



# The Right to Adult and

# Community Education



Education Rights for  
Learners, Parents  
and Educators

book  
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# The Right to Adult and Community Education

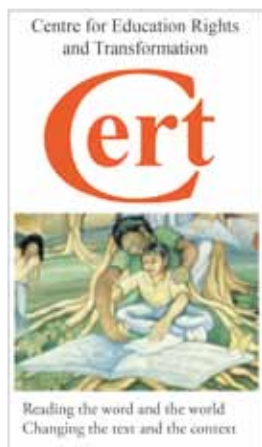
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Cover image: Jim Evins 2008

*This page: Education is the Key to Knowledge, mural at the  
University of Lodz, Poland*

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The struggle for quality public education continues!

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Centre for Education Rights  
and Transformation

These booklets are dedicated to the millions of young people who are brutalised by the socio-economic and socio-cultural cruelties of life. Unfortunately, young people are also brutalised by those who are meant to provide healing in our country, at home and in school.

These booklets are also dedicated to those educators in formal and informal institutions, and organic intellectuals in social movements and unions, who see their own knowledge as a gift of trust from the people, who see the learning process as a mutual experience, who encourage the building of self-discipline and hard work through their own example, and whose greatest happiness comes from seeing those with whom they have been exploring and changing the world around them, go on to share the process with others.

## ERP BOOKLETS IN THIS SERIES

- 1 HIV/AIDS: The Rights of Learners and Educators
- 2 Sexual Violence: The Rights of Learners and Educators
- 3 The Education Rights of Refugees, Asylum Seekers and Migrants
- 4 Language Rights and Schools
- 5 Religion and Schools
- 6 Disability: The Rights of Learners
- 7 School Governing Bodies: Rights and Responsibilities
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Reading the word and the world  
Changing the text and the context

**ROSA  
LUXEMBURG  
STIFTUNG**

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# Introduction

South Africa has a long history and tradition of adult and community education outside of formal schooling. From the 1920s socialist organisations taught reading, writing and arithmetic as well as political education. In the 1940s there was a growth in 'Night Schools' for adults. When the National Party came into power in 1948 and imposed apartheid, teaching black people in other than a registered school became a crime. By the early 1960s, nearly all night schools had been closed.

Despite this repression by the apartheid government, literacy groups and community education started again in the 1970s. The Black Consciousness Movement and organisations linked to progressive faith-based groups and liberation theology were very involved in community and adult education. They were influenced by writings such as *The Pedagogy of the Oppressed* by the Brazilian educator Paulo Freire. Non-governmental groups such as Learn and Teach and the SACHED TRUST promoted community education. In the 80s the People's Education Movement and the newly established trade unions also played a role in community and workers' education.



**This page and next: a CERT workshop on the education rights of refugees at Community House, Cape Town.**



The years 1990 to 1994, also seen as the transition from apartheid to democracy, saw strong debate around adult literacy in preparation for the work facing the new government. In 1991 a task team of the National Education Policy Investigation (NEPI) undertook a review of adult literacy work. The research found strong support (particularly from COSATU, the ANC and organised business) for the development of a State-led Adult Basic Education and Training (ABET) system linked to the development of human resources. ABET replaced the term 'literacy' and it became largely formalised within the National Qualifications Framework (NQF) with its assortment of unit standards, outcomes and assessment criteria.

Now, nearly 20 years into democracy, the State's ABET programme is still unable to attract most adults who would be considered 'illiterate' – reflected in the poor participation rate of less than 1%. This is the case even though the Constitution recognises the right to adult basic education. Millions of South African adults remain unable to read or write. Since the implementation of ABET, numerous scholars have pointed to the failure of the State to properly deliver in a manner which respects, protects, promotes and fulfills the right to adult basic education.

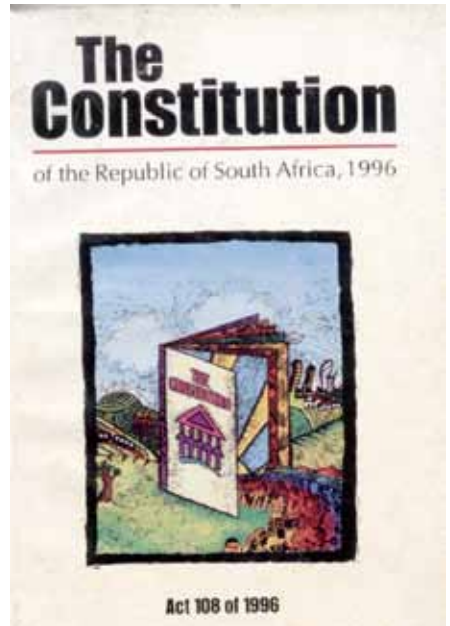
# Policies and Legislation

The Constitution says that: Everyone in South Africa has the right

- a. to a basic education, including adult basic education; and
- b. to further education, which the State, through reasonable measures, must make progressively available and accessible.

The right to basic education includes, amongst other:

- access to relevant learning opportunities;
- the right to learn regardless of age, gender, colour, ethnic or linguistic background, disability or financial circumstances;
- encouragement and support in learning matter for growth and self-actualisation;
- a suitable learning environment, including appropriate instructional materials and facilities; to be taught by qualified and competent instructors;
- academic support resources; and
- guidance and social support.





## Policies, plans, programmes, projects and campaigns

The State declared a number of policies in order to realise the right of adults to a basic education as enshrined in our Constitution, such as the:

- ABET Policy of 1997
- Adult Basic Education and Training Act of 2000 (now repealed – see below\*).

These have been operationalised through the Multi-year Implementation Plan (1997), a national Adult Basic Education and Training (ABET) programme through the Public Adult Learning Centres (PALCs), and various projects and campaigns, such as the South African National Literacy Initiative (SANLI) and Kha Ri Gude.

ABET provision and delivery has been legislated via the Skills Development Act of 1998 and the Skills Development Levies Act of 1999. ABET programmes were implemented in business and industry as part of the National Skills Development Strategy I, II and III.

In 2012, the Department of Higher Education (DHET), released the Green Paper on Post-school Education and Training (PSET). One of the proposals is to re-conceptualise PALCs into Community Education and Training Centres (CETCs) that support formal and non-formal education and training of youth and adults that is more responsive to the issues and needs of communities (see more on this under 'Community Education and Training Centres – making the dream possible').

\*The Further Education and Training Colleges Amendment Act, No. 1 of 2013, was signed into law in March 2013. It amends the Further Education and Training Colleges Act (2006) and *repeals the Adult Basic Education and Training Act of 2000*. It amends the Further Education and Training Colleges Act in order to provide for the inclusion of a second type of institution – Community Education and Training Colleges (CETC) – within the existing framework. The CETCs will incorporate the existing Adult Education and Training institutions, but expand their scope. Most, but not necessarily all of the existing Adult Education and Training colleges will move to become CET colleges.

# What is Learning?

Learning is a natural process. Adults learn continuously throughout their lives. Learning is a process of making changes – in our knowing, thinking, feeling and doing. It affects the way we think and understand things; it affects our attitudes; our values and our behaviour. Some of these changes are permanent; others are for a time only. Learning arises from our experiences and takes many different forms. Learning can be unintentional, accidental or purposeful. Paulo Freire and others have suggested that most learning is accomplished by *critically analysing experience*. They speak of a *learning cycle* starting with experience, proceeding through reflection which is of a *critical* nature – requiring one to think deeply about the experience/s. This reflection leads to *action*, which in turn becomes the concrete experience for more reflection and thus the next stage of the cycle.

Many scholars differentiate between ‘learning’ and ‘education’ by explaining it in this way:

While ‘learning’ happens throughout one’s life, ‘education’ is something that one gains at some point or at various points in one’s life. Education includes all forms of planned learning by which one person directly (face to face) or indirectly (by distance education methods) helps another person(s) to learn something. Learning is gained through experience, and education is usually gained through teaching.



This picture and the picture on page 8: CERT workshop with educators, Sophiatown Centre, 2011

### 1) Experience/action

This is the event or happening that you observe or participate in that has an impact on you. It is the experience or activity that sets off the learning.

In addition, whenever you come to learn something you always bring with you all your learning experiences from the past.

### 6) Reflection/evaluation

Then you will reflect upon and evaluate the new experience of trying out what you learnt.

### 5) Experience/action

You will test out your new principles and theories by trying them out in practice.

### 4) Planning

You will plan how to use this new knowledge in your work or in your private life. And this is where the cycle begins again

### 2) Reflection

You will revisit (remember) the experience and think deeply about it. You will remember how you felt and what you did, how you did it and why you did it and felt that way.

### 3) Learning/generalising/theorising

You may look at new information on that subject. You will try to find the links between what you already know from the past, what you have learnt from the new experience and the new information on that subject. Finding the links means seeing if what you read reminds you of things you already know.

You may also discuss what you are learning with others. This will help you to understand what you are learning, why you are learning and how you are learning.

Eventually you will come up with general ideas and principles or theories about the subject. Principles and theories are ideas that are generally true. They are not only true for just one situation. They hold true for many similar situations.

Taken from the Centre for Adult Education's Certificate in Education (Participatory Development) module 'Introduction to Adult Education' (UKZN) (used with permission).

# What is Adult Education?

Adult Education is a broad field that includes basic and continuing education, vocational and technical education, higher education and professional development offered through *formal*, *non-formal* and *informal* education means and by a variety of actors – the State, civil society organisations (CSOs), business and industry and private providers. Adult education means many things in different contexts and different periods.

Some people think that adult education means adult literacy or ABET. While literacy and ABET are part of adult education, adult education is so much more than just literacy and ABET. It includes peace education, co-operatives, livelihoods, environmental education, health programmes, popular education and vocational education and other forms of education.

Adult education can be formal, such as what happens in PALCs or non-formal, such as when a group gets together and organises a learning event outside of a formal space. We distinguish between formal and non-formal education in terms of *organisation* and *content* in several respects:



Formal Education	Non-Formal Education
<p>Strongly organised and highly selective, dependent on prior success in educational terms, rejecting the many and selecting the few to continue their studies further</p>	<p>Programmes have no clear pattern or structure and are open to anyone, irrespective of their former educational level</p>
<p>Based on a fixed body of theoretical, textbook, compartmentalised knowledge of more permanent interest and tends to be impersonal. This is reflected in the special buildings (schools, colleges, universities etc.) where it takes place, set apart from the community, dedicated to education alone</p>	<p>Personal in nature, it tends to be concrete, life-related, constantly changing to meet new needs, to deal with real issues of current (and to some extent passing) concern. Takes place in a variety of settings within the community</p>
<p>Preparation for some future purpose</p>	<p>Tends to be for immediate application in day-to-day life</p>
<p>Usually available only for the young and has an end: the learner knows when he/she has finished it by passing or failing an examination. Validated by external standards set by the teacher or other educator</p>	<p>A continuing process, to which the learner can always return, be it in different forms for the stage of life she/he is at. Usually validated by the learner's experience of success</p>

# Popular Education

Some people confuse non-formal education with popular education. Most popular education programmes are non-formal and *all* popular education programmes are political in nature (non-formal education is not always political in nature, for example a group of people could get together non-formally to learn how to weld). Popular education is always about issues of social class, political struggle and real transformation. The term 'popular education' comes from the Spanish and Portuguese words where 'popular' means 'of the people' i.e. the 'popular classes' – the poor, unemployed and working class. It embodies Freire's notion that education can never be neutral – it must side with the poor, marginalised and excluded.

Examples of Popular Education include, amongst other, forms of education undertaken by social movements such as the Landless People's Movement, the Unemployed People's Movement and the Anti-Eviction Campaign.

*We understand more about our world – gender, power, leadership – in the workplace and in the community. We hear all the time about people in power, and unfair practices. It's not right.*

(Participant in the Popular Education Programme, *dvv international*, South Africa, 2011)

Besides formal and non-formal education, there is also *informal learning*. Informal learning refers to spontaneous, unstructured learning that goes on daily in the home and neighbourhood, behind the school and on the playing field, in the workplace, marketplace, library and museum, and through the various mass media.

For the adult educator, Griff Foley, 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.

# Literacy and Adult Basic Education

Often, when we refer to ABE or ABET (Adult Basic Education and Training) in South Africa, people think we mean *literacy*, because ABE replaced 'literacy' in the nineties – it referred to the basic level of learning offered to adults aged 15 and over who have not completed formal schooling up to Grade 9 (Standard 7). However ABET and *literacy* are actually two different things. You can search long and hard for a single definition of literacy. You will find many because there are different meanings of the term *literacy*. Let us look at some of these definitions:

## Literacy through the decades

Definitions of literacy have changed over the decades. Literacy has and can be described as simply reading and writing (technical); using the skills in a particular context (functional); using the skills to challenge and make changes in society (liberation and development), and questioning issues to do with power.



In 1951 the UNESCO Expert Committee in Standardisation of Education Statistics said that:

*A person is considered literate who can both read with understanding and write a short simple statement on his everyday life. A person is considered semi-literate who can read with understanding, but not write, a short simple statement on his everyday life.*

This definition looks at reading and writing as technical skills. If you are able to do the above, you are 'literate' or 'semi-literate'. This changed in the next decade (the 60s) to include a more functional definition. The International Committee of Experts on Literacy in 1956 felt that a literate person is someone who should be able to 'function in his group and community.' This means that a person should be able to do the tasks/things necessary in her or his particular context.

Functional literacy generally refers to 'literacy' that is useful. The most general definition of functional literacy is: *the ability to use literacy skills for particular purposes in the home, community and workplace.*

The definition broadened further in the 1970s, when it was felt that literacy was a 'contribution to the liberation of man and his full development' (The Declaration of Persepolis, from the International Symposium for Literacy, held in Iran, in 1975).

In the 70s the definition expanded to include things like freedom ('liberation') and development – it was no longer simply technical or functional.

New Literacy Studies' scholars argue that literacy practices are always rooted in power relations and that those with power use their definition of literacy to maintain their power at the expense of those they refer to as 'illiterate'.

Many scholars believe that there are a number of 'literatecies', not just one. Joan Wink explains academic literacy as 'languages of schools and universities' and workplace literacy as 'languages of our jobs'. There are other 'literatecies' too, such as technical; mathematical; scientific; media; computer; etc.



## Adult Basic Education

Adult basic education refers to all forms of organised education and training that meet the basic learning needs of adults, including literacy and numeracy, as well as the general knowledge, skills, values and attitudes that they require to survive, develop their capacities, live and work in dignity, improve the quality of their lives, make informed decisions, and ... continue learning.

The labour movement in South Africa fought hard to have the 'T' (training) included in ABE. The 'T' component is made up of hard skills (for example: welding, painting, bricklaying). More than a decade later, there is very little evidence that this has happened. The majority of ABET in the workplace consists of literacy and numeracy only. There is simply no 'T' component. In PALCs, learners do literacy and numeracy and a few other learning areas (subjects) which are similar to school subjects, such as Natural Sciences. Here, too, the 'T' is missing.

ABET is very similar to schooling and is formal, standardised and certificated. Despite there being a large number of 'illiterate' adults in South Africa, many adults do not participate in ABET for a variety of different reasons, such as believing they are too old to learn, or not having an ABET centre near to where they live, or not having someone to look after their children while they are in class.



**An ABET  
class in  
Kokskraal**

# A brief note on 'Community'

As part of understanding 'Community Education', we need to look at the meaning of 'community'. Often people use the term 'community' to mean *one* thing, but community is actually many things.

Lyn Tett divided the meaning of community into three main areas:

- (1) **Place or locality** – this one is used most frequently. It refers to a social group of any size whose members live in a specific locality, such as a neighbourhood or village, and this geographical space is what they share.
- (2) **Interest** – here people are linked together by factors such as religious belief, sexual orientation or ethnic origin, such as being a member of the Hindu, gay or Chinese communities.
- (3) **Function** – here groups have the same profession, such as teachers, or the same role, such as community representatives, or common interests, such as soccer – through engaging in actions together, they acquire a common sense of identity.

Let's take a closer look at (1) as this is the definition we use in this booklet:

While members of a 'community' are located within a particular physical space, it is important to note that members of the 'social group' are not homogeneous (i.e. they are not all the same). Obviously there will be certain things shared by the group, but it will be made up of men and women, young and old, of differing values and beliefs. Therefore, a 'community group' should not be viewed as the 'same', even though community members will, in all likelihood, share certain commonalities.

Community in this case also refers to groups that are largely ignored by those who wield power in today's society – those who live in a 'culture of silence', the 'voiceless' and marginalised who are yet to benefit from democracy.

# What is Community Education?

Community education includes both adult and children's education. For the purposes of this booklet, we will focus on the adult education component of community education.

Community education's primary purpose is education *within* and *for* communities. Community education emphasises education that grows out of people's experiences and the social interests that are generated within communities. It has a different focus from mainstream education both in its curriculum and in its methods. Community education is about encouraging and engaging people throughout life into learning that is based on what they are interested in. Education is developed that is relevant to the participating learners and is responsive to community priorities identified *with* people rather than *for* them. The motivation and purpose for learning by the participants will change over time, but if education is rooted in communities it will allow genuinely alternative and democratic agendas to emerge at the local level.

It is very important that adult and community education (ACE) be 'organic' and that ideas, needs and wants come from community members, rather than being imposed by outside people (even if they are so-called 'experts'). There are many examples globally of failed top-down approaches to ACE in which 'experts' imposed their ideas on communities. These largely fail because the experts ignore what community members already know and can do, and what they need, want and/or dream of.

**Community  
educators,  
Johannesburg 2012**



# Why do we need Adult and Community Education?

## *What are its Purposes?*

ACE serves a number of purposes. Learning is *interconnected*, so an adult may embark on a learning programme or attend a learning event for more than one purpose.



**Adult Education Forum, CIPSET, Port Elizabeth, 2013**

### *Personal*

Many people participate in ACE programmes for self-development reasons. Many adults say that learning things like literacy and basic education improves their pride, self-confidence and independence. The *right to learn* as well as the right to research are also important elements of ACE for personal development.

*We are not empty pitchers. We have minds of our own. We can reason out things, and, believe it or not, we also have dignity.*

(From: Why should we become literate? A poem written by 'illiterate' learners)

## *Social/Community*

ACE plays a significant role in helping people understand their community, society and the world in which we live. Through ACE, people can increase their knowledge and in so doing make informed decisions and judgments about everyday life situations. ACE also plays a role in encouraging participation in community life and the broader society including identifying with others in similar situations in different parts of the world. While ACE should deal with local issues, concerns and struggles facing communities, ACE should not only be about the local.

Community development is often thought of as an essentially local approach to problem solving. With globalisation of the economy and the emergence of transnational organisations concerned with social and/or economic issues. Community development needs to rethink its approach to incorporate a global dimension.

The global impacts on the local every day in many ways and this must be part of any ACE effort. Poor communities throughout the world share many things in common – their issues, concerns and struggles are often about the same or similar things, e.g. access to housing, jobs, clean water, etc.

While community members do not view community education as the solution for resolving social issues and concerns, they see it as a mechanism that can play a role in addressing them. Community education is regarded as a vehicle that can address a wide range of general and specific issues affecting communities, including such things as poverty, health, land, housing and livelihoods.

## *Political*

ACE is an important tool that can provide those who participate in it with political education in order to better understand social justice, human rights and equality in society.

Freire taught literacy to poor people in Brazil – he believed that literacy was much more than just reading and writing. He believed in ‘reading the word and the world’ – he wanted people to question their situation and context – he wanted people to ask why they were living in poor conditions while others were rich.

Most education is about teaching children or adults to fit in; to conform; and not to question the way things are. It is about serving the interests of those in power. Freire believed that education should be about getting people to understand their situation more fully, and why things are the way they are; and to think deeply about and question, and finally to act in order to change what is wrong and unjust. Freire believed in ‘education for liberation’ as opposed to ‘education for domestication’. He said:

*Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world.*

Freire also believed that education is political as opposed to being ‘neutral’:

*Washing one’s hands of the conflict between the powerful and the powerless means to side with the powerful, not to be neutral.*

Through participation in ACE, those who are marginalised and excluded from the benefits and privileges of mainstream society can play a vital role in shaping and enhancing participatory democracy and deepening active citizenship.



The Landless People's Movement of Brazil (MST) believes that 'to be an active citizen it is necessary to have an education to understand what is required and your role in it. Citizenship requires both an understanding and claiming of rights, followed by the exercising of these rights. To do so effectively requires critical consciousness.'

### *Economic*

Work forms a critical component in the life of an adult and ACE provides the space for the development of technical vocational knowledge and skills that could make work possible. See the example under 'Examples of Adult and Community Education' below of women who are taught to assemble and maintain solar systems (Barefoot College).

While technical skills are vital for every country, the economic purpose of education should never be elevated above the personal, social and political purposes. Notwithstanding the myth that technical skills lead one directly into employment, it is important to remember that human beings are much more than simply workers – they are family members, community members, activists and much more. Therefore education must be about *all* of a human being and not just focus on the 'work' part of one's life.

# Examples of Adult and Community Education

*Communities understand and know their values and context best and therefore have to be the designers and active participants in their education. Many adults have been denied education and therefore need this human experience of sharing views and developing insights into themselves and the world.*

(Workshop participant – Centre for Integrated Post-school Education and Training, NMMU, 3 May 2013)

## Intellectual Debate while Shackled

### *Robben Island University*

In the 1960s on Robben Island, in a barren lime quarry, a group of political prisoners established a 'university' in the 1960s. This university was a space of great intellectual debate. It became known as the Robben Island University. The prisoners lectured, listened and debated as they worked with their picks and spades and in communal cells. They were

able to lecture on their different areas of expertise and debate many topics despite the wardens' watchful eyes close-by. Neville Alexander recalled: "We taught one another what we knew, discovering each other's resourcefulness. We also learned how people with little or no formal education could not only

themselves participate in education programmes but actually teach others a range of different insights and skills. The 'University of Robben Island' was one of the best universities in the country. It also showed me that you don't need professors."



Neville Alexander



## Learning through Occupation/s

### *Barefoot College*

The Barefoot College in India trains semi-literate and illiterate women to assemble, install, repair and maintain solar systems. Women are chosen by their village and undergo six months of training at Barefoot College. Here they share basic knowledge and are given intense hands-on practical training. They then return to their communities to install solar systems in each house in the village. Each family pays a monthly contribution for them to repair and maintain the units. Not only are these women contributing to saving the environment by reducing carbon emission and not cutting trees, they are also providing an example of a *self-reliant solution* within a poor village.

## Learning through Livelihoods

### *Gezibuso, Trust Feed and Richmond*

Three *Pietermaritzburg Agency for Community Social Action (PACSA)* community partner groups working on livelihoods (Gezibuso, Trust Feed and Richmond) hosted two women emerging farmers, Ms. Ndwandwe and Mrs Mfekayi, from the Zimele project in Mtubatuba, northern KwaZulu-Natal, for four days of sharing experiences, expertise and peer mentorship. The aim of the exchange was for the Mtubatuba women to demonstrate agro-ecological methods of farming and provide advice and training on how to preserve seeds for the next planting season. Preserving seeds (seed banks) provides a level of sustainability to groups engaged in farming but also contributes to greater biodiversity.

The Zimele project members also shared their experiences in accessing markets as they have for over two years been able to supply their vegetables to well-known retailers in Mtubatuba town.

PACSA and Biowatch have for many years had a close organisational relationship originally focused on the common struggle against GMOs and have recently also connected in the area of food sovereignty. This relationship has now made it possible for our community partners to connect and provide peer support and mentorship.

## Learning in a Social Movement

### *Abahlali baseMjondolo*



This shack dwellers movement's immediate goals are land and housing, however it sees its politics as going beyond this.

*Our struggle is thought in action and it is thought from the ground at the University of Abahlali baseMjondolo. We define ourselves and our struggle.*

(S'bu Zikode, October 2006)

## Learning in a Free Space

### *Social Centres*

A social centre is an autonomous community space used for a range of activities. Some people draw a distinction between a 'social centre' and a 'community centre' by claiming that a community centre is any centre of 'public' activity which may be sanctioned by the state, a government department, private interests or a large NGO, while a social centre is a 'radical autonomous space'. In a social centre, what is offered is determined by both the needs of the community in which the social centre is based and the skills which the participants have to offer. It is a 'free space'.

The Glasgow Social Centre in Ireland, an example of a social centre, says of itself:

*We aim to create a safe and healthy space, open to all members of the community, that will operate as a hub for a variety of community and social groups in Glasgow. Working on principles of mutual aid, solidarity and co-operation, we strive to provide a space which promotes and educates around issues of environmental and social justice.*

## Other ways of learning



Joan Wink describes a mariachi guitar player in the following way:

*He carried the entire history of the Mexican revolution in his head, and he could sing and play it. After taking lessons from him, I learned the difference between orate and literate communities.*

# Community Education and Training Centres



## ***Making the dream possible***

*Hope is a natural, possible, and necessary impetus in the context of our unfinishedness.*

(Freire, Pedagogy of Freedom)

The Green Paper on Post-school Education and Training (2012) proposes the concept of Community Education and Training Centres (CETCs). These will be different to the present PALCs. PALCs are generally housed in schools and ABET is generally taught by school teachers to adult learners. The curriculum is formalised, compartmentalised and subject-based and is very similar to what is taught at schools. The Departmental Task Team made various proposals including that CETCs should be satellites of Community Colleges and that the focus on 'community' should be as much a matter of location (easy access) as a matter of orientation, locating this sphere of adult and youth education in communities with strong links to communities in their varied forms, to NGOs and CBOs, to local government and to the local economy.

The concept of CETCs is to make them 'centres of and for the community' – they should be community-driven institutions and the staff employed at a CETC should be drawn from the community in which it is located. CETCs could offer employment opportunities to unemployed youth and adults who are provided with appropriate training to run such a centre. The youth and adults should also be offered an opportunity to play a role in the governance of CETCs. For instance, the programmes offered by CETCs should be determined by a CETC Governing Body that privileges the needs of its community.

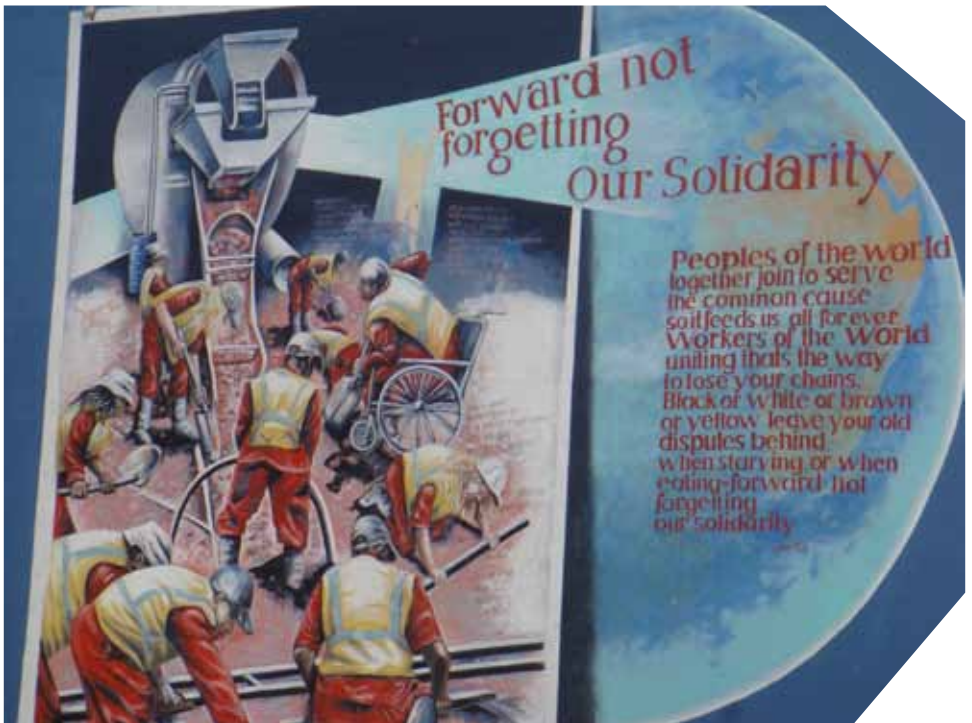
The CETCs will be more responsive to the education and training needs of both urban and rural communities – education should be developed in response to community priorities identified *with* people rather than for them and with a commitment to allow genuine alternative and democratic agendas to emerge at the local level. What is taught and learnt will be a combination of *career* and *citizenship* education and be based on the principles of democratic learning.

It has been proposed that a framework should accommodate various models for CETCs as opposed to a singular model, as a singular model is unlikely to respond effectively to communities that are multi-faceted and heterogeneous. Some CETCs, especially in rural contexts, should serve as multi-purpose centres where adults and youth have access to different kinds of support (i.e. information, counselling, libraries, etc.). Depending on the contextual circumstances, CETCs could also be a site for technical and vocational education and training (focusing on, for example, socially useful economic activities); provide a space for training of adult educators and community workers; and/or simply act as a space for various forms of non-formal education programmes.

The proposal for CETCs programmes is that they would be locally sited, integrated and issue-based and would respond to the various purposes of education (personal development, community development, socio-political participation and economic development). The curricula would be available as both formal and non-formal programmes. Community-specific curricula would be available to adults and youth. The community-specific curricula may differ from one context to another because they would reflect the immediate problems, issues, needs and wants of a community. The community-specific curricula would also be supported by well designed and written materials. In addition to this, CETCs should also

offer a variety of short courses as determined by the communities in which they are located. Adults and youth would be encouraged to participate in community development projects in response to community issues and problems. CETCs should mobilise all forms of education into the service of the community by drawing from a variety of networks (relationships), for example CBOs and NGOs that exist within, but not limited to, the community in which it is located. All deterrents and barriers to learning including physical, structural and situational barriers that often hinder participation will need to be urgently addressed.

(Adapted from the Report of the Task Team on Community Education and Training Centres (CETCs), 2013)



# Community Organising and Mobilisation

In order to have meaningful and effective ACE, there must be community mobilisation and organisation. If ACE is to be participatory, community members and groups need to come together to identify needs, develop plans and monitor and evaluate activities in a participatory and sustained way.

Community *mobilisation* and *organising* are about rallying and uniting community members in order to work together as a group with a view to bring about *change*. Solving of issues and problems and improving lives requires the active participation of those most affected by the issues and problems.

There is more power and more 'voice' in a group, than individually – organising is about getting together to work for the common good – it is anti-individual.

A community participatory action research (CPAR) approach can ensure *maximum participation* when establishing CETCs. PAR challenges and changes who researches and who are 'the researched'; who holds the knowledge and power; who constructs the research questions; who designs the methods; who interprets and analyses. CPAR recognises the ability to do research on one's social surround and should be considered a basic human right – the right to research; or the right to the tools through which any citizen can systematically increase that stock of knowledge which they consider most vital to their survival as human beings and to their claims as citizens.

# Towards Quality Adult and Community Education

The following is adapted from *A Bill of Rights for the Adult Learner* from 'Coalition of Adult Education Organisations, Adult Learning':

Every person should have:

- the right to learn, no matter her or his age, sex, race, financial circumstances, etc
- access to relevant learning opportunities throughout her or his life
- the right to financial aid, if needed
- the right to a learning environment suitable for adults which includes appropriate instructional materials, media and facilities
- the right to have relevant prior learning evaluated and, when appropriate, recognised for academic credit
- the right to participate or be appropriately represented in planning or selecting learning activities in which she or he is engaged
- the right to be taught by qualified and competent educators who have appropriate qualifications, as well as knowledge and skills relating to the instructional needs of adults
- the right to academic support resources
- the right to dependant care and related structures of social support.



# Useful Contacts

## Adult Learning Network

Phone: 021 761 0678 /  
016 341 2905

E-mail: [aln.manager@telkomsa.net](mailto:aln.manager@telkomsa.net)  
[mokonane@yahoo.com](mailto:mokonane@yahoo.com)

## Centre for Education Rights and Transformation (CERT)

Phone: 011 559 1148

E-mail: [charlenes@uj.ac.za](mailto:charlenes@uj.ac.za)

## Centre for Integrated Post-school Education and Training (CIPSET)

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## COMBOCO

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## Family Literacy Project (FLP)

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## Initiative for Participatory Development (IPD)

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## Is'baya Trust

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## Kha Ri Gude Mass Literacy Campaign (Department of Basic Education)

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Phone: 031 309 3350

E-mail: [info@umtapocentre.org.za](mailto:info@umtapocentre.org.za)**The Women's Circle**

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# Useful Books

Baatjes, B. & Baatjes, I. 2011. *Facilitating Literacy: A handbook for community-based literacy workers*. Johannesburg: Centre for Education Rights and Transformation.

Beck, D. & Purcell, R. 2010. *Popular education practice for youth and community development work*. Exeter: Learning Matters.

Brown, M.J. 2006. *Building powerful community organizations. A personal guide to creating groups that can solve problems and change the world*. Arlington, Massachusetts: Long Haul Press.

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Freire, Paulo 1970. *The Pedagogy of the Oppressed*. New York: Continuum.

Jarvis, P. 2008. *Democracy, lifelong learning and the learning society: Active citizenship in the late modern age*. London: Routledge.

Mack, T. & Picower, B. (eds). 2011. *Planning to change the world. A plan book for social justice teachers 2011-2012*. New York: New York Collective of Radical Educators and the Education for Liberation Network.

Merriam, S.B., Caffarella, R.S. & Baumgartner, L.M. 2007. *Learning in adulthood. A comprehensive guide*. San Francisco: Jossey-Bass.

Newman Kuyek, J. 1990. *Fighting for hope. Organizing to realize our dreams*. Montreal/New York: Black Rose Books.

Purcell, R. 2005. *Working in the community: Perspectives for change*. U.S.A: Rod Purcell.

Rogers, A. 1992. *Adults learning for development*. London/New York and Reading: Cassell & Education for Development.

Tett, L. 2010. *Community education, learning and development*. Edinburgh: Dunedin Academic Press.