Skills Project.

The research ethical issues have been observed and participants' confidentiality and anonymity is assured. Their participation will be voluntary and they can withdraw at any given time without any penalty. Upon completion of the study, I undertake to provide Winterveldt Skills Project with a bound copy of the full research report. If you require any further information, please do not hesitate to contact me on 072 955 2974, Fax: 012 429 8112 mokwegk@unisa.ac.za.

Thank you for your time and consideration in this matter.

Yours sincerely,

.....

Gladys Kedibone Mokwena

Attached: Research Ethics Clearance Certificate

APPENDIX E

Study Title: Vocational Education and Training Programmes for Unemployed Women in Winterveldt, Pretoria

CONSENT FORM

I, _____ (participant's name)

1. Confirm that I have read/have been told and understand the information sheet for the study and have had the opportunity to ask questions.

☐

2. Understand that my participation is voluntary and that I am free to withdraw at any time.

☐

3. Agree to the recording of the interview.

☐

Signature: _____

Date: _____

Researcher: Gladys Kedibone Mokwena

Email address: mokwegk@unisa.ac.za

Telephone No.: 012 481 2701

APPENDIX F: OBSERVATION CHECKLIST

1. Skills Training environment:

How is the environment conducive to training?

What ventilation measures are in place?

What are the security measures in place?

2. Resources available:

What resources are available in the room/ site?

What materials are used?

3. Activities done:

What activities are done in the programme?

4. Participation in the programme:

The role of the coordinator

Women's role

Learning in small groups, individual, whole group

5. Teaching and learning method used:

What adult education principles are employed in the programme?

What is the role of the coordinator?

How are participants' prior learning recognised?

6. Assessment measures

Strategies in place

Quality assurance standards

7. Any other observations noted and not included in the checklist:

APPENDIX G: COORDINATORS' INTERVIEW GUIDE

	Co-ordinator 1	Co-ordinator 2	Co-ordinator 3
QUESTIONS			
1. What prompted you to be involved in vocational education and training programmes in Winterveldt?	<p>The major challenges in Winterveldt are unemployment and poverty. I became involved in Winterveldt activities in 1982 through membership of Justice and Peace commission and Winterveldt Action Committee.</p> <p>The programme was extended to Winterveldt, where training in various skills – sewing, knitting, embroidery, carpentry and bricklaying was introduced. Literacy classes were also provided to enable parents monitor their children's progress at school.</p>	<p>Winterveldt is a poverty stricken area and unemployment is high. In an attempt to create income generating initiatives, We involved the local community to identify their needs.</p> <p>We introduced literacy and vocational training programmes to help unemployed women help themselves.</p>	<p>Without education, people continue to be dependent. After giving up on my studies in standard eight because of poverty and unemployed parents, The church offered to help me study Senior Certificate through private studies.</p> <p>The community identified the need to read, write and skills training. The community attended adult literacy and training programmes to enable them to take charge and give shape to their lives. The centre authorities invited me to be the facilitator of an income-generating project.</p>
2. How involved are you in Vocational Education and Training with unemployed women in Winterveldt?	<p>We provide physical resources such as the building in which participants work. We network with external stakeholders such as, Soroptimist International, a world-wide voluntary service organisation that strives for human</p>	<p>We have introduced several skills to enable unemployed women generate an income. On a weekly basis, the Thusanang Care Group provides the destitute families with basic food consisting of mealie</p>	<p>I invited unemployed women in our neighbourhood, made announcements at the church and recruited my Literacy class to a meeting. One White woman gave us pieces of cloth, needle and thread to practice a few stitches. We gathered daily and started with our embroidery project.</p>

	<p>rights for all people, in particular to advance the status of women.</p> <p>We also seek for assistance from institutions of higher learning and organisations such as Metropolitan Life who share financial and human resources to provide employment in Winterveldt.</p>	<p>meal, sugar, milk and beans.</p> <p>It is against this backdrop that a vegetable gardening project was introduced.</p> <p>Each participant was given a piece of land and seeds to plant. On harvesting the owner would sell, use some crops to feed her family or preserve vegetables for later use.</p>	<p>It was inspiring to see women tell different stories with needle and thread on black material.</p>
3. How do vocational education and training programmes make a difference for unemployed women in Winterveldt?	<p>The women can generate income which is helpful for them to cater for the family's basic needs. They acquire different skills like computer training, growing vegetables and sewing garments.</p>	<p>Women who were previously unemployed can now generate a modest income. Some have won several awards. The awards serve as recognition of the sustained commitment shown by the gardening project despite the difficult circumstances under which it operates. The awards show that the members of the community are able to develop skills which are reinvested into further development of the community.</p>	<p>Women generate income and are able to feed, clothe and educate their children. In an attempt to save for a rainy day, I organised ten women from the project and we each agreed to contribute a fixed amount monthly. The practice has enabled women to buy building materials, furniture and crockery. Some participants used to stay in tin shacks but now they have built houses which are electrified.</p>
4. What challenges do unemployed women experience in vocational education and	<p>Materials needed in the programme are costly. Assistance from sponsors is minimal or takes time and this hampers</p>	<p>Although we provide all resources - water, seeds, the land and garden tools - some participants lack commitment. For</p>	<p>Some participants experience abuse from their partners and discontinue with the embroidery project. There are also delays in getting embroidery resources or some of the embroidered</p>

training programmes in Winterveldt?	progress in the project.	crops to grow well regular watering, composting and weeding is essential. This is sometimes not taken care of by some participants and affects crop production.	products are not appealing to the eye and are not bought, and the owners discontinue in the project
5. In what ways do you help address these challenges?	We charge a minimal fee for participants to be members of a project. However challenges persist because they are unemployed and cannot afford paying the fee.	Women have formed a committee and they hold meetings once a term. The participants are encouraged to produce crops from the land given and pay for their registration fees.	Women contribute an annual registration fee which is used to buy embroidery materials. Women can in the meantime proceed while waiting for the coordinator to provide materials in bulk.
6. Suggest ways in which vocational education and training programmes can be used to enhance women's employment opportunities.	Women that are involved in vocational skills can be encouraged to have exhibition days so that the community, local business and other stakeholders are motivated to buy to help women generate an income.	We encourage women to start food gardens at their homes. We also help them in drawing up business plans so that they can seek financial assistance in the local municipality or government departments.	Participants who are loyal and committed to the project can be motivated by giving them start up kits which consist of basic embroidery materials. Provide participants with training opportunities in presentation, marketing and entrepreneurship.

APPENDIX H

EMBROIDERY PROGRAMME

Date: 21 August 2015

Time: 08:30 – 10:30

Discussion Point 1:

In what ways are you involved in Vocational Education and Training programmes?

Mercy: (Xitsonga) Ndziyile eka ndhawu yo dzomdzisa vusikoti kuya endla xitifikheti xa mina xale henhlanyana. Loko ndzi fika ndzi kume leswaku kuna swilo swo hlaya leswi va dyondzisaka vuswikotieka swona. Ndzi sungule hiku rhunga. Endzhaku ka masiku ndzi vile ndzi ti ngenelerisa eka phurojeke yo rhunga.

Mmamma: (Xitsonga) Hina hivamanana vo runga, ha e na ntšhomo a Winterveldt. Hata le a Maromeni hi endla embroidery. Se manje hi shabela banwana ba hina swa kudla.

Mpati: (Sepedi) Mo porojekeng ya emboroidari, ke kgabiša mašela a maso ke šomiša hlale tša mebala mo ditšhwantšhong tše di mo mašeleng a matsho.

Maria: (Sepedi) Go dira mekgabišo mo lešeleng ke thoma ka go trace setshwantšho ka chalk, e be ke trima bo ntle ba setshwantšho. Se se nthuša gore ke tlaleletse setshwantšho ka mebala e e tshwanetšeng. mantsho. Ke shomisha nalete. Dithlale tsa mebalabala go roka ditshwantsho. E ka ba tsa bophelo kwa magaeng bjalo bjalo.

Maby: (Sepedi) Ke tla mo projekeng go kgabisa mašela a mantsho. Ke hlokomela gore re šomela mo tikologong e hlwekileng.

Moroe: (Sepedi) Rena re basadi ba ba iphedišang ka masela a maso. Re roka mekgabišo ka dihlale tša mebala bala.

Jojo: (Setswana) Ke rata go drawa ditshwansho tse ke di bonang mo magazine go dira mekgabiso mo maseleng a mantsho.

Discussion Point 2:

How did you get involved in the Vocational Education and Training programme?

Mercy: (Xitsonga) Ni fike la sentareni ni ta ddyodza mahlabmba nldopfu. Loku ni fika la sentareni ni vona lemuka kuri kuna tidyondzo ta mavhoko to hambana hambana. Ni sungule hi lu dyondza ku luka e nddhaku ni ya e embroidery project.

Jojo: (Setswana) Ke tlisitswe ke botlhoka tiro mo projekeng. Ke bona go le botoka go na le go nna kwa gae o sa dire sepe.

Mmamma: (Xitsonga) A ndziri na nwana loyi anga pfukanga. Ekaya kona akuri vusiwana ntsena. Ndziti ngenelerisile eka phurojeke yinwana etliniki laha ahi hendla swikhipa. Phurojeke yivile yi susiwa yi yisiwa eka ndhawu yintshwa leyi ayiri kule na laha ndzi tshamaka kona. Ndzi vile ndziya Maromeni laha ndzi nga hlangana na

wansati wa mulungu. A ndzinga koti ku vulavula xilungu. Ndzi nwayiteli ndlela hinkwayo. Ndzivile ndzi pfuniwa hi mufambisi loyi anga toroka leswi wansati wa mulungu a vula swona.

Discussion Point 3:

What materials do you use daily in your Vocational Education and Training programme? How are they used?

Mmamma: (Xitsonga) Ndzi vile ndzi dirowa xithombe eka ximbalo ivi ndzi xitsema. Ndzi vile ndzi ngenisa xinepe lexi andzi xidirowile eka swilo swo fambisana. Loko kuri murhi a ndzi ngenisa rihlaza eka matluka. Siku ra dyambu ariti komba hi muhlovo wa xitshopana na tshopi.

Mercy: (Xitsonga) Ndzi vile ndzi sungula ku dirowa eka swiambalo swa ntimu. Ndzi swihundzela eka vatirhi kulobye lava va nga sungula ntirho waku tsema niku hetisela. Ndzive ndzi hlantswa nitlhela ni ayina swiambalo leswi swi heleleke.

Maria: (Sepedi) Ke rata go embroidera mo mašengeleng a magolo golo., bjalo ka big di table cloth, Ke thoma ka go soma lešela, ke le ala mo tafoleng go drawa lešela ka kamoka. Ke feleletša ka go trima ke šomiša difilosheen tša dicolour colour.

Jojo: (Setswana) Ke tsaya lesela le lentsho la fiasco go drawa setshwantsho se se ratang. E ka nna phologolo kgotsa sengwe le sengwe. Ke latela distepe tsa embroidery, ke a trim abo ntle ba setshwantsho e be ke tlaleletsa ka mebala e e tsamaelanang le setshwantsho.

Maby: (Sepedi) Sa mathomo ke go drawa setshwantsho, e be o tšeella ka trimming. Morago o thoma go tlaleletsa setshwantsho sa gago ka filošhin e we e kgethileng. Ge ke feditše go roka lešela kamoka, ke a le hlatswa, ke aene e be ke le iša ko projekeng gore ba le beye prys ebe le iša maketeng go rekišwa.

Moroe: (Sepedi) Ke na le bothata ba go drawa, fela go na le thusano e ntšhi mo basading. Basadi ba baba kgonang ba nthusana go drawa. E be ke trima ke tlaleletsa lešela ka difilosheen tša mebalabala. Morago ga dibekenyana ke feditše go le roka, ke a hlatswa, le go le aena.

Mpati: (Sepedi) Ke thoma ka go drawa setshwantsho se se tlang mo tlhaloganyong, e ke thoma ka distepe tsa embroidery. Tsona ke go trima, le go filla setshwantsho. Bobotse ba lešela bo bonagala go se na go le hlatswa e be o le aena.

Discussion Point 4:

What motivates you to participate in the embroidery programme?

Mmamma: (Xitsonga) Eka minantirho waku rhunga akuri ntirho wo wisisa miehleketo. Loko ndziri eka feme na vavansati vanwana andzi rivala swiphiko swa muti waka hina hinkwaso.

Mercy: (Xitsonga) Hina vamanana vo runga, hi nga endla nkhubo wo hlangua a xikolweni ku tlangela vutibi lebyi hi nga na byona. Hi ndlalela malapi lama hi nga runga ku komba bashabi leswi hi swi endlaka. Na ku nketana miehleketo yo hambana.

Jojo: (Setswana) Ka pororojeke e ke kgona go kopana le basdi ba bangwe. Re dira mekgabiso e mentle tota mo maseleng a mantsho. Bogolo segolo re abelana maele ka botshelo ka kakaretso. Re kgona go bona cheletenyana go fepa malapa a rona.

Maby: (Sepedi) Nna ke bona pororojeke ye bjale ka boithekgo ba ka. Ka yona ke lebala ka maswenyego a bophelo e be ke focusa mo mašengeleng a maso. Ke bona bomme ba mo mašengeleng bjale ka dikgaetšedi tša ka.

Maria: (Sepedi) Go na le kabelano le go hlokomelana mo porojekeng. Ka nako ya matena re ja mmogo. Ge ngwana wa ka a re tlogela mo lefaseng, bomme ba be tliša disakatuku. Gape ba thuša ka go fepa ba ba tlisitšego matshediso ka teenyana le dikuku.

Moroe: (Sepedi) Ke kgona go roka mašela a mantšhi ge ke le mo gare ga basadi, re dutše re swere magang re sega.

Mpati: (Sepedi) Ai, ko gae re jewa ke bodutu, e be re swarwa ke stress, eupša ge re le mo mašeleng re kopane re le bomme re a kgothatsana. Ge re dutše re kgabiša mašela a rena, re kgona go bolela, ra sega gape re kgona go abelana lethabo goba tše di bohloko. Re ja setee re ngathoganya dijo.

Discussion Point 5:

How has your skills training in the embroidery/ vegetable garden/ beadwork, upgraded since joining the programme?

Mercy: (Xitsonga) Hina vamanana vo runga, hi nga endla nkhubo wo hlangana a xikolweni ku tlangela vutibi lebyi hi nga na byona. Hi ndlalela malapi lama hi nga runga ku komba bashabi leswi hi swi endlaka. Na ku nicketana mihleketo yo hambana.

Mmamma: (Xitsonga) Rixakara ma Ndebele ra tinyungubyisa hi vumunzuku bya vona. Vatirha hi vuhlalo ku endla swilo swo hambana hambana.

Moroe: (Sepedi) Go na le diporojeke bjalo ka Bokamoso. E thuša baswa ka mešomo ya diatla, diterama le mmimo wa setšo.

Maby (Sepedi) Mohumagadi wa president ya maloba wa South Africa, Mme Zanele Mbeki, o bontšhitše thekgo ya gagwe ka go reka mašela a 65 a bontšhang mekgabišo ya rona. Maikaelelo magolo e le go fa baeng ba WSSD dimpho

Maria: (Sepedi) Ke tseba porojeke ya dipheta magareng ga Winterveldt le Klipgat. Basadi ba šoma ka dipheta go kgabiša diaparo tša bona tša setšo gore e be tše di botse botse.

Jojo: (Setswana) fa e sa le ke dira mo porojekeng e ke kgona go ithekela dilo tse di botlhokwa tse ke di tlhokamg mo lelapeng kwantle ga go tshwenya ba leloko kgotsa ditsala.

Discussion Point 6:

What other Vocational Education and Training programmes are available in your area and what can we learn from them?

Mmamma: Phurojeke yo rhunga yi ndzi nyike rivoni. Ndzi kota kuti endlela naku endlela van ava mina swilo so hambana hambana. Ndzi na norho waku sungula phurojeke ya mina yaku pfuna vavansati lava vanga tirhiku eka mungnga wamina.

Jojo: (Setswana) Go na le diporojeke tse mmalwanyana ts di dirang ka dipheta, temo le go rua dikgogo.

Mpati: (Sepedi) Go na le Matebele a a šomang ka meruka. Ba kgona go šomiša lehlaka go ntšha dimetse, ba bangwe ba kgabiša mafeelo ka dipheta,

Mercy: (Xitsonga) Kuna phurojeke yo tirhisa tihuku ku kuma matandza ni xixevo. Kutira hi vuhlalo, HIV na vuvabyi bya chukela NGO eka muakelano wa mina.

Maby: (Sepedi) Basadi ba itsošitše ba lema merogo gape ke balemi ba leruo la dikolobe.

Discussion Point 7:

In your view, what other strategies can be used to enhance women's employment opportunities?

Mmamma: (Xitsonga) Nhlengeletano lowu u no akele swinene, no kota no horisana na vamanana na ku hakela burial society.

Jojo: (Setswana) Gape nna ga ka tsena sekolo, fela ke ipela ka matsogo a ka. Porojeke ya rona e ile ya emela bomme ba South Africa kwa Smithsonian kwa Washington DC. E ke festival mo basadi go tswa dinageng tse di farologaneng ba bontshang tsa setso. Re a ipela ka ditiro tsa matsogo a rona a a bonwang mo gae le kwa moseja.

Mercy: (Xitsonga) Hi ku lahliwa ka Tatana Mandela vanhu ba te hi xitalo ku ta hloboka ntsumbu, bokisi ra yena a ri tsonderiwe hi lapi ra mojeko wa South Africa. Tatana Mandela u to nekelele ku tirhela tiko hi ku angarela.

Mpati: (Sepedi) Ge re ka itlwaetša go boledišana ka Sekgowa, se se tla re thuša kudu ge re le kwa mmarakeng.

Jojo: (Setswana) Ka go boledisana re le basadi ba porojeke, re eletsana ka bokamoso ba rona. Re ka kgona go godisa porojeke ya rona. Tlhatlho e re e boneng ya entrepreneurship e ka re thusa go bapatsa dithoto tse re di rokileng kwa mebarakeng.

Moroe: (Sepedi) Porojeke e re bontšhitše gore re ka šomiša matsogo a rena go ithomela mešomo. Ke lebeletše gore porojeke e ka gola gore re kgone go thuša bana ba rena gore le bona ba šome ka matsogo a bona.

Discussion Point 8:

What challenges are you experiencing in your Vocational Education and Training programme?

Mercy: (Xitsonga) Na hatlisa a ku rungeni. Leswi swi endla riva nwana va teka ku no randdziwa. Hi ka dyodisa van ava hina ku tirha hi mavhoko ya vona. Ku tirha hi mavoko swi kahle ngopfu,

Mmamma: (Xitsonga) Ku tikeriwa ka hina I ju ri ha hi bi na malapi nkarhi u nwana, na vanhu a ba shavi.

Mpati: (Sepedi) Ke fela ke bjabjwa matšatšing a, ga ke san a le matla a go roka masala a maso. *Researcher (probing) what is it about embroidery that makes you sick?*

Mpati: Sepedi) Meroko ya mekgabišo e nyaka kgohlelelo le hloafalo kudu. Bjale ka lebaka la lephelo le le fokolang ke lapa ka pele, ka gore ga ke san a matla.

Jojo: (Setswana) Bothata bogolo mo porojekeng ke go tlhabela ga material kgotsa go se e bone ka nako. Ka nako e nngwe masala a rona tsaa sebaka a s as rekiwe.

Discussion Point 9:

What can be done to sustain Vocational Education and Training programmes in Winterveldt?

Mmamma: (Xitsonga) Hi nga ngetela hi ku rhunga vuhlalu. Na ku dzonda hi swa vurimi ku ri hi ngetela mintirho. Hi nga ngetela swa embroidery, ha dzonzisa bakulu.

Mercy(Xitsonga) Hi dyondisa vamanana vanwe ku enta embroidery hi ba teka teka setepe na setepe. Tinnekete a ka leswi u swi endlaka. Unga heli matimba loko u nga shaveriwe. To karetele ntrho wa wena.

Moroe: (Sepedi) Ge re ka ipopa sethlotšwana se se tee, raba cooperative re ka kgona go godiša porojeke ya rena.

Maria: (Sepedi) Ge re ka kopana mo matšatšing bjale ka bofelo ba kgwedi ra bontšha mešomo y arena, se se ka re thuša go sustaina porojeke tša rena.

APPENDIX H

VEGETABLE GARDEN PROGRAMME

Date: 28 August 2015

Time: 11:00 – 13:00

Discussion Point 1:

In what ways are you involved in Vocational Education and Training programmes?

Sesi: (Xitsonga) Ndzi lungisa timbewu hikuti tirhisela manyorho ivi ndzi byala matsavu yaku hambana. Tinyala xipinichi na beetroot. Ndzi byale na ximilana xinwana xa lengana, lexi xitirhisiwaka loko munhu ari na mukhuhlwana.

Soso: (Sepedi) Mo go tša temo, ke rata go bjala merogo le dihlare tša dikenywa, kudu kudu mango.

Salang: (Tswana) Ke dira mmutedi gore ke fepe mmu, e be ke baakanya serapana mo ke tla jalang mefuta futa ya dijalo e e akaretsang merogo, dithunya le diherbs.

Noluthando: (Isizulu) Izingadi zethu zingaholela ekudaleni amathuba emsebenzi ngakoke sifanele sisebenzisane sibenobudlekwane nomkhandlu wezolimo.

Selaelo: (Sepedi) Ge e le rena re rata go bjala dikheroto, di green beans le mango. Ka tšona ke kgona go tšwakantšha le oli e e bedisitsweng le masala go dira sešabo sa achaar.

Discussion Point 2:

How did you get involved in the Vocational Education and Training programme?

Sesi: (Xitsonga) Mindyangu yaku tala laha mugangeni yi hlayisiwa hi munhu unwe wa xisati loyi anga tirhiku. Ku hlupheka, kudya swakudya swo pfumala rihanyo na vuvabyi bya HIV/AIDS switele ngopfu. Ndzive ndzi khumbeka hi xiyimo lexi. Ndzi lulamise ntlawa wa vanhu va xisati ivi hihlangana na vo sesi va tintswalo lava vanga hi nyika ndhawu, aku akiwanga kambe akuri na mati na switiriswa.

Soso: (Sepedi) Baagišane ba ntaleditše go tsenela kopano lebaka baka e le go re segela serapa moo re ka bjalang merogo. Go tloga moo, ka kwa ke kgothetse ka tšwelela ka go bjala mo serapanyaneng ko gae.

Salang: (Setswana) Ken a le kgatlhego tota mo go tsa temo, fela ka nltha ya tlhaelo ya metsi kwa gae, ke palelwa ke go tseweletsa kgatlhego ya ka. Ka jalo, fa bo Sista ba re fa tšhon e, ke ne ka e ngaparela ka matsogo a mabedi mme ka tsewelela le bomme bbangwe mo ditshingwaneng.

Discussion Point 3:

What materials do you use daily in your Vocational Education and Training programme? How are they used?

Soso: (Sepedi) Ge ke feditše go bjala ke a nošetša serapana gararo mo bekeng, ke tshediša matšatši.

Salang: (Setswana) Ke rata go jala mefuta futa ya merogo, bogolo segolo dionion le sepinach.

Sarah: (Xitsonga) Hive hi byala hitlhela hi cheleta matsavu yahina.

Selaelo: (Sepedi) Ke rata go bjala dinyebu le dikheroto. Ge ke lemoga gore di a oma goba di a senyega. Ke be ke ithuta go tswakantšha merogo e go eletsa balelapa achaar.

Discussion Point 4:

What motivates you to participate in the vegetable garden programme?

Sesi: (Xitsonga) Hinkweni ahi tirha exirhapani. Hi dyondzisana swinana na swinana eka unwana wa rikweru. Swi ndzi nyike nhlonhotelo waku hlayisa mbangu

Soso: (Sepedi) Porojeke ya ditšhingwana e tliša kutlwano mo basading.

Re rutana ka crop rotation, mekgwa ya go bolaya ditshenekegi le go abelana maele ka a bophelo ka kakaretso.

Salang: (Setswana) Ke ithutile ka di herbs di tshwana le lavender, bay leaf le lengana. I Diherbs di na le mohola kudu, di šomišetšwa go apeya, go nkgiša bose, go kgabiša le go alafa.

Selaelo: (Sepedi) Ke ithutile tše dintšhi ka ga temo go bahu batswadi ba ka. Ba be lema ka tamati le pherefere. Ka porojeke ya ditšhingwana tša merogo ke kgona go thuša malapa a ihlokelang ka go lema merogo. Ke thuša le batšofe, le baletswe mo

Discussion Point 5:

How has your skills training in the embroidery/ vegetable garden/ beadwork, upgraded since joining the programme?

Noluthando: (Isizulu) Abantu besifazane abathunga izembatho zesintu Kanye nezemishado ukuziphilisa. Abanye besifazane basebenzisa izidwangu ezimyama Kanye nezeitambo zemibala ukwenza izinto ezibonakalayo zemicamelo, Kanye nemihlobiso yasobondeni Kanye nezindwangu zamatafula.

Salang: (Tswana) Basadi ba rekisa dipepenene, hlapi e e gadikilweng go leka go tsentšha letseno go phediša malapa a bona.

Soso: (Sepedi) Basadi ba bjala merogo, go apeya dijo tša dikotla diherbs go alafa bamalapa ge ba swerwe ke mefikela.

Sesi: (Xitsonga) Vanhu va xisati va hlayisa mbangu hiku rhwalela swikotela, mabodhlela nati chekasi. Xivangelo xakona kuri kuya switirhisa kumbe kuswi tlherisela eti femeni swiya basisiwa. Hiku endla tano avati kumela muholo.

Discussion Point 6:

What other Vocational Education and Training programmes are available in your area and what can we learn from them?

Sarah: (Xitsonga) Hi na vutibi bya masimu. Masimu ya hi tisela mihandzu. Hi nga vula leswi, hi kumile rifumi a misaveni.

Noluthando: (Isizulu) Sisebenza ndawonye ngenhloso yokutshala nokulima ukuze sibhekelele imindeneni yethu sisize nomphakathi uma isivuno siba sikhulu.

Selaelo: (Sepedi) Ke ithutile go preserva mango goba merogo go dira atchaar. Achaar e a ratega, ba bangwe ba šaba bogobe ka yona, ba bangwe ba e ja ka borotheo. Ke a e rekisa, se se nthusa go phedisa balelapa. Go šoma le basdi ba bangwe go nthutile go ba le kgohlelelo, go abelana le ba bangwe le go šoma mo tšhemong ka boineelo le botšwapelo.

Discussion Point 7:

In your view, what other strategies can be used to enhance women's employment opportunities?

Noluthando: (Isizulu) Ukusebenzisana ngokuxhumana nomnyango sezolimo. Uma abasifazane bengasebenza ndawonye ukuzuza umuphela owodwa wokuvuna izitshalo ziye ezimakethe, kobe kusho ukuthi uhlelo lwethu lwezolimo lungavula amathuba emisebenzinokuthuthuka.

Sesi: (Xitsonga) Ahi tirhisaneni xikanwe na masipala wa Tshwane, va khanselara na vanwamabindzu leswaku purojeke leyi yi kula yiya mahlweni.

Soso: (Sepedi) A re kgopeleng dithušo go tšwa go lefapha la agriculture go thoma cooperative ya basadi.

Sarah: (Xitsonga) Ahi kombeleni vagovernment titools, hi tirhisaneni xikanwe na masipala.

Discussion Point 8:

What challenges are you experiencing in your Vocational Education and Training programme?

Sesi: (Xitsonga) Ku kayivela ka mati na timbuti leti tingena eswirapeni i xipiqo xikulu.

Sarah: (Xitsonga) We do not have taps and water is a severe problem.

Thulisile: (Isizulu) Umaabesifazane bangasebenzisanangenhloso yokufeza izifiso zabo njengokukhiqiza isitshalo ngobuningi ukuze bakwazi ukukhiqizela izitoloezinkulu njengamaSupermakhethe. Izingadi zethu zingaholela ekudaleni amathuba emsebenzi ngakoke sifanele sisebenzisane sibenobudlekwane nomkhandlu wezolimo.

Discussion Point 9:

What can be done to sustain Vocational Education and Training programmes in Winterveldt?

Thulisile: (Isizulu) Izitshalo ezikhula kahle ezingadini zethu imifino efana nesipinashi, ibhididiruthi Kanye noanyanisa. Iziquathe zona ikheroti ayimili kahle. Umasiqala ingadi senza umbhejana wokutshala simbha umgodi besesiwugcwalisa ngododi ofana namphepha, isikhokho, amathambo qaphela ungafaki amabhodlela, amapulasitiki nokunye okungaboli konke. Loku kunothisa umhlabathi.

Sesi: (Xitsonga) Ndzi va tsundzuxe ku dyodzisa lava va tirhiku nakuva nyika switirhisiwa swo sungula (start-up kits) mabindzu kumbe swirhapa.

Soso: (Sepedi) Re kgopela thušo, bjale ka metsi, legora go thibela dipodi go tsena mo ditšhingwaneng.

Sarah: (Xitsonga) Hive hi byala hitlhela hi cheleta matsavu yahina

APPENDIX H

BEADWORK PROGRAMME

Date: 28 August 2015

Time: 12:00 – 14:00

Isindebele Transcripts

Discussion Point 1:

In what ways are you involved in Vocational Education and Training programmes?

Rosie: Mmerengo wethu go akha mahlalo ebile se fundrisa abanye go wa akha. Si hlanganisa tinrambo ga tembile: ennye e kgxenele, ennye ebolendrana. Si te khambisa gebohlano, gaphela si enta njalo sibengelela mofuda we bohlalo.

Ellespie: Mmerengo we bohlalo sifundrisiwe go bukhukhu.

Selinah: Si hlanganisa tinrambo ga tembile.

Discussion Point 2:

How did you get involved in the Vocational Education and Training programme?

Ellespie: Mmerengo we bohlalo sifundrisiwe go bukhukhu. Kanjalo sa fundra gubala timbale gegu ahhluganisa mahlalo guyagemehuda ye mahlalo.

Liesbet: Bohlalo gunfundre gu sumela gegu veleta gutiva gwame. Namohla ndritibona nge temofundrisi ekhaya na se motene.

Discussion Point 3:

What materials do you use daily in your Vocational Education and Training programme? How are they used?

Rosie: Go akha mahlalo ebile se fundrisa abanye go wa akha. Si hlanganisa tinrambo ga tembile: ennye e kgxenele, ennye ebolendrana. Si te khambisa gebohlano, gaphela si enta njalo sibengelela mofuda we bohlalo.

Selinah: Si hlanganisa tinrambo ga tembile.

Discussion Point 4:

What motivates you to participate in the beadwork programme?

Liesbet: Bohle be go akha bohlalo nnguri, bandro ga nambile ba fundra timbale. Egu yakhene bohlalo sibala mahlalo, ya loga go yage mebala ne sebombego sayo.

Goenta jalo sinamile sifundra ugubala. Lokho sifundrisa bandro laba, sihlunga tlhotlhetja gu enta mmerengo lo gukhambisa nnango ne gu utega nje ngemmerengo wa mbale.

Rosie: Nje gemondro omukxgolo nfudrisa bathimmbana ba se motene guyakho buhlalo. Yano mmerengo ukhulile ensile nfudrisa baba kgxolo.

Discussion Point 5:

How has your skills training in the embroidery/ vegetable garden/ beadwork, upgraded since joining the programme?

Jacobet: Sibegela uguthabela uguyakha buhlalo, buhlalo bothusha mondoro ukuyati guveleta gokgoni lobo mondoro egayate gore unabo.

Discussion Point 6:

What other Vocational Education and Training programmes are available in your area and what can we learn from them?

Selinah: Mokhombolo wethu ngo bherenga nge mahlalo ngo hlanganisa sedru sethu.

Rosie: Thina maNdebele satiwa go akha mahlalo ebile se fundrisa abanye go wa akha.

Discussion Point 7:

In your view, what other strategies can be used to enhance women's employment opportunities?

Selinah: Guyakha bohlalo guphendrugile setaelo guthi. Mokgwa wa guyakho ufundrisa ebile usomela tindraba te tinyete. Ge gu bega buhlalo siyate gore mondoro utegile oro njani... Ge ndlela nthandra mmerengu webuhlalo, nchesega gu dlulisela nngwate lle e mulongone wagusaga.

Discussion Point 8:

What challenges are you experiencing in your Vocational Education and Training programme?

Ellespie: O kgona ngo bhona ngore selophele ngamhe sena malwete a nga pholengo. Bhodese bho bhonye bhethu ngore bafate bha hlala phasephase ngo bhosena nhlonepho ya sendru. Ngo bhodese ngetinyanga tethu selophele.

Rosie: Ntshayeja ndere njalo.

Selinah: Ndine bhodese nge leso le le nye. Ndine bhodese bha ngobherenga e busuku nge lesongolo. Mahlalo ne tibhaga, Ngotega nnango endre ngopheja nganye.

Discussion Point 9:

What can be done to sustain Vocational Education and Training programmes in Winterveldt?

Rosie: Ngafundrege, gaphela bohlalo bunfundrile tindro etinyete ne gu berengisana nabati abanyeti. Bohlalo gunfundre gu sumela gegu veleta gutiva gwame. Namohla ndritibona nge temofundrisi ekhaya na se motene.

APPENDIX I: DOCUMENT ANALYSIS SCHEDULE

Creator/Author	Embroidery Project's secretary	Status of Document	Adopted Committee monthly meeting minutes
Context ▪ Place and Time when the document was created	All meetings took place in the embroidery room, Winterveldt, the dates and times recorded in the secretary's note book were as follows: ○ 16 March 2013 at 10:00; 21 September 2013 time not shown ○ 20 June 2014 time not shown; 19 July 2014 at 10:30; 23 August 2014 time not shown ○ 2015 February; April; June;		
Type of document	Minutes handwritten in a notebook		
Intended audience	Women involved in the embroidery project, coordinators project, founders and sponsors of the embroidery project.		
Purpose for the document's creation	To keep a record of minutes of meetings held monthly.		
Main points expressed in the document	Procedures followed in meetings, Achievements in the embroidery project, Women's concerns Coordinators and sponsors' vision of the embroidery project.		
General message of the document ▪ What is it trying to say? ▪ What perspective does it represent?	It presents the project's developments to date, highlighting the involvements of Soroptimist International and Sisters of Mercy in organising funds for the project. The successes achieved in the project throughout the years and challenges experienced are indicated in the minutes. Women's determination to use their hands to overcome challenges and make a difference for themselves, families and the broader community.		

Significance of the document (Why is this document important)	<p>The documents provides names of women and various stakeholders involved in the embroidery project.</p> <p>Other important information such as products sold at Craft markets, donations received and assistance provided to women through funds generated in the project are recorded.</p>
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DOCUMENT INFORMATION

<p>Why do you think this document was written?</p>	<p>To highlight the involvements of Coordinators, sponsors and other stakeholders in helping unemployed women generate income through embroidery.</p> <p>To share the various activities in the embroidery project as well as successes, challenges and future plans.</p>
<p>What does this document mean to me?</p>	<p>Women take pride in the embroidery project. Through the project, women are able to make a difference in their respective homes; they can reach out to the broader community to provide support. The embroidery project has put women who previously stayed at home on the global map.</p>
<p>What evidence in the document helps you know why it was written</p> <p>Provide quote(s) from the document.</p>	<ul style="list-style-type: none"> ▪ <i>In the late 1980's the Sisters of Mercy began to receive assistance from the Pretoria branch of Soroptimists International.</i> ▪ <i>Women met at the Centre four times a week.</i> ▪ <i>Mapula won the Gold Award at the prestigious FNB Vita Craft Now Millewnium Awards Exhibition.</i>
<p>What question would you pose to the author that is left unanswered by the document?</p>	<p>In what ways has the embroidery project contributed to socio-economic empowerment of women in Winterveldt?</p>

APPENDIX J: LANGUAGE EDITING CONFIRMATION

EDITING AND PROOFREADING CERTIFICATE

7542 Galangal Street

Lotus Gardens

Pretoria

0008

04 June 2018

TO WHOM IT MAY CONCERN

This certificate serves to confirm that I have edited and proofread Ms GK Mokwena's thesis entitled, **"VOCATIONAL EDUCATION AND TRAINING PROGRAMMES FOR UNEMPLOYED WOMEN IN WINTERVELDT."**

I found the work easy and intriguing to read. Much of my editing basically dealt with obstructionist technical aspects of language, which could have otherwise compromised smooth reading as well as the sense of the information being conveyed. I hope that the work will be found to be of an acceptable standard. I am a member of Professional Editors' Guild.

Hereunder are my particulars:



Jack Chokwe (Mr)

Contact numbers: 072 214 5489

jackchokwe@gmail.com

Professional
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Guild



APPENDIX K: ORIGINALITY CHECKING SOFTWARE REPORT



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VOCATIONAL EDUCATION AND TRAINING PROGRAMMES FOR
UNEMPLOYED WOMEN IN WINTERVELDT, PRETORIA

by
GLADYS KEDIBONE MOKWENA

submitted in accordance with the requirements
for the degree

DOCTOR OF PHILOSOPHY

in the subject

EDUCATION

at the

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