

# EV2 NEWS



**Education  
Policy  
Consortium**  
TRANSFORMING EDUCATION

## THE ESTABLISHMENT OF THE EVATON CLING GROUP

Interview conducted by CERT researchers, Nompumelelo Cebekhulu and Fatima Gabru

In 2006 a community activist came to Thembi's gate in Evaton North, Gauteng and told her that he was working with numeracy and literacy groups in the community. He was working as a researcher with the Centre for Education Policy Development (CEPD) at the time and was busy mapping the Evaton North area to determine how and where to work towards establishing a community literacy and numeracy group (CLING) in the area. He had been directed to Thembi's crèche and she helped by taking him to the two other crèches in the area at that time.

Discussion with the community activist on what CLING was all about followed this first contact. This made Thembi realise that, as teachers working in the foundation phase of learning, that they were in a crucial stage of children's literacy and numeracy learning. She recognised the importance of herself and other crèche teachers/owners getting involved in this project. When the mapping was complete there were further meetings with two other CEPD researchers and other stakeholders (that included at least one member from every civil society group) in the area.



CLING is about storytelling, the building of shared reading skills and the training in different library skills necessary to ensure the smooth running of the group

Unfortunately, because there was no money involved in committing to and working with the CLINGs many people backed out, until there were only 15 when the first CLING started in Evaton North. Also, there were those who tried to use the launch of the CLINGs as a political tool to further their organisation/portfolio. One of the CEPD workers was asked to come and address this issue and it was made clear that CLING was a community project and that there was to be no politics involved in the running of the group.

At a meeting with an Education Policy Consortium (EPC) researcher, the idea was presented to the community and it was explained that CLING was about storytelling, the building of shared reading skills and the training in different library skills necessary to ensure the smooth running of the group. He explained that initial work to establish a CLING group requires the understanding of the communities' educational needs. This entails a lot of activities, including community mapping, as this will enable community researchers and EPC researchers to better understand who is in the community, what structures are available and where the gaps in community education are.

Through this groundwork, the Evaton CLING group discovered that the community is struggling with a public library and started campaigning for a library to be established in the area. They then established a shack library in Evaton North that also offered programmes that encourages and enhances the love and culture of reading, through activities such as storytelling.

The shack served as the base from which the Mandela Day project was hosted that year. With the help of all the stakeholders, including the Member of the Executive Council (MEC) at the time Neliswa Mbatha, and the different local government departments in Sedibeng, all the people who attended the event were hosted. Eventually the CLING group then had to move to another shack that became available at the time.

Then, in 2010 a woman who came to one of the CLING training workshops was a teacher at the Lakeside Estate Primary School. Her enthusiasm for the project resulted in CLING being set-up at the school library on Mandela Day.

Unfortunately, this brought up a conflict about the area under which CLING was operating and its support from the local municipality. Another issue that was highlighted was how was the school able to identify who was a bona fide CLING facilitator that came onto their premises. This problem was made worse by the fact that many facilitators were leaving CLING as it was difficult to work without any compensation when families needed food. For Thembi and the other committed CLING facilitators this emphasised the need for the CLING guiding bodies, such as CERT and CEPD, to stay in contact with the CLING groups on the ground to provide the facilitators with this endorsement.

In August 2008 CLING was officially launched in Evaton North. The CLING group had approached the Sedibeng District office to ask for space in one of the local schools. In 2009 a CLING proposal was accepted for the first time by the Sedibeng District office for its 67 Minutes for Mandela Day project for that year. Books from the Vereeniging library were donated for the use of the CLING and were readied for the Mandela Day event. But the CLING still did not have a space to work from. One of the facilitators then suggested that they use an open shack that one of them had on their site. This became the first space that the CLING used to do its work.



CLING team members Edith Mthimkulu and Thembi Sefatsa

### Despite the challenges the CLING groups went ahead and its activities grew into the following:

- The Homework Club, which is offered after school - This Club addresses the gaps left by overcrowded schools.
- The Reading Club – This Club addresses the need for reading out loud (to practise and grow their reading skills) in Sotho and even in English.
- The Adult Education classes – These classes run during 10 am and 12 noon
- ECD outreach – Here CLING has partnered with Nal'ibali, a group that emphasises the importance of storytelling for children, to supplement the reading readiness that takes place at the crèches, as well as the training of pregnant women.

There is no syllabus that CLING follows. Its facilitators' works on creating an informal, friendly, open and caring environment that is different from what the schools offer at present.

### The impact of CLING on children in the area (as noted by facilitators and parents who use the service):

- Many social problems that children face in these areas are detected by the CLING facilitators and they do their best to help these children.
- For ECD, CLINGs have been found to impact on the following areas:
  - Children's abilities to dramatize stories
  - Children develop their own imagination to tell their own localised stories and localise them
  - The children become creative and are able to 'think out of the box', as well as develop inquiring minds from the CLING activities.
  - It builds the self-esteem and confidence of the children
  - They are able to draw pictures to tell their stories as well
  - Children develop the reading habit, which enhances their social skills. Reading is seen as fun activity where books come alive for them and they are able to portray characterisation and become role models for those around them. The structured activities of the maths and science classes have helped children to improve and develop a liking for these subjects. Thembi notes that a CLING facilitator, Zakariya Maphosa ('Shorty'), has had the most impact in this area and his students have shown an improved pass rate in their schooling.

### Challenges identified by CLING facilitators in Evaton North:

- People do not want to volunteer for the long-term without some form of remuneration. As a result there is a high turnover of facilitators.
- The CLING group is under-resourced and experiences difficulties with paying for the basics, such as rent
- Faced with these challenges it is difficult to recruit more adult learners into the program
- Operational space is a challenge
- Help is required with getting the essential paperwork required for proposals, as well as a good strategy to raise funds for the group

### The facilitators' ideas on how government can aid CLING groups:

- To support local municipalities who are looking for ways to help with stipends for the CLING facilitators
- To provide a space for the CLING group to operate from that has a kitchen and toilet with it
- To assist with a feeding scheme for the children coming straight from school
- To help establish the basic facilities and structures for CLING groups so that their project proposals can be considered

### What role should tertiary institutions in the locality play in CLING groups?

- Links between the tertiary institutions and the CLING groups should be established so that CLING participants can be made aware of what is offered, as well as career guidance from these institutions in their area.
- These institutions should offer computer skills classes to local school-going learners
- They should come to motivate learners in CLING to encourage further study

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For this rounding up issue we have started off with a crossover story (from EV2 to CED) from one of the Education Policy Consortium's (through CERT) exciting projects, the Community Literacy and Numeracy Group (CLING) in Evaton North. CED projects such as these are providing an essential intervention in assisting learners and communities improve their educational and social capital. It is also interesting to note that it is the women who are more often the backbone and energy behind such community building projects.

The focus on 'The Lion of Kwa-Masiza' (in isiXhosa and English, p3) highlights the importance of acknowledging past struggles and the persistence of community figures in their current challenges. Community elders, such as Jikintetho, still have to face the huge structural challenges that continue to hamper the progress of too many in South Africa.

Our *Emerging Voices* from Limpopo and Sebokeng (p4-5) once again gives voice to our community research team members a space to talk about their local and other challenges. Profiles of Possibility (p6-7) showcases the hope, innovativeness and strength of communities to make life more liveable/bearable even under the most trying circumstances.

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## Emerging Voices 2 in the Vaal, Gauteng – Findings Presentation Workshop

The findings from the Emerging Voices 2 (EV2) research project for the Sebokeng area will be presented to all stakeholders and participants at a two-day workshop at the Vaal University of Technology (VUT) Science and Technology Park in Sebokeng, Vanderbijlpark on the 14th and 15th on May.

Over the past two years EV2 research has been conducted in four sites around the country, in partnership with PSET institutions, to reimagine PSE. In the Vaal, researchers from CERT/UJ have worked with VUT, Sedibeng FETC (Sebokeng Campus), Several ABET centres, and with Youth from several different community organisations. In this workshop, conducted jointly by VUT and UJ, we seek to share and critically interrogate EV2 research findings. We see this dialogue as a preliminary yet important step in a long and necessary journey to ensure PSET better responds to the needs of all people. We are sincerely grateful to our partners and to all who participated in this research. We look forward to a rich and thoughtful dialogue ... and to continuing this journey together.

The goal of EV2 is to reimagine post-school education and training (PSET) so that it better meets the needs of poor and working class communities in South Africa. We believe that too often PSET focuses on individual success and supporting the privileged and not enough on building communal values, listening to historically marginalized populations, and working with and in communities to create a better life for all. Given the monumental social and economic challenges facing South Africa, we believe that a PSET which focuses only on narrow technocratic skills relevant to limited formal sector jobs suffers from severely diminished vision of the role of PSET in building a new South Africa. PSET can and should contribute to community and national development in many and different ways. At the same time PSET had a lot to learn from community struggles if PSET institutions are to serve as credible partners in local development.

## 'Thank you for coming sir, but next time we would really appreciate a two-way conversation with you'

Sandile Zwane, CERT - EV2 Researcher

We were all excited that we were going to meet the Minister of Higher Education and Training, Dr Blade Nzimande on the first day of the conference, at the Education Policy Consortium (EPC) Annual Researchers Conference at Wits University Education campus, December 2014.

Attending the conference were youth groups from three provinces and four research sites engaged in the Emerging Voices 2 research project. The conference was held over a period of 3 days, from the 09 to the 11 December, 2014. There were youth representatives from the deep rural parts of Limpopo, Sekhukhune village; Evaton North, Sebokeng and Steeldale in the Vaal, in Gauteng; Zwide, Newbrighton and Missionvale in Port Elizabeth, Eastern Cape and lastly there were youth from Mdansane and neighbouring informal settlements in East London, Eastern Cape. Other delegates included researchers from different research houses forming the EPC. All of us had been working hard throughout the year conducting research that will assist in informing aspects of the education policy. We all wanted the Minister to hear what came out of the research. We prepared presentations of findings, frustrations and recommendations.

Today is the day; the Minister is coming - that was a little happy voice whispering into my ear and I later learnt that I wasn't the only one receiving the melodious voice in my ear. We were all excited and anticipating a fruitful discussion with our Minister. Indeed the Minister arrived, he was well received and given an opportunity to address us all. Before concluding his talk he highlighted that he has another meeting elsewhere so he will not stay long for questions, and answers but mostly that he was not going to be around for our presentations. This was a huge 'aw' moment for all of us because we had been looking forward to this day since the inception of the research project.

The only EPC participants who had an opportunity to say something to the Minister, or in the Minister's presence, were two research house Directors by gently forcing that they get at least get two minutes to say something. That two minutes was very limited; it was nothing considering the amount of work and time everyone had put into the research. None of the youth, the researchers and other delegates had an opportunity to say anything to our Minister. The Minister explained that he was in a hurry, but that we could continue the discussion with his advisor. The advisor did not stick around for much longer, as well. We are grateful that he came in on one of the days of the conference, the first day, but unhappy that he did not listen to the presentations we had prepared.

In closing, we thank the Minister for coming and we hope that in the upcoming EPC conference we will have a conversation with him. We look



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## Jikintetho - The Lion of Mbalisweni

EV2 NEWS REPORTER

Jikintetho Ernest Sigaqana is a raconteur, a sorcerer who uses words to beguile, to hypnotise and to captivate. The clues are all contained in his name. Jikintetho, loosely translated, suggests in isiXhosa, one who turns talk – argument - on its head. It can also mean someone who turns mere talk into something else, something extraordinary.

When the team from EV2 – Thami Hukwe, Sandile Zwane, Bongani Mute and Tumi Moabi - meets with the battle-hardened veteran of shopfloor skirmishes for a long interview, the pace of the story-telling starts at a gallop.

“I was born in 1942. The Jacob Zuma’s of this world are my contemporaries. Thabo Mbeki as well. Do you believe me? But, I was born at a time, as you know, when children used to run away from this school business. So, just as I was preparing to start Standard 4 [Grade 6 now], I ran away, together with a friend, and left for faraway Stanger.”

And so, Sigaqana begins his account of an inexperienced youth who arrives in Stanger and is immediately drawn by his white employers into working the area’s cane fields. Sigaqana is later made to work as a herdsman, looking after the cattle, because of his youth. He returns home to his village of Mbalisweni in the district of Libode, but leaves just as quickly, to work in the mines after Teba recruits him. After the two friends’ arrival at the mines in Springs on the East Rand, Sigaqana has no problems working underground. But his companion is told that he is too young and small to perform such work just yet.

“In the course of months, it became evident that my friend is dissatisfied, unhappy at seeing me now putting on some muscle as I disappeared underground frequently ... He again asked to work underground. They released him.” Sigaqana paints a detailed picture of the mines as a savage, dehumanising place in which work was accompanied by relentless violence.

“In the mines, we were herded like animals back then. Let me say, we were beaten, driven like animals while loading up goods. It then became clear that I had a strike against me, for assaulting and harming an overseer from Mzimkhulu,” he says. Sigaqana and a work colleague had conspired not to let the abuse continue and had put together a plan to stand around and not work when the foreman arrived. The Mzimkhulu man fell into the trap and they assaulted him badly. In a strange twist, the Mbalisweni resident comes out tops in the disciplinary hearing and is sent for training. He received training – a common thread in his life - on different aspects of work in the different areas of employment and, at one stage, he was a successful hawker whose business thrived in parallel to his formal job.

But, old man Sigaqana has a longstanding complaint that is causing him a lot of grief currently, and the telling of the story makes him animated. He says the last firm he worked for laid off a few of them un-procedurally, a few years before his pensionable age. And, for years now he has been going from place to place – to the extent that he approached even the late former president Nelson Mandela for assistance – after his employers told him to go and “demand his money from Mandela”. He has vowed to fight this case, with the assistance of a lawyer, until he is laid to rest.

Jikintetho currently lives at the Kwa-Masiza Flats/Hostel in Sebokeng. The story on Kwa-Masiza Hostel/Flats and its resident’s struggle for ownership and improved living conditions was highlighted in the EV2 NEWS, No 2, September 2014. ‘The Lion of Mbalisweni’ has and is still playing his part in this struggle.



The conditions of the Kwa-Masiza hostel where Jikintetho lives is characterised by sanitation and sewage problems



**“In the mines we were herded like animals back then. Let me say, we were beaten, driven like animals while loading up goods.”**

## NKOND'ENKULU YAKWASIGAQANA

Yintatheli ye EV2

Ixhego laseMbalisweni uJikintetho Ernest Sigaqana lirharha; intarhantarha ngokuthetha, ichule neciko ngomlomo namazwi, into ekuthwebulayo ngamazwi.

Mhlawumbi into ilele egameni lakhe lenkobe - uJikintetho. Kaloku igama eli intsingiselo yalo kungaba lichaza inkunkqele ngamazwi; igqwetha okanye umntu oyiguqulayo intetho le ebingaba ingento encinane eyimfeketho ayimisele nzulu ibe sisixingaxi nendumezweni ukubaluleka.

Kuthe ke ngaminazana ithile, etyelelwe libutho le EV2 - ekuquka uThami, uSandile Zwane, uBongani Mute kwakunye no Tumi Moabi - yathi le ngwevu engumakad'enetha engenabhatyi; igqala nesithwalandwe kumadatyana okulwela amalungelo kwizinto zasemsebenzini yahlala, ichophele ukwenza umtyangampo nomtyhininizo wodliwano-ndlebe ngomhla wama-25 kuJuly. Yaqala ukuthetha seyifutha, ihamba ngamendukazi - seyiqala esiqwini ingasaqali ekuqaleni, yenjenje: “Ndazalwa ngo 1942, ooJacob Zum’aba ngoontanga bam, nooThabo Mbeki. Uyandikholwa? Kodwa ke ekuzalweni kwam ndithe ndisemncinci ngelaa xesha ulaziyo uba abantwana bebeyibaleka lendaba yesikolo. Ndathi xa ndizawuqala uStandard 4, ndabaleka nomati wam, semka sabheka lee eStanger!”

Liyiqale ngolo hlobo ke ingcombolo yobomi balo ixhego lakwaSigaqana, lisukela ebutsheni balo lilityendyana lenkwenkwana engekadlundlubi kuyaphi elathi kwalisafika eStanger, kwaDukuza apha, lakhonjwa ziinkosi zalo ezimhlophe emasimini omwoba lo kwenziwa ngawo iswekile.

Kuthe ngenxa yobutsha bayo kakhulu inkosi le, zaphinda zabona iziphathamandla ezi ukuba ziyalathe kwimihlambi yazo yeenkomo ibe ngumalusi. Asebenze, asebenza ke la makhwenkwana esathe tyishi apho eluhambeni, aphinda aphethuka, ayikhomba indlela emakhaya kwilali yaseMbalisweni, kwisithili saseLibode.

Kodwa kuthe kungephi, saphinda esisibini sazimela, nako sisiya emgodini sihamba ngoku ngokutyikitya isivumelwano noTeba.

Sithe ukuba sithi cakatha imicondo kwidolophu yaseSprings, kwiMpuma Randi ngelo xesha, asabi nabunzima ekufumaneni umsebenzi emathunjini omhlaba. Kodwa uthe ugxa wakhe lo mfo wakwaSigaqana lo yena kwelakhe icala, kwabonakala ukuba kukho amakhwiniba nokukrokra, kusolakala ukuba ingathi kanti uyimveku ukuba angakwazi ukufunqulana nomsebenzi ololohlobo. Ihambisa ngoluhlobo ke le nkonde yakwaSigaqana xa iyichaza le nto: “Kwathi sekuphakathi ezinyangeni, kwabonakala ukuba umati uyakhala, ukhalela ukubona mna uba ngoku ndisuke ndafun’ukuba mkhulu ngoku nditshona phantsi... Wathi makabuyel’emgodini. Bamkhulula watshona. Nditheth’intw’ethi sasebenza ke sobabini apho.”

Imeko yona yentlalo nempatho yalapha emgodini, akanamlomo ngayo umnt’omkhulu. “Imisebenzi yemisebenzi ngelaa xesha, pha emgodini sasiqhutywa kuqala, manditsho; sibethwa, siqhutywa, silayisha. Kwabonakala ukuba mna ke ndibe nestrike sokubetha, solimaza umntu owayemkhulu waseMzimkhulu, iBhaca ...

“Ndamlimaza. Kwabonakala ukuba ekumlimazeni kwam, ubungqina bu... bu... bungakum. Ngamazw’ama... ngamany’amazwi ke, ndimwinile etyaleni.” Kanene, ukuze izinto zizokufika kwesisigaba, iqhinga eli beliphekwe njani? Phulaphula xa echaza. “Xa sisebenza, ndathi kweny’intwana ke, ‘Masimbethe lo mfo namhlanje.’ Sihleli kak... kuyatshis’apha, and kutshisa nje abantu bayawa, siyabethwa, uyabo?”

“Kwabonakala ukuba ngona sibethwayo ke, wathi lo mfana kum okuthwa Masikomzi, wakwaMadiba, ‘Masimbethe namhlanje.’ Ndathi esakufika nje masithule sihlale phantsi, zeba azez’engxamise, athi sihlalele ntoni, ze nxa afika haziba sihleli ngabom, sikhwele phezu kwakhe. Senza loo ngozi ke. Ukuze ndikhitshwe ke mna kuthiwe makendisiwe apho kufundiswa khona abantu imisebenzi. Ndafika ndapas’apho.

“Ekupaseni kwam kwabonakala ukuba lo mntwana akafanelwe kusebenza nzima, makenziwe ishoph steward.”

Heee! Itsho ingwevu yaseMbalisweni xa izityanda igila. Xa siphala sisiza kwesi isigaba ekukuso, umnt’omdala ubabaza ukuba unesingqala sesigqokru esimhleliyo, into yona enxeba lingavumi kuphola. Kunjalo nje le nto imenza efixixi nangumsindo lo kwa ukuyichaza oku.Kuthe kungacingelanga, baphulukana nomsebenzi, bedendwa yena neqela elivileyo labanye abasebenzi kwinkampani ababesebenza kuyo.

“Yileya firm tat’am eyadala ukuba ndibe lapha (eRhawutini), yiyo kuba zange indikhuphe ngendlela efanelekileyo... yandirobha! Ndathi ke kuba ndirobhekile, ndathi mna, ‘hay’ andinaw’lunga uba, andinaw’lunga ukuba nindirobhe ngale ndlela...”

“Asiyomali ifanele kutholwa ndim le... ndaw’gqiba uba nale minyaka!”

Sekuyiminyaka ke ngoku exhinkxitha, ephampula esithi esiwa ngapha, abe esiwa ngaphaya - kude kuthi ngesinye isihlandlo aphaphatheke, nanko ehuhutheke esiya eQunu naseRhawutini kumongameli welizwe ngeloo xesha, uNelson Mandela, ngelokufuna uncedo emva kwezixengxe zamazwi arhabaxa aphuma kwiinkosi zakhe.

“Ndide ndizekufika kulo mzi nje, kungenxa ba bath’ababeLunga ba, bathi, ‘Bufun’imali yakho ‘mboyibiza kuMandela.’”

Kodwa ke nanjengomakad'enetha, uthi lo mphakathi waseLibode emaMpondweni akasayi kuncama, uzimisele ukulilwela elilifa labantwana bakhe, encediswa ngamagqwe, ade alifumane okanye aye kulala koyise ukuba kuyenzeka.



## ESSENCE OF EDUCATION

Akhona Mavuso

Education is the most powerful weapon that lightens up our lives. It gives us opportunities to succeed by enabling us to know and understand our world through interpretation.

Education is a weapon that can be used to fight against poverty and secure our economy. Our knowledge of society and understanding of how it is organised can enable us as communities to identify opportunities to improve our immediate circumstances of poverty and joblessness. As such, education should empower people to tackle life's challenges critically and creatively.

At this point, this level of quality education is not free, nor is it cheap. In our communities, government is providing us with free education by instituting a 'no-fee' policy in some schools to exempt some parents or guardians from paying school fees because of their family socio-economic status. With this action, our government partly admits and acknowledges that they recognize education as a human right.

However, 'no fee' status should not mean compromised quality. In order for us to realise the essence of education in our communities and our livelihoods, we need to all get involved in shaping the teaching and learning experiences. It starts from accepting that education is not a passive process. The same active presence that is present between the preacher and the congregation is needed between the community and schools.

This understanding informed my decision to volunteer with the Kwa-Masiza Community Literacy and Numeracy Group (CLING). CLING assists children with improving their studies through homework assistance and literacy programs. They also go to the extent of going to schools for permission to assist learners who are struggling with their school work. Other community based initiatives that support teaching and learning practices are Reading Clubs such as the Sebokeng Zone 13 Library Reading Club and the Nal'ibali Project.

Let us put our hands together to help our communities by caring together. It's mine, yours and our responsibility to play a part in our country's development.

### Our lives in the Kasi

Thandi Mabona

On the 23rd of January 2015 I was attending an ACTIVATE! Imbawula leadership programme. Young people were showcasing their projects and doing activities.

What stood out for me at the programme is the Eco gardening and the theatre performances.

I've realized that in our community we were already growing plants, veggies and fruits from a long time ago. We do Eco gardening to produce healthy plants and foods, and to support our families by selling those plants. Eco gardening is clean for our environment and it minimises land pollution, as well as help the earth to produce good soil for our benefit.

Other young people were performing at theatres to tell stories that are taking place in our kasi. Stories about domestic violence; husbands abusing their wives or boyfriends abusing their girlfriends; children lacking stress management at school, of which it somehow leads to school drop outs or being drug addicts; and how some young people decides to adopt kasi thug life and others see prostitution as a ticket to live a better life until they end up sick with HIV/AIDS.

Our kasi lives have been taken for granted for years and yet now we are using those old methods for employment. The Imbawula event reminded me of these good values and skills in my kasi life.

## YOUTH UNEMPLOYMENT

Simphiwe Dondolo

Our youth are currently facing the growing challenge of joblessness. Joblessness is a very disturbing situation in any young person's life who has undergone many years of school, whether it is after matriculation or after a tertiary education. It causes these young people to lose hope that leads some of them to abuse substance like alcohol and drugs.

There are efforts from government and the private sector in terms of learnerships and internships. However, perceptions on the ground are that the private sector needs to increase their efforts to fight youth joblessness because many perceive the sector as possessing greater opportunity to create more jobs for young people than government. Currently, there are claims that big companies are using learnership and apprenticeship programs to claim from the skills development levy fund from the Department of Labour. The main issue here is that there are many youths who are still unemployed after taking part in these programmes.

Of concern is that government also does not seem to have permanent plans for those youths coming out of learnership and internship programmes. Both government and private sector are struggling to absorb young people into the system or even opening opportunities with prospective employers for permanent employment. Instead, we see young people in my community jumping from one internship programme to the next for as long as they are able to get these internships. Our youth is using internships and learnership programmes as unemployment stipends and an opportunity to collect different certificates while waiting for real employment.

This shows the weak monitoring strategies employed for these internship and learnership programmes that allows young people to abuse these platforms. In addition, political interference at community level impacts the monitoring of such initiatives. There are also some community-based political leaders and affiliated members who use learnerships and internships as opportunities to score points with the community and this influences some members of the community from benefiting from these programmes.

Learnership and internship programs are temporary solutions for a growing problem such as unemployment. The frustration of unemployment expressed by youth is displayed in much of the protests seen in townships today. Xenophobia is also an added problem of these frustrations. Youth are increasingly on the streets burning tyres, blocking roads, and looting foreigners' shops due to poor service delivery from government.

My conclusion is if everyone can have a decent job as stipulated in our constitution as a basic human right and our youth in particular, and then we will see a society where we will live in peace and harmony.



A vegetable garden in the Vaal

**Never doubt that a small group of thoughtful, committed citizens can change the world: indeed, it's the only thing that ever has.**

**Margaret Mead**

## SUBSIDISING THE RICH: ESKOM'S AND GOVERNMENT'S MISTAKES

Bongani Mthembu

Eskom has been the talk of the town in recent times, especially since the countrywide blackouts that have left many people stranded in the dark. When the whole country suffers from electricity blackouts, 'bad or incompetent' executives tell us that two new power stations, Medupi, and Kusile, will make things better. Yet we know that the entire national grid is old and under pressure. More than that, Eskom is demanding a huge increase from poor communities in the electricity tariffs charges.

The Eskom 2009 Annual Report showed losses of R9.708-billion. Most of these losses were made in providing electricity to some of the largest and richest multinational corporations below the actual cost of production. Under special pricing agreements with industrial and mining customers, the biggest consumers of electricity have been saved from any increases, which have been passed on to domestic consumers.

This means that households pay up to 190% higher electricity charges than industrial customers do. Eskom lost R11,5 billion in a contract with BHP Billiton to guarantee its three aluminium smelters a supply of the cheapest electricity in the world

Objections to Eskom's increasing charges:

First, the tariffs are not adequately protecting poor consumers, but will bring new hardship to communities already struggling to survive. The tariffs could be avoided through the implementation of a step-block tariff and an increase of the free basic allocation to 100KWh per person a month.

The second main reason to reject Eskom tariffs increase is the unwise financial planning that led to the increase. To fund the expansion of the country's power generation capacity, Eskom wants to punish the poor for mistakes it made and that it knew would cause problems. With the poor facing the axe at work and people becoming more impoverished, they cannot be expected to carry the burden of Eskom's mistakes. Government must take responsibility for a mess that was Eskom's own making.

The third reason is that Eskom has failed to show any meaningful commitment to cost cutting measures; such as cutting the R10-million in bonuses to top management (who have managed to get coal stockpiles horribly mixed up, invested money in financial instruments instead of maintenance, and has cost the country billions through load-shedding) that would be a great place to start.

The final reason is that many people still do not have electricity in their homes or endure regular blackout and cut-offs imposed by Eskom on household that cannot afford the cost of electricity. There is still a 30% of the country's household that is not electrified. Eskom's continued imposition of repressive measures (pre-paid meter and green boxes) to limit their consumption shows the dismal failure of service delivery to poor people.

The communities of Sebokeng and surrounded areas marched to Eskom, Sebokeng Offices in 2014, to submit a memorandum of demands to its management, that they see no reason for Eskom to be granted this nonsensical increase. Also, Eskom has not produced any concrete plan towards using renewable energy sources. We are firm on the position of our communities that the current government must come to the rescue of the poor and not Eskom.

**Another world is not only possible, she is on her way. On a quiet day, I can hear her breathing**

**Arundhati Roy**

**MANKGERETLA**

Written by the Site Based Research Learning and Advocacy Team in Sekhukhune, Limpopo

Mankgeretla  
 Ke mankeretla ke malabulabu  
 Dijo ke pantane le mošwang wa matuba ka baka la pelo go rotha madi  
 Meloko le metswalela ge ba mpona ba ntšhikuloga  
 Sekolo batswadi ba nukeditse, ke ra bona babelegi baswara thipa ka bogaleng  
 Mapanta a feta menwana, mošomo ga o mpona o gana nnang  
 Thušang ba mmasepala, thušang ba mebaene, thušang dipetlele, thušang ka mošomo hlee  
 Thušang dithaka di sepela ka mabaibi a dikoloi, ke re thušang bathong, thušang

**Translation – by Violet Chisulo**

Clothes that are torn apart  
 I am torn apart into pieces  
 Dagga has become my daily food because of the bleeding heart  
 Families and relatives do not want to be associated with me  
 My parents, I mean, are the ones who hold the knife-edge, they tried their best to take me to school  
 I have graduated with gowns and hood in different colours that are more than my fingers but the job opportunity denies to associate with me  
 Help me the municipality, help me the mines, help me the hospitals, help me with a job pleaseee!  
 Help me, my friends that are driving flashy cars, I say help me people, help me!!



Protest action culminating in engagement with the mayor in one of the villages

**TRYING TO IMAGINE BEST IDEAS FOR POST SCHOOLING**

Mamagase Nchabeleng

With statistics showing that the majority of young people are unemployed, it is quite a daunting task to equate best ideas for future PSETD (post-schooling education, training and development). This issue is one that needs complex imagination to come to resolving solutions. Of course some ideas sounds good but with the challenges that young people face in South Africa, particularly in rural areas, solutions will not be easy to take effect.

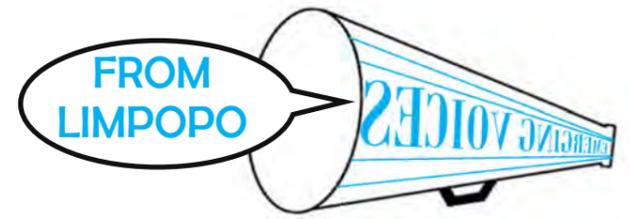
We know that young people drop out of school because of poverty, peer pressure, teenage pregnancy and substance abuse. We should be asking ourselves questions that will evoke answers that will assist us in curbing the problems we face. One cannot avoid the fact that the future of young people lie in their own hands, and it is very important for young people to take initiatives at all times.

Most young people complete their studies and sit at home while blaming the government about the unemployment rate. There are various options that youth can consider after completion of their studies. One key area that I encourage youth to look at is the business sector. Young people need to utilize the skills that they have learned through establishing their own businesses. This will only assist individuals, but we can see this as a platform to create jobs for other young people.

One of the challenges we face is that young people are only fed with the theoretical part of learning; once they go to the job market they are denied the opportunity because they do not have experience. I suggest that we have specialized institutions that deals with practical skills only. People are denied opportunities because they cannot read nor write, although these people are able to absorb practical work and perform afterwards.

We have now entered the information or digital age; we need government to equip learners with digital learning material in rural areas so that they will have a fair advantage with their peers in Gauteng. Indeed the information age has taken over and everyone seem to be having an addiction with the information age gadgets. Why not use the social media platform as a learning platform if everyone has a smart phone or wishes to own one. We need to have an education system that is youth friendly and in line with the digital age trends. We need to have creative approaches to teaching methods in order to keep our kids in classrooms.

With the unemployed youth in the country I think it should be a government responsibility to make sure that once a graduate reaches all qualification requirements, that graduates should be placed in a government department or a private company.



Youth engaged in various projects (Love life, winter school and YRLA)

**MY YOUTHHOOD – MY TIME**

By Virginia Nchabeleng

It is my time  
 It is my age  
 It is my celebration  
 I beat my drums in song  
 I will sing my song in celebration  
 I will drum my drums  
 I will dance to my songs  
 It is my Youthhood

When the time is right, I will get a job  
 When the time is ok, I will complete my studies  
 For now I find my life challenged by joblessness  
 I find my life troubled by no further studies

I cannot cry, I celebrate  
 It is my time  
 It is my age  
 It is my Youthhood

Look at what the world is about  
 It is joblessness, wars, violence....  
 It is a lack of free education  
 It keeps me at home jobless and study less

It is my time  
 It is my age  
 It is my Youthhood  
 I choose to celebrate

**SOME ARE ROAMING THE STREETS ... BUT THERE ARE POCKETS OF HOPE**

Reflection by CEPD researcher Violet Chisulo

You have all heard this saying, “that the mistakes of the educators are roaming the streets and the mistakes of the nurses and doctors are filling the graves.”

I was intrigued to understand the context of post schooling issues better to enable an appropriate response to the so called popular saying above. I had the privilege of working on the Emerging Voices 2 research project in a few villages in the Sekhukhune District; where I engaged with ABET learners and educators, TVET learners and lecturers, community leaders, community project participants amongst others interested in sharing their ideas on post schooling. The following questions framed the research:

1. What is the current reality of PSETD sector?
2. Is post schooling education meeting the needs of the rural communities?
3. What alternative visions for post schooling education will serve the rural communities?
4. What needs to be done and by whom to bring these alternative perspectives to be realised?

In my engagements I found that the current realities in the villages were that the educators were not happy with their role in educating the youth. The educators work under very trying conditions; such as no resources, no governmental support and a lack of in-service training. The teaching curriculum that they used was outdated and in some cases they did not have the equipment for practical demonstrations, as such they were aware of the limitations of the learners graduating from their institutions.



ABET classes in Tafelkop, Sekhukhune

For most youth completing higher education, they found themselves trapped, with no job opportunities. Some indicated that they were chasing qualifications and accumulating a number of certificates that were in various fields. Those that were despondent turned to using drugs and alcohol which affected the communities at large

Looking at the education systems as a whole, the communities noted that there are limitations in terms of portability and transferability of qualifications. For many, the current post schooling education system, not just the educators, is not meeting the needs of these rural communities.

Despite all this, there are pockets of hope. Communities have realised they need to take charge of their communities and their lives and not just wait for the system to change. The villagers are engaging youth in various projects to provide services to their communities.

All the villages visited had home-based care services and agricultural projects. In one village, there existed a youth group helping to find work placement for graduates, and at the same time, looking at alternative ways of exposing the youth to practical work experience.

More importantly, the youth have become politically aware and teach each other ways in which they can bring about changes in their communities. For some, this has meant organising protests on service delivery, whilst for others it has meant trying every possible way to make various government departments and agencies aware of their plight and engage with possible solutions.

Yes, some of the youth are roaming the streets but not all is lost, and the youth have the power to affect positive change.

# PROFILES OF POSSIBILITY (PoP)

Britt Baatjes, EV2 researcher

**What is a Profile of Possibility – We are often confronted with the question, “What is the alternative”?**

Throughout the world there are numerous movements, spaces, groupings, organisations, ideas, learnings, activities, and ways of doing things differently – against the dominant, oppressive system of global corporate capitalism which favours a few at the expense of the majority. These ‘possibilities’ argue for something new, better, equitable and just. They often do this against all odds – they struggle to survive and constantly bump up against power and domination. And yet, against all of this, they are there – they exist, even if they are marginalised and invisible to many or even to most.

Part of the EV2 research, ‘Profiles of Possibility’, explores these with a specific focus on the learning that happens in these spaces – learning which may not be confined to a classroom; or to a day, week or month; or may not happen in a traditional way of ‘teacher – expert’ and ‘student – empty vessel’; or may not be prescribed; or may not have formal assessment. Our search is for learning within a group/organisation/community that is connected to the everyday struggles of people within that group. This kind of learning can hopefully point to something new, better and more meaningful in what has come to be termed the ‘post-schooling’ sector (the education/training/development that happens ‘around’ schooling).

“For me the most interesting and significant learning occurs informally and incidentally, in people’s everyday lives. And some of the most powerful learning occurs as people struggle against oppression, as they struggle to make sense of what is happening to them and to work out ways of doing something about it” (Foley, 1999: 1-2).

The Profiles of Possibility research took us around South Africa (and globally via the internet and books) between the months April to November, 2014. We visited nine organisations/groups (see below) and conducted five additional interviews with the following groups: Biowatch South Africa; Community Monitors; Cooperative and Policy Alternative Centre (COPAC); Earthrise Trust. The Rustlers Valley Development Initiative; and Simbhademe.

## Is'baya Development Trust



### Not simply about fruit and vegetable

Is'baya Development Trust was founded in 1998 and was registered as a public benefit trust in 2001. Is'baya believes that in seeking rural development solutions, people should be at the centre of their own development. Is'baya identifies partners and resources, and coordinates all activities including assisting with building capacity in communities for the attainment of greater self-reliance. Is'baya has an office in Somerset West, Western Cape, and a field office in Port St Johns, Eastern Cape. Is'baya has worked in the Port St Johns area for 15 years. The initial Is'baya work in the area - with the Agricultural Research Council's Institute for Tropical and Subtropical Crops - was a feasibility study to test, amongst other, soil and water quality, but very soon (according to Rosemary du Preez from ARC) there was a realisation that this was not simply about what fruit and vegetables can grow well where - this was ‘about people’s lives’.

Is'baya’s current initiative, in partnership with the ARC-Institute for Tropical and Subtropical Crops is Uvuselelo (Integrated Village Renewal Programme (IVRP)) - a long-term (7 years plus) holistic rural development model that integrates various elements and is implemented interactively with organised village communities. Currently there are 57 villages involved (over 5 500 households).

## Khanyisa Education and Development Trust

Khanyisa Education and Development Trust’s office is located in Central, Port Elizabeth and it operates in the localities of the Sarah Baartman District Municipality in the Sundays River Valley and Kouga Municipalities and in KwaNobuhle, a township in Uitenhage.

Khanyisa was started in 1990 in response to the crisis in ‘black’ education in South Africa. With the advent of democracy in South Africa, the new government was tasked with dealing with education and, thus, Khanyisa shifted its focus. Its new focus became poverty and land, specifically access to and use of land. Khanyisa’s bias is to the rural poor and those living in peri-urban settlements. Key to Khanyisa’s work is to assist with the building of organisations. Khanyisa uses an approach called People’s Participatory Planning and Action which involves organising and mobilising in order for people to effect change. Khanyisa’s role in this is to support organising and mobilising. Khanyisa works with poor small-scale farmers (livestock, crop, small gardens (for example at schools)); with those who have got land or who are trying to get land through the land reform programme or through the municipal commonage programme (in which land is leased to those who were unfairly discriminated against); and with those who have no land and have claims.

Khanyisa is affiliated to the Trust for Community Outreach and Education (TCOE). In May 2010 the Makukhanye Rural People’s Movement was launched (it is supported by Khanyisa). One of its successes has been its support for the work of rural women.

“Ons is nie boere nie want ons het nie plase.  
Ons bly met ons beeste.”

(We are not farmers because we have no farms. We live with our cattle).

Farmer Hankey

The various programme elements, not all of which are yet in operation - mainly due to financial constraints - are:

agricultural production - integrated farming based on conservation agriculture (small-scale);

- technical support and training;
- trade and business development strategy;
- heritage study;
- community health management strategy;
- appropriate ICT resources;
- economic impact; and
- infrastructure - including access to water, roads, communications, schools, etc.

### Researcher Reflection:

*Noqhekwana Village is 10 km away from town, a misleading measure if gauged by the urban experience. The village was roughly a 40 minute drive from town owing to the gravel road, pot holes and the mountainous landscape, telling of the spatial inequality between the rural and its urban counterpart. On our way to Noqhekwana we passed children playing in a lake on the side of the road to keep busy, while parents washed their clothes.*

*Further along we saw a young girl - head wrapped to cushion it from the heavy bucket of water on her head - walking up the hill to her home. We drove through many scattered clusters of huts and counted one school and one clinic.*

*Sites and scenes perhaps telling of the challenges we were to be acquainted with in the village we were about to visit*

Khanyisile Ngalo (NMI)

## Abalimi Bezekhaya



**Abalimi reduces poverty by creating self-employment and improves the health and nutrition of people.**

Amid the shacks of Khayelitsha, Nyanga and the surrounding areas of the Cape Flats, there lies a kind of an oasis - gardens filled with a variety of organic vegetables. This is the result of hard work of the Abalimi Bezekhaya farmers (Farmers of Home/the planters). Abalimi Bezekhaya was started in 1982 and today consists of 4 700 farmers (mainly women from the Eastern Cape, who have left their province in search of work).

Abalimi Bezekhaya is a non-profit urban eco-farming association which assists individuals, groups and community-based organisations to initiate and maintain sustainable organic food growing projects at home and in community gardens. Abalimi reduces poverty by creating self-employment and improves the health and nutrition of people. Abalimi also strives to transform the dune-sands of the Cape Flats into a sustainable water-wise urban environment.

### Researcher Reflection:

*Being part of this EV2 Profiles of Possibility site visit, I quickly learned that there are people who view education differently to the mainstream - away from the school, desk and qualification mentality. They see it as much more than a qualification and a tool to find a job. I met people who are generally regarded as ‘illiterate’ by society because they lack education qualifications from institutions of learning. But they are much more educated than many realise. Their projects and gardens - depending on indigenous knowledge and their determination - bear testimony to this. This tells us that ‘education’ is boundless.*

Asanda Sobuza (NMI)

## Itsoseng Women’s Project

The site where this community-based organisation is located could be described as a site of rubbish, waste and dirt - it is that, but it is so much more! The poster hanging in the office of Gladys Mokolo (one of the founders) - a small room within a corrugated iron structure - succinctly sums up Itsoseng (see pic below).

The saying ‘One man’s trash is another man’s treasure’ couldn’t resonate well enough, except that this group is made up of women (except for Bricks Mokolo [the other founder] who runs the Orange Farm Human Rights Advice Office from a small container on the site).

Orange Farm is located approximately 45 km from Johannesburg. According to Ms Mokolo (Sis Gladys as she is known), Itsoseng was initiated in this informal settlement in 1997 as a response to post-1994 government policies such as the macro-economic policy GEAR, which resulted in more unemployment, more privatisation (such as the notorious pre-paid water metres in the area) and hence more poverty.



**Community members who bring waste to the site benefit financially and have a cleaner environment in which to live.**



Itsoseng may be small and Sis Gladys’ office may be small, however Itsoseng is an organisation of great strength and resilience. This community-initiated, organic, grassroots, bottom-up grouping has faced and still faces many hardships and hurdles. Today it has 15 women who work in the recycling section (and earn a salary) and six who work in the crèche (who each receive a stipend). Community members who bring waste to the site benefit financially and have a cleaner environment in which to live.

### Researcher Reflection:

*Women use their ‘informally-learned’ skills to cultivate land and plough vegetables. They received no formal training to operate the machinery they use for their recycling project and with these ‘informal’ skills they are able to feed their families. They received donations and funds from different organisations. The Itsoseng Women’s Project is proof that there are skills in the community and there are means of survival even in these difficult times of high unemployment.*

Sandile Zwane (CERT)

### Workers' World Media Productions

Workers' World Media Productions (WWMP) is located in Community House (Salt River, Cape Town) and also has an office in Johannesburg. WWMP's work includes:

providing an alternative quality, relevant and informative media source for working class people;

training and support in media production so that trade unionists and working class organisations can make their own media; and

education (in the form of their Mass Education Campaign amongst other) so that people can question the dominant discourse prevalent in all forms of mainstream media.

WWMP's more recent work is in the form of 'building and strengthening much needed grassroots organisation and leadership - at workplaces and within local communities and to build political and organisational bridges between these two terrains of working class life and struggles' (P4, WWMP, 15 year report). WWMP does this through, amongst other, their Labour Community Media Forums and Labour Advice Media and Education Centres (which operate like social centres).

### Workers' College

Workers' College is located in the James Bolton Hall in Magwaza Maphalala Street in Durban - a bustling street of unions and bargaining councils. It was founded in 1991 in order to serve the labour movement and its culture is drawn from the values embodied in community and trade union activism: selflessness, collectivism, egalitarianism and a commitment to working class struggles.

Transformative education which in a workplace context deals with the lived experiences and struggles of workers and is, most importantly, about change is embraced by Workers' College and encompasses the following:

Trade union rights education is about empowering trade unionists to be able to effectively represent and defend workers, and to advance the working class agenda.

The theoretical and ideological education of workers is about equipping workers with analytical tools that will help them interpret the world (understanding the material basis of their class position in society and linking that with their everyday struggles as workers), and act upon it (Freire's 'Reading the World').

Since 2000, Workers' College has focused on linking trade unions with community organisations and has been committed to the development of both trade union and community activists. Workers' College combines Popular Education with formal education.

### Pietermaritzburg Agency for Community Social Action (PACSA)

PACSA is a faith-based social justice and development NGO that was founded in 1979. PACSA operates in the uMgungundlovu region of KwaZulu-Natal, and focuses on socio-economic rights, gender justice, youth development, livelihoods and HIV & AIDS.

PACSA's work and its practice seeks to enhance human dignity and it is convinced that those who carry the brunt of the problem must be a part of the solution - at the heart of PACSA's core strategy is the notion 'nothing about us without us'. PACSA's vision and mission continues to be grounded in 'working with people rather than for people' and being in critical solidarity with the poor as they lead the struggle against socio-economic inequality.

### Unemployed People's Movement (UPM)

The Unemployed People's Movement (UPM) is a social movement which operates from an extremely modest 'office' in Grahamstown. It has not been around for long, nor does it have many resources, yet it is a powerful force. It has challenged unemployment, poor-quality housing, lack of housing, lack of water and sanitation, lack of electricity and street lighting, violence against women and problems with the social security system. In 2011 it staged an 'Occupy Grahamstown' in solidarity with poor and marginalised people from around the world. During this protest, members dumped bucket loads of human faeces in the foyer of the Grahamstown City Hall.

"Some of us are reading and discussing Frantz Fanon in the squatter camps and broken RDP houses. But it is clear that a new politics is required. We are inspired by movements and communities in struggle around the country and around the world. We need what has been called a living politics, a politics that is rooted in the everyday lives of the people, a democratic politics, a politics of the people, for the people and by the people".

Press Statement by the Unemployed People's Movement



**The UPM has challenged unemployment, poor-quality housing, lack of housing, lack of water and sanitation, lack of electricity and street lighting, violence against women and problems with the social security system**

### Bulungula Incubator



**The Bulungula Incubator programmes include education health and nutrition, sustainable livelihoods and basic services.**

In 2004, in Nqileni Village, Xhora Mouth Administrative Area (Wild Coast, Eastern Cape) an eco-friendly backpackers' lodge was opened. The lodge was partly community-owned and is now 100% community-owned. It is Fair Trade accredited, uses renewable energy, composting toilets and harvests sustainable rain and ground water sources.

In 2007 the Bulungula Incubator (BI) was established in order to address the many challenges of rural poverty in the community, while promoting and preserving traditional African lifestyle and culture. The rehabilitation of the Noofisi Primary School in Nqileni Village was the project that prompted the launch of the BI. Even though education has always been a central focus of the work, BI realised very early that it needed a holistic approach to its rural development strategies. Therefore, it chose to have a broad range of programmes in an area in order to have 'depth instead of breadth'. The programmes include education (we visited the Jujurha Preschool - which won the ABSA/Department of Social Development Best Early Childhood Development Centre Award in the Eastern Cape in 2013), health and nutrition, sustainable livelihoods and basic services.

### Researcher Reflection:

*What stood out for me, amongst other things, was the interview we had with a preschool committee member who never went to school. She provided an oversight of the activities that take place at the ECD centre. She explained her role as that of a person who comes and checks if the educators, the support staff and the management of the school really do what they are supposed to do. She comes in and checks to see if the gardens are in order, if the educators are busy with the children or if there are any challenges within the school. She told us that she even asks the children to sing to see if they are taught anything new at school. She told us that when she first came to the school as a committee member, she saw the learners coming in to sit in a circle. She realised that they were coming and sitting in front of a piece of paper which, as someone who can't read or write, she could not understand what was written on the papers. As she enquired, she was told that each piece of paper had the names of the learners who were supposed to sit in front of them. That made her think how education is crucial in one's life. She described herself as one who is 'blind and deaf' since she is not able to read or understand English. She also expressed her wishes that the younger BI staff members study further to take the work that has been initiated further. She said she does not think it is an insult when others call people like her 'illiterate' because they really are: "Abasithuki abantu xa besibiza amaqaba ngoba singawo".*

*She said she feels that she cannot see or hear many things that happen around her when she is around English speakers or looking at a text because of her being 'illiterate'. Two of my colleagues, who are English-speakers, told her that they are also 'illiterate' when they listen to her speak in isiXhosa and they cannot read things written in isiXhosa. This is why we believe that 'illiteracy' should be used as a relative term that doesn't discriminate against forms of knowledge, wisdom and understanding that might come from different people. Maybe the most important thing she said was that she was not about to consult a book/policy to help her make decisions but that she relies on her own thinking which tells her that this is not how things should be, and that this is how they are supposed to be. She said she would not know what might be the solution per se and that the ones who can read should then consult their books to determine the way forward.*

*Olwam Mnqwazi (CIPSET)*

**All of these Profiles of Possibilities are examples of groups and people who are doing excellent work despite hardships and struggle. They are all learning organisations/groups and, although most of the learning happens outside of formal institutions and occurs non-formally and informally, it is meaningful, valuable and powerful and is directly linked to people's lives and in some examples, to their livelihoods. It is not well-supported by the mainstream and remains almost completely hidden in the margins. Yet we know that the margins can be very powerful spaces.**

**We don't have to engage in grand, heroic actions to participate in the process of change. Small acts, when multiplied by millions of people, can transform the world**

**Howard Zinn**

# Summary of Preliminary Findings from the EV2 Research

## What is EV2?

The Emerging Voices 2 (EV2) project is designed to build a progressive network of researchers and community advocates and task this network with developing a new vision for post-school education which better meets the priorities and interests of all South Africans.

In this research, we asked the following questions:

- I. what is the current reality of post-school education?
- II. is post-school education meeting the needs and interests of individuals and communities, particularly the interests of poor and working class communities?
- III. what is a new vision of post-school education that will better serve human and community development in South Africa?
- IV. what do we need to do to bring that vision to life?

A full overview of the EV2 Project was outlined in the first edition of EV2 NEWS in June 2014, which included the project's background, its goals, main aims, who is implementing it and its main activities.

### Communities

- Profiles of Possibility (PoP)
  - PoP helps re-imagine Post-School Education and Training (PSET)
  - People's agency highlighted amidst unfavourable conditions
- Community SnapShots
  - Community initiatives > Starting point for Community development
  - People learn:
    - Informally and formally
    - Homes, gardens, kraal and communities spaces
- Agriculture and indigenous knowledge
- Education should be able to identify and nurture people's talents

### Teachers/Lecturers (Educators)

- Have a huge workload.
- Teach, mark, research and publish
- Teaching and learning constraints
- Classroom sizes, resources
- Not prepared to teach critically
- Bid classes and few/under resourced teachers
- Teacher teaching business but never started business.

### AET/ABET

- Stereotypes at Adult Education and Training (AET)
- How many people do they have to have in a class to get paid as a teacher?
- Dumping place for slow learners.
- Recognition of Prior Learning: for example - how experienced mechanics progress in their lives

### LANGUAGE

- Translations
- Conditions of learning a 2nd language needs attention
- Writing in the language of your own needs to be accommodated

### FET/TVET

- Failing to carry out its mandate
- Theory vs Practical
- Articulation
  - National Certificate Vocational (NCV) vs National Senior Certificate (NSC) for university access
- What happens after NCV? What next?
- Bursaries become unemployment grants
- Warehousing
- "You can't understand post schooling without understanding the political economy of the Vaal"
  - Case of Iscor (now ArcelorMittal)
- College students are stuck there because they want to leave when they have better opportunities outside

### GENDER ISSUES

- How women describe the gender issue and relations between men and women
- Task of PSET is to confront the gender stereotypes. The position of women in society
- The curriculum can look into how this issue can be addressed in classrooms and at PSET institutions
- Domestic violence against women and men needs to be looked at
- PoP work looks into how women are actively involved in these case studies
- Men are mostly involved in the industrial sector
- Men without work and how it affects their male identity

### YOUTH

- Identity
- Challenges of schooling
  - Staying away from home
  - Family responsibility
- Coping – Religion, music, friends, family
- Support youth talents from a young age.
- Responses to social challenges
  - Selling food (amathumbu, roaster bread, etc.)
  - Sell cosmetics products
  - Fruit and Vegetables
- Warehousing:
  - Community Work Programmes, Expanded Public Works Programme, Internships, Learnership
- Youth and their families
  - "The working class give birth to working class children"

### VIOLENCE

- There is violence but it is peaceful around here – The normalisation of violence within communities

### Issues Arising

- Research biases
  - Putting our position first
  - Our view on Access vs Success?
    - What do we argue for?
    - Access and the quality
- Confusion about qualifications
  - NQF levels and articulations
  - What it means?
- SABC Proposal
- New Proposal for further research
- Pay attention to internal communication concerns

**Emerging Voices 2**  
Research into how the Post-schooling Education and Training sector can become more relevant to community enhancement.



Mielies-Sellers



Motorbike Mechanic



Sewing Project



Traffic Light Vendor



Building Material

## The "Food on the Table" series

Fatima Gabru, CERT researcher

Children's drawings frequently reveal that their dreams are based on creating better living conditions for themselves and their families. Often when asked what children want to be when they grow up (notwithstanding the hegemony that underpins this question) they aspire to emulate the careers and professions that have the most commercial and money-making value. Apologists for the capitalist economy hide the fact that these jobs/skills/professions are limited to those who have access to the structural advantages that pave the way to them. Moreover, they also fail to inform us that it only has a space for a few and that in the pursuit for greater profits even these opportunities are decreasing.

Yet, when pressed for a more in-depth answer these same children reveal that their dreams are based on the need to create better living conditions for their families and themselves. But children themselves have a more real and humanising vision that adds to the dignities of lives and one that provides hope for a better life. Young people would love to have the opportunities to provide for a better life for their families.

The "Food on the Table" series of drawings highlight people like the 'Recyclers' who are viewed by most motorists as an annoyance on urban roads. But these workers are crucial to keeping our environments much cleaner, ensuring that recyclable material are indeed taken for recycling, as well as helping reduce our landfills. The 'Walkie-Talkies' sellers and 'Mielies-Sellers' provide an essential, economical and highly accessible meal or snack for many. The 'Traffic Light Vendors' spend long hours in the sun peddling anything from 'cool-time' ice lollies to kites to cell-phone chargers for the convenience of motorists. Often, the community landscape reveals a person carting around second-hand material that becomes a part of someone's home. The 'Building Material' drawing pays due to these scavengers who are innovative and hard working under harsh life-conditions. Then, the 'Motorbike Mechanic' displays innovation and tenacity of a person to do such work in an environment that has yet to grasp the versatility of these machines. The sketches that highlight the easy to set-up businesses such as 'The Barber,' the 'Veggie Seller on Cart' and the 'Shoe Repair Services' illuminate the dedication and skill to make these services work. Finally, the art of sewing is an essential skill that many within the community are reclaiming for self-sustainability and the 'Sewing Project' drawing spotlights this essential skill.

The drawings ask us to take a moment, or more, and look into the hard work, perseverance, innovation and dedication many put into ensuring that families have food on the table, or that water or heat finds a way into homes. These pictures are dedicated to the majority in our country whom the systems and structures still fails and who manage to put "Food on the Table" despite these huge obstacles and challenges.

The Emerging Voices 2 research project has highlighted, among a number of other issues, how capitalist hegemony has placed a higher value on work that creates huge profits for big business enterprises. This 'value system' has reduced any other hard work to the very bottom rung of 'valued work' in society. What our research has also highlighted is that the capitalist dream of jobs for all is just that, a dream. Apart from those that the education system simply fails, there is a growing number of unemployed graduates. The capitalist machinery benefits from this market by employing only the highest academic achievers. This type of economy mostly advantages those who have structural and systemic advantages, which enables them to live the capitalist dream of employment and prosperity. The drawings and this article will be featured in the upcoming EV2 book.



Veggie Seller on Cart



Walkie-Talkies



Recyclers



Shoe Repair Services



The Barber

Drawings by Nkosinathi Mhlongo (Nathi).