

**POST-LITERACY IN LESOTHO:
IMPLICATIONS FOR TRAINING
AT THE INSTITUTE OF EXTRA-MURAL STUDIES**

by

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DECLARATION

I hereby declare that the work that I submit here is the result of my own, independent investigation. Where help was sought, it is acknowledged. I further declare that the work is submitted for the first time at this university/faculty towards the Philosophiae Doctor degree in Higher Education Studies, and that it has never been submitted to any other university/faculty for the purpose of obtaining a degree.

Mailane Mofana-Semoko

Date 30th June, 2016

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Mailane Mofana-Semoko

Date 30th June, 2016

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SUMMARY

The lifelong learning needs of modern life and ongoing post-literacy (PL) development have not been fully addressed in Lesotho, due to the current inadequacy of PL training. PL training must include an appreciation of how to engage with learners in their communities, so that relevant PL materials can be developed. PL training requires a deeper understanding of learner contexts. The study explored with the participants their existing literacy practices at two sites in selected rural communities, in two of the nine constituencies of Berea district. An analysis of the findings gave rise to recommendations for how to develop literacy skills.

The study used an ethnographic, in-depth case study approach, as advocated by New Literacy Studies (NLS) researchers. It adopted an ethnographic approach to literacy to determine who does what kind of literacy activities, with whom, on what occasions and using what kinds of texts for these purposes. An analytical framework, drawing on NLS concepts, was used to analyse data that indicated domains, events and literacy practices. In order to determine how to make PL education more relevant in Lesotho, the recommendations for training and enhancing literacy practices were made on the basis of direct, participant observations and in-depth interviews.

The methods used for collecting data in the ethnographic study were direct observations, participant observations, documents analysis, in-depth interviews, conversations and focus group discussions. The study used multiple methods to achieve triangulation, to represent the participants' perspectives and enable a holistic approach to understanding the phenomenon of literacy.

The theoretical framework draws on the social practices approach to literacy, taken from the NLS movement. The concepts from the theoretical framework, such as literacy domains, local practices and apprenticeship models of learning, provided a means of organising and analysing the study findings thematically.

The findings suggest that literacy activities should be regarded as social practices in different contexts. Findings indicate the localised and context-specific nature of existing literacy activities that are embedded in social practices and literacy has a

role to play in those social practices. The existing literacy practices involved the private stonemasonry business, Marabi Piggery Association of Women Entrepreneurs (MPAWE), the community councils of Seneke and Kana constituencies, and animal husbandry activities. The findings indicate that the Institute of Extra-Mural Studies (IEMS) at the National University of Lesotho should train literacy facilitators or adult educators in the concept of literacy as social practice. NLS is applicable beyond this ethnographic study. In relation to NLS, the thesis proposes structures to provide learning opportunities and a supportive environment for facilitators and participants to engage with relevant texts for PL activities. Conclusions were drawn from the stories of existing literacy practices. The thematic areas that emerged from the four case studies are literacy mediation, power relationships, apprenticeship learning, oral or verbal communication, the use of information and communication technology and the role of mixed language in literacy practices. The conclusions, based on an analysis of these thematic areas, provide ideas for PL, especially on how to develop PL materials. The recommendations include improving the provision of literacy training within the Adult Education degree programme of the Department of Adult Education in IEMS. Improving literacy training will promote the development of context-relevant PL materials that will enhance existing, context-specific literacy practices. Recommendations for further research into educational needs of existing literacy practices are also given.

In this thesis the names of all people and places have been replaced by pseudonyms.

OPSOMMING

Behoeftes ten opsigte van lewenslange leer in die moderne lewe, en die voortdurende ontwikkeling van post-geletterdheid (PG), is nog nie ten volle in Lesotho aangespreek nie, weens die huidige ontoereikendheid van PG-opleiding in dié land. Ten einde relevante PG-materiaal te ontwikkel, moet PG-opleiding die maniere waarop leerders in hulle gemeenskappe betrek kan word, insluit. PG-opleiding vereis 'n dieper begrip van leerders se kontekste. Hierdie studie het, tesame met die deelnemers, bestaande geletterdheidspraktyke by twee plekke in geselekteerde landelike gemeenskappe ondersoek. Die ondersoek is in twee van die nege wyke van die Berea-distrik uitgevoer. 'n Ontleding van die bevindinge het gelei tot aanbevelings van maniere om geletterdheidsvaardighede te ontwikkel.

Die studie het 'n etnografiese diepte-gevallestudiebenadering behels, soos navorsers in die veld van New Literacy Studies (NLS) aanbeveel. Dit het 'n etnografiese benadering tot geletterdheid gebruik om te bepaal wie by watter soort geletterdheidsaktiwiteite betrokke is, met wie, by watter geleentheid en met behulp van watter soorte tekste, om hulle doelwitte te bereik. 'n Analitiese raamwerk wat op NLS-konsepte gebaseer is, is gebruik om data te ontleed. Die data het domeine, geleentheid en geletterdheidspraktyke behels. Ten einde te bepaal hoe om PG-opvoeding in Lesotho meer relevant te maak, is aanbevelings vir opleiding en die bevordering van geletterdheidspraktyke op grond van direkte en deelnemerwaarnemings gemaak.

Die metodes wat gebruik is om data vir die etnografiese studie te versamel, was direkte waarnemings, deelnemerwaarnemings, dokumentontleding, diepteonderhoude, gesprekke en fokusgroepbesprekings. Die studie het 'n veelvoud metodes gebruik om triangulasie te doen, om die deelnemers se perspektiewe weer te gee, en om 'n holistiese benadering tot die begrip van die verskysel van geletterdheid te verseker.

Die teoretiese raamwerk is gebaseer op die maatskaplikepraktykebenadering tot geletterdheid, afkomstig van die NLS-beweging. Die konsepte van die teoretiese raamwerk, soos domeine van geletterdheid, plaaslike praktyke en die vakleerlingskapmodel van leer, het 'n manier verskaf waarop die studiebevindinge tematies georganiseer en ontleed kon word.

Die bevindinge suggereer dat geletterdheidspraktyke beskou moet word as maatskaplike praktyke in verskillende kontekste. Bevindinge toon dat die gelokaliseerde en konteksspesifieke aard van bestaande geletterdheidspraktyke vasgelê is in maatskaplike praktyke, en dat geletterdheid 'n rol speel in daardie maatskaplike praktyke. Bestaande geletterdheidspraktyke van 'n privaat-klipmesselwerkbesigheid, die Marabi Piggery Association of Women Entrepreneurship (MPAWE), die gemeenskapsrade van die Seneke en Kana kiesafdelings, en 'n veeboerdery, is ondersoek. Die bevindinge toon dat die Institute of Extra-Mural Studies (IEMS) van die National University of Lesotho geletterdheidsfasiliteerders of mense wat by volwasseneonderwys betrokke is, moet oplei ten opsigte van die konsepte van geletterdheid as 'n maatskaplike praktyk. NLS is selfs buite hierdie etnografiese studie van toepassing. Met verwysing na NLS stel die tesis voor dat gestruktureerde leergeleenthede en 'n ondersteunende omgewing aan fasiliteerders en deelnemers verskaf moet word, sodat hulle met tekste wat toepaslik is vir PG-aktiwiteite kan omgaan. Gevolgtrekkings is gemaak na aanleiding van verhale van bestaande geletterdheidspraktyke. Die tematiese velde wat uit die vier gevallestudies te voorskyn gekom het, is mediasievermoë, gesagsverhoudings, vakleerlingskapsleer, mondelinge of verbale kommunikasie, die gebruik van inligtings- en kommunikasietegnologie, en die rol van gemengde taal in geletterdheidspraktyke. Die gevolgtrekkings, wat op 'n ontleding van hierdie tematiese velde gebaseer is, verskaf idees vir PG-opvoeding, veral ten opsigte van hoe om PG-materiaal te ontwikkel. Die aanbevelings sluit in hoe om geletterdheidsopleiding binne die volwasseneonderwys-graadprogram van die Department of Adult Education van die IEMS te verbeter. Beter geletterdheidsopleiding sal aanleiding gee tot die ontwikkeling van konteksrelevante PG-materiale, wat bestaande, konteksspesifieke geletterdheidspraktyke sal bevorder. Aanbevelings vir verdere navorsing in die opvoedkundige behoeftes van bestaande geletterdheidspraktyke, word ook verskaf.

Al die name van mense en plekke waarna hierdie tesis verwys, is skuilname.

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LIST OF ABBREVIATIONS AND ACRONYMS

ABET	Adult Basic Education and Training
BDC	Berea District Council
DCS	District council secretary
DESD	United Nations Decade of Education for Sustainable Development
EFA	Education for All
IEMS	Institute of Extra-Mural Studies
GMR	Global Monitoring Report
ICT	Information and communication technology
ICAE	International Council for Adult Education
IEMS	Institute of Extra-Mural Studies
ILL	Institute for Lifelong Learning
IMF	International Monetary Fund
IOM	International Organisation for Migration
KCC	Kana Community Council
LANFE	Lesotho Association of Non-formal Education
LDTC	Lesotho Distance Teaching Centre
LESSP	Lesotho Education Sector Strategic Plan
LEWA	Lesotho Electricity and Water Authority
LIFE	Literacy Initiative for Empowerment
MDGs	Millennium Development Goals
MoE	Ministry of Education
MPAWE	Marabi Piggery Association of Women Entrepreneurs
NFE	Non-formal education
NGO	Non-government organisation
NLS	New Literacy Studies
ODL	Open and distance learning
PL	Post-literacy
PRA	Participatory Rural Appraisal
PRSP	Poverty Reduction Strategy Paper
SADC	Southern African Development Community

SARN	Southern African Reflect Network
SCC	Seneke Community Council
SMS	Short message service
UN	United Nations
UNLD	United Nations Literacy Decade

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CHAPTER 1: ORIENTATION TO THE STUDY

1.1 INTRODUCTION

This chapter provides an outline of the research study. It describes contemporary global political contexts of literacy targets, which include literacy campaigns across the world, explains the background of international policy efforts to improve literacy rates and it discusses the historical role of literacy in formerly colonised countries and presents Lesotho's context regarding education. It also presents definitions of literacy and post-literacy (PL), the provision of PL training in Lesotho, the research problem, research aim, the main research question and subsidiary research questions, as well as research objectives and the value of the research. Chapter 1 demarcates the study and clarifies concepts used in the thesis. The chapter also briefly describes the research design and methodology. Finally, there is a brief description of all the thesis chapters.

1.2 BACKGROUND TO THE RESEARCH PROBLEM

UNESCO (2009a:8) points out that in many countries, adult literacy remains a major challenge. There are 774 million adults worldwide who have not mastered basic skills in reading, writing and numeracy (UNESCO 2014:4, 11). The majority of these people are women and live in south and west Asia; over a fifth live in sub-Saharan Africa. UNESCO (2014:11) indicates that as many as one in five adults in high-income countries (around 160 million adults) are unable to apply reading, writing and numeracy skills effectively in their daily lives. According to (UNESCO 2009a:8), this is due to insufficient provision of effective literacy and life-skills programmes. UNESCO blames this on lack of social relevance of educational curricula, the inadequate numbers and in some cases, the insufficient training of educators, the paucity of innovative materials and methods, and barriers of all kinds undermine the ability of existing educational systems to provide quality learning that can address the disparities in our societies (UNESCO 2009a:8). As a result, a total of 164 million people who lack literacy skills were identified in sub-Saharan Africa (UNESCO 2009a:3; DFID 2008a:1; Aitchison and Alidou 2009:26). These figures were also used to promote political support for literacy campaigns,

such as the United Nations 2003–2012 Literacy Decade (UNLD), through which literate environments were promoted, especially in schools and communities of the targeted groups (UNESCO 2009a:2). Through these campaigns, issues related to literacy are sustained and expanded beyond the literacy decade and the notion of literacy as a human right related to development is addressed (UNESCO 2005a:3; UNESCO 2009a:2; Preece 2009:4).

Contradictory to the stated challenge or argument in the above paragraph, UNESCO takes a leading role in Education for All (EFA) and is the main UN agency for the United Nations Literacy Decade (UNLD) and the United Nations Decade of Education for Sustainable Development (DESD) (UNESCO ILL 2008:10), yet it is quiet about the NLS theoretical framework. UNESCO ILL's (2013:20) definition of literacy does not pronounce itself on the 'social practice theory of literacy', instead states that the concept of literacy has evolved overtime, yet no global consensus on the definition has emerged. In 2013, UNESCO still claimed that 'literacy' is usually understood as the ability to read, write and numeracy, the 3Rs or basic literacy, associated with the 'autonomous model of literacy' or 'the great divide' according to the proponents of NLS. UNESCO ILL (2013:20) uses the terms such as 'literacies', 'literacy practices', 'basic literacy', 'initial or advanced literacy', 'functional literacy' and 'post-literacy' differently and sometimes with unclear meanings in policy, programmes and academic contexts, even though they reflect the multi-dimensionality and complexity of literacy. However, UNESCO underscores the urgent need to go further beyond the traditional dichotomy of 'literate-illiterate', as it is also urged by the Bel'em Framework for Action, as quoted from UNESCO UIL (2010). The Bel'em Framework for Action, asserts that learning and using literacy skills is a continuous, context-bound process that takes place both within and outside of educational settings throughout life (UNESCO ILL 2013:20). In that case, literacy is seen as lifelong learning, which is the concern of this study.

Improved literacy is intended to result in improved quality of life, as expressed in poverty reduction, increased income, improved health, participation in community development activities, citizenship awareness and gender sensitivity (UNESCO 2005a:3).

In African countries adult education is still not prioritised to the same extent as universal primary education is (UNESCO ICAE 2008:1). Adult education might make a considerable contribution to the development of those countries, and adult educators do indeed regard it as a strategy for development. Indeed, it has been argued by UNESCO ICAE (2008:1) that, without adult education, it may not be possible to achieve either the Education for All (EFA) or the Millennium Development Goals (MDG). UNESCO ILL (2014:4) indicates that MDG and EFA education goals have not been reached largely because such global education frameworks did not address education in a holistic and integrated manner, because adult literacy has had lower priority, and because the goals have not been adequately aimed at promoting the needs of poor and marginalised people. The 144 UNESCO member countries represented at the CONFINTEA VI global adult education conference in 2009 agreed that limited achievements had been recorded since the CONFINTEA V in 1997, and that some challenges were still facing the world regarding adult education. Taking into account the right to education, at CONFINTEA VI, the country representatives agreed that there was a need to work towards a more literate environment. The following challenges have to be taken into consideration if adult literacy is to be promoted: the right to literacy as part of the right to education, adult education policies that include adult education for achieving development targets, significant financial investment, inclusive and relevant education, quality in adult education, more research, monitoring and evaluation of activities within an African notion of adult education and lifelong learning, establishment of qualifications frameworks, capacity building, coordination mechanisms, and monitoring and implementation of the Bel'em Framework for Action, which was stipulated in Bel'em do Para, Brazil, in December 2009 (UNESCO 2008:1-7; UNESCO 2009a:2-7; Aitchison and Alidou 2009:65-67; Preece 2009:1-9).

UNESCO ILL (2014:8) defines a new agenda for development and a framework necessary for action. Furthermore, it reports strong international consensus on widening the concept of EFA to include lifelong learning, and that ILL, as UNESCO's centre for excellence for lifelong learning, will help shape the new framework for action. There is a realisation that high-level political commitment and a long-term, coherent policy vision to provide quality literacy and basic skills

programmes backed by sufficient capacity and resources, are needed to tackle the challenge (UNESCO ILL 2014:11).

Developments from 2016 onwards include the replacement of the MDGs and EFA goals with the internationally recognised Sustainable Development Goals, which include, for the first time, the goal of lifelong learning and equitable learning for all (UNESCO 2014:1). All 193 United Nations (UN) member states, and at least 23 international organisations, agreed to work towards achieving the MDGs by the year 2015 (UN Open Working Group, CIVICUS and Stakeholder Forum 2015:1). The UN Open Working Group (2015:1) explains that, as the MDGs entered its final three-year stretch, determining a new development agenda became an urgent priority for the international community, and a number of international processes were launched to contribute to the development of a successor framework, to come into effect in 2016. The post-2015 Sustainable Development agenda is the successor framework of the MDGs (UN Open Working Group 2015:1) and its global aim is to eradicate poverty. This decision was reached by UN member states, who adopted the final post-2015 agenda at a high-level summit in September 2015.

1.2.1 Definition of literacy

The concept of literacy has been developing over a long period, and it now has several definitions. The British Association for Literacy in Development Working Group summarises three main approaches to literacy (BALID 2007:7), namely, the functional, transformative and the socio-culturally situated approaches.

The functional approach is most closely associated with a focus on economic issues and benefits, in other words, helping people acquire sufficient skills to enhance their income-generating abilities. This is the model followed by most government agencies. It is also about the acquisition and use of reading, writing and numeracy skills for the development of active citizenship, improved health and livelihoods, and gender equality. UNESCO (2009a:2-5) explains that, for most people, literacy is an essential prerequisite for gaining access to educational material inscribed in texts, for communicating knowledge to others and for access to formal and non-formal education and training in modern societies.

The transformative approach is concerned with the consciousness raising and social transformation, as exemplified by Paulo Freire's (1972) popular approach to education, which encourages literacy learning associated with practical action. This socio-culturally situated approach recognises the literacies that are embedded in the learner's immediate environment.

The socio-culturally situated approach recognises the literacies which are embedded in the learner's immediate environment (BALID 2007:7). Different literacies are practised on different "domains", even by people labelled "illiterate" by the autonomous model. It is this latter concept that is the focus of this research for Lesotho, particularly in relation to PL

Over the past 20 years, researchers have redefined literacy within the framework of New Literacy Studies (NLS). Street in Rogers 2005:60), for example, states that literacy is not a single, uniform competency that can be learned in a neutral environment and then applied to every situation instead, there are many literacies. Literacy in NLS is seen as "embedded literacies" or "literacy practices" (Rogers 2005:60), and is based on research that aims to discover how different groups use different forms of literacy with a view to using these literacies as a basis for helping people to develop their literacy skills. According to Rogers, non-literate persons already engage in many literacy practices. Ghose (2007:125) states that literacy and numeracy are not perceived as one set of prescribed skills, but consist of a variety of skills across a variety of contexts; these skills need to be enhanced through on-going education.

In support of Street, some practitioners talk about literacies rather than a single, monolithic, fixed meaning of literacy (Hamilton, Barton and Ivanic 1994:17). Barton and Hamilton (1998:3) confirm that literacy could be explained as something people do to solve practical problems in everyday life. Barton and Hamilton (1998:251) see literacy as rooted in everyday, local activities and it is learned informally, in people's homes and through upbringing.

These literacies include both numeracy and literacy social practices. Ghose's (2007:125) studies in India reveal the numeracy and literacy practices in people's lives in different situations or contexts. According to Ghose, people are already engaged in literacy and numeracy practices for a purpose that involves the

knowledge and skills that people have and use in their everyday lives, which could be developed further through PL programmes, by using the programmes as a basis for the development relevant curriculum for PL. Layton and Miller (2010:62) argue for the integration of the practices of literacy with the principles underpinning not only the curriculum, but wider aspects of education.

Literacy is identified as a foundation for achieving EFA goals and reaching the goal of reducing human poverty (UNESCO 2005b:30; UNESCO 2009a:8). Literacy is acknowledged as a human right that is implicitly enshrined in the 1948 Universal Declaration of Human Rights, and a major development target recognised as the foundation of lifelong learning. However, more than 700 million people are classified as lacking in basic reading, writing and numeracy skills, the majority of them living in sub-Saharan Africa and south Asia (UNESCO 2009a:8; UNESCO Institute for Statistics 2013:18).

Some countries in sub-Saharan Africa seem to have succeeded in reducing illiteracy rates, after launching many efforts to combat illiteracy since the 1970s. In 2009 Lesotho was one of the Southern African Development Community (SADC) countries with the highest literacy rate, of 82.2% (UNDP 2009:3). In 2012 Lesotho's literacy rate for men was 87.4%, and for women, 98.2% (UNDP 2012:1). Lesotho's literacy rate, however, had declined to 75.8% in 2013 (UNESCO Institute for Statistics 2013:8). Sub-Saharan countries, particularly those in the SADC region of Africa, have an average literacy rate of 82%, as presented in Table 1.1. This part of Africa has high literacy rates. Countries characterised by high illiteracy rates are generally affected by low productivity, low income, poor health and interference with national development efforts (Aitchison and Alidou 2009:1). According to 2009 ratings, in sub-Saharan Africa the country with the highest literacy rate was Seychelles, at 91.8%, while the country with the lowest literacy rate was Mali, at 26.2% (UNDP 2009:3, 6). In 2010 the most literate country was Zimbabwe, with the rate of 92.6%, while Mali remained the lowest, at 26.2% (UNDP 2010b:15, 10). According to UNESCO Institute for Statistics (2013:6, 8), in 2013, the African country with the highest literacy rate was South Africa, at 93.0%, and the lowest, Burkina Faso, at 28.7%. Table 1.1 presents figures for selected countries with the highest and lowest literacy rates.

Table 1.1: Literacy rates in selected sub-Saharan African countries with the highest and the lowest literacy rates 2009-2013

Country	Total Literacy Rates (%) 2009	Literacy Rates (%) 2010	Literacy Rates (%) 2013
Seychelles	91.8	91.8	91.8
Zimbabwe	91.2	92.6	83.6
South Africa	88.4	89.3	93.0
Namibia	84.0	88.9	76.6
Botswana	82.9	84.8	85.1
Lesotho	82.2	82.2	75.8
Swaziland	79.6	79.6	87.8
Tanzania	72.3	73.2	67.8
Zambia	70.6	71.4	61.4
Republic of Congo	67.2	67.2	61.2
Senegal	41.9	41.9	49.7
Chad	31.8	31.8	35.4
Burkina Faso	28.7	28.7	28.7
Mali	26.2	26.2	33.4

Sources: UNDP (2009 and 2010b); UNESCO Institute for Statistics (2013)

The differences in literacy rates may mean that countries have different PL needs. Literacy rates over five years, from 2010 to 2015, have increased in some countries, while in others the rates have decreased. Literacy campaigns in various countries across the world are discussed in Section 1.2.2.

1.2.2 Literacy campaigns across the world

In the developed or high-income world, well-organised literacy campaigns and policies supporting adult learning opportunities have all played influential roles in expanding access to literacy (UNESCO 2005a:24). The motivation to become and remain literate relates to the quality of the literate environments found at home, at work and in society. Schools have been and continue to be places where most

people acquire their core literacy skills. Recent statistics suggest that Georgia, Estonia, Cuba and Costa Rica have the highest literacy rates at 99.7%, 99.8%, 99.8% and 96.3% respectively (UNESCO Institute for Statistics 2013:2-4).

Japan and Korea adapted European literacy campaign models to local contexts in the late 19th century. As a result of such policies, there is evidence that, between 1880 and 1940, the establishment and expansion of formal schooling systems contributed to rising adult literacy levels in Japan and Korea (UNDP 2007/2008:2). Dowling (2009:2) reports that Japan had an average literacy rate of 99.0% in 2006 (99.0% for both men and women). North Korea's literacy rate for both men and women increased from 99.0% to 100% (UNESCO Institute for Statistics 2013:9). Even though the 2013 literacy rates for South Korea do not appear in data of the UNESCO Institute for Statistics (2013) the increase in that country's literacy rates, as reported by UNDP (2009:2) indicates that educational opportunities for boys and girls are equal. Parents play a vital role in the education of their children, through their support and encouragement to keep children at school, which appears to have become a way of life in Korea (UNESCO: The World Education Forum 2000:2).

The three countries with the highest literacy rates in the region of southeast Asia are China, Sri Lanka and Iran (UNESCO Institute for Statistics 2013:4, 5); in 2013 China's adult literacy rate was 95.1%, Sri Lanka's adult literacy rate was 91.2% and Iran's adult literacy rate stood at 85.0%. In spite of figures indicating high literacy rates in sub-Saharan Africa and South East Asia, there is a need for on-going literacy campaigns to maintain these literacy levels. Such literacy campaigns would be easier to implement if PL policies were in place to enable the implementation of relevant PL programmes.

1.2.3 Background to international policy efforts to improve literacy rates

To address the issue of illiteracy, the UNESCO Education for All conference in Jomtien in 1990 articulated six goals. The outcome of the conference was a World Declaration on Education for All and a Framework for Action to meet Basic Learning Needs, with six targets to reach by the year 2015 (World Education Forum 2000:20). Since these targets were not met, the Jomtien EFA targets were reaffirmed at the next EFA World Education Forum in Dakar, in 2000, where the

Jomtien agreement was replaced by the Dakar Framework for Action, with a renewed EFA achievement target for 2015 (World Education Forum 2000:20). The third, fourth and sixth EFA goals are all relevant to adult education, and Goal 4, specifically, refers to adult literacy, with implications for PL. Goal 4 aims at achieving a 50% improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults (World Education Forum 2000:21).

Most countries of the world were working towards achieving the three goals of the Dakar Framework for Action with regard to improvement in levels of adult literacy and basic education for all young people and adults (UNESCO 2005b:14). By the year 2000, 164 governments had adopted the six EFA goals (UNESCO 2005a:3). Wider economic agendas, however, stimulated by increasing globalisation and the growth of economic competitiveness in the developed world or high-income countries were being offset by growing concerns about poverty in the developing world or low-income countries. Consequently, the UN Millennium Summit of 2000 formulated eight international development targets, which became known as the MDGs, with an achievement target date of 2015. These conventions were signed by the World Bank, the International Monetary Fund (IMF), international development agencies and heads of states. The MDGs that relate to education are the following:

Achieve universal primary education by ensuring that children everywhere (boys and girls alike) would be able to complete a full course of primary schooling; and

Promote gender equality and empower women by eliminating gender disparity in primary and secondary education, preferably by 2005, and at all levels of education not later than 2015 (UNESCO2005b:3).

These two of the eight MDGs were agreed upon at the UN Millennium Summit in September 2000 by the international community comprising 164 member countries (Torres 2003:52; UNESCO 2005:3). The UN member countries would also have a crucial part to play in reducing poverty and encouraging progress in developing countries (DFID 2008a:1).

Even though the above-mentioned goals are broad, their implementation in low-income countries concentrated on universal primary education (Torres 2000:7). In the case of Lesotho, the Free Primary Education Campaign was introduced in 2000. In pursuit of this goal governments received international aid, so primary education was affordable and the costs of transport and meals for children were reduced, thereby providing an incentive for parents to send their children to school (UNESCO 2005a:6). However, even in Lesotho, not all children attended school, for various reasons, such as poverty, or because the children were orphans, breadwinners or household heads.

In response to the problem of children not attending school even when education is free, it is increasingly argued by adult education advocates, such as the International Council for Adult Education (ICAE), that adult education is the foundation for achieving all the MDGs, because it is educated adults who send their children to school and who ensure healthy environments for their families (UNESCO 2005a:9).

Adult literacy is a tool for development and this rationale dominates adult education programmes. At the time of writing this introduction, the end of the literacy decade, 2012, was fast approaching. A key intermediary (Confintea VI) in adult education highlighted literacy as a critical concern that all nations should address (UNESCO 2009a:1).

The Confintea VI articulated adult education and learning within current major international policy frameworks in relation to education and development: the UNLD, the Literacy Initiative for Empowerment (LIFE) and the United Nations' Decade of Education for Sustainable Development (DESD) (UNESCO ILL 2007:155).

According to statistics for literacy levels in southern Africa, the MDG targets are unlikely to be universally achieved (UNESCO 2005a:23). Literacy is vital to the achievement of MDGs, and the goals of DESD (UNESCO 2013:19). UNESCO's Global Monitoring Report states that the UNLD and LIFE emphasise the need for accelerated efforts in achieving EFA Goal 4. Nevertheless, the Global Report on Adult Learning and Education confirms that most countries will not achieve Goal 4 (UNESCO 2013:19). UNESCO (2013:18) stated the aim of EFA Goal 4 as:

Achieving a 50% improvement in levels of adult literacy by 2015, especially among women and equitable access to basic and continuing education for all adults.

UNESCO (2005a:23) claims that global figures for literacy achievements are widely estimated to be underestimations of the problem, because assessment of literacy is usually done on the basis of self declaration or school completion targets. Furthermore, even when tests are administered there is no universal standard for assessing literacy levels. Tagoe (2011:1) confirms that, although the MDGs address some of the critical aspects of human development, one aspect relevant to human development that receives low recognition is literacy. Tagoe explains that a critical examination of the MDGs reveals the centrality of literacy in the achievement of all the MDGs. Tagoe presents the example of a study that reviewed the Ghana Poverty Reduction Strategy document, and posits that literacy and the disparities in illiteracy rates between rural and urban areas, genders and socio-economic groups may be factors responsible for the slow pace of achieving the MDGs. In a book review, Ward (2011:303) explains that the EFA stance was strongly endorsed from the outset by Lind (2008), who stated that the international goal of achieving child literacy in the context of primary education by 2015 is not enough to guarantee success, as adult literacy is a separate goal that has to be achieved.

For decades, literacy has been the subject of discussions, arguments and debates during conferences, because eradicating illiteracy has been a major challenge for the whole world (UNESCO 2009a:1). Countries concern themselves with the reduction of illiteracy and improving peoples' lives. The importance of literacy development cannot be underestimated. Acquisition of literacy as a life skill motivates an individual learner to further his or her education, because it forms the foundation of further education; literacy is a survival skill used within any learning situation, and drives personal and community development.

However, the conceptual nature of literacy itself has come under increasing scrutiny. On the one hand, global literacy campaigns have been criticised for creating a deficit model of societies whose statistics record low levels of literacy. Indeed, the suggestion that literacy equates to higher-level thinking skills has

been challenged for not recognising qualities, such as the ability to speak several languages and other skills, associated with oral communication (Street 1995:124). On the other hand, the definition of literacy itself has been questioned for its focus on cognitive skills, a focus that pays insufficient attention to context and relevance for the learner (Street 1995:128). Finally, the political relationship, in formerly colonised countries, between literacy and development suggests that literacy has often been manipulated as a form of power by the coloniser over the colonised (Street 1995:110). This manipulation meant that someone would not get a job if he/she had not attended school. Formerly colonised countries experienced a particular history in relation to literacy; the following paragraphs therefore provide background information on the history of literacy development in such countries.

1.2.4 Historical role of literacy in some formerly colonised countries

In Africa, the focus of education was on skills and knowledge relating to the physical and cultural needs of each community. It promoted reasoning skills through oral strategies, such as recounting tribal legends, proverbs, riddles, stories and games (Datta 1984:3). Education was holistic, multidimensional, and targeted at all stages of personal development. It involved historical, social, cultural, moral and practical elements, to enable individuals to contribute to local societal needs. Boys learnt from their fathers and girls imitated their mothers in households. Learning was informal and was meant to contribute to the development of families and the nation as a whole.

Omolewa (2008:699-710) explains that when “modern literacy” education was introduced to African societies it was partial and politically motivated. Generally, the role of literacy during the colonial period was preparing Africans for white-collar jobs in a variety of fields. Nafukho, Amutabi and Otunga (2005:25-26) point out that education had religious and administrative purposes. Christian missionaries would provide sufficient education to enable people to read the Bible and be more receptive to conversion to Christianity, while the colonial administration taught selected individuals enough to support the colonial administration, and “as a way of inculcating the norms and values of the colonial power”. Nafukho *et al.* (2005:25-26) refer to Sierra Leone, where adult education coincided with the European missionary presence in 1827, when the Church

Missionary Society of London started training men as clergy, catechists and schoolmasters; in Tanzania, where 1860 was the start of adult education, when Christian missions established literacy classes to enable their converts to read religious literature; and Zimbabwe, where the Hope Fountain Mission in Matebeleland started adult education activities in 1898 by opening the first training school for adults, with the aim of producing elementary school and home economics teachers. According to Omolewa (2008) education was primarily preparation for clerical jobs and for learning about the administrative structures of various government departments. Indeed, there was strong resistance among white government officials to universal literacy education for fear of insurgence against colonial rule.

Such education was inevitably Eurocentric, inculcating European values, customs, behaviours and eating habits, but discriminatory towards the average national who may have wanted to undergo literacy and numeracy education. As Omolewa (2008:700) says: “The colonial powers were understandably unwilling to allocate substantial sums to the education of Africans, and the shortage of resources often continued after independence.”

Although many countries, among which Tanzania, invested additional funds after they gained independence, mass literacy campaigns were uneven in their success. Omolewa (2008:700) and Street (1995:16) claim that, partly because literacy education has not been culturally sensitive, there has been a tendency among practitioners of the autonomous model of literacy to regard literacy as a set of neutral, generic skills. During the 1980s and 1990s definitions of literacy broadened to accommodate the challenges brought about by globalisation, which included the impact of new technology and information media, and the emergence of knowledge economies (UNESCO 2005a:15).

1.2.5 Post-literacy

The need for PL education cannot be overemphasised. It is critical for developing a nation; it helps people to further develop the skills they are already using in different contexts. PL includes everybody, because literacy starts with individuals in the family, is used in the community and then the workplace. PL is necessary for improving people’s daily activities. People who have access to and use

computers need to keep learning due to technological advances, as new software and computer programs are introduced regularly. This means there is a need to develop an ever more literate environment, in which people will be able to participate fully and use different literacies in different contexts. Since the 1980s and 1990s the notion of PL broadened further, to include the challenges posed by new technologies, electronic media (the internet) and other ways of knowing (UNESCO 2005a:15).

In African countries the concept of PL has developed over the years through studies that explored various dimensions of literacy. The term post-literacy refers to the second step in the process of literacy training of the specified target audience. In the 19th century, it involved people's application of basic literacy skills to prevent relapse into illiteracy (Akinpelu 1984:315, Mpogolo 19:351, Bholu 1989:465, Dave, Ouane and Sutton 1989:390-391, Srivastava 1989:372, NECC 1992:23), so that they would not lose their literacy skills if there was nothing to read or write, or if they had no reason to use these skills. New developments in research over the past three decades now interpret what used to be called PL as lifelong learning, which is integral to sustainable development (UNESCO 2014:3). PL represents a paradigm for continuous, seamless, multifaceted learning opportunities and participation in order to deliver recognised outcomes for personal and professional development in all aspects of people's lives (UNESCO 2014:3).

In Tanzania, for example, PL initially focused on encouraging socio-economic pursuits (Mushi 1994:174). Later, an effort was made to broaden the scope of PL through four objectives, namely, remediation, continuation, application and communication (Mpogolo 1985:351). The PL curriculum changed over three decades in an attempt to accommodate learner needs and the four objectives as stated above. According to Mushi (1994:174-176) the general PL curriculum was developed in the 1970s, after which a compulsory and optional curriculum was introduced in 1981. A work-oriented curriculum was introduced in 1984, and reviewed in 1987; then a gender-oriented curriculum was introduced in 1991 to respond to women's issues, while a community-based curriculum was

implemented throughout 1993-1997 via a four-year Canadian literacy project, which worked to enhance people's literacy abilities.

PL often consists of top-down activities that have nothing to do with the culture of the recipients. As a result PL activities may emanate from different government ministries with different agendas, such as people concerned with community development, health issues, environmental concerns, modern farming, family planning, human rights, legal matters, nutrition, income generation, family-life education issues and many other topics that are of concern to the community (Akinpelu 1984:317). In Tanzania, the content of literacy activities is tailored to suit various fields, both academic and practical (Mpogolo 1985:351).

Globally, in the past, the media most commonly used for developing PL activities were those that are suggested by Srivastava (1989:374) and NECC (1992:23), namely, newspapers and magazines, pamphlets, posters, display charts, extension literature, radio, libraries and study groups. With the introduction of technology, the most common media used for learning are television and cellular phones, as reported for the two families studied by Lemphane and Prinsloo (2014:741). Lemphane and Prinsloo mention other technological communication media that are also used, such as computers, internet and email, to communicate with people over long distances. PL education does not, however, necessarily refer to the way people may be using literacy in their everyday activities. Morgan (2010:43) considers how information and communication technology (ICT) might work with or against the various forms of literacies, tracing lines across notions of assimilation, accommodation and negotiation; across drilling, presentation and composition; and across efficiency, enhancement and transformation. Technologies have always been implicated – pens, paper, word processors – but they have rarely been grounded in examining the processes of meaning-making (Lea and Jones 2010:385).

Rogers (1999:152) provides a broad definition of PL education as, “provision of assistance to all those who feel that they are having difficulties with the practice of literacy in real situations”. This definition recognises that PL is not a once-off, linear “next stage” in literacy learning. For instance, new literacies (such as information technologies) are constantly emerging, so that PL materials are an on-

going necessity to stimulate literate environments and enable communities to interact between local and more global contexts. This definition also relates to a growing body of research that has been conceptualised as the NLS movement by, among others, Barton and Hamilton (1998:210); Hamilton (2000:1-3) Street (2001a:17-19, 2003:77, 2004:329); Barton and Tusting (2005: 10-11); Street (1984 and 1993 in Rogers 2005:60) and Shiohata (2009:66). On rare occasions the definition has been adopted at a political level (Scottish Executive 2001:1).

The NLS approach is stated by Street (1995:1) as a trend towards a broader consideration of literacy as a social practice and in a cross-cultural perspective. According to Street, within this framework an important shift has been the rejection by many researchers of the dominant view of literacy as a 'neutral', technical skill, and the conceptualisation of literacy instead as an ideological practice, implicated in power relations and embedded in specific cultural meanings and practices. The social practices are influenced by different cultures and the way people do things. Literacy "events" range from informal social activities, such as working in the fields, harvesting, recording minutes of meetings, to making shopping lists, producing posters and many more. The literacy events can be identified in social and cultural practices across different domains of life (private, work, home, community, school). Researchers are encouraged through recommendations from research to understand these practices within their specific domains and contexts, in order to be clear about the relevant basis on which to develop literacy and PL materials. The NLS follows adult education principles of starting where learners are, rather than imposing a top-down approach to literacy learning, and this adult education approach supports Rogers' broad definition of PL education given above.

However, Rogers (2002:176-177) highlights the current inadequacy of PL training, and points out that there is limited evidence of the NLS approach being used for PL practices. According to Rogers the challenge facing a number of literacy agencies is helping participants to transfer their skills from the classroom into regular use, in people's different daily lives.

Though there has been marked progress in adult learning, according to UNESCO (2009b:9) there are still some challenges facing literacy and PL provision, which

include lack of recognition of adult learning by other government ministries, and lack of funding for training. The approaches used by countries to develop curriculum materials are not clear, remuneration for literacy teachers is low, not all countries can provide annual figures for literacy learners, and, in many places, literacy campaigns have not been organised, instead, literacy initiatives are simply dealt with within projects and programmes (UNESCO 2009b:10-11; Aitchison and Alidou 2009:31-33). Lesotho is not an exception to these shortcomings. Section 1.2.6 explains the current situation for adult learning, literacy and PL education in Lesotho.

1.2.6 The Lesotho context

The Kingdom of Lesotho is a landlocked, mountainous country surrounded by South Africa, in the southeast of the African continent. Lesotho covers an area of 30350 square kilometres. It is one of the coldest countries in southern Africa, with the temperatures dipping to -5°C in winter, while it rises to 28°C in summer. The capital city, Maseru, is situated in the lowlands to the west. Lesotho is located at a high altitude, with its highlands in the east ranging between 1500 and 3500 metres above sea level. The country's inaccessible mountains are suitable mainly for grazing, leaving only 10% of the land suitable for crop production (World Vision 2009:2).

Lesotho's population is about 2 million, and 35% of its labour force work in South African mines and industries – this number was even higher in the 1990s (GoL 2009a:1; GoL MFDP BoS 2007:1). Lesotho has two official languages, Sesotho and English (UNESCO 2008:3; World Vision 2009:2). Almost all the country's citizens speak Sesotho, with a few communities in the south and south-eastern parts of the country speaking Xhosa and Phuthi (0.03% of citizens), and some in the northern districts speaking Ndebele (Preece 2009:144). The languages spoken in Lesotho were not documented or considered in education policies before 2008.

Even though Lesotho's terrain is not really suitable for agricultural production, 86% of Lesotho's population depends mainly on subsistence farming, in which communal farming is practised for the purpose of producing high yields; only 14% of the population works in industries (Preece 2009:144). Common agricultural

products in Lesotho include maize, sorghum, wheat, pulses, barley and livestock, while industries are involved in the production of beverages, textiles and handicrafts, apparel assembly, and tourism and construction (Preece 2009:144). The country's main natural resource is water; other important natural resources include stone, clay, sand and diamonds (GoL 2009a:1; Preece 2009:144).

Lesotho's unemployment rate is very high, at 46%, with 35% of its citizens living on less than M10.00 a day (about US\$1.50). AVERT (2015:1) reports that Lesotho is one of the world's countries hardest hit by HIV, with the second-highest HIV prevalence after Swaziland. AVERT estimates that 360000 people are living with HIV in Lesotho, and that 16000 died from AIDS-related illnesses in 2013. However, it reports that HIV incidence has declined marginally, from 30000 new infections in 2005, to 26000 new infections in 2013.

Lesotho's infrastructure, whether electricity, telephone lines and tarred road networks, does not cover the whole country, because of the rugged mountains. However, the situation has improved considerably over the past decade. For example, in 2005 only 8% of citizens had access to electricity and only 8% had telephone sets (Preece 2009:144). However, five years later, in 2014, as a result of new connections made to individual households, the national annual survey of the Lesotho Electricity and Water Authority (LEWA 2014:29) indicated that 35% of Lesotho households were connected to the main electricity grid. Thus, the government's target of 35% of households connected to electricity by 2015 was achieved a year earlier through connections made by LEWA (2014:29). The Vattenfall Power Company (2011:1) aims to provide electricity to between 1500 and 2000 households and provide an additional 350 rural households with home solar systems. Tarred roads do not, as yet, connect all the parts of the country.

Food shortages in Lesotho are a result of a number of factors. Historically, Lesotho's revenue depended on migrant labour in the South African mining industry, which produced 50% of Lesotho's gross national income, until the 1990s, when retrenchments took place (Nyabanyaba 2008:11). The country has, in recent years, been dependent on food donations because of drought, unemployment and the increasing number of HIV/AIDS orphans, which were estimated to be about 65% of orphans in 2009 (AVERT 2011:1; GoL MoHSW Help Lesotho 2014:1). In

raw figures, AIDS orphans aged between zero to 17 years were estimated to number 130000 in 2009, and those orphaned by other causes aged under 17, were estimated to number 2000. In contrast, the number of orphans attending school in the years 2005-2009 was estimated to be only 95000 (UNICEF Lesotho 2010:4). This implies that many orphans were not in school, which will cause a decline in literacy rates in Lesotho and a rise in the poverty rate. Since 2005, the situation has worsened; currently there are more than 200 000 orphans in Lesotho, most of whom are AIDS orphans (GoL MoHSW Help Lesotho 2014:1). According to UNDP (2012:1) Lesotho's Human Development Index rank was number 158 out of 187 countries. In 2013, Lesotho was ranked 162 out of 187 countries on the Human Development Index, indicating that the poverty rate is increasing, which has implications for citizens' participation in formal education (UNESCO Institute for Statistics 2013:8).

1.2.7 Education in Lesotho

Lesotho's Ministry of Education and Training is responsible for the management of education in Lesotho. Formal education was first introduced in Lesotho by three French missionaries of the Paris Evangelical Missionary Society, in 1833. Education was organised along the pattern of Western Europe (GoL MoE 1997:2). The three priests settled in Menkhoaneng, Morija, where they established the first teacher training college under the auspices of the Protestant church. Graduates of the college worked as teachers, clerks of courts, interpreters and secretaries (Gay, Gill and Hall 1995:11). Gay *et al.* explain that the missionaries opened hundreds of schools as more and more parents understood the value of Western-based education and sent their children to school in big numbers. Until 1870 the missionaries bore the sole responsibility for education, which was, by and large, free (Nyabanyaba 2008:12). In Lesotho the student population increased steadily, from 68% of school-age citizen at independence in 1966, to 75% in 1970 and 78% in 1978 (GoL MoESC 1982:35).

School enrolments fell to 69% in 1980. This decline was due to the introduction of automatic promotion in the early 1970s and its termination in the mid-1970s, which resulted in an increased repetition rate, from 7.8% in 1975 to 21.4% in 1979 (GoL MoESC 1982:35-36). The increase in repetition rates throughout the primary cycle

between 1975 and 1979 prevented fresh intakes into the primary school system and precipitated higher dropout rates (GoL MoESC 1982:36). This meant that, to increase literacy rates in the country, many children who opted out of the formal education system needed to be accommodated through non-formal education. The Lesotho Distance Teaching Centre started literacy provision for out-of-school children. In 2010 the literacy rate for Lesotho was 82.2% (UNDP 2010b:12). UNESCO (2013:6, 8) figures show that Lesotho's literacy rate has decreased to 75.8%, suggesting the need for greater attention to PL activities in order to maintain 2010 figures.

Lesotho is responding to a changing global world scenario in the 21st century. This includes being able to communicate at all levels of literacy and that all its citizens should have access to global knowledge systems. Lesotho's policy statements relevant to education reflect efforts to develop strategies to support education for sustainable development. The policies support education, life skills and, implicitly, lifelong learning. Yet, the country's development is deteriorating, as indicated above, as evidenced by its rank of 162 out of 187 countries (UNDP 2012:1), and 57.1% of the population (UNDP 2012:1) being identified as poor (Nyabanyaba 2008:11), an unemployment rate of 46%, and 35% of citizens living on less than M10.00 a day (US\$1.50), dependence on subsistence farming, in spite of only 10% of the country's land being arable (World Vision 2009:2), only 14% of the population working in industries (Preece 2009:144) and a very high HIV/AIDS prevalence rate, which results in an increase in orphans (UNICEF Lesotho 2010:4). This indicates that Lesotho needs to develop and respond to a changing global world, which relies on technology and written communication systems embedded in policy statements relevant to education in Lesotho.

1.2.8 Policy statements relevant to education in Lesotho

Lesotho, like other member states of the UN, has the responsibility to fulfil the worldwide EFA initiative and achieve the MDGs. The two frameworks have influenced Lesotho's education policies, as stated in its Education Sector Strategic Plan 2005-2015 (GoL MoET 2005:20). The country's aim for the decade 2003-2012 was to promote literacy with the purpose of achieving EFA and the MDG goals, and setting performance targets that are related to educational activities.

The Kingdom's Poverty Reduction Strategy Paper (PRSP) 2004/2005-2006/2007 (GoL MoPED 2004b: 80-81) states that the government is convinced that investment in appropriate education is the single most important contribution that it can make to long-term socio-economic development of the country. The PRSP has seven key objectives for human resource development, and highlights the issue of development of life skills, which can be related to literacy development and lifelong education. For this reason the education budget remains the highest of all the ministries, and was set to increase every three years to ease the implementation of the three-year rolling plans throughout the period of the strategic plan, for the purpose of eradicating illiteracy through free primary education. However, literacy education for adults was allocated very little funding.

The PRSP (GoL MoPED 2004b:77) highlights the need for at least a decade of schooling and a curriculum that includes acquisition of entrepreneurial and life skills. However, the country has insufficient secondary schools to cater for the majority of school leavers and the standard Cambridge syllabus at secondary level remains academic. It is the responsibility of the government to localise the curriculum to cater for everybody, even at grassroots levels. This will answer the educational needs of all Basotho in their own communities. The implementation of the Lesotho government's Vision 2020 seems to support adult education and lifelong learning, as it includes targets for life skills.

The Lesotho government's Vision 2020 document (GoL MoPED 2004a:5-6) commits Lesotho to having a well-developed human resource base, which will create access to quality education that is fully responsive to the country's needs and is accessible at all levels. The document states that, by the year 2020, Lesotho shall be a stable democracy, a united and prosperous nation at peace with itself and its neighbours. It shall have a healthy and well-developed human resource base. Its economy will be strong, its environment well managed and its technology well established (GoL MoPED 2004a:1). Lifelong learning is a core feature of this mission. Lifelong learning is primarily associated with vocational and entrepreneurial education, but embedded in a desire to exploit "locally available and natural resources" to facilitate ownership of the development process, and maintenance of cultural values through a "mandatory cultural day in

schools” (GoL MoPED 2004a:8). Exploiting local resources can arguably be addressed through lifelong learning, and by literacy work activities, which could involve both men and women. This concern is supported by UNESCO (2009b:8), which states that learning is lifelong worldwide; in other words, it takes place at home, in family life, in working life and in social and civic life. It is for these reasons that UNESCO (2009b:10) claims that lifelong learning needs to be promoted as an approach to help individuals and communities cope with all kinds of emerging challenges. Hence, in its Medium-term Strategy for 2014-2021, UNESCO’s ILL (2014:5) three education strategic objectives are:

- Developing education systems to foster quality lifelong learning opportunities for all;
- Empowering learners to be creative and responsible global citizens; and
- Shaping the future education agenda.

Adult learning affects both men and women, since both sexes were influenced by the same education system that created gender-segregated activities, with certain subjects meant for boys and others for girls. This gender-segregated situation is the result of the way children were brought up, with different jobs being allocated to boys and others to girls, under the supervision of parents. As a result, Basotho women are regarded as minors, regardless of age, occupation or marital status, this bias even extending to land acquisition and access to bank loans. The Lesotho Gender and Development Policy (GoL MoGYS 2003:13-14) addresses the matter of gender stereotyping in education, which allocates certain careers to boys or girls: medicine and politics for boys and catering and nursing for girls. The time has come for an environment that encourages the development of an education system that is not discriminatory, so that both sexes can be free to make choices. The policy suggests the development of inclusive, gender-sensitive career guidance at all levels of education. In other words, the government is committed to eliminating all socio-cultural barriers with respect to girls’ and boys’ education, to ensure that both genders are at liberty to choose appropriate careers without being restricted by socio-cultural stereotypes based on gender. To achieve this, the government is committed to including gender issues in school curricula, as well as offering gender studies at tertiary level. The Gender and

Development Policy (GoL MoGYS 2003:13) has based its agenda on the Beijing Platform for Action, which supports the empowerment of women socially, economically and politically. The policy aims to eliminate negative aspects of Basotho culture, and include gender and economic empowerment issues in the curricula of all education programmes. These aspects can be dealt with in school and during lifelong learning, PL and adult education programmes, though different types of media will be used to communicate with adults. These negative aspects of gender stereotyping take place in families, but boys and girls deserve the same type of education, including technology literacy.

The globalised world has become a village, in which people communicate through technology, which is quicker than the post office. This era of computers created a need for education and training to incorporate ICT into curricula, so that everybody will be able to communicate via the internet. ICT is a form of PL for all people, because of its relatively recent introduction as a communication medium. To enhance the use of ICT, the government developed an ICT policy for Lesotho in 2005 (GoL MoCST 2005:29), which addresses the matter of training to produce ICT expertise among educators in the country, who, in turn, will promote the use of ICT in schools and in higher education institutions, as well as in lifelong learning. It is the role of the Institute of Extra-Mural Studies (IEMS) at the National University of Lesotho to address literacy as lifelong learning through the training of facilitators in literacy. The aim of post literacy training is to ensure that training addresses the principle of adult learning that requires that adult learners' education is immediately applicable in their everyday activities.

Education policy documents reflect recognition of the need for both formal, non-formal and informal education, and education and learning in the lifelong learning context can take all three forms (Preece 2009:146). The distinction between these terms is that formal education is the system of education that takes place within the school setting, with the use of a curriculum developed for school children to learn reading, writing and numeracy, using text books and other materials. This is a structured system that is time-bound. Non-formal education refers to all educational activities that take place outside the four walls of the school, within specified contexts. Non-formal education includes adult learning programmes for

reading, writing and numeracy, using course materials or workbooks or primers, as well as learning on some developmental community projects, learning through daily family work, and learning at a workplace, in different contexts, where easy-to-read materials could be used to enhance learning. For all these activities literacy skills are used in a variety of ways. Informal education takes place within families, where cultural aspects or ways of life are learned, for example, girls learn by imitating their mothers and boys learn from their fathers. Informal education also includes initiation of boys and girls, where they learn to be good citizens, through the use of oral communication, poetry and singing, as well as cultural games. Outside of the school system literacy education takes place through a variety of forms of non-formal education.

1.2.9 Non-formal education in Lesotho

Non-formal education in Lesotho has always been seen as more than imparting, retaining and developing literacy and numeracy, as stated in the Consultancy Report on Improving Non-Formal Education in Lesotho, written by Setšabi for GoL MoE (1997:5). He argues that the non-formal education curriculum should be as wide as the needs of the people. According to the report, the understanding by policy makers was that non-formal education should encompass not only reading, writing, numeracy, functional literacy, correspondence education and extension services, but should also include other aspects of life, such as income-generation projects, environmental health education, socio-political education, management and leadership programmes, including skills development, and family life education. This argument is an indication that it has always been the wish of education policy makers that non-formal education should offer a comprehensive curriculum and, by implication, the curriculum should be based on contexts or settings. The draft of the Non-formal Education Policy of the Government of Lesotho, by the Ministry of Education (GoL MoE 2001:1), was completed in 2001, although it was never formally adopted. Nevertheless, according to Preece (2009:146), the importance of the National Draft Policy Document on Adult and Non-Formal Education in Lesotho is seen in the fact that it is used for purposes of planning and is situated in a lifelong learning context, to promote the country's development needs:

The guiding principle of adult and non-formal education is to foster good and meaningful lives for all citizens by developing an informed and skilled citizenry through the provision of non-formal education programmes and support running throughout people's lives. Non-formal education is a catalyst of development that can be used in the dissemination of information, promotion of new, required skills, introduction and facilitation of change and the articulation of innovative drive within any organised society for the ultimate achievement of literacy and poverty reduction and the enhancement of improved standards of living (Lephoto, Braimoh and Adeola 2000:16).

It can be seen from this statement that literacy is a primary function for non-formal and community-based education.

The importance of encouraging communities to develop a learning culture is stressed in Chapter 9 of the Lesotho Education Sector Strategic Plan 2005-2015 (GoL MoET 2005:89), which sets out the contents of the non-formal education draft policy and refers to the need to provide education that addresses all the needs of all the people of Lesotho, in order to foster good and meaningful lives for all citizens by developing an informed and skilled citizenry. Non-formal education activities are intended to help improve the lives of ordinary people, because non-formal education influences them to continue learning throughout their lives. It follows that PL provision is an essential element of this continued learning or lifelong learning.

For Lesotho literacy training has always been a component of non-formal education. Non-formal education strategies, such as out-of-school education, have always been used in literacy work and as a result the government has always regarded non-formal education as literacy teaching; and the concentration of literacy training has always been on adult literacy. When addressing EFA strategic goals, the government of Lesotho was targeting a total improvement of non-formal education by 2015 (GoL MoET 2005:167), specifically to reduce adult illiteracy by 50%, expand basic education and skills training, train non-formal education staff, strengthen the lifelong learning component of Lesotho's education provision and establish strong collaboration among non-formal education institutions for this purpose. However, the target set for permanent staff training only affected staff at

the Lesotho Distance Teaching Centre (LDTC). The matter of curriculum content was not explicitly expressed as a performance indicator, yet it was critical for lifelong learning and sustainable development. Assuming that functional literacy and survival skills components were inclusive of all life skills, the implication was that apprenticeship programmes, income-generation projects and health education programmes would be included in literacy education of communities (GoL MoET 2005:167). Apprenticeship programmes needed commitment from government in terms of funding.

Even though the budget for lifelong learning seems to have increased, from 43% in 2005/06 to 46% of the total government budget in 2009/10 (GoL MoET 2005:167), it is too little to cover activities related to possible expansion to all the districts and a possible increase in student numbers. The figure of M8000 for expansion in 2009/10 is minimal (GoL MoET 2005:153). Although the 2009/10 budget included funding for the creation of new lifelong learning centres, conducting literacy and numeracy surveys, developing health materials, and course development, the budget allocation was not practical – the budget did not match the activities planned (GoL MoET 2005:153). The Strategic Plan for MoET 2005-2012 (GoL MoET 2005:154) indicates that lifelong learning has been allocated 15% of the education budget for six sub-programmes in the special programmes recurrent costs budget. The LDTC shares the budget for 2009/10 and 2010/14 with other ministries' sub-programmes.

The LDTC is funded by a department of the Ministry of Education and Training, established in 1974 with the aim of providing continuing education (Junior Certificate and Cambridge Overseas School Certificate) through distance teaching mode. The LDTC also provides literacy and PL education to out-of-school children, including herders (youths and adults), who, for various reasons, were bypassed by the formal education system. The material resources used are literacy primers and PL materials for different target groups. The materials are used by other local institutions, like the Lesotho Association of Non-Formal Education (LANFE).

The other main non-formal education (NFE) providers in Lesotho are smaller non-government organisations (NGOs), under their umbrella body, LANFE. LANFE

functioned as an NGO in its early years, and presented literacy activities before funding dried up, and coordinated functional and vocational skills offered by other local NGOs.

Other non-formal education providers of vocational skills are The Lesotho National Council of Women, Lesotho Girl Guides Association, Itjareng Vocational Training Centre for People with Disabilities, Lesotho Opportunities Industrialisation Centre and Bethel Training Institute. Vocational skills training in Lesotho by non-formal education providers, particularly the LDTC and LANFE, according to Preece, Lekhetho, Rantekoa and Ramakau (2009:29), focuses on utilising locally available materials, such as grass, clay and animal products, such as skins and horns. There are also some church organisations, such as the Lesotho Durham Link, Anglican Church organisations, the Lesotho Bible Society and the Good Shepherd Centre, a Roman Catholic Church organisation, which provide both vocational and Bible education. Many other private and government agencies play a role in transferring vocational skills.

Non-formal education is also offered by communities, private individuals and some government ministries, such as the Ministry of Agriculture, Ministry of Health and the Ministry of Education and Training. These non-formal education providers in Lesotho offer a wide range of services, including income-generating activities and guidance and counselling. LANFE has been implementing PL activities through an approach called Reflect across their areas of literacy work (SARN 2008:6). The Reflect method draws on work of the Brazilian activist and educator, Paulo Freire, whose theories link literacy to practical work developed by learners (Matthews 2006:1). The Reflect approach was developed by the NGO Action Aid, using Paulo Freire's theory together with the group methods of participatory rural appraisal (PRA), to develop the literacy process, with a view to empowering people through a learner-centred grassroots approach (Leumer 2004a:1). The approach encourages collective reflection and raising awareness among learners (Leumer, 2004a:1), and helps them to acquire skills and confidence to critique the situation in which they live, to identify their own problems and to solve these problems themselves. In this way, learners become responsible for their learning and motivate themselves to continue learning. Most importantly, the approach is

used as a technique to empower literacy learners to run their own affairs and make decisions. Matthews (2006:1) refers to it as a tool to build people's capacity to communicate in whichever way they wish. Between 2003 and 2008 the Southern African Reflect Network (SARN) and the Lesotho Association for Non-formal Education (LANFE) developed a learning and exchange relationship, particularly in the context of education relating to HIV and AIDS, into Reflect practice. The aim of the SARN is to improve the lives of poor people and to encourage them to become active and vocal members of civil society (SARN LANFE 2008:6). LANFE established 10 study circles in four districts of Lesotho, including projects to deal with the problems of HIV and AIDS, lack of electricity, and poverty.

The Reflect projects in Malea-lea for LANFE have been applied to multi-purpose cooperatives and villages, using study circles focusing on poverty alleviation (Leumer 2004b:1; SARN 2008:7). The approach falls within BALID's (2007) definition of transformative literacy. The study circles focus on needs at the grassroots level. However, the government of Lesotho does not budget for community literacy organisations in its financial statement. Literacy organisations in Lesotho are mainly self-sponsored. Literacy education in Lesotho is provided by the same institutions and NGOs that offer non-formal education.

1.2.10 Literacy education in Lesotho

Literacy education in Lesotho officially follows a functional literacy approach. The preparations for Confintea VI included education ministries preparing country reports on their countries' current situations in relation to adult learning and education. Lesotho contributed its report, giving the following definition for literacy:

A person is literate who can, with understanding, both read and write a short simple statement on his or her everyday life. A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his or her group and community and also for enabling him or her to continue to use reading, writing and calculation for his or her own and the community's development (cited in UNESCO 2005a:15 and GoL MoET NFEI 2008: 26).

As quoted in the literacy study report for Lesotho, Muller (1997:37) says:

Literacy is a life skill and a primary learning tool for personal and community development and self-sufficiency in a rapidly changing world. It is the primary enabling factor for all further education.

The Lesotho definition appreciates the application of literacy skills in all the activities of life. The use of literacy skills in development activities is important if someone is to function effectively, as modern living requires reading and writing in almost every aspect of life. Muller's definition (1997:37) is referred to in the report because it highlights literacy as a necessary life skill and a foundation for further learning, which will result in personal development. Lesotho's definition is still based on the autonomous model of literacy or the 3R's which is usually followed by the functional literacy activities meant only for those who have acquired the skill of reading and writing.

This kind of literacy is reflected in Lesotho's literacy records provided in tables 1.2, 1.3 and 1.4 about Lesotho's literacy rates for four decades of the 70s, 80s, 90s including the millennium decade. The Lesotho literacy rates are not realistic because they are based on autonomous model of literacy. These literacy rates are based on school-dropouts rates, which have been frequently shown to have a less reliable link with literacy functionalities, which indicate the uses and meanings of literacy, as defined in the list of definitions by Barton (2006:1) and Barton and Hamilton (2000:8) in the paragraphs below.

Table 1.2: Lesotho's literacy rate 1976- 2013

Year	Literacy Rate (%)
1976	55
1985	62
1997 (literacy survey reported in 2001)	61
2002	81.8
2003	85
2006 (reported by national census 2009)	82.2
2013	75.8

Sources: GoL MoE LDTC (2000:131); GoL MFDP BoS LPDS (2007), Preece (2009); Aitchison and Alidou (2009); UNDP (2007/2008, 2009); World Vision (2009); Dowling (2009:5); UNESCO Institute for Statistics (2013)

Unlike other countries of the world, Lesotho's literacy rate is higher among women than among men, as indicated in Section 1.2.1 and also table 1.3. According to GoL MoFDP BoS LPDS (2007:1), 12.6% of boys fully complete primary school, while it 27.9% of girls do. The reason for this phenomenon is that boys look after cattle and do not attend school. The growth in Lesotho's literacy and the functional literacy rates from 1976 to 1997 is provided by LDTC from historical surveys of 1997, based on schools' drop-outs. The LDTC has not done any literacy surveys since 1997. Until 1997, LDTC's activities were donor driven and there was financial support for research from Commonwealth of Learning, World Bank, UNICEF and others. Until 1997 the LDTC was the leading institution in literacy activities in Lesotho. The latest report was given by the director of the LDTC in his foreword (GoL MoET LDTC April 2014–March 2015:i) stating the reasons for not having up-to-date figures, due to: the absence of open and distance learning (ODL) and quality assurance policies, both of which are awaiting

approval by the minister of Education and Training. According to the Director, the policies will ensure that all processes in ODL will be managed from a quality approach perspective. The main purpose of these policies is to safeguard excellence of tuition, learning, research, material development, support services management and governance (GoL MoET LDTC 2015:i).

Table 1.3: Lesotho’s literacy and functional literacy rates by gender 1976-1997

Gender	1976 Literacy Rate (%)	1985 Literacy Rate (%)		1997 Literacy Rate (%) (study reported in 2000)	
		Literacy	Functional Literacy	Literacy	Functional Literacy
Men	36	46	32	58	55
Women	60	70	53	63	58
Average	48	62	46	61	57

Sources: GoL MoET LDTC (2000:131); GoL MoET LDTC (2015: i)

Two different national literacy studies, GoL MoE LDTC (1985) as quoted in GoL MoET LDTC (2000:131) indicate the growth in literacy and the functional literacy rates for four decades since the 1970s. Basic literacy for Lesotho is referred to as levels of reading, writing and numeracy, while functional literacy refers to the level to which basic literacy is applied in everyday activities, but there is no evidence in that regard. In Lesotho, the acquisition of literacy skills is higher than the application of the skills. In other words, the literacy skill is not used effectively on a daily basis and that causes relapse into illiteracy. Even though the overall rate of functional literacy in Lesotho increased from 46% in 1985 to 57% in 1997 (GoL MoET LDTC 2000:131-132), that is, this percentage of people could read and write satisfactorily and profitably, as many as 43% were functionally illiterate because they could not make use of their simple reading and writing skills (GoL

MoE LDTC 2000:139). Lesotho's literacy rate measured in terms of functional literacy is quite high, but there is little evidence of data collection regarding PL levels.

For Lesotho, the so-called Millennium Decade, represented by the years 2001, 2002, 2007 and 2009, saw an increase in literacy rates for both men and women, as displayed in table 1.4, even though there is no indication that literacy skills are used on a daily basis.

Table 1.4: Millennium decade literacy rates by gender (2001-2009) for Lesotho

Gender	2001 Literacy rates (%) (survey reported in 2004)	2002 Literacy rates (%)	2007 Literacy rates (%)	2009 Literacy rates (%)
Men	73.7	73.2	75.2	75.4
Women	90.3	89.6	94.9	94.5

Sources: GoL MFDP BoS LPDS (2004); GoL MFDP BoS LPDS (2007); Dowling (2009:5)

For Lesotho the Millennium Decade is said to have represented a significant increase in literacy rates. The reason given is because of the efforts by various organisations to reduce illiteracy in the country as in reading and writing and not as social practice. This is misleading and it is enough justification for this study to have been carried out.

Recent initiatives in the non-formal sector relate to concerns about the lapse into illiteracy among new literates, partly because literacy programmes are often time-limited or short-lived, partly because they are mostly driven by donors and are phased out sooner than expected, and partly because there is limited integration

of literacy into everyday activities, particularly in rural areas (Preece 2009:150). In response to this concern, both LANFE and LDTC recently incorporated vocational skill elements into their literacy programmes. These activities relate to vocational skills, and specifically encourage the development of locally sourced materials, such as those mentioned above, into potentially marketable products (GoL MoET NFEI 2005:10-11; Preece *et al.* 2009:29).

Barton (2006:1) formulated a list of brief definitions of literacy as social practices, from his encounters with his colleagues, as the way of learning and doing things, as follows:

- Choice and change are difficult, depends on ones attitude towards learning to make a choice and change for one reason or the other
- Literacy is oral, and discussion of what is written is involved
- Literacy is academic , getting involved in writing for publication
- Writing is revisiting, meaning making reflections on what one has read, before writing
- Collaboration or collaborative literacy or learning

Barton and Hamilton (2000:8) state a list of definitions based on literacy as social practice, accepted ways of doing things as follows:

- Literacy is best understood as a set of social practice; these can be inferred from events which are mediated by written text
- There are different literacies associated with different domains of life
- Literacy practices are patterned by social institutions and power relationships; and some of the literacies are more dominant, visible and influential than others.
- Literacy practices are purposeful and embedded in broader social goals and cultural practices
- Literacy is historically situated

- Literacy practices change, and new ones are frequently acquired through processes of informal learning and sense making.

Vocational programmes are both socially and economically beneficial to adult learners. The evaluation of LANFE and LDTC activities by Preece *et al.* (2009:150) shows that learners benefit from vocational skills programmes in different ways. The skills enable learners to generate income when they sell their locally produced items to tourists. This improves the lives of the learners, because they are now able to buy valuable household items, such as soap and candles, from shops (Preece *et al.* 2009:151). The resources provided to enable these programmes to function help to improve the lives of herd boys. The evaluation study by Preece *et al.* (2009:151) also reveals a number of wider social and community benefits of the programmes. The herd boys were comfortable at the adult learning centres. They enjoyed associating with facilitators, who cared for them, and the experience of attending lessons gave the learners a focus and a sense of belonging. As a result, they cared for others and they became more sociable. Nevertheless, the educational level of literacy facilitators and funding restrictions are limiting factors to PL development. Furthermore, the study did not investigate how the learners were using their literacy skills, so it was difficult to determine how to facilitate on-going use of literacy beyond the basic usage currently indicated. Relevant PL training programmes are necessary to improve learners' use of PL skills. Relevant PL training programmes depend on what is regarded as PL in Lesotho.

1.2.11 Post-literacy provision in Lesotho

Lesotho's definition of PL differs from those of Rogers (2005:60) and Ghose (2007:125), because Lesotho is concerned with a few functional literacy skills that are related to income generation and specific community development areas. This is the functional approach that is used by many developing countries, as BALID (2007:6-7) explains. PL activities are offered mainly by the literacy programmes of NFE institutions or the community-based organisations mentioned earlier, to provide rural people or the literacy learners with sets of skills.

In Lesotho, like in other developing countries, the target group for PL activities was originally people who have gone through a literacy programme (Bhola

1989:465; Srivastava 1989:372; Mpogolo 1985:351) and graduates of adult literacy programmes (Rogers 1999:149). In the 1990s the latter group comprised people who have basic education, and this is the target group of NFE and development efforts (NECC 1992:23).

In Lesotho, PL is less well researched or defined than literacy, and its education initiatives are not well documented. Lesotho, as a small country, has few institutions or organisations dealing with PL activities, particularly the development of PL materials, which is the core business of the LDTC.

The LDTC is the main provider of PL. It regards PL as the second stage of a literacy programme, in which the PL materials produced at the LDTC are used. In Lesotho, the LDTC's PL programme includes Sesotho booklets containing information of a practical nature (GoL MoET LDTC 1976:25). The content of the materials, according to the annual reports of the LDTC, covers a wide range of topics that could benefit all adults at community level, without singling out any target group (GoL MoET LDTC 2005:89).

The UNDP evaluation report on LDTC, written by Odumbe (1992:2), confirms that, "the booklets which have been produced by LDTC on productive skills have been appreciated and that the books have covered areas that would constitute reading materials for the PL programme". Although the MoET Lesotho Sector Strategic Plan 2005-2015 (GoL MoET 2005:92) does not refer to PL in its goal of attaining a 100% literate society, it states its intention to develop and upgrade relevant materials for literacy and PL programmes. However, what has not been identified in Lesotho literature is the nature of and role played by various locally constituted literacy practices that might inform providers how to develop relevant PL materials for these different constituencies, except to say if a secretary is able to write minutes of a meeting, she will be able to use PL materials with the help of a facilitator.

The LDTC and other literacy skills providers are encouraged to diversify PL methods and contents in order to meet the practical and diverse needs of the various target groups of literacy programmes (GoL MoET LDTC 2000:141).

Other institutions or organisations that are involved in PL learning include LANFE, which embarked on the writing of PL materials in October 1990, at a writing workshop for literacy practitioners, and again in 2005, when HIV/AIDS brochures were printed and distributed (GOL MOE NFEI 2005:2). The Lesotho Ministry of Health, through its Health Education Division and the Lesotho Ministry of Agricultural Information Office, also provide PL education informally or indirectly through their public information programmes. The Lesotho Prison Service provides vocational training skills; and the following organisations all claim to provide PL in addition to literacy: Itjareng Vocational Training Centre; HAE Learning Centre; World Vision; Development for Peace Education, and the Lesotho Work Camp Association (GoL MoET LDTC 2006:14; GoL MoET 1997:106; GoL MoET NFEI 2005:89). Another PL programme is that of the Lesotho Bible College, which provides radio cassettes with Biblical content for herders (GoL MoET NFEI 2005:1). The Lesotho Bible College provides this type of literacy to individual herders who work at cattle posts, and learners listen to radio programmes while they are looking after livestock. IEMS plays a substantial role in PL training of facilitators of PL programmes. There has been little recent research into literacy and PL activities in Lesotho and this study hopes to fill that gap.

The latest research by Setoi (2012:4) uses a broad goal for literacy, namely, “Basotho shall be functionally literate society...by the year 2020”, and this statement has its roots in Lesotho’s adoption of the 1978 UNESCO definition of functional literacy:

A person is functionally literate who can engage in all those activities in which literacy is required for effective functioning of his group and community and also for enabling him to continue to use reading, writing and calculations for his own and the community’s development (Setoi 2012:4).

1.2.12 Post-literacy training at the Institute of Extra-Mural Studies (IEMS)

The IEMS provides much-needed skills, with the aim of providing training to the out-of-school population through outreach programmes. The IEMS offers adult education training programmes, within which there are literacy courses that encompass PL training materials development by the learners doing those

courses. One of the roles of the IEMS is to develop personnel who will apply the relevant PL curriculum.

The main PL training courses are ADE103-3: Adult Literacy Teaching Methods and ADE301-3: Media Techniques in Community Education. In the two courses, learners are encouraged to develop PL training materials that they will use at their workplaces for their own clientele. The IEMS learners do not choose what they want to learn. The facilitators do not engage their learners in the identification of topics to be covered in the PL training materials. As the ODL arm of the National University of Lesotho, the IEMS has regional learning centres in four districts in remote rural and mountain areas of the country. Diploma and degree programmes are studied on a part-time and distance basis through the IEMS. Community-based workshops and training programmes are also coordinated by the IEMS, thus reaching a populace that is either unable to attend university full time or that is seeking personal development beyond literacy levels. However, the effectiveness of these courses and training materials has never been evaluated, and they are under-theorised in terms of understanding how to identify existing and potential PL practices in communities. There is a need for relevant training of facilitators, because they are the people who work in community-based programmes and they need to know relevant approaches in order to deal effectively with community members in their daily activities as lifelong learning activities.

1.3 RESEARCH PROBLEM

The specific problem that the study wishes to address is based on the argument that PL training needs to be premised on a better understanding of how to engage with communities in order to facilitate the development of more relevant PL learning and training materials. PL training is inadequate, yet it is a developmental need among all Basotho. In the absence of relevant PL materials results in inadequate PL training provision. In order to provide PL, in principle, it is necessary to start where learners are. This requires a much deeper and more participatory understanding of learner contexts, to discover with the participants their existing literacy practices, to explore with them the ways in which they want

to develop their literacy skills, to encourage the participants to identify the kinds of tasks they want to fulfil, to provide structured opportunities and a supportive environment for the participants to engage with the texts they have identified, and, of course, to monitor and evaluate the progress of the participants (Rogers 1999:156).

The PL training for facilitators in the literacy courses of the Department of Adult Education of the IEMS is not based on an ideological model of literacy. Most of the materials produced by facilitators do not start with learners' identification of their literacy practices. In other words, facilitators do not indicate the uses of literacy by learners in community development projects. The education of facilitators is still based on the functional literacy approach, which is an autonomous model of literacy concerned with the economic development aspect of literacy, and involves only the participants of literacy classes. The New Literacy Studies (NLS) researchers encourage researchers to carry out researches into learners' contexts to find out their existing literacy practices that can be enhanced. For example Openjuru (2011:9) states the importance of ethnographic methods for studying literacy in rural communities. Hence there is a need to carry out this literacy study in order to answer the following research questions.

1.4 RESEARCH QUESTIONS

The main research question is stated as follows:

What is the nature of literacy practices in different rural communities in Lesotho, and how can those practices be enhanced?

The subsidiary research questions are:

- What is the theoretical understanding of literacies as social practices and the implications of this understanding for PL activities in Lesotho?
- What literacy practices exist in selected rural communities in Lesotho in different domains of home, work and community?
- How can the IEMS develop and apply PL learning materials in the light of a deeper understanding of literacy practices?

1.5 RESEARCH AIM AND OBJECTIVES

This study applied the NLS conceptual framework through ethnographic research in selected communities to find out who is involved in what kind of literacy activities, with whom, on what occasions and using what kinds of texts and strategies for these purposes.

In order to further the aim of the study the following research objectives were formulated:

- To gain a deeper theoretical understanding of literacies as social practices and the implications of this understanding for PL activities in Lesotho;
- To investigate what literacy practices exist in selected rural communities in Lesotho in different domains of home, work and community; and
- To examine how IEMS can develop and apply PL materials in the light of a deeper understanding of literacy practices.

1.6 DEMARCATION OF THE STUDY

The research falls within the field of Higher Education. The study is relevant to the National University of Lesotho, because it took place within the Department of Adult Education, at IEMS, which is the Open and Distance Learning (ODL) institute of the National University of Lesotho. The specific area chosen for this research within the Department of Adult Education is literacy. Literacy teaching is part of the curriculum of adult education, especially in fulfilment of the requirements for the award of the Bachelor of Education with specialisation in Adult Education. The study is done to review the adult literacy teaching curriculum within the programme. It is done to contribute to the literacy course design. The course design issues according to Tight (2012:65) lend themselves to small-scale research by the 'insider' researcher or the academics running the courses themselves.

1.7 CLARIFICATION OF CONCEPTS

The following concepts that are used in this study, namely, literacy, post-literacy, lifelong learning, adult learning and facilitators are clarified as follows:

Literacy is understood as social practices and not the 3 Rs, representing reading, writing and numeracy. Literacy refers to daily activities that need enhancing through improving IEMS' approach to literacy, as opposed to the autonomous model of literacy that emphasises specific skills. It refers to the social uses of reading and writing. There are multi-literacies meant for different purposes and valued in different ways.

Post-literacy involves materials development for use in community development activities, supported by facilitators within the domains of literacy. It involves a notion of lifelong learning that uses the principle of adult education, namely, that adults learn from their daily activities, in which their acquired skills are applied immediately. Post-literacy is an extension of existing activities, rather than something that is imposed from above.

Literacy mediation involves the act of reading and writing on behalf of another person, who does not have the skill of reading and writing. For example, the secretaries of the community councils write minutes on behalf of the councillors who do not know how to write minutes.

Lifelong learning refers to a continuum of learning, which begins at birth and lasts until death. It continues throughout life within people's activities, in their different settings or contexts. In other words, it takes place at home, in family life, in working life and in social and civic life. Torres (2003:36-37) regards lifelong learning as the key organising principle for education and training systems, and for the building of the so-called knowledge society of the 21st century. Torres explains that there is an overall shift in focus, from education to learning, and from lifelong education to lifelong learning.

Adult learning is a process within which adults are enabled to continue with learning, for the purpose of self and community development.

Facilitator refers to the literacy trainee of the degree programme in Adult Education, who needs relevant PL training provided through the literacy courses of the Department of Adult Education of IEMS.

Non-literate are people referred to as illiterate persons who cannot read and write. They are said to be in the dark and are backward, and they need education as in reading, writing and numeracy skills.

1.8 RESEARCH DESIGN AND METHODOLOGY

The study used an ethnographic, in-depth case study approach as advocated by NLS researchers such as Ghose (2007:10), as the “study of people in naturally occurring settings” (Brewer 2000:6). Openjuru (2011:9) states that ethnographic methods are best for studying literacy in social contexts, and that this method involves gaining access to a group, especially a rural community. In this study, the ethnographic study method helped to identify the activities and literacy events to be analysed.

The study applied the NLS conceptual framework through an ethnographic research approach in selected rural communities to find out who did what kind of literacy activities, with whom, on what occasions and using what kinds of texts that could be enhanced by IEMS and other local institutions. It used multiple methods for triangulation with the aim of representing participants’ perspectives. The ethnographic approach enabled a holistic approach to the phenomenon of literacy. It engaged people in conversations about their literacy practices, investigating how and why they did things as well as how literacy practices could be enhanced.

The study used the “curriculum wheel” (see Figure 2.1) as a conceptual framework for analysing the relationship between domains of literacy practices (e.g. work, family, community and private life), the practices (the meanings and uses people give to using literacy) and events (the actual literacy activity or activities). The wheel was adapted from the Scottish Executive’s literacy policy framework (2001:1). It was informed by NLS theory that addresses literacy in relation to issues of power, context and wider global influences. The results of the ethnographic study have implications for the way PL should be taught. IEMS

contributed to helping these communities within the ethnographic case study to develop relevant PL materials to enhance their literacy practices.

1.8.1 Population and sample

Purposive or judgemental sampling was used to select the two rural sites at Kana and Seneke (pseudonyms) constituencies, in the Berea district. The two sites were selected on the basis of availability of facilitators who were graduates of IEMS Adult Education programmes, with particular reference to PL. Twumasi (2001:27) refers to this sampling technique as purposive sampling. According to Brewer (2000:81), this is judgemental sampling by ethnographers, because the selection is usually based on race, class, age, status, role and even appearance, to suit the topic. The choice of sites was also based on the fact that community councils were static populations – they were easily observable as identifiable groups. The councillors themselves had been elected to their political positions by community members. These councils had facilitators who were dealing with PL. The sites provided opportunities to compare different lifestyles and uses of literacy. What was also important was accessibility, so that the researcher was able to reach the site and could participate in the activities, and be able to create rapport, as confirmed by Brewer (2000:80). Site selection was based on accessibility, permissibility and participation by the researcher. The two councils of Kana and Seneke participated in this ethnographic case study, and I became part of the two councils through my attendance at their meetings.

1.8.2 Data collection and techniques

The methods of collecting data were direct observations, participant observations, document analysis, in-depth interviews, focus group discussions and conversations. The direct observations were of the two community councils of Kana (KCC) and Seneke (SCC) constituencies of Berea district, which comprised 18 participants in SCC and 16 in KCC. Other activities that were observed were the engraving of sandstone by Tums, the owner of a private stonemasonry business, and the construction of a keyhole plot by Mrs Mots (pseudonym) and her training team, as existing literacy practices. My participant observations were conducted in the monthly meetings of the two councils, where I observed the literacy practices while I participated in the meetings. The documents collected

and analysed included agendas, minutes, posters and letters. Activities taking place within the four case studies were photographed and integrated with data obtained using other tools. The in-depth interviews and conversations were carried out with the chairperson of the Marabi Piggery Association of Women Entrepreneurs (MPAWE), with the owner of the private stonemasonry industry, Tums, and Mrs Mots during my visits to her home. Interviews were also carried out with one PL provider at SCC and one staff member of KCC. The focus group discussions and some conversations were conducted with the four workers of the private stonemasonry business and the six members of MPAWE. The approach used multiple methods for triangulation purposes; an approach that aims to “represent the participants’ perspectives and enables a holistic approach to the phenomenon of literacy” (Barton and Hamilton 1998:57). Ghose (2007:14) emphasises that this approach also includes engaging in conversation with relevant people about their literacy practices.

1.8.3 Data analysis and reporting

I based my data analysis on the approach developed by LeCompte (2000:148-149), which goes through five stages, step by step, as follows:

1. The first stage was to tidy up my data, as guided by Mouton (2001:198).
2. In the second stage, I looked for literacy events and practices in different domains and then categorised and put together items that were similar.
3. In the third stage, I put together the items that belonged to a certain theme, so that I had categories of themes.
4. In stage four, I put thematic patterns together according to relationships, such that when one thing happens the other automatically follows.
5. In stage five, I linked the themes and patterns in serial order that helped to explain how and why things happened the way they did.

1.8.4 Ethical considerations

The ethics of educational and social research embrace moral issues arising out of the conduct of research (Gregory 2003:2). For example, the following had to be considered when carrying out this research activity: clarity of the problem,

researcher appropriateness, moral issues, informed consent and sensitivity towards the respondents.

The research problem is a worldwide problem that has been researched by the NLS movement since the 1980s. The problem was clearly stated in relation to NLS philosophy. It is important to have a clear statement of the problem. According to Gregory (2003:18) in the absence of clarity regarding the statement of the problem irrelevant data is likely to be collected. Irrelevant data nullifies a study and conclusions cannot be drawn from it.

As the facilitator of literacy courses in the degree programme for Adult Education, I needed to research the topic for the purpose of improving teaching and learning in the literacy courses. According to Gregory (2003:33) a researcher should be the right person to undertake a research activity, and should be someone with relevant professional skills on a topic.

I explained how data collection was going to be carried out. I also informed participants that data would be kept confidential. As a result the participants felt free to welcome me, on the basis of the aspects discussed by Gregory (2003:35, 49, 63) and Sales and Folkman (2001:35), namely, the principle of informed consent, confidentiality, respect and privacy during research activities.

I sought permission to enter the two sites or communities from the chairperson and the district council secretary (DCS) of the Berea District Council (BDC) (See Appendix B (I) & (II)). They gave me permission to enter the two constituencies. The chiefs, the members of the councils, as well as villagers, participated in the study voluntarily. Their consent was voluntary on the basis of being fully informed about what was involved in the research (Gregory 2003:35; Homan 1991:69; Gregory 2003:37; Sales and Folkman 2001:35). For this research, consent was given by “gatekeepers” (Homan 1991:82). The chiefs and chairpersons of councils were “gatekeepers” in this research, and controlled access to subjects for different reasons (Homan 1991:82). I delivered the letter personally to the secretaries in the offices of the two community councils, and explained my study informally to reduce any sense of threat from my involvement (see Appendix B (I) and (II)). This is the same letter I delivered to the DCS at the BDC, as I was not supposed to straight to the chairpersons, but through the DCS.

I assured participants that their names and their information would be kept a secret. The names used in this study are pseudonyms. According to Gregory (2003:49) consent will not be forthcoming unless confidentiality is guaranteed.

The participants were willing to participate in the study. Sales and Folkman (2001: 27) warn that researchers have an ethical responsibility to ensure that those recruited to participate in the research are doing so willingly and have not been coerced in any way, but participate voluntarily.

I obtained an Ethical Clearance Certificate, number UFS-EDU-2012-004 from the Faculty of Education of the University of the Free State (See Appendix A). I also obtained approval from the appropriate National University of Lesotho's Local Training Board, which demanded a progress report every year while this study programme continued, to ensure completion of the study.

1.8.5 The role of the researcher in the investigation

As the researcher, my study came about as a result of my experience of working in literacy programmes. The idea of the researcher being the right person to carry out research is encouraged by Gregory (2003:33), because a researcher should possess the relevant professional skills on a topic. I am the facilitator of the relevant courses, ADE 103: Adult Literacy Teaching Methods, and ADE 301: Media Techniques in Community Education, and was formerly the instructional materials editor for literacy materials, a position I held within the Basic Education Unit of the LDTC in the Ministry of Education and Training for 12 years. It is on this basis that I am striving to obtain a higher education qualification, a PhD degree, in literacy as embedded in social practices, instead of focusing on the concept of literacy as articulated more conventionally as the three Rs.

1.8.6 Trustworthiness of the study

Trustworthiness of the study was ensured by the use of the following criteria for judging the soundness of qualitative research suggested by Lincoln and Guba (1985:1): dependability, confirmability, transferability and credibility. The research used a variety of information collected over a long period of time to ensure dependability. As suggested by Chilisa and Preece (2005:171) triangulation and re-checking during the coding process helped to ascertain that the analysis was

consistent and produced the same findings. McMillan and Schumacher (2001:407, 2010:331) encourage the use of multi-method strategies and prolonged fieldwork, for the same purpose.

Confirmability, according to Chilisa and Preece (2005:171) and Lincoln and Guba (1985:1), refers to objectivity and checking to prevent bias. In this case study I documented the procedures for checking and rechecking the data throughout the study.

According to Chilisa and Preece (2005:169) qualitative researchers focus on situationally unique cases not transferable to any other life situation. So generalisation is not always necessary in ethnographic study, while, according to Lincoln and Guba (1985:1), transferability shows that the findings have applicability in other contexts. In an ethnographic study, research findings are not necessarily replicable, but transferability suggests that similar issues could occur in similar situations. In this ethnographic case study two community councils from the constituencies of Kana and Seneke in Berea district were selected and used for data collection, for the purpose of comparing the results, and as a means of checking for potential transferability. There is potential for transferability of findings.

It is important that research results be credible, or believable. For this study, the prolonged data collection and triangulation by a variety of methods ensured that results were credible. Other strategies that enhanced credibility, as suggested, included involving the participants to verify findings in one of the meetings, in which an executive summary of the draft thesis findings was presented. Chilisa and Preece (2005:167) encourage feeding back preliminary findings to the participants for verification.

1.9 SIGNIFICANCE OF THE STUDY

The findings of this study will be used to:

- Enhance understanding of PL in the light of relevant theories of literacies and literacy practices with a view to contributing to policy and practice improvement;
- Review the PL training approach within IEMS' adult education programme;
- Contribute to improving the PL component of literacy education nationally; and
- Add to the growing database of literacy practices studied in developing countries, which will enhance the knowledge base about context-specific PL practices.

1.10 LAYOUT OF CHAPTERS

Chapter 1: Orientation of the study

Chapter 1 presented the background to the research problem, which includes information about literacy campaigns across the world and international policy efforts to improve literacy rates. It discussed the historical role of literacy in formerly colonised countries, including definitions of literacy as well as PL. It discussed provision of PL training in Lesotho. It stated the problem, the aim, the main research question and subsidiary research questions, as well as research objectives and the value of the research. It outlined the demarcation of the study and clarified key concepts. The chapter also briefly described the research design and methodology of the study. It then provides the layout of the rest of the thesis chapters as follows.

Chapter 2: Literature review

Chapter 2 discusses the NLS approach to literacy. It explains dominant literacy models, the critiques of dominant or traditional literacy models and language issues. It outlines the evolution of the NLS movement and its social practices framework for analysing literacies through domains, practices and events; discusses other related theories, the relationship between the NLS movement and PL and lifelong learning, with examples of NLS research in developing countries and critiques of the social practices approach.

Chapter 3: Research design and methodology

This chapter explains the research design and methods of data collection. It demonstrates the data analysis process, and explains measures taken to enhance trustworthiness of the study. It also states ethical issues considered for this research.

Chapter 4: Tums' stonemasonry literacy practices

This chapter explains how Tums is involved in income-generation activities involving the production of tombstones in his private business. The stonemasonry activity discussed in this chapter involves the use of writing and reading for commercial entrepreneurship. The chapter also discusses the themes that emerged from the stonemasonry case study. Finally, it presents ideas for PL implementation.

Chapter 5: The story of Marabi Piggery Association of Women Entrepreneurs' literacy practices in community and family settings

The case study of Marabi Piggery Association of Women Entrepreneurs (MPAWE) is the story of how, why, and when the participants and stakeholders of MPAWE, in the domain of a piggery, practice literacy and become involved in literacy practices. The chapter presents the themes that emerged from the MPAWE case study. The themes that emerged are the same as those in Chapters 4 and 5. Lastly, the chapter discusses ideas for PL.

Chapter 6: The case study of Seneke and Kana Community Councils' literacy practice sat the workplace

Chapter 6 provides a description of the existing literacy practices in the community councils of Seneke and Kana constituencies. It narrates how, why, and when participants and stakeholders used their literacy skills in the two councils studied. Stakeholders, such as secretaries, use their literacy skills on behalf of the councils, as their duties demand. The chapter also discusses how other staff and members of the councils use their literacy skills. It discusses the themes that emerged from the case study of the two councils. Finally, it presents ideas for PL development.

Chapter 7: The case study of Mrs Mots' daily activities in animal husbandry in a family setting

Chapter 7 discusses the story of Mrs Mots' daily activities related to animal husbandry literacy practice in a family setting, and other agricultural developmental activities. The chapter explains how, why and when the participants and stakeholders engaged in oral literacy practices in, particularly, animal husbandry. It presents the themes that emerged from the case study. The chapter finally discusses ideas for PL development.

Chapter 8: Discussion of the findings

Chapter 8 briefly outlines the analytical framework, which is based on the NLS movement, an ideological model of literacy. It discusses the four case studies of the ethnographic case study analysis in relation to the literature review and NLS theoretical framework. It presents research findings according to thematic areas.

Chapter 9: Conclusions and recommendations

Chapter 9 provides a summary of the whole thesis. This includes findings of the study according to the research questions and the meanings drawn from the responses therein. The conclusion explains how the thematic areas emerged and how they were used in the analysis of the data, their usefulness and how they guided the development of the PL activities in those domains of literacy. Finally, the recommendations on how the IEMS can develop and apply PL materials in the light of a deeper understanding of literacy practices, for future training interventions and for further research are stated.

1.11 SUMMARY OF THE CHAPTER

Chapter 1 presented an orientation to the study. It started with the background to the research problem, which includes multiple definitions of literacy according to different approaches. The chapter introduced the NLS approach, which regards literacy as embedded in social practices. Then it discussed literacy campaigns from across the world, and literacy rates. The chapter outlined the background to international policy efforts to improve literacy rates. It described the historical role

of literacy in some formerly colonised countries, which were originally based on oral communication. Then it explained the concept of PL.

Chapter 1 also explained the Lesotho context regarding the country's physical structure, and gave a brief history of the country, agriculture, economy and infrastructure. It summarised the history of education and gave data on enrolments. It continued with policy statements relevant to education in Lesotho. The Lesotho context includes NFE in Lesotho as it is provided by government and other institutions and NGOs. The chapter also includes literacy education in Lesotho and Lesotho's definition of literacy. The PL provision in Lesotho was discussed, as was the definition of PL in Lesotho for functional literacy.

The chapter stated the specific research problem that the study addressed, and the research questions. The main research question, namely, what is the nature of literacy practices in different rural communities in Lesotho, and how can those practices be enhanced, and the subsidiary question, the research aim and objectives, were stated.

The chapter contains a demarcation of the research, and it explained the role of the researcher in the investigations. The pertinent concepts used in the thesis were also clarified. The chapter also explained the research design and methods used in the ethnographic in-depth case study approach advocated by NLS researchers like Ghose (2007:10).

The data analysis and reporting was presented following Lincoln and Guba's (1985) approach of a step-by-step analysis, according to the research questions, through five stages. The findings are presented in the four case studies. The last two chapters discuss the findings and present conclusions and recommendations.

The next chapter will outline the evolution of the NLS movement and its social practices framework for analysing literacies through domains, practices and events.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

This chapter is divided into three parts. Firstly, it describes the NLS approach versus the dominant model of literacy. The evolution of NLS is discussed, as well as the rationale behind it. The chapter further examines the social practices approach to literacy, which is the theoretical framework derived from NLS. This theoretical framework is thematically presented as a curriculum wheel, which shows the relationships between domains of literacy practices (private, family, workplace and community life), the events (the actual literacy activities) and the literacy practices (uses and meanings given to the way literacy was applied in those events). The chapter reviews literature that has used the NLS approach. It relates how NLS studies have been carried out in developing countries. Secondly, it presents the themes that have emerged from literacy studies conducted in developing countries. These themes include literacy mediation, power relationships, apprenticeships, oral or verbal communication, the use of language and the use of ICT in literacy. Finally, it discusses ideas for PL including the social practices approach in relation to PL, the relationship between NLS and adult education principles, the enhancement of literacy practices, and the development and application of PL training materials.

2.2 NEW LITERACY STUDIES' APPROACH TO LITERACY

The study is based on the social practices theoretical approach to literacy. This theoretical approach to literacy emanates from the NLS movement, which emphasises that literacy education should take into account the way people use different forms of literacy in different contexts, as opposed to the more formalised concept or dominant models of literacy.

2.2.1 The dominant models of literacy

Traditionally, literacy was about learning how to read and write. The definition of literacy was the ability or knowing how to read, write and be numerate. Thus, we

referred to it as basic literacy or the 3 Rs, involving reading, writing and arithmetic skills. Barton (1994:23) refers to reading, writing and numeracy as print literacy. This is the dominant and autonomous model of literacy, which confines literacy to literacy teaching and the development of just one skill, according to Street (1995:136), a cognitive skill. People who did not know how to read and write were looked down upon and referred to as illiterates. The state of illiteracy was defined as the inability to read, write and be numerate. It was seen as an unfortunate state. Illiterates had to be recruited into literacy programmes so that they could acquire literacy skills, which, according to Prinsloo and Breier (1996:17), Street (1995:136) and Bartlett (2008:738), were assumed to help them develop social and cognitive skills. These arguments reflect studies in psychology that were concerned with the way people learn literacy cognition (represented as universal cognitive stages) and achieve physical development; these arguments emphasise the transformative effects of literacy. Bartlett (2008:738) claims that cognitive skills learned through the acquisition of literacy result in individual rational thought, intellectual development, social development and economic mobility. Openjuru (2011:1) confirms that the autonomous model of literacy is associated with the cognitive theory of literacy, which asserts that literacy leads to cognitive development in terms of improved abstract thinking, logical reasoning, and critical, analytical, rational and postoperative thinking, which are responsible for the consequences of literacy. He explains that this model and explanation only reflect a standard, culturally specific form of literacy, which does not acknowledge that literacy practices vary according to different contexts and cultures.

Shiohata (2009:66) suggests four approaches to literacy to indicate that considerable research has been done over five decades in trying to understand literacy and make it an effective strategy for community development. Through such research different approaches to literacy have been developed; Shiohata (2009:66) presents these approaches in chronological order, as follows: the economic approach of the 1960s, the political approach developed in the 1970s, and the socio-cultural and personal approaches to literacy in the 1980s. The socio-cultural and personal approaches most closely resemble the NLS approach and are thus discussed in section 2.2.2.

The economic approach is the functional approach to literacy, which is concerned with income-generating activities, and was mainly followed in developing countries in the 1960s. Robinson-Pant (2006:181) associates the functional perspective of literacy with developing countries, which define literacy in terms of socio-economic progress and better personal and family health. The autonomous model of functional literacy programmes was formalised and only catered for people who had attended and participated in literacy classes and who were semi-literate. The autonomous model of functional literacy was the second stage of literacy learning, which is meant to prevent relapse into illiteracy by providing income-generating skills to new-literates only. This approach is now referred to as commercial literacy by Rogers and Street (2012:85). The functional literacy approach is one example of the autonomous model of literacy, which is related to Shiohata's (2009:66) economic approach to literacy, and it has been a dominant model of literacy meant for a specific target audience.

The political approach is the conscientisation approach to literacy, which was developed by Paulo Freire in Latin America in the 1970s. It entails a strong political component. According to Shiohata (2009:66), Paulo Freire developed the conscientisation approach in an effort to use literacy to make people aware of their rights and conditions of workplaces, rather than facilitating reading and writing alone as the dominant approach and which focuses on specific skills and techniques in which people were regarded as "illiterate" and "stigmatized" if they did not know how to read and write, and were said to be in "darkness" and "backward" (Street 1995:13).

Another approach to literacy was developed during the 1990s to put functional literacy into perspective. It is called the livelihoods approach to literacy, and is related to Shiohata's (2009:66) socio-cultural and personal approaches to literacy. The livelihood approach was first developed by Maddox (2005:125). Shiohata explains that the livelihood approach aims to recognise, strengthen and diversify the assets and capabilities of individuals and households. In other words, this approach puts emphasis on the multidimensionality of people's livelihood strategies and different types of resources. The livelihood approach is related to the goals of PL programmes; it is concerned with social activities surrounding

individuals and families. The livelihood approach is close to the social practices approach to literacy, even though livelihood does not refer to community and workplace literacy practices.

Street (1996:4) recognises Adult Basic Education and Training (ABET) as an example of the autonomous model of literacy, which he refers to as a standard imposed on people, specifically adults, who were removed from their everyday chores and brought into a class situation to learn specific skills, through different stages of school literacy, while they had other things to do. According to Street this model is “inappropriate for adult learning”. Street would rather have the facilitators in those classes learn to “build on what learners bring to classes, to listen, not just deliver, and to respond to local articulations, and that facilitators make their own “outsider judgements of what the learners need”. Ade-Ojo (2014:3 PPT) notes that the New Literacy Studies movement confirms that the cognitive or autonomous model of literacy has remained dominant. The reason given by Gee (2010, quoted by Ade-Ojo 2014:4 PPT), is that the autonomous model of literacy is due to socio-psychological views and perceptions of dominant institutions and people within different societies that learning is related to acquisition of cognitive skills. Certain literacies place us in certain roles in society. Ade-Ojo (2014:4 PPT) claims that the required social functions of autonomous or cognitive models of literacy induce a psychological bond with learners, practitioners, and, more importantly, policy makers.

While dominant literacy models view literacy from a single perspective, the NLS movement shows that it could be approached from different angles, to include a range of social literacy practices found in different local, social institutions, in which different literacies are evidently manifested as socio-cultural or political practices.

However, social practices protagonists argue that all the above-mentioned autonomous models of literacy (the 3Rs, functional, standard and livelihood) share a common expectation. They believe that one form of literacy needs to be learned, which is grammatically correct and uses a presentation style that is provided by officials, rather than the presentations and styles that are practised in informal or

local contexts. Section 1.2.2 presents a critique of these dominant models of literacy.

2.2.2 Critique of dominant models of literacy

Street (1995:14) points out that those autonomous models of literacy have been based on the social construction of stigma that is associated with illiteracy, even though many people operated in the oral domain without feeling that it was a problem.

According to Gibson (1996:49) some researchers were enthusiastic about this autonomous model, which labelled people as “literate” or “illiterate” (Breier and Sait 1996:67) and needing to be “empowered” and “developed”. However, Gibson (1996:52) regards the use of literacy in everyday contexts, for example, informal and apprenticeship learning, as not being about “book learning”, but about “men’s business activities”, or about “common sense”. This means Gibson realises that people collect a great deal of knowledge throughout their lives.

Unlike the autonomous or dominant models of literacy, the apprenticeship learning model, a highly regarded model in the field of non-formal education, is referred to differently by different researchers: for example the learner-centred teaching method (Prinsloo and Robins 1996:40). Apprenticeship learning is distinguished from learning that is controlled by a facilitator who dominates and marginalises learners, as in the autonomous approach to literacy teaching (Baynham and Prinsloo 2009:23), where literacy is offered simply as a panacea to open doors to the good life.

In all models of literacy there are different types of power relationships: power in terms of political, social, economic or cultural status, as well as in terms of language inequality. One example is that of “literacy inequality in terms of socio-economic class” (Hamilton and Pitt 2011:598), which classifies an illiterate person as being in a low-income class. Another example is that, under normal circumstances, the language used to teach a literacy programme should be a mother tongue, which, according to Robinson-Pant (2006:181) can have an important cultural function. However, the autonomous models of literacy,

according to Robinson-Pant (2006:181), ignore the cultural value of literacy and the symbolic function of language.

In the light of all these challenges to the autonomous models of literacy and issues of making literacy more relevant, the NLS movement developed a theoretical framework for research in order to understand what we should be dealing with in relation to literacy, as described in section 2. 2.3.

The socio-cultural and personal approaches to literacy, according to Shiohata (2009:66), confirm that, since the 1980s, there has been increasing concern about whether literacy can be understood in terms of its local practices, and this concern led to the development of the NLS movement, which emphasises the need to address people's needs in their own settings. According to Street (1995:24) NLS is an ideological model of literacy that considers the context-specific character of literacy in different domains.

Shiohata (2009) views the personal approach, as part of the NLS movement, as being concerned with the way individuals learn and use literacies in their private lives and as members of different societal units or associations (also see Cope and Kalantzis 2000:32-35). Based on the critical approach formulated by Paulo Freire, Papen (as reviewed by Buckingham 2006:1) also views literacy as reaching beyond the limits of work-related and functional skills, to embrace the well-being and personal development of all members of society. As a critical educator and researcher, Duckworth (2014:1) pursues this argument and explores her literacy learners' perceptions of their reality in the private domains of family, home and friends, while seeking to explore the ways their pasts, presents and futures are influenced by class or gender and how that impacts on their pathways and subsequent trajectories. Duckworth's aim is to challenge a hegemonic curriculum and she opens a meaningful space to reflect on a critical pedagogy, providing a curriculum that is culturally relevant, learner driven and socially empowering.

The past 20 years have seen an expansion of the trend towards the NLS movement. The NLS movement has been dominated by researchers from Europe and North America, but its impact on the continents of south Asia and Africa is gathering momentum. The next section discusses the origins of NLS.

2.2.3 Evolution of New Literacy Studies

The concept of NLS is non-existent in Lesotho. It was new to me too, a researcher into PL interventions. The NLS movement is explained in contrast to the autonomous literacy model. 'Key proponents of the New Literacy Studies have been Scribner and Cole (1976), Heath (1982, 1983), Street (1984), Finnegan (1988), Gee (1996) and Street (2003). The NLS is based on the 'social practice theory of literacy'.

NLS originated from Brian Street's 1984 research, in which he made a distinction between the autonomous model of literacy, which focuses on a set of skills, and the ideological model of literacy, which focuses on social practices. Street (1995:76) claims that the proponents of 'autonomous' model of literacy like, Goody (1968, 1977), Ong (1977 1982), Olson (1977), Goody and Watt (1988), Grabill (2001) and others, contributed to the notion of literacy "as an independent variable, supposedly detached from its social context". The proponents promote their 'cognitive theory of literacy'. According to them literacy has an impact on the mind of a person or cognitive skill. This is a theory which encourages the teaching of reading and writing in a classroom setting and is sometimes called the 'great divide theory'. The autonomous model of literacy or the cognitive theory of literacy emphasise the teaching of literacy skills, which are the technical skills of reading and writing more than the social and cultural values that are required for the use of these skills meaningfully. Street (2001a:2) bases his approach on the argument that literacy is not just a set of "technical skills" to be imparted to those lacking it, but it consists of multiple literacies in communities, and that those literacy practices are socially embedded.

Street's ideological model of literacy developed over the years. He recognises the context-specific character of different literacies and argues that his model started from premises different from that of the autonomous model (Street 1995:24; 1996:24; 2001a:7; 2005:175). Street's ideological model of literacy focuses on social practices approach to literacy. NLS applies a social practices theoretical approach to literacy and emphasises the need to address peoples' needs in their own settings. What is important about this difference is that there is no generalisation of results; instead, each case is unique and specific. Again, the

literacies differ from one context to another, because different events take place in different contexts. Street's (1995:24) ideological model of literacy looks at the context-specific character of different literacies. Even in his later research, Street (2005:175) still supports his ideological model and says the focus is on the uses and meanings of literacy across contexts. Other researchers indicate the same context-specific idea, namely, Maddox (2005:124) and Bartlett (2008:739), who argue that the NLS approach focuses on types of literacies, the way people acquire literacy, the uses and meanings of literacies across such contexts, power relations in literacy and functions of literacies in people's lives. The most important aspect is the social meaning of languages and literacies and their varying consequences according to their varying roles in human social life. Openjuru (2011:2-3) asserts that the ideological model of literacy rejects the concept of literacy as a single technical skill, but rather focuses on the uses of literacy.

The NLS movement was developed by researchers who referred to their research studies as NLS, which investigated literacy in a broader context and aimed to make literacy as inclusive as possible of all the activities in different communities (Shiohata 2009:67). Shiohata further explains that such research led to a shift, from a focus on the psychological dimension (that is, its cognitive role), to a focus on exploring sociological and anthropological dimensions of literacy usage. He summarises these researchers' core argument as being that literacy is being recognised increasingly as a human right, contributing to political participation, socio-cultural diversity, gender equality and personal development. Collins and Blot (2003:65) interpret the literacy models of Heath, Finnegan and Street as specific practices manifested in different ways in different contexts, whose meanings are more dependent on the processes by which they were acquired than on the specific skills. Subsequent NLS researchers were, among others, Prinsloo and Breier (1996) in the Western Cape, South Africa; Barton and Hamilton (1998:210) in the United Kingdom, Hamilton (2000:1-3) in Lancaster, United Kingdom; Street (2001a:17-19, 2003:77, 2004:329) in Iran, United Kingdom, South Africa, Nepal, Brazil and other countries; Barton and Tusting (2005:10-11) in the United Kingdom; Ghose (2007:4) in India; Shiohata (2009:66) in urban Senegal; Ade-Ojo (2009:3 PPT) in Europe and Openjuru (2011:2) in Uganda.

NLS evolved when some researchers in the United Kingdom and in some parts of sub-Saharan Africa and South Asia concerned themselves with understanding the meaning of the concept of literacy within a cultural context, as social practices experienced by people in their everyday lives. Shiohata (2009:66) confirms that, since the 1980s, there has been increasing concern amongst academics that literacy is understood as local practices, referring to the broader cultural conception of particular ways of thinking about and doing reading and writing in cultural contexts (for example, St Clair 2013:771). The NLS movement encourages researchers to do more research to enable the formulation of the definitions of literacy and PL. All the interpretations mentioned and discussed above about what literacy is and what it is not, have led NLS-movement researchers to suggest a need to suspend judgement about what is regarded as literacy among communities, until they have fully explored what literacy is. According to Street (1996:3) researchers need to have a clear understanding (gained through observation and interaction) of what literacy means to the people themselves. Prinsloo and Breier (1996:20) also emphasise the need to find out how people acquire literacy skills outside adult education programmes. These researchers claim that it is only then that we will be able to say what literacy is. This ethnographic study is an attempt to contribute to the definition of literacy through observations and interactions with communities.

2.2.4 The social practices approach to literacy

The social practices approach to literacy emerged through evolution of the NLS movement. The approach is based on 'the social practice theory of literacy'. The theory regards literacy as social practice. Hence, literacy practices are embedded in social practices, based on everyday activities in different contexts. The social practice theory of literacy points to the multi-literacies that need to be enhanced through PL training. The theory emphasise starting where learners are in order to develop relevant curriculum for PL programmes. Recent studies indicate how literacy should be regarded. Parr and Campbell (2012:562) assert that, according to the NLS movement, literacy is concerned with social practices and relationships, knowledge, language and culture. Parr and Campbell explain further that literacy as a social practice varies from one context to another. Clair

(2013:771) explains that the key principle of NLS is recognition of the diversity of the ways in which people interact with spoken and written language, underlining the futility of considering literacy as a single continuum with the more able at one end and less able at the other. Esposito, Kebede and Maddox (2014:1) confirm the concept of social practices as reflecting the social uses of literacy. UNESCO Institute for Statistics (2013:17) confirms that the question is not so much what literacy can do for people, but rather what people can do with literacy.

The use of the social practices approach to literacy is recommended for literacy researchers, so that they can find out about the many literacies that exist in different contexts. NLS researchers are encouraged, through researchers' recommendations, to find out how people actually learn the many literacies taking place in their daily lives, and how people use their different reading and writing skills. In other words, what people do with their reading and writing skills, why they do things the way they do and what it means to them to do things the way they do them. There are also dimensions of knowledge, identity and being that relate to literacy practices (Street 2003:77). This means that the way a person acquires and uses literacy and what it means to him or her depends on that person's knowledge (knowledge is power), who the person is and what the person stands for.

However, Wagner (2004:6) reminds us that the NLS literacy movement not only challenges the cognitive tradition, but also challenges the situations in which literacy practices are influenced by issues of "dominance, hierarchy and power", particularly in developing countries. In such cases, dominant people, for example, men, traditional leaders, as well as people in high positions, such as teachers and priests, are the ones who acquire and use literacies.

The NLS movement has been influenced by an on-going debate about lifelong learning and the emerging contexts of different types of literacies, for example, learning how to use a computer on a personal basis, since technology develops very rapidly and is becoming very complex. Learning how to use a computer in this era is a continuous process. Street (2001:13) describes these evolving contexts as specific, often unique and, in a social sense, more complex than the autonomous model suggests. According to Street there is a need to start literacy

education where people are located. People need to manipulate computers to be able to communicate with colleagues around the world. In other words, reading and writing – formal literacy – as well as other literacies, such as computer literacies, are needed. This issue of the use of computers for learning was researched by Banda (2003:115), whose research results led him to conclude that the advent of information technology meant that computer literacy is important in South African society, even though it is complicated by rural-urban differences regarding accessibility. This position is supported by Lemphane and Prinsloo (2014:740), whose study in Cape Town found that the proliferation of multimedia-based writing and meaning-making has accompanied the explosion of digitally organised communication technologies, including computers, phones, tablets, and other devices, often linked to the internet through email, websites, Skype, Twitter, Facebook, YouTube and other communication and writing resources. People who know how to manipulate computers are the ones who learn how to use computers for different purposes continuously, for personal development and for the development of others with whom they interact – being able to manipulate computers is part of lifelong learning.

Street (2001b:12) states that the new communication systems require high levels of communicative skills. The new communicative order means reading and writing “is part of what people are going to have to learn in order to be literate in the future”. In other words, Street argues that things have changed, and we need to study literacy differently from the way we did in the past, and it is important for us to keep on learning throughout our lives. Street is supported by Barton (2009:50), whose research about web-based literacy indicates that the use of cellular phones by individual people in families and at community level, and computers, particularly at workplaces, has become a worldwide phenomenon. It is clear that literacy encompasses a wider set of practices than mere standardised grammar in reading and writing, and must be regarded in the context of lifelong learning for continuous change.

Below is an explanation of literacy practices that occur in different domains. The domains (contexts) of literacy practices are explained as workplace, family,

community and private. According to Barton and Hamilton (1998:10), the domains are settings in which literacy events and practices take place.

2.2.5 Relationship between domains, events and literacy practices

The domains of literacy are explained as follows:

The home domain - The work done in the home domain constitutes any activity taking place in the family compound. Home domain may be subdivided into private or individual, and family work activities, which are for the purpose of personal and family benefit. An example of an activity in a family domain is provided by Mpoyiya and Prinsloo (1996:184). They describe a South African township family member named Nowowo, who works as a seamstress and tailor, making clothes and doing alterations in Khayelitsha. Nowowo uses sewing patterns, takes clients' measurements and records details, in addition to household literacy practices, such as shopping and financial transactions. Her children look after family cattle and goats, counting them to identify whether animals are missing (Mpoyiya and Prinsloo 1996:185-186).

The workplace domain - The work done in a workplace domain constitutes any activity taking place in the field, on a daily basis, where the respondents are working, for example, in the veld, in a family or office. These literacy activities can be seasonal, socio-economic and cultural activities, for the purpose of making a living. Rogers (2014:18) provides an example of shopkeepers who make informal notes of stock, sales and credit given to customers; carpenters and tailors who keep notebooks recording their work.

The community domain - This domain constitutes any activity taking place in a social setting, in public, church or in the shops. These activities affect the lives of community members social, economic, political or developmental, for the purpose of communal benefit. For example, Malan (1996b:145-149) says, "at the funeral service in the home, friends and neighbours said their condolences using oral or verbal communication; at the church the minister used oral or verbal communication and reading the Bible and narrating religious stories and at the graveside, the choir took over through singing, flower offerings and reading scriptures".

These different domains of literacy practices are related because we find interrelated but different literacy practices within them. The concept of multiple literacies taking place in domains of literacies is supported by Barton and Hamilton (1998:10), who reiterate that literacy is used and learnt in a range of domains of life or contexts. Street (2001b:2) claims that social institutions influence literacy practices differently in different contexts. According to Barton and Hamilton (1998) each domain of life has its own way of doing things, that is, rules and regulations, procedures to follow, materials or texts used, or legal control measures, while others are guided by the pressure of social conventions and attitudes. In other words, the social practices approach examines literacy and the way it is used within different contexts, rather than a monolithic or autonomous model of literacy, which focuses on the acquisition of a particular set of skills (Street 2001b:2). Parr and Campbell (2012:560) attribute literacy to the individual and its corresponding practices in the domains of life.

The NLS movement puts emphasis on starting where people are in addressing their needs, in order to strengthen their everyday life activities as part of lifelong learning. Thus, educational interventions using the NLS philosophy address both socio-cultural and political issues in different domains of life (contexts).

The literacy events taking place within different domains are actual activities or occasions in which literacy has a role. Heath (1983:93) identifies a literacy event as being any occasion, in which a written text is involved in a social interaction. Brandt and Clinton (2002:342) explain it as “a social action going on around a piece of writing in which the writing matters to the way people interact”. In an editorial in a special issue of *Language and Education*, Tusting (2012:99) claims that the contributors bring together their interests in literacy in real-world settings, and their interests in learning to analyse in detail the significance of the particular sites in which literacies are learnt outside of educational settings. Tusting analysed a range of ethnographic studies of literacy to identify significant concepts that have emerged from these studies, including the importance of literacy scribes, brokers, mediators and advocates; motivations from everyday life; contextualised yard sticks for judging success and mixing different media (Tusting 2012:99).

Tusting argues that learning arises from everyday activities and that it is most effective when it addresses immediate needs.

Literacy practices are the everyday uses and meanings or rationales that people give for the way they undertake actions or events. Maddox (2005:124) describes it as “how people values literacy and use it”. Literacy practices differ according to different domains of literacy or different specific places, and according to different literacy events taking place in different contexts. The meanings are more dependent on the process by which they are acquired than on the specific skills applied. The NLS approach focuses on types of literacies, which involve acquisition, uses and meanings, power relations and functions of literacies across contexts (see, for example, Street 1996:24; Maddox 2005:124; Street 2005:175 and Bartlett 2008:739).

2.2.6 Studies of literacy as social practice

To the best of my knowledge, no researcher in Lesotho has undertaken NLS research before. This ethnographic study is likely to be the first in the country. The investigation sought to determine the literacies involved in different domains. This study took guidance from other studies in its geographical region, developing countries and other parts of the world.

Research using the NLS approach has been done mainly in the United Kingdom, in the United States of America and in developing countries or low-income countries such as Iran, South Africa, a region such as South Asia, some countries in other parts of Africa, and India. In his earliest attempts to make sense of the complexity of the local uses and meanings of literacy in Iran, Street (1995:55) found that literacy was embedded in socio-cultural practices.

Prinsloo and Breier (1996) edited a collection of studies based in South Africa’s post-apartheid context which was entitled, *The Social Uses of Literacy: Theory and Practice in Contemporary South Africa*. According to Prinsloo and Breier (1996:27) the studies describe the social uses of literacy and meanings of literacy in contexts among different sectors of South African society (black, coloured and white citizens), in different settings, such as industry in Cape Town, family farms, urban settlements and displacement sites, rural land holdings and various other

sites, during the 1994 elections. The collection provides examples of skills acquisition and cognitive forms of literacy and numeracy obtained through formal educational settings.

Other studies reveal that the social practices approach includes informal and formal literacies, such as religious literacies, commercial and occupational literacies of many different kinds, bureaucratic literacies and academic literacies (Rogers and Street 2012:65-66). Some examples of such research are described as ideological, multiple literacies and social literacies – all of which assume reading and writing to be social practices that vary with context and use (Street 2001:2; 2009:21; 2011:581). Kell (2011:607) talks about multiple literacies, while Street *et al.* (2011:580-582) refer to “multiple and culturally varied” or multiple literacies. Chopra (2011:635), on the other hand, refers to “diverse literacies and numeracies” in communities. The social practices approach to literacy is referred to as concrete human activity by Prinsloo and Breier (1996:24). It is regarded as “our starting point” by Rogers and Street (2012:65). Rogers and Street imply that literacy includes many varied practices associated with the uses of reading and writing. And yet, according to Street (2001a:12), reading and writing “are only part of what people learn in order to be literate in the future”. In the cases of illiterates, “farm knowledge” and “valued skills”, “competencies” and “memory” were more important than formal literacy (Gibson 1996:51-52). Chopra’s (2011:636) study in India indicates that literacy classes were not relevant to Laila’s everyday activities, even though she thought it would be useful to be able to read the names and quantities of different chemicals such as zinc and sulphur, as well as her income, expenditure, budget and record of loan repayments in a passbook for her women’s organisation savings and credit account, and to open a bank account. In other words, literacy classes would not equip her with relevant skills for immediate use.

According to research by Malan (1996b:145) different skills are used in different literacy practices in different domains of literacy by people of different statuses. At pension day in Bellville South, South Africa, reading and writing were the tasks of officials; at the funeral service in the home, friends and neighbours used oral or verbal communication; at the church the minister used oral or verbal

communication to read the Bible, and at the grave side voices were used for singing, flower offerings and reading scriptures (Malan 1996b:145-149). At the South African national elections of 1994, voters marked an X on the voting paper to signify their political party choice of ANC (Prinsloo and Robins 1996:33; 47). Besides that, researchers have observed different skills used in different types of work in different domains of life or literacy as follows: China and Robins (1996:166) observed the daily activities of different people, for instance, Nkomo's literacy practices depended on his daily activities, in different stages throughout his life as a Transkeian herd boy, responsible for 60 cattle and 50 sheep, cooking meals and collecting water; later, as a student in school, when he imitated the sophisticated life of his teacher and fellow students, also as a policeman and as a trade unionist and political activist. In essence, Nkomo's literacy practices depended on what kind of work he did and he learned relevant literacies when necessary. Another example is that of Nowowo's practices as a seamstress and tailor, making clothes and doing garment alterations in Khayelitsha. This meant that she followed patterns, measured clients and recorded relevant measurement details. Other household literacy practices included shopping as well as financial transactions. Similarly, in other South African examples children looked after family cattle or goats, counting them to determine if animals were missing (Mpoyiya and Prinsloo 1996:184,185, 186). Winnie Tsotso organised activities of the local ANC branch and literacy was embedded in the struggle against apartheid, "problematizing social and political issues and not literacy" (Kell 1996:184, 236, 252). Chopra (2011:638) comments on how he had to shift his research focus from identifying and analysing literacies and numeracies as separate entities, because the research revealed the social embeddedness of reading, writing and numeracy in the daily lives of the respondents instead of daily communication practices.

This embeddedness has been experienced and confirmed by Rogers (2014:25-26), who states that, within every occupation, there are embedded literacy practices, often informal and local, but which are an integral part of the performance of the occupation. It is this embeddedness that this ethnographic study is endeavouring to capture in social activities.

NLS research indicates that facilitators ensure that literacy skills in social practices are used for, among other purposes, socio-economic or commercial and educational purposes, and in preparation for special occasions. This is confirmed by Tusting (2012:101), who refers to the fact that that all studies identify the importance of other people as resources for learning, and more broadly, the importance of learning taking place in a community rather than through isolated individuals.

A great number of literacy skills are used in the embedded literacy practices discussed above. Participants were not aware that they were involved in literacy learning; they did not regard those social practices as literacy. According to McEwan and Malan (1996:204) and Rogers and Street (2012:80) literacy is hidden or invisible in daily practices; Rogers and Street make reference to a study done by Nabi (2009), who refers to “hidden literacies”. One example of these hidden literacies is given by Papen (2006:2), who states that literacy as social practices (reading and writing) serves specific purposes; many “literacies” exist, each emerging from a different socio-cultural context. Papen’s practical example describes the scenario of buying a train ticket. Papen says this seemingly innocuous event involves various forms of literacy and numeracy, as well as an insider’s contextual knowledge of the socio-cultural assumptions involved. Parr and Campbell (2012:562) confirm that, indeed, literacy takes many forms: on paper, on the computer screen, on television, on posters and signs. Some examples of hidden literacies are given by Rogers (2014:18), among which he describes an illiterate plumber providing a receipt for payments received.

People engage in existing literacy practices for a purpose, and not just for the sake of it. These reasons why people engage in literacy practices include political, economic or commercial, and social or educational reasons, as already discussed in this chapter. Among others, a primary reason for engaging in existing literacy practices is that of income generation or “commercial purpose” (Rogers and Street 2012:16, 85). The importance of using literacy for commercial purposes was studied by Maddox (2001 cited by Street 2001a:148), who explored the economic uses of literacy. He assumes that teaching based on the economic uses of literacy would provide a meaningful basis for designing a PL programme for enhancement

of peoples' economic skills, and also, that PL understanding may have implications for issues such as the immediate application and sustainability of learning.

In trying to understand the contribution made by research into curriculum development in college courses in the United Kingdom, Ivanic (2009:106) found that, as part of their tourism course, students work in a restaurant, take orders, read and explain menus to customers, read book entries in the diary, work in the bar and at the till, read the whiteboard containing details of the dishes and who is cooking what in the kitchen, access the computer for information about customers' special requirements and fill in electronic templates for customers' bills and cash summary sheets.

Various literacy practices also take place daily in preparation for special occasions in different domains of literacy. Rogers and Street (2012:187) state that their goal is for people to use literacy every day, and not just on special occasions, to read special literature, but the end product must be used for any occasion. Prinsloo and Robins(1996:33, 47), for example, observed preparation of ballot casting in multiparty national elections, a national occasion, in which black people exercised their citizenship rights for the first time by making a cross in square on a ballot paper. The role of stakeholders is very important in preparing for such special occasions.

Stakeholders are individuals, institutions and NGOs who support social literacy practices. According to Barton (2009:46) different terms are used to refer to stakeholders in different domains of literacy, such as mediators, mentors, brokers, and scribes, as they give different types of support. Like Street (2001:2), Barton and Hamilton (1998:10) mention different social institutions which influence literacy practices in different contexts, for different purposes and on different occasions.

2.2.7 Critiques of the social practices approach to literacy

While the NLS movement was being developed, researchers were already criticising and challenging it as being a limited approach. NLS is seen as limiting literacy practices to local practices only, without saying anything about

technologies that dominate today's world. NLS appears not to question the relationship between theory and practice, it does not explain the historical development of communicative practices and it does not address development of socio-cultural issues. Cheffy (2011b, cited by Rogers and Street 2012:180), suggests that mixing formal schooled literacy practices with the ideological model may be a powerful compromise. In other words, Cheffy says we should not ignore cognitive skill or dominant literacy within literacy learning, because of the transfers of technical skills in reading and writing informal literacies. However, Rogers and Street (2012:180) argue that there is strong ethnographic evidence against such suggestions in relation to the findings in NLS from around the world, which indicate that literacy practices are multiple and contextual.

In support of the NLS movement, researchers also recognise the limitations of the social practices approach to literacy. Researchers argue that the approach ignores the materials aspect of literacy brought into different communities from other parts of the world. Literacy practices and technological gadgets are related. For instance, Brandt and Clinton (2002:337) claim that literacy practice events cannot be identified in isolation, because literacies inter-relate and depend on other aspects of literacy practices, which they refer to as "powerful and consolidating technologies". They maintain that the success of literacy activities is affected either positively or negatively by technologies that are themselves susceptible to abrupt transformations that can destabilise the functions, uses, values and meanings of literacy practices; for example, a sudden shortage of electricity, which can hamper the use of gadgets or technologies, such as computers, cellular phones and other modes of communication, for communication purposes. This means that social practices are not solely responsible for learning taking place in domains of literacies, but foreign tools or aids also have a role to play in shaping meanings of literacies. Therefore, researchers need to ascertain the existence of a relationship between local and external influences to formulate the meanings of literacies.

As researchers in literacy are continuously trying to understand literacy, the social practices approach to literacy is also challenged as a model that emphasises the significance of the socialisation process through social institutions and not merely

“educational” institutions in the construction of the meaning of literacy for informants (Bartlett 2008:738). In other words, Bartlett does not want to say that NLS researchers understand everything about literacy, or that they have come to the end of literacy research; he means that there is still something missing and suggests that there is more to find out about these literacies and their meanings. Bartlett recommends further studies on “social institutions”, that is, private, family, community and workplace domains of literacies, which was the concern of this ethnographic study in Lesotho.

Though there are multiple literacies in different domains of literacy, many of these multiple literacies result from external influences. The literacies are influenced, for example, by the material resources that come into communities from either the international world or from countries in the same region, including neighbouring countries, from different governmental ministries, from local NGOs and adult education programmes in the country. This critique is that local or cultural life is bound to change as a result of the arrival of new technologies and other materials from other places, “infiltrating, disjointing and displacing” local life (Brandt and Clinton 2002:343). According to Brandt and Clinton external influences do have a role to play in local literacy practices, yet they have been “under-theorised” by the social practices perspective, particularly regarding the ability of different literacies to travel, integrate and endure (Brandt and Clinton 2002:343). It will become clear in this study that the introduction of English into Sesotho communication strategies by colonialism has affected the way local literacies are practised significantly.

This critique is supported by Warriner (2009:162), who encourages NLS to inquire into what is localising and what is globalising about what is going on, and how local and global literacy events interact, since the resources mentioned above influence literacy learning and usage. Other researchers, who agree that literacy practices are the results of a combination of both local and global interactions, include Street (2003:80) and Reder and Davila (2005:181). According to these researchers, literacy uses are hybrid and result from socio-cultural behaviours and technologies. According to Brandt and Clinton (2002:350), with regard to literacy practices, there is a relationship between contexts. They suggest that we, as literacy researchers, need to ask ourselves about the literacy materials in a

setting, where they come from, how they got where they are, who is responsible for them, how much they cost and who is controlling them, so that we can find out how one context for literacy is linked to other contexts. Street (2003:80) emphasises that NLS should also focus on the result of local-global encounters around literacy and the way these encounters create new hybrids rather than a single essential version of either. Street concurs with Collins (2002) in stating that NLS concentrate on descriptions of local literacies, without addressing general questions relating to both theory and practice. Reder and Davila (2005:181) add to criticism of the NLS movement by stating that there is a need for studies that trace the historical development of specific communicative practices within the social practices perspective.

As early as the 1990s some NLS researchers developed theories of literacy practices in relation to local-global encounters, which indicate that contextual literacy practices are the result of the relationships between variables that influence each other (Warriner 2009:160). Warriner (2009:160) points out that literacy studies scholars, such as Prinsloo and Baynham (2008), Baynham (2004), Luke (2004), Pahl and Rowsell (2006), Papen (2006) and Street (2003, 2004), have been urged to provide ethnographies of literacy that illuminate how locally situated literacy practices are connected to larger socio-historic influences, political processes, ideological questions and material consequences. Researchers from other disciplines, such as anthropology, social sciences and linguistics, do bring insight to understanding how people learn and use literacy in their different domains using different channels of communication. In anthropology, learning is based on cultural values; in social sciences, learning takes place everywhere in everyday life; and in linguistics, learning is based on oral stories, and history is narrated verbally. The relationships are explained by Prinsloo and Breier (1996:23), who refer to Gee's (1982) concept of "borderland discourse", which was extended to workplace situations, and Cope and Kalantzis (2000:21), who discuss how different discourses relate to, and shape, each other. Street (2003:82) cites Pahl (2002a and 2002b), who states that literacy practices need to be contextualised within other communicative modes. His example is the way young children use family narratives and develop them into general drawings

in books, which are, in turn, translated into graffiti on walls, to construct a family identity. According to Street (2003:82) this is a three-dimensional relationship.

Two years later, Street (2005:287) considered academic issues relating to ethnic and linguistic minority school children in England, who were learning and using English as an additional language to gain entry into university. Barton and Tusting (2005:3) introduced the concept of communities of practice on the basis of Wenger (1998), which is addressed in the studies reported in their book, titled, *Beyond Communities of Practice: Language, Power and Social Context*, indicating that learning takes place everywhere, in different situations and locations, and among different groups of people. In other words, a lot of learning takes place outside the classroom situation. Therefore, it is important to determine the similarities across the settings and what contributes to understanding the differences between formal and informal education (Barton and Tusting 2005:3).

2.3 THEMES EMERGING FROM THE REVIEW OF LITERATURE

The common themes in social literacy practices from different studies include literacy mediation, power relationships, apprenticeship learning, oral or verbal communication, use of ICT and use of language in literacy practices, as described below.

2.3.1 Literacy Mediation

The practice of literacy mediation was researched as early as the 1960s (Malan 1996a:105-121). Literacy mediation involves writing on behalf of other people. It is about providing support to a person who is literate or not with their personal literacy task e.g filling an immigration form. The following are examples of literacy mediation activities provided by researchers. Some South African minibus taxi drivers depend on colleagues for reading and writing, and one relied on his passengers to assist with road signs. Sometimes, if a taxi is owned by a family member, the owner would assist (Breier, Taetsane and Sait 1996:219). Some other stakeholders in various literacy practices used different mediation literacies, such as “writing for others”, “translations of oral communication into written language”, “reading the Bible”, “letter writing” (Prinsloo and Breier 1996:107-118).

Laila, a sharecropper, depended on a shopkeeper to tell her which bag contained which chemical, as the two bags containing zinc and sulphur looked the same. From there she used her memory and tried to remember the distinction (Chopra 2011:636). In Gambia, Alex acted as a mediator and translated an email written by Alex's brother, from Mandinka to English for Juffermans (2011:647).

A recent ethnographic study by Mihut (2014:57) on literacy mediation tells the story of Eugen, a former political refugee from Romania, now a United States citizen, who learned to write in an unexpected way, through drafting immigration documents for other people, including their stories of oppression. Part of Eugen's story, as quoted by Mihut, reads as follows: "Look, these are stories from our people. They escaped from Communist Romania. If we do not do the papers for them to come to the United States, they'll be sent back to Romania and they'll be imprisoned."

Another story on literacy mediation practices relates to migration as reported in the *Migrant Assistance Division Newsletter* by Koser and Kuschminder (2015:1), whose research indicates a wide range of policies and programmes intended to support sustainable voluntary return, supported by origin and destination countries. The literacy mediation practices include programmes that aim to assist migrants wishing to return to their country of origin. Such programmes are often facilitated by the International Organisation for Migration (IOM) through its Assisted Voluntary Return and Integration and Return of Qualified Nationals' programmes. The differences in criteria and conditions of these programmes in terms of mediation literacies as stated by Martens (2015:1) gives an example of the first Migrant Resource and Response Mechanisms established by IOM in Niger, which was considered to be a strategic location, given its situation as a point of transit for west African migrants to Algeria and Libya, and ultimately to Europe. Martens states that the aim of the Migrant Resource and Response Mechanisms is to provide operational support to governments and authorities to address these complex migrant flows, through aid identification and registration processes, data collection, direct assistance to migrants in distress, and return and reintegration support.

Some other stories on mediation practices were drawn from Newtown in the Western Cape, in South Africa, where some stakeholders communicated verbally only, and their verbal communication could be turned into written communication by other stakeholders as reading material to be distributed for people to read, like the “high society” members in Newtown, who acted as literacy mediators, translating local forms of communication into the formal, written language of dominant institutions (Malan 1996a:112). Kell (2009:92) refers to studies into adaptation of oral or signed performances into written stories or language, such as “transduction” (citing Kress, 2003) or “resemiotisation” (citing Iedema, 2001).

In addition to the above-mentioned literacy mediators, Malan (1996a:105-118) classifies literacy mediators into four categories of varying degrees of social power in Newtown, Western Cape. These are: “Experts”, who write for others; “high society”, who are regarded as important people; “local legitimacy” as mediators and also referred to as “respectable”, and “literacy mediators coming to power.

2.3.2 Power relations in literacy practices

A 2011 issue of *International Journal of Educational Development* (Vol. 31) contains a collection of articles on different types of power relationships in different contexts. Some examples are provided to indicate power inequalities in literacy practices. Chopra (2011:639), for instance, refers to the “disempowered-as-illiterate” and “empowered-as-literate” participants, and gender stereotypes. A second example is that of “language inequality”, in which “small languages” are regarded as not being equal to “world languages” (Juffermans 2011:647).

Malan (1996b:145-149) gives an example of power relationships expressed on pension day in Bellville South, Western Cape, where reading and writing were the tasks of officials, as they possessed the power of being able to read the forms and pension books. They controlled the pay-outs. In another case, the management exercised their power over the workers in an asbestos factory in the Western Cape. Breier and Sait (1996:78) explored the tensions between literacy practices among workers and those of management. In a factory where workers were provided by management with education that was designed to improve worker-management communication or worker productivity within the job category of moulder, the empowerment goal of educating the workers was not reached or

achieved, due to clashing educational interests. The workers' attention was focused on a variety of concerns related to working conditions. The workers engaged local language practices in putting forth their concerns, but these were different from the more formal concerns that management were trying to provide education for.

In his study in the Western Cape, Gibson (1996:49-64) illustrates gender stereotypes, whereby farm workers' literacy practices were embedded in power relationships among male and female farm workers, and that farm knowledge or literacy was entrusted to male workers by the farm owners and the workers themselves, while the women's literacy practices involved a separate set of activities that had nothing to do with the workplace, but were related to the domestic domain of literacy practices.

However, according to Rogers and Street (2012:110-116) research identifies individual learners' contributions regarding the types of literacies they wanted to learn, for example "cooking skills" in Malawi, reading a "hymnbook" in Namibia, local government literacies in India, and writing a job application in Kenya. The learners' experiences dictated their literacy concerns. Another example from the Western Cape is described by Hull and Nelson (2009:216), who report how Layla, the learner, related her frustrating experience of being told by her teacher in Cape Town that she should focus on just one future aspiration, but Layla, a digital storyteller, was determined to realise both her dreams of wanting to be a nurse and a part-time model.

The issue of deciding what needs to be learnt is questioned by Rogers and Street (2012:72-73). They had observed and stated that different sets of literacy practices are not all regarded as being of equal value: one is approved of while others are much less highly valued, and even by people who use them. The researchers or authors further pose direct questions, such as, "Who sets the standard? Who writes the literacy primers used in the adult class determining the contents, and chooses the words and sentences?" There is only one answer: all these actions are executed by people with the power of literacy. Nevertheless, adult literacy learners also gain literacy knowledge from what is known as

apprenticeship learning. The paragraph below discusses apprenticeship learning in literacy practices.

2.3.3 Apprenticeship learning in social literacy practices

Apprenticeship learning, according to Rogers and Street (2012:105), involves learning-by-doing; it is an example of “experiential learning”. The “non-literate” negotiate their ways through tasks in their own ways. The researchers assert that literacy has a variety of practices associated with the uses of reading and writing. Indeed, according to Street (2001a:12), reading and writing “are only part of what people learn in order to be literate in the future”. In the case of illiterates, “farm knowledge” and “valued skills”, “competencies” and “memory” are more important than literacy (Gibson 1996:51-52). Chopra’s (2011:636) study in Mandaltola village in India found that literacy classes were not relevant to Laila’s everyday activities because literacy classes would not teach her useful skills that would enable her to read the names and quantities of different items related to her work. The NLS approach, therefore, suggests that literacy learning starts with everyday activities or actions, where people focus on the everyday meanings and uses of literacy in specific contexts, informed by an ethnographic research approach (Robinson-Pant 1997, 2004; Street 2005).

Unlike in autonomous or dominant models of literacy, the apprenticeship learning model, a highly regarded model in the field of non-formal education, is referred to differently by different researchers. For example, it is sometimes called the learner-centred teaching method (Prinsloo and Robins 1996:40). Apprenticeship learning is distinguished from learning that is controlled by the facilitator who “dominates” and “marginalises” learners in the autonomous approach to literacy teaching (Baynham and Prinsloo 2009:23) where literacy is simply offered as panacea to open the doors to the good life.

2.3.4 The oral communication channel in social literacy practices

Oral communication is a language issue. In the NLS movement the most important focus of interest is the social meaning of languages and literacies. The significance of oral communication has been highlighted by Street (1995:14), who points out that the autonomous models of literacy have a feature of the

construction of the “stigma” of illiteracy, in spite of many people operating in the oral domain without feeling that it was a problem. In clarifying this matter, Brandt and Clinton (2002:341) emphasise that, even without the technology of literacy, oral people exhibit logical reasoning, historical consciousness, scepticism, differentiation and complex organisation, and all these skills enhance oral communication skills. People manage their lives very well through oral communication. Brandt and Clinton also argue that oral communication is the most powerful tool, because talking is the primary medium for teaching reading and writing and understanding written language. An example of the use of the oral communication channel, as stated by Kell (1996:238), is the use of oral communication in meetings used to bring together squatters and other dominant groups for the purpose of strategising against the apartheid system in South Africa.

Verbal communication is a grassroots channel of communication, which is referred to as the “non-textbook approach” or “recognition” learning by Rogers and Street (2012:130-131). Any written material can be used as a basis for oral discussions, and vice versa. For instance, Rogers and Street observe that literacy learners learn to read quickly through the use of materials learners bring to class themselves, because they are familiar with the content.

Barton and Tusting (2005:7) and Barton and Hamilton (2005:17) emphasise spoken language as one of the key means through which we communicate. It is central to oral literacy practices and, above all, human social interaction is based upon spoken language, which, in most cases, makes reference to texts. Barton and Tusting (2005:7) have this to say:

We do talk about things that are written down a lot, for example events analysed in the text messages and documents on the internet and websites, minutes recorded and names of newly elected committee members listed in the minutes.

Prinsloo and Robins (1996:44) describe how oral communication was turned into written material or text in family literacy as “a list of concerns expressed verbally...written down by the Idasa trainer on voter education in the Cape”. Another example of writing down oral texts is taken from Ethiopia and described

by Gebre, Rogers, Street and Openjuru (2009:29), who provide examples of written application of “traditional children’s songs” and “local proverbs” in Ethiopia as a means of enhancing local uses of literacy. Kell (2009:92), in her study in South Africa, cited some texts that involved “transduction” (Kress, 2003) or “resemiotisation” (Idema 2001), in which a verbal performance was turned into a written story, such as, “a list became a set of building materials, or an extension to a building was turned into the redrawing of an entire plan for the area” (Kell 2009:92). It is clear that the use of local oral expertise is important in literacy activities. Street’s (1995:24) recommendation expresses the need to take greater account of people’s oral skills. Some other researchers who addressed oral communication as the “great divide” between “literacy” and “orality” are Street (1995:14), Barton and Hamilton (1998:243), Barton and Hamilton (2005:17), Robinson (2006:195), Trudell (2009:73), Barton (2009:38), Street (2011:582), Baynham and Prinsloo (2009:4), as well as Rogers *et al.* (2012:184).

“Oral communication” is regarded as the “primary medium for teaching reading and writing”, according to Brand and Clinton (2002:341) and Barton and Tusting (2005:7). For Barton and Hamilton (2005:17) language is central to “oral literacy practices”. Parr and Campbell (2012:563) argue that reading and writing the word will continue to be a necessary and valued part of our framework, but we must also acknowledge that words need not always be written. Parr and Campbell (2012:565) emphasise that a fully literate culture cannot exist without oral communication, while the opposite is not true. They further explain that primary oral cultures have prospered in the past and continue to exist today without the dominance of the written word.

Ghose and Zavala (2011:655) mention that NLS researchers encourage ethnographic and participatory research techniques, so that the research participants can share ownership in deciding what counts as literacy.

2.3.5 The use of language in social literacy practices

Under normal circumstances, the language used to teach in a literacy programme should be a mother tongue, which, according to Robinson-Pant (2006:181), can exercise an important cultural function. However, the autonomous model of

literacy, according to Robinson-Pant (2006:181), ignores the cultural value of literacy and the symbolic function of language.

There is a common assumption that a dominant language should be used for “literacy”. For instance, Street (1995:15), Robinson-Pant (2006:195) and Trudell (2009:73) all remark that African countries make use of dominant, colonisers’ languages as the medium of instruction in schools, and at decision-making levels, and this practice has implications for learner identity and control over their environment.

One example is that of the Republic of Gambia, where some of the indigenous languages are not written, but only spoken (Juffermans 2011:643). Non-indigenous languages, mainly English and Arabic, are used as the media of instruction at all levels of education, except in non-formal adult literacy classes that target uneducated, illiterate adults. According to Juffermans (2011:652) the indigenous language of Mandinka’s spelling has been affected by the two dominant languages, English and Arabic. The explanation for ignoring local languages in education is the need for an “official and international language” (Juffermans 2011:643-644). According to Juffermans, in the Gambia, formal education and literacy in English are valued more highly than non-formal (adult) education and literacy in the local languages.

People in African countries were obliged by their colonisers to learn another language for literacy purposes (Brock-Utne and Skattum 2009:15-16). In the Cape, according to Kell (1996:238), among squatters in 1996, the legal documents that the squatters were given were all in English, which diminished squatters’ chance of being able to engage with the documents. One of the reasons for using colonisers’ languages is given by Banda (2003:124), who explains that, in South Africa, English is perceived to provide access to a hierarchically ordered world of employment, status and power, as well as access to discourses that enable people to attain multiple life worlds and hence multiple, layered identities. Similar situations pertain in other developing countries. In rural Bangladesh, for example, Rao and Hossain (2011:624) report a failure to promote mother-tongue education, on the one hand, and vocational and skills education, on the other, due to English education being seen as “modern” and the road to

upward mobility. Rao and Hossain explain that loss of a language results in loss of exposure to multi-cultural values and global ideas, as well as social and emotional disconnections between the elite and the masses. Lemphane and Prinsloo (2014:750) studied contrasting language movements of groups of children to monolingual English, in the case of the Bolton family, and to a colloquial version of isiXhosa on the part of the Mahlale family children in Kayelitsha, outside Cape Town. Lemphane and Prinsloo identify contrasting class trajectories among the groups of children, and likely contrasting futures, in school and beyond. The two authors explain that English is the language of the political and economic elite in South Africa, as it is in Tanzania and Kenya. Another example is that of northern Cameroon, given by Martin-Jones, Kroon and Kurvers (2011:160), where French is the official language of primary and secondary school in the village of Mowo in the Mofu-Gudur region. Mofu-Gudur is also the first language of most people in the village and Ffulde is the language spoken across the region, particularly amongst people involved in the cotton industry.

The importance of the use of mother-tongue literacy cannot be overemphasised. Some researchers, such as Robinson-Pant (2006:195) and Trudell (2009:73), point out that local language is a vehicle for a country's development. They claim that sustainable development is not possible without attention to questions of language choice and literacy ability. Furthermore, they explain that this is the case in Africa, where the language of the former colonising nation is the medium of instruction in schools and the language of communication at decision-making levels. This argument is supported by Klaas and Trudell (2011:27), who say that, concerning non-literate African citizens, a literacy programme that is delivered in a language that learners have not mastered has little chance of success.

The use of mother-tongue language is important in literacy practices as social practices. Language useage and literacy practices go together, because language has a role in literacy practices. So, literacy should be undertaken with the use of language that people understand, for literacy practices to be successful. In some countries, like Lesotho, minority or colonial languages are used in literacy practices in communities, which results in a difficult situation for people to relate the literacy practices to their social activities, and most importantly, difficult to

engage with the colonial language in their PL activities. This situation is the result of the language policy for education, which outlaws the use of mother-tongue languages, thus obliging such majority groups to learn another language for literacy purposes (Robinson-Pant 2006:180; Brock-Utne and Skattum 2009:15-16). The implementation of Lesotho's Curriculum and Assessment Policy of 2009 (GoL MoET 2009:vi) involved a change in the country's language and curriculum policy. In the new Integrated Primary Curriculum, which was only implemented in 2013, the purpose of primary education is to serve as a foundation for reading, writing and arithmetic skills, as well as developing respect for the environment and ensuring acquisition of the necessary life skills, as explained in the executive summary of the Curriculum and Assessment Policy (GoL MoET 2009:vi). This new curriculum policy stipulates that mother tongue should be used as a medium of instruction up to Grade 3.

2.3.6 Use of information communication and technology in social literacy practices

The literature review reveals the common use of technology in daily life and in teaching and learning. On the one hand, the findings of Snyder (2009:142) identify trends towards as well as resistance to developing digital literacies. On the other hand, some studies indicate a positive move towards the common use of technology worldwide. For instance, Barton (2009:50) indicates that the world engages in web-based literacy events. Warschauer (2009:131) confirms a wide societal recognition of the importance of new technologies in daily life and learning. In his research, Morgan (2010:32) found that sociolinguists argue that any practice of literacy always involves a technology and that in a technologically saturated environment, print, with its more static forms of alphabetic meaning-making, is losing its former dominance to visual forms and, increasingly, to hypermedia. Research was carried out by Hull and Nelson (2009:201-214) over five years to explore new literacies, including media and morality derived from the digital storytelling and social networking activities of Layla, a 13-year-old girl who lived in "Kaap", a village between the Cape winelands and the Klein Karoo, in South Africa. According to Hull and Nelson, between May and October 2008, Layla created a digital story, a short autobiographical piece that was meant to

serve as a self-introduction to an online social network for youth, which their research group had developed and offered for use. Six years later, different types of technologies, including cellular phones, were used for different purposes by different people in different settings. For example, Lemphane and Prinsloo (2014:741) report that the Mahlale family, in their study at site C, Khayelitsha, a squatter settlement or slum outside Cape Town, had two cellular phones belonging to parents, who both used the phones. These parents used the cellular phones exclusively for making and taking voice calls, and for not texting or for any other purpose. One of the phones had features for receiving FM radio, and two preinstalled animated games, which were played by the children when they got access to the phone. The parents used cellular phones to communicate with their family and friends.

Computer literacy is practised or learnt in families that have access to technology. The second household in Lemphane and Prinsloo's study confirms this situation. Lemphane and Prinsloo present the Bolton family, who lived in a thriving middle-class suburb of Cape Town; the parents were working professionals. They lived in a comfortable house with internet connectivity, electricity and running water and the children had ample space to study and play. The children were free to use desktop computers at anytime for schoolwork purposes but were only allowed to play games on the computers on weekends. They watched TV and had their Playstation connected to the TV. The situation implies that extensive use of ICT is possible in families that have technologies available, as they are able to learn and practise without any hindrances.

Another perspective regarding the use of ICT is provided by education research, in which McDowall (2013:1) studied a group of teachers who used ICT for teaching English and the arts to promote the emergence of knowledge-building communities. These studies show the wide variety of domains, practices and meanings given to using ICT literacies. Rogers and Street (2013:141) provide a long list of researchers interested in this aspect, dating from 1999 (Rassool) to 2011 (Juffermans).

The most common channel of communication is short message service (SMS) on cellular phones. Verheijen (2013:583) says the last decade has seen a massive

and rapid increase of SMS text messaging and instant messaging among the younger generation, due to increased ownership of cellular phones and personal computers, even by school-aged children. Verheijen states that these devices function as shortcuts, reducing writing time and enabling a quick response. In short, they can save time, space and money. Verheijen (2013:584) explains that, in terms of normativity, text messages and instant messages often do not adhere to the standardised norms of correct spelling, grammar and punctuation. What seems to matter is efficiency: getting one's message across as rapidly, succinctly and as effectively as possible, irrespective of standard language rules, which are violated along the way.

All the issues discussed above are relevant to PL educational interventions. PL in the context of lifelong learning is part of the continuum of literacy learning, and PL activities will inevitably be multiple and context specific. It is important, therefore, to consider literacy as a social practice and in a cross-cultural perspective. Street (1995:2; 2003:91), Barton and Hamilton (1998:10) and Brandt and Clinton (2002:342) offer one framework that can be applied to map literacy practices in different settings and different situations. It is these different situations that need close scrutiny if PL interventions are to become more meaningful. By understanding what counts as literacy, and what forms of communication are already being used, the educator will be able to recognise the current and potential learning points suitable for PL interventions. Thus, PL will be an extension of existing activities, rather than something that is imposed from above.

2.4 IDEAS FOR POST-LITERACY

The ideas for PL presented in this section include the social practices approach in relation to PL and the relationship between NLS and adult education principles and its implications for research design. The ideas for PL include how to enhance literacy practices, how to develop PL training materials used for the purpose of improving the provision of PL at the National University of Lesotho, and how to utilise these materials in social literacy practices. This section also briefly outlines the Lesotho ethnographic case studies. Finally, it summarises the chapter.

2.4.1 The social practices approach in relation to post-literacy

While PL has not been a focus of many NLS studies, the NLS movement acknowledges that PL is on a continuum of literacy learning, and a social practices approach could help to provide more relevant and context-specific development of PL activities and materials.

The NLS movement reveals a great demand for learning at different stages of people's lives and a need for development of lifelong learning systems that people can access easily, yet, what is available currently are formal structures that see PL as a strategy to sustain literacies, not as lifelong learning systems. This is highlighted by Rogers (1999:149), who states that all PL programmes regard the starting point of PL as the end of initial literacy teaching; such programmes are seen as programmes for further teaching, while PL is provided mainly in the form of PL materials. This perspective is reflected in Lesotho, where the Education Sector Strategic Plan of the Government of Lesotho (GoL MoET 2005:92) identifies PL as a target for lifelong learning, yet there is no elaboration on what that means in practice or what counts as an achievement for PL. Hamilton (2000:8) suggests that the focus needs to be wider, even though the literature on PL is sparse, especially in relation to NLS and theoretical concepts of how PL is learnt and used. PL should not be regarded as the second stage in literacy learning classes, like in the original strategy, which regarded PL or functional literacy (as it was also called) as a strategy to prevent relapse into illiteracy in some of India's literacy programmes (Rogers 2002:153). According to Rogers (2002:153), in much of India PL is still seen in terms of a special phase of instruction, although its goals vary widely. Rogers explains that when the National Literacy Mission planned PL, it urged the districts to adopt a campaign model similar to that of the Total Literacy Campaign, using volunteer (mostly unpaid) teachers using prescribed teaching-learning materials. Thus, PL is, on the one hand, seen by some of those involved as a learning stage that relies, like the first stage, on the supply of appropriate materials (text book primers and additional reading materials). On the other hand, PL is seen as a process of locally determined action leading to social transformation, in which literacy materials are

considered to be less important than the processes of group formation and decision-making.

Lifelong learning takes place in different social institutions within which literacies are embedded. The social practices approach emphasises the need for lifelong learning to enhance literacies in different domains (social settings). In order to do that PL activities need to be carried out in relation to local contexts and embedded in people's lives within the context of lifelong learning. In an effort to find the appropriate PL model, Mushi (1994:176) and Rogers (1999:149) respectively recommend that any innovation in the PL curriculum should take into account the views of the target population, and that PL must engage with the NLS movement to a greater extent. Rogers further explains that the best way of engaging adults in learning is by expecting learners to undertake their own complicated tasks, to help them practice literacy in real situations using their own found texts, instead of using specially prepared texts for that learning; further, learners should be in a position to use their existing skills rather than being expected to learn a set of skills (Rogers 1999:149-150). Rogers explains that a single initial literacy teaching and a single PL programme can no longer be seen to meet the various needs that have been identified. In support of the NLS approach he states that the role of the facilitator is:

To discover with the participants their existing literacy practices, to explore with them the ways in which they want to develop their literacy skills, to encourage the participants to identify the kinds of tasks they want to fulfil, to provide structured opportunities as a supportive environment for the participants to engage with the texts they have identified and of course to monitor and evaluate the progress of the participants (Rogers 1999:149-150).

Knowledge does not come from nowhere, or from one angle. It results from interrelated learning contexts taking place in communities, through which people interact. In support of an idea of people learning different literacies within social institutions or different communities or social groups, Cope and Kalantzis (2000:9) confirm that no person belongs to a singular community, but that people are members of multiple life worlds. As a result, they learn from different overlapping

communities or social groups, such as communities of work, of interest and affiliation, of ethnicity, of sexual identity and so on.

According to Rogers and Uddin (2005:260) PL provision must take cognisance of the multidimensional nature of learning and the multi-faceted contexts for literacy learning by adults: “To talk about levels of literacy for adults may be meaningless; what is the level of literacy for someone who can read and write car mechanic items but not read a newspaper?”

PL, then, is becoming more important and complex as our lives become more complex and communities increasingly interact with a range of communication modes and resources. PL learning is not a once-off activity; it is an on-going need that has to be addressed at local levels.

Since this study is concerned with literacy and adult learning, section 2.4.2 will examine how the NLS philosophy interfaces with general adult education principles.

2.4.2 Enhancing social and literacy practices for PL

The different domains of literacy influence the kinds of enhancement needed for their existing literacy practices. In other words, enhancement of literacy practices depends on different contexts and situations. The best way of enhancing existing literacy practices includes training workshops and other locally based methods used by local NGOs and institutions that are involved in presenting training sessions for any community group or association interested in enhancing its literacy practices. Locally based training is referred to as “local approach to development” through an “ethnographic approach” (Rogers and Street 2012:43). Rogers and Street further explain this approach as “building new” programmes or practices based on the already existing ones, “enriching” the experiences and “widening” the range of practices. In other words, the two researchers recommend building on existing everyday literacy practices, thereby leading to new practices (Rogers and Street 2012:206). According to Rogers and Street (2012:109), enhancing adults’ literacy practices in their domains of literacy is based on the characteristics of adult learners, which were explored by Knowles (1970) and Cross (1981) decades ago. This means adults are influenced by certain factors to

enhance their literacy practices, and research indicates that they are influenced by motivation for enhancement, aspirations and learning opportunities.

The example of motivation as a factor influencing enhancement of literacy practices involves a conclusion made by Breier *et al.* (1996:81) that the possibility of job promotion for workers in an asbestos factory in the Western Cape was an important motivation for further study, even if the study had to take place after working hours. Rogers and Street (2012:174-175), in relation to their publication, *Learning Opportunities for Adults for South Africa*, suggest that other governmental ministries or departments and private agencies should join the Ministry of Education in providing short courses, so that adult learners can choose from a menu of courses. The courses chosen will indicate the skills they already have and those that need enhancing. Section 2.4.3 discusses how the texts or materials are developed in literacy practices.

2.4.3 Development of texts or materials in literacy practices: potential for post-literacy

The kinds of texts used in literacy practices are contextual, because they are produced and used locally. Such texts are family, community, state and workplace texts. Rogers and Street (2012:139) refer to such texts as “real” or “authentic”, because they already exist and people can relate to them, as they are local texts. The texts all have potential for development in the context of PL learning. In South Africa, examples of written texts displayed in the family were a calendar displayed on the wall, marking pension pay-out dates, and a poster stating “Vote for Mandela”, displayed in homes in Tentergate and Zola (McEwan and Malan 1996:208-209). These texts represent a new, imagined origin of resources to replace that of the old bureaucracy and, again, it had symbolic significance – in this case it related to fulfilment of government promises. Other examples of family texts include letters written by an elder daughter, Nowowo, dictated by her mother, and translation of telegrams (Mpoyiya and Prinsloo 1996:186). According to Juffermans (2011:645) in Gambia, Baruma had written the names and phone numbers of relatives (with spelling errors) and displayed them on the walls of his house. Other examples include professional reports on Baruma’s business trips

and a series of short notes in charcoal on the white-painted walls of Baruma's house (Juffermans 2011:645).

Some Dominican state texts that are read by everybody were studied by Bartlett, Jayaram and Bonhomme (2011:590). These texts are birth certificates, national identity cards, passports and visas, which Haitians use during unequal encounters with state officials who had the power to impose their particular readings of those documents. In Chopra's (2011:641) study, the literacy artefacts mentioned in Nathu, Sagar and Laila's accounts in India were state legislation, such as the Bonded Labour Act; newspaper articles based on bonded labour and land issues; written agreements between sharecroppers and landlords, registration of land ownership, bonded labour and loan agreements; documents for registering marriages; chemical labels for agricultural products; and documentation of village level meetings.

Another strategy of developing texts is writing down local and oral stories in homes and communities and producing written materials with the help of facilitators, as suggested by Rogers and Street (2012:136-137). Involving participants in writing their own texts exposes them to reading familiar content in their own texts; this was also observed by Rogers and Street in Senegal, with the advantage that engaging learners in their literacy learning process makes "reading [come] more easily". Writing is valued by Brandt (2009:56) because it is a productive vehicle for craft knowledge and record-keeping and is a communication channel. Brandt explains that several people he interviewed were surprised when they learned later in life that their parents had kept journals or had written stories or poetry in private, something that the children had not known when they were growing up.

Rogers and Street (2012:140-141) also observed that, in India, participants in the Nirantar workshops created their own calendars. A NLS research by Ghose (2007) investigated how people used literacy in India. Ghose's (2007:123) research interest was related to curriculum development, materials development, teaching-learning processes and programme design. Ghose argues that there is a need to determine the literacy and numeracy practices that people are already

engaged in and working with knowledge that they have, in the process developing curriculum, material and teaching-learning interactions based on this knowledge.

2.4.4 Application of post-literacy materials or texts used in social literacy practices

Texts are applied in different ways, which include discussing and analysing them. Brandt (2009:65) discusses how people benefit from a piece of writing, which has transactional value related to its productive functions, and in its forms as a material or a piece of writing.

A Bangladeshi example of the application of materials was observed by Rogers and Street (2012:140) as not meant purely for learning literacy, but having a practical purpose too. For example, in Bangladesh, women used “legal and advocacy texts” in campaigns addressing violence against women, as well as for “learning literacy”; in India, women used a “hand pump manual” to learn literacy; in Bangladesh and Nepal, women learned literacy through their “use of sewing machines”; in Delhi, women “made income and learned literacy by sewing banners” and in Gujarat “girls learned literacy through weaving” at the workplace (Rogers and Street 2012:140). All these examples demonstrate the potential of developing PL materials that are context specific and building on what is already known.

2.4.5 The relationship between New Literacy Studies and adult education principles

The above-mentioned NLS studies indicate that local people are knowledgeable. They belong to various economic and social status groups and have experiences in different social settings or worlds, they are members of different communities or social groups and, as a result, they have acquired skills and knowledge. Cope and Kalantzis (2000:32-35) expand the concept of the social practices approach to literacy by clarifying the concepts of “economy of productive diversity”. Cope and Kalantzis claim that, in pluralistic, interrelated, multi-layered, complementary yet increasingly divergent life worlds, workers, citizens, and community members are ideally creative and responsible makers of meaning. As researchers, we need to return to where we began, to situated practice, to re-practise where theory

becomes reflective practice, and transformed practice involves moving from one cultural context to another (Cope and Kalantzis 2000:32-35).

The NLS movement is a multi-dimensional approach related to Knowles' (1980, quoted by Rogers and Uddin 2005:237-261) principles of adult learning. Rogers and Uddin confirm that adults have experiences in different fields, are responsible for their lives and are able to decide when, what, and how they want to learn. In that case, learning becomes relevant and immediately applicable. This principle is supported by Rogers and Uddin (2005:237-261), who summarise some of the core arguments in research in developing countries, namely, that adults have to decide when, where, how and why they want to learn, that learning cannot be imposed and it must be seen to be relevant and building on previous experience. Explicitly, for adults, the activities that bring about learning already exist, through real activities in the course of their lives. Rogers and Uddin argue, therefore, that it is necessary to create a learning environment for adults which are:

Individualised while at the same time providing scaffolding and developing opportunities for collaborative learning; which uses the immediate purposes (motivations) of each adult learner, which offers learning programmes at their own time; which puts it (including the curriculum and the teaching-learning materials) under their control; which builds on the individual experience of each literacy learner, which takes place at their own pace; and which also takes place in their own spaces rather than in a central location at a given time and in a group" (Rogers and Uddin 2005:240-241).

UNESCO Institute of Statistics (2013:34) points out that, while there is still no common understanding of how to approach literacy as a continuum and lifelong learning process, a growing number of practices treat literacy as a lifelong learning process. The report indicates that integrated approaches (such as inter-generational learning, family literacy and literacy embedded in technical and vocational education and training), as well as mechanisms for the recognition, validation and accreditation of all forms of learning, position literacy within lifelong learning.

It is argued, therefore, that PL should consider enhancing the already existing experiences of individuals in their contexts. PL should be seen as multi-

dimensional within the variety of social institutions of which learners are members. In other words, PL should take into account how learning takes place in different settings and the differences between those settings—in some of which people acquire literacies without knowing how to read and write formally. This is because, according to St Clair (2010, referenced by Rogers *et al.* 2012:106), adults acquire literacy skills by using the skills in realistic situations. The NLS approach encourages enhancing the already on-going literacy practices among learners in the context of lifelong learning, so as not to impose education on learners. In his research into assessing local learning needs, Street (2003:85) regards literacy as a social practice in local contexts, and builds upon what other NLS researchers already knew, as a way of developing “what else do they want to know?” Therefore, deeper understanding of contextual literacies through an ethnographic approach is important if one is to develop contextually relevant PL programmes.

Kell (1996:254) refers to a suggestion made by other researchers, namely, that teachers at NGOs could become professional adult teachers working within formal institutions, or become literacy activists working within communities. The facilitators of IEMS’ literacy courses for adult education learners at first and third year levels of degree programmes currently encourage learners to use their local knowledge of oral stories to produce the PL materials that learners use in community programmes, which address local issues or problems related to the needs of the community as a whole (Mofana-Semoko 1999:159 and 2010:73). Street, Rogers and Dave (2006:1) state that it has long been accepted among adult educators that those who teach adults need to take into account the existing knowledge, practices, perceptions and expectations of learners. This is true at both central level, where curricular and teaching-learning materials are developed, and at local level, where the adult teacher/facilitator meets adult learners. Street *et al.* (2006:1) say the question has been how to train adult educators in appropriate ways to discover the existing epistemologies and aspirations of adult learners. The idea of exploring the uses of literacy is encouraged by Rogers and Street (2012:106), who claim that the aim of adult literacy learning programmes is to encourage “the uses of literacy skills”, which means facilitators must ensure that the use of writing and reading is embedded in context-specific literacy practices.

Literacy is seen as not only a single, unitary phenomenon attached to formal education institutions, but a variety of social practices. This is a new and challenging approach that the researchers have found themselves practicing, resulting in an intense critical scrutiny, misunderstandings and resistance: old views persist, perhaps unrecognised, while we try to make sense of new ones (Street 1996:1-9), because any new view that shifts the epistemological ground is open to both old and new views.

The research strategy that was used to explore existing literacies is an ethnographic one. This particular study adapted, as its analytic framework, the Scottish Executive's curriculum wheel (2001:1) from the United Kingdom, entitled, Adult Learning and Numeracy Curriculum for Scotland (see Figure 2.1).

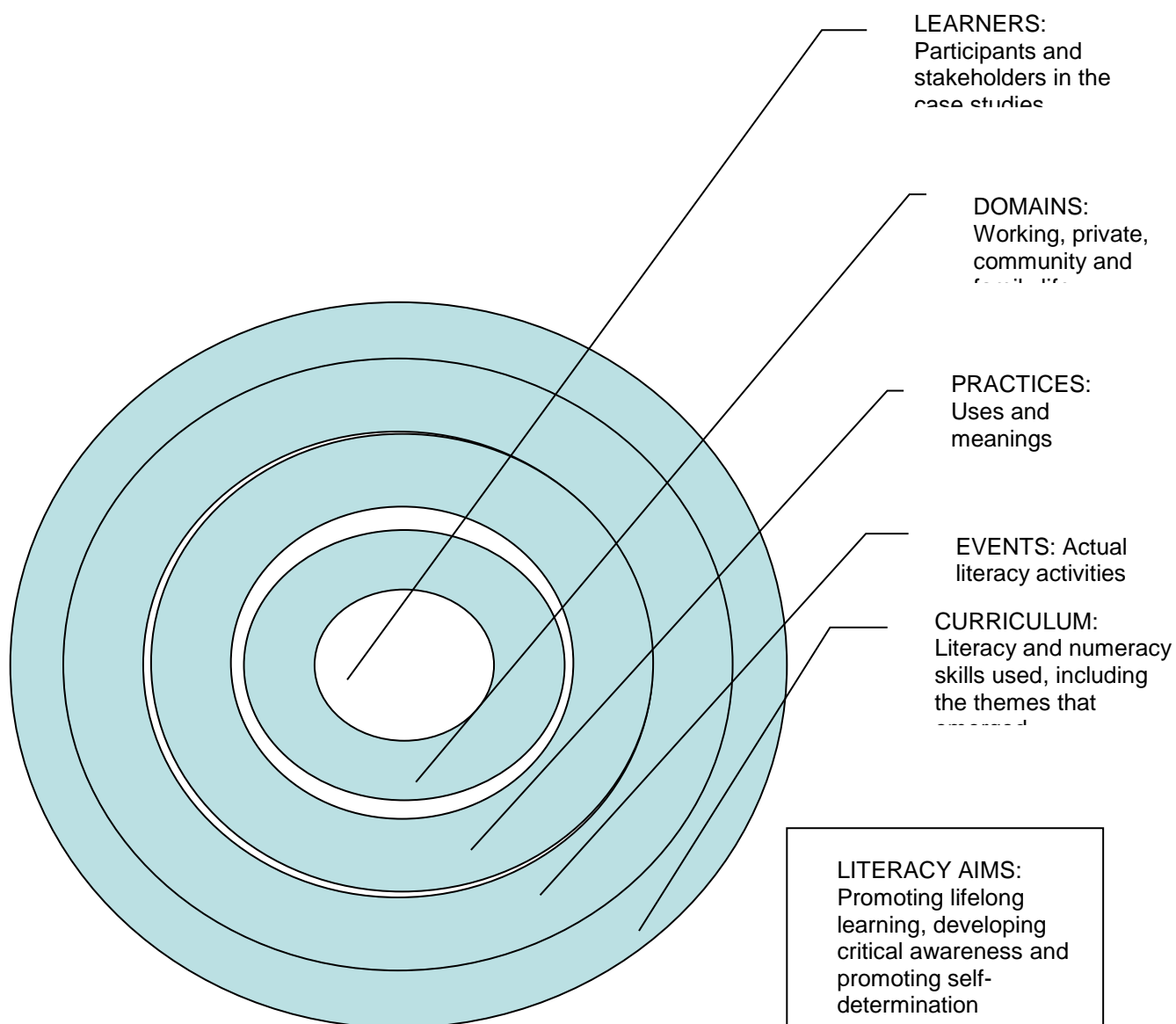


Figure 2.1: The curriculum wheel, adapted from the Adult Literacy and Numeracy Curriculum Framework for Scotland (Scottish Executive 2001:1)

The curriculum wheel diagram shows the relationship between the domains of literacy practices and the events observed for the purpose of this study. In other words, it provides a framework for analysing the relationship between domains of literacy practices (private life, family life, workplace life and community life), events (actual literacy activities) and literacy practices (uses and meanings given to the

way literacy is applied in those events). In Scotland the curriculum wheel was used to develop a curriculum that covered all the domains of literacy practices for its government literacy programme. The curriculum was designed to cater for adult learning goals that develop a variety of capabilities that are relevant to the lifelong learning needs of modern life. In this study, the adapted and simplified curriculum wheel, presented as Figure 2.1, is used as a framework for analysing empirical data about literacy uses in selected Lesotho settings that were relevant to lifelong learning needs of modern life and on-going PL development. The framework is used to help learners work out their own individual learning plan and goals.

The NLS movement was adopted at a political level in Scotland (Scottish Executive 2001:1). Scotland has adopted a literacy education approach that recognises literacy as involving local social practices that are specific to various domains of literacies. It is unusual for this approach to be adopted at a political level, but this precedent creates potential for wider consideration in other political contexts.

2.4.6 Lesotho ethnographic case studies

The methodological framework described in Chapter 2 led to the adoption of an ethnographic approach to the study of PL practices in selected communities in Lesotho, in order to inform PL training provision at the National University of Lesotho. The outcomes of my study generated information for the development of multi-dimensional PL programmes for IEMS, the arm of the National University of Lesotho that addresses people's needs in the context of lifelong learning.

This study engaged an ethnographic approach to the research, to determine the already existing, on-going literacy practices in different domains of literacies, in order to develop PL programmes meant for further learning. The selected cases for this study, with the different literacy practices, reflected different domains, for instance, a private domain entailed literacy practices involved in stonemasonry, through tombstone production; a piggery association was observed in the community domain of literacy; animal husbandry and cattle fodder production represented the family domain and workplace literacies were observed via two community councils. Each of these case studies provides contexts for PL and lifelong learning processes. This ethnographic study in Lesotho identified some

literacy events embedded in socio-cultural practices that can be enhanced through PL.

2.5 CHAPTER SUMMARY

This chapter reviewed literature in relation to the social practices model of literacy as follows: The traditional or the dominant and autonomous model of literacy as reading, writing and numeracy (the 3Rs); and critique of the dominant model of literacy for its learning activities that are controlled by a facilitator who “dominates” and “marginalises” learners. It also discussed the critique of the social practices approach to literacy for its limiting factors.

The chapter presented the evolution of the NLS movement as an ideological model of literacy, in contrast to the conventional “autonomous” model of literacy, which focuses on universal skills and techniques, while the NLS applies a social practices theoretical approach to literacy. It discussed the relationship between domains, events and literacy practices; the NLS research done in developing or low-income countries and other parts of the world, where NLS studies carried out indicate the nature of the existing literacy practices. It also identified some critiques of the social practices approach to literacy. The chapter presented the themes identified in NLS in a variety of research studies worldwide. It then proposed that ideas for providing PL involve clarification of the social practices approach in relation to PL and lifelong learning. Chapter 2 also described suggestions for PL material development, ways to enhance it, use it and apply it in literacy practices. Finally, the chapter clarified the relationship between NLS and adult education principles and its implications for research design.

Chapter 3 presents the research design and methodologies used in this study and discuss the methods used to collect data.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This chapter explains the research design and presents the methods of data collection, which include direct observation, participant observation, documentary analysis, in-depth interviews and conversations, as well as focus group discussions. It deals with ways of negotiating access to the two research sites, with reference to dealing with the district and the local authorities as well as the community councillors. The chapter explains how data were analysed, how trustworthiness was ensured, and the ethical issues considered for this study.

The study proposed to find out how the literacies were practised at grassroots level, in order to enhance PL training. It applied the NLS conceptual framework through ethnographic approach in selected communities to find out who did what kind of literacy activities, with whom, on what occasions and using what kinds of texts for these purposes. NLS is explained by Street (2001a:7) as the ideological model of literacy, which is in contrast to the more conventional “autonomous” model of literacy, which focuses on skills and techniques (Street 2001a:7).

The NLS movement has been stimulated by on-going debates about lifelong learning and evolving contexts for different types of literacy. For example, Street (2001a:13) describes these evolving contexts as specific, and often very different. According to Street, when developing literacy skills and understanding, the emphasis should be on the need to start where people are at that time. The main research question and the research objectives for this study are presented in 1.4.

3.2 RESEARCH DESIGN

Yin (1994:18) explains a research design as the logic that links the data to be collected and the conclusions to be drawn, to the initial research questions of the study. The research design presented in Table 3.1 explains the ethnographic case study approach using the social practice theoretical framework that was followed in this study.

Table 3.1: Research design

PL in Lesotho: Implications for training at the Institute of Extra-Mural Studies		
Research questions	Sources of information	Research methods
What is the theoretical understanding of literacy as social practice?	Literature review	Desktop research
What literacy practices exist?	Local people in different domains (private, home, work and community)	Participant observation, in-depth interviews, conversations, photos, focus group interviews , supporting documents
How can IEMS develop PL materials and apply them in these communities in the light of deeper understanding of literacy practices?	Findings of the NLS ethnographic investigation of the selected sites	<ul style="list-style-type: none"> • Data analysis, presentation of conclusions and recommendations • Apply the conceptual framework through an ethnographic research approach in selected rural communities

The study used a qualitative case study design with an ethnographic approach to gain an understanding of the local social literacy and numeracy practices in selected rural settings in Lesotho. This ethnographic study revealed what people do, why they do what they do and how they are actually using their literacy skills in their own settings (Gebre *et al.* 2009:11).

An ethnographic, in-depth case study approach is advocated by NLS researchers such as Ghose (2007:10), because it involves the study of people in literacy practices in their natural settings (Brewer 2000:6). The study's focus is on gaining an insider perspective, rather than an outsider perspective (Gebre *et al.* 2009:10).

Ethnographic methods of data collection are favoured by researchers who want to explore people's life histories or everyday behaviour (Silverman 2000:1), understand and describe a group of people's way of life, their cultural patterns and perspectives, in their natural setting (Chilisa and Preece 2005:164; Gebre *et al.* 2009:6). Ethnography is distinguished by its objectives, which are, to understand the social meanings of events and activities of people in a given field or setting, and it involves close association with, and often participation in this setting (Brewer 2009:59).

A study of this nature is not looking for generalisability, but strives to achieve credibility of the findings. It searches for patterns, deeper understandings and insights about relationships between events (Ghose 2007:15).

Ethnographic studies of literacy and numeracy practices use a multi-method approach, which include methods such as, direct observations, participant observation, conversations, in-depth interviews, and studying documentation or archival records and physical objects Ghose 2007:36; Brewer 2009:75; Gebre *et al.* 2009:21; Yin 1994:78; Atkinson and Hammersley 1994:1) to give a detailed account of local literacy and numeracy practices in a given setting. The tools and methods of ethnography offer a socially grounded approach to adult literacy and numeracy programmes (Ghose 2007:10). These methods are effective in the exploration of knowledge that people already have and practices they use (Gebre *et al.* 2009:6).

The ethnographic case study approach was used because I deliberately wanted to cover both a particular phenomenon and the context within which the phenomenon was occurring (Yin 1993:31), or contextual conditions (Yin 1994:13). Creswell (1994:12) concurs with the view that, in a case study, the researcher explores a single entity, such as a programme, event, process, institution, or social group, and uses a variety of data collection methods to collect detailed information in different domains of literacy practices. So, in this case study, I investigated several single entities or events that took place in those groups. The events were observed in all four domains of literacy practices, usually categorised as private, home or family, community and workplace lives. However, in rural communities the distinctions between the domains become blurred. So, the

categories I used were as I explain in Table 3.1. The events were observed thoroughly, as I participated fully in events, especially the council meetings.

Ethnography proceeds by cases, taking one small topic, activity or individual, family or group, and seeking to understand as much as possible about it (Gebre *et al.* 2009:7-8). Each case should be studied in detail, using whatever methods seem appropriate, to gain new insights and a full understanding of each, as recommended by Gebre *et al.* (2009:7-8).

3.3 SITE SELECTION AND SAMPLING

3.3.1 Site selection

Site selection should be based on accessibility, permissibility and participation by the researcher (Brewer 2000:80). In total, there are 128 community councils in Lesotho, 10 district councils, one council per district and the Maseru Municipal Council. Berea district had nine community councils. Each district and community council has a complement of local government service staff to assist in the operations of the council, and a number of staff from nine line ministries, who perform functions that have been decentralised to local government, and who are assigned to work under a designated council (GoL MoLGC 2007:5). Some of those staff members are IEMS graduates of adult education programmes, with particular reference to PL.

The Kana and Seneke Community Councils were selected out of 128 community councils on the basis of their PL needs. The two sites included people whose educational level was a Cambridge Overseas School Certificate and beyond. The site selection criteria also included the availability of facilitators who were graduates of the IEMS adult education programmes, with particular reference to PL. These community councils had static populations, which meant they were easily observable as identifiable groups. The councillors had been elected by community members into their political positions. The sites provided opportunities to compare different lifestyles and uses of literacy. Also important was that the sites were not far away from my home, therefore, I was able to participate in activities of the councils and get to know people. I had to take this into

consideration since the study was not fully sponsored. So, I was working within the limits of funds available. Consequently, the study only covered the foothills, not the lowlands and the highlands.

3.3.2 Sampling

The criteria used for the selection of the five participants for the in-depth interviews were based on the methods used and described by Stake (1995:4), who encourages researchers to select unique prospective informant cases, which are easy to access and hospitable to researchers' inquiries. Brewer (2000:81) confirms that such key informants are usually selected for their ability to portray and make accessible aspects of the field. According to Brewer, this is judgemental sampling, practised by ethnographers because their selection is usually based on race, class, age, status, role and even appearance, to suit the topic. Twumasi (2001:27) refers to this selection type as purposive sampling, of which the aim is to select participants who can answer research questions or select cases that are judged to typify the views of the group.

The two councils of Kana and Seneke participated in this ethnographic case study and I became part of the two councils through my attendance of their meetings. For both constituencies, the community councils consisted of the councillors and employed staff. There were 18 councillors at Seneke and 16 at Kana. Within each community council there were two nominated chiefs, representing the college of chiefs in the councils. The number of staff members for each council ranged between three and four.

The members of the councils suggested names of people to participate in my study in their different electoral divisions. The councillors selected prominent people who had community work experience, such as people who held portfolios, chairpersons, secretaries at private business sites within the communities and members of the piggery association, and who would be able to present their views clearly. From many possible case studies the following were chosen: Tums' stonemasonry, MPAWE, and Mrs Mots' animal husbandry activities, as they were all involved in distinctive and different literacy activities.

The councillors were selected as participants in this study because they did a lot of administrative work in their positions as members of councils. The type of work they did for their communities involved a great deal of daily writing and reading. They allocated sites for communities, be it residential or business, and took care of or implemented all other developmental activities of communities. The councillors were knowledgeable about the work of the community councils and also knew about the PL needs of community members. They were a rich source of PL practices.

The members of the community or villagers participated in the study as active members of their communities. It was important to find out how they used their literacy skills. The study was carried out to enhance those literacy practices that community members were involved in. The participants were also a target group for IEMS learners, who conducted their teaching practice in these communities.

I intended to include two PL facilitators from each constituency as participants who had been involved in PL materials production or learner-generated materials at the IEMS. However, only one facilitator was employed, as an assistant administrator at SCC. There was no PL facilitator at KCC at all. This facilitator was a learner of the IEMS adult education programmes. The facilitators were supposed to work within the two councils, two at each council, as many IEMS learners were employees of the community councils in other districts. I wanted to include the facilitators in this study because they were responsible for facilitating development of communities through PL activities. They were the ones who came to know the needs of the communities, they were responsible for conducting training sessions of groups at community level and they were responsible for enhancing community activities and literacy practices. PL facilitators (current and former IEMS learners) needed to be provided with the right methods to deal with PL activities. The results of the study indicated which aspects needed to be enhanced. However, as will be explained later, only one PL facilitator was included in the final study.

It was important to note that, once I had created rapport with people, I might find that some of the interviewees had not been selected according to the criteria set, but because they were available at that moment. In other words, more people might be interviewed than planned. This possibility is confirmed by Gebre *et al.*

(2009:8), who state that some ethnographic research may be unexpected. Gebre *et al.* refer to research involving an unexpected incident as “snatch case studies”, which may offer special insight into some aspect of the general field of enquiry. Although this did not occur in my study, there were opportunities to obtain “snatch interviews” with people, because they were available at convenient times.

3.3.3 Negotiated access

My first familiarisation visit to the Berea District Council (BDC) occurred on 7 March 2012. It coincided with a workshop attended by chairpersons of the community councils in the Berea district as a whole. I arrived just after lunch, and some councillors were standing on the veranda outside. I told them about my business there and they said I would find people inside to guide me to the right person. Inside the building, I was directed to the chairperson of the BDC, Mrs ‘Maic Myolo. She listened as I informed her about the purpose of my research in the two constituencies. I told her that I already knew that one of the two constituencies, Thuathe, had been divided and merged with other constituencies, due to new boundaries. The chairperson wanted me to substitute Mapote constituency for Thuathe constituency. She asked, “Don’t you want to go to Mapote?” I told her I wished to work in constituencies that were not too far from Maseru, because my research was not sponsored, and I did not want to travel long distances due to the high fuel price. She did not require explanations but wanted me to talk to her District Council Secretary (DCS), Mrs Mathaba Tlatla, as this was the right procedure. I explained the purpose of my research again. I had a letter requesting participation by participants and stating the purpose of the research, and consent forms. The secretary invited me to join the meeting of the chairpersons of councils, so that I could explain the research to the chairpersons from different constituencies, even though this was not scheduled in the programme of the day. I was given ten minutes to talk. Both the chairperson and the secretary of the BDC were “gatekeepers” (Homan 1991:82). Brewer (2000:58) notes the importance of negotiating access into the field via gatekeepers, and negotiation of trust in the field. Twumasi (2001:30) also emphasises this point, and states that, when entering the field, the researcher must introduce him/herself properly to the local authorities, to the chief of the area, to the prominent people,

to informal leaders and to members of the local development committees, so as to obtain legitimate entry into their community.

The chairperson of the Berea District Council (BDC) asked the council members, by a show of hands, to suggest another constituency for me to investigate, since Thuathe constituency no longer existed as a constituency. One councillor suggested Seneke constituency, and the suggestion was seconded immediately. The house then agreed that I would work in Seneke constituency. I did not ask why Seneke constituency was proposed, but would learn the reason later.

I was introduced to the two chairpersons of the two community councils I would work with in Kana and Seneke constituencies. I asked for the chairpersons' cellular ular phone numbers, that of the chairperson of the BDC, and of her District Council Secretary (DCS). Having these numbers would make communication easy. Then I made corrections to the proper name of the council, from District Community Council to Berea District Council, in the letter. I had to reproduce the changes on my write-up as well. The DCS informed me that I would not be allowed to distribute letters and consent forms to the participants, but I should bring them to her and she would distribute them. I delivered the documents at her office at the BDC on 13 March 2012.

I planned to collect the signed consent forms from the DCS's office, but they took longer to be delivered to the participants and the chairpersons of the two councils than I had expected. On 23 and 29 March, I made follow-up calls to find out if the letters and consent forms had been delivered to the community councils, but the letters were still in the office of the DCS. I wanted to find out if I could call the chairpersons of the community councils, since I had their cellular ular phone numbers, but the DCS told me that the chairperson of the BDC would not appreciate such communication from outside directly with members of the councils. Everything should go through their office. Time was running out, and I had to do something. I decided to call the chairperson of SCC on 4 April 2012 about the signed consent forms. The forms had not been delivered, and the chairperson told me she was on her way to the BDC, and she would remind the DCS about the forms.

I contacted the chairperson of the KCC on 10 April, because I wanted to make sure that I was accepted by the SCC first, so that things would be easier when I got to Kana.

Soon it was time for me to pilot the study. The pilot case study was based on one community in the Seneke constituency only. The pilot case study within Seneke constituency was not selected on the basis of any criteria, but was provided to me by the chairperson of the BDC. The council meeting in which I participated was held on 24 April 2012 at Mokoal village (where the council office was based), in a private home that the council was renting. I was allowed to participate in the Seneke council meetings until I finished my data collection.

In accordance with analysis of ethnographic studies by Stake (1995:35) and Creswell (1994:146-147), by nature, this pilot ethnographic case study is drawn from both educational and sociological fields, because it is a study of contextual literacy practices and it is seeking knowledge on the social problem in that community, respectively. The pilot study enabled me to test my research methods and questions and to determine whether I should change any questions as a result. Literacy skills were used in solving a conflict that existed between the community and the stone-mining company. Letters were written to the owner of the company by the SCC secretary. Several meetings were convened to discuss the problem and minutes were taken by the secretary of the council. My pilot case study was followed by exploration of many possible case studies in the two sites, of which only four were selected for my ethnographic study, because they best represented the four domains of literacy.

3.4 DATA COLLECTION METHODS

Ethnographic studies of literacy and numeracy practices imply a multi-method approach involving the use of extensive (wide) and intensive (deep) key informant interviews (sometimes known as biographical methods), participant observation and collecting and analysing documentary evidence of literacy in the community that are relevant (Gebre *et al.* 2009:21). Yin (1994:78) states that data collection for case studies can rely on many sources of evidence, such as those mentioned

above. He further states that a good ethnographic case study uses as many sources as possible. The approach using multiple methods for triangulation purposes aims to “represent the participants” perspectives and enables a holistic approach to the phenomenon of literacy (Barton and Hamilton 1998:57). Yin (1994:92) states that any finding or conclusion in a case study is likely to be much more convincing if it is based on several different sources of information. In their latest study on “*Research in education: evidence-based inquiry*” McMillan and Schumacher (2010:331) confirm that multi-methods strategies permit triangulation of data across inquiry techniques. They further explain that different strategies may yield different insights about the topic of interest and increase the credibility of the findings.

The earlier ethnographers, though outdated but authoritative, were Atkinson and Hammersley (1994:1) who quote their earlier work from Atkinson and Hammersley (1983:248) that, “In a sense, all social research is a form of participant observation, because we cannot study the social world without being part of it”, as a way of “being-in-the-world.” Atkinson and Hammersley assert that the ethnography is a combination of philosophies, ethics and methodologies which intertwine with theoretical orientations. However, Atkinson and Hammersley (1994:1) also claim that it is important to still focus on the traditional purpose of ethnography, which is to produce knowledge. According to Atkinson and Hammersley (1994:1) and Denzin and Lincoln (2000:248-261), ethnography puts emphasis on the key principles of ethnography as exploring the nature of particular phenomenon, observation and living for a long time in the social setting. This is confirmed by the latest ethnographers like Twumasi (2001:30) and Gebre *et al.* (2009:23), who state that an ethnographer spends a great deal of time in unfamiliar surroundings, securing and maintaining relationships with unfamiliar people as part of the groups’ activities, to gain a rich insight into social relations, events, processes and social practices. Although in this case study, I did not stay continuously in the communities where I collected research data, I spent three years interacting with the people involved in the case studies. Three years is a relatively long time collecting data for the purpose of obtaining a degree, unlike when research is done for the purpose of reflecting, planning and implementation processes within a developmental community project. The nature of the social

phenomenon I investigated did not warrant me to be on the site every day. The council meetings were held on monthly basis and the piggery activities were periodic activities. I collected data periodically during my visits. The study was meant for the purpose of obtaining an award of the degree and had to stop, after collecting data for three years. The main method to be used was supposed to be both direct and participant observations but method used was in-depth interviews, which toned down the observations. In ethnography, an investigator has the ability to perceive reality from the view-point of someone “inside” the case rather than external to it (Yin 1994:88). Twumasi (2001:31) emphasises that the investigator should learn the research participants’ ways, and understand their culture, their fears and expectations, in order to fit into their setting.

The methods used for collecting data were direct observation, participant observation, document analysis (including photographs, schedules and minutes of meetings, land allocation forms, posters, and a variety of pictures), in-depth interviews, conversations and focus group discussions.

3.4.1 Direct observation

Among the data collection techniques used was direct observation of literacy activities of the two community councils of the Kana and Seneke constituencies of the Berea district. There were 18 community councillors for Seneke and 16 for Kana community councils. Direct observation was also used at the private stonemasonry site, which was owned by one person, and at the animal husbandry activities, a family domain cattle farming project in which one family member was the only participant. The two community councils, the stonemasonry and the animal husbandry activities were observed at their locations, during periodic visits. The nature of the social phenomenon I investigated did not warrant me to be there every day, for example, I observed the periodic literacy events or activities from 2012 to 2014 and that made me use in-depth interviews more than the observations, except in the community councils. Gebre *et al.* (2009:22) claim that it is through watching, balanced against what is said, that a comprehensive picture can be built up. So, an ethnographer would not just look at the content of what was written, but would also look at the literacy act and the social practice of, for

example, writing on a wall, which may be supported and accepted in one context but not in another context (Ghose 2007:15-17). According to Ghose,

an investigator should look for settings of a community; people who interact with written texts, produce, interpret, circulate and regulate written texts and activities: actions, routine strategies, rules as to what is appropriate and eligibility, who are included and who are excluded.

Gebre *et al.* (2009:22) state that this can also involve observations of meetings, side-walk or fun walk activities, factory work, and so on. During the direct observations the researcher is not participating, but is aloof, noting the events as they take place. S/he is not involved at all and cannot have something to say, whereas in participant observations, the researcher is taking part in the events and at the same time noting them as they evolve.

Observational evidence is often useful in providing additional information about the topic being studied (Yin 1994:87) and it helps the researcher work toward greater understanding of the case (Stake 1995:60). During the observations, a detailed record of events, which includes the context, was kept in order to provide a relatively unquestionable description for further analysis and ultimate reporting, as recommended by Stake (1995:60).

3.4.2 Participant observation

May (1993:114) says participant observation is ethnography because it leads to an empathic understanding of a social scene, as the ethnographer gathers data by active participation in that social world. I participated in the monthly and emergency meetings of the community councils of the two councils involved. The meetings were not held every day, therefore, I did not have to reside in those councils all the time. But the periodic meetings were the important events within which the literacy practices took place, thus I had to attend. I fully participated in the councils' meetings, like a councillor. I attended meetings from April 2012 to end of August 2013 and from there I also made periodic visits to other case studies for that period of data collection. The photo displayed in Figure 3.1 is an example of the schedule of monthly and sub-committee meetings for the SCC.

COUNCIL MEETINGS 2011				
FINANCE COMMITTEE	LAND COMMITTEE	SOCIAL COMMITTEE	METOLONG COMMITTEE	COUNCIL COMMITTEE
2ND WEEK	1ST WEEK	1ST WEEK	1ST WEEK	4TH WEEK
WEDNESDAY	WEDNESDAY	THURSDAY	THURSDAY	TUESDAY
		2-Feb	9-Feb	22-Feb
8-Feb	1-Feb	1-Mar	8-Mar	20-Mar
7-Mar	7-Mar	5-Apr	5-Apr	✓ 24-Apr
11-Apr	4-Apr	3-May	3-May	23-May
9-May	2-May	7-Jun	7-Jun	19-Jun
13-Jun	6-Jun	5-Jul	5-Jul	24-Jul
11-Jul	4-Jul	2-Aug	2-Aug	21-Aug
8-Aug	1-Aug	6-Sep	20 4-Sep	25 28-Sep
12-Sep	3 5-Sep	**4OCT	**4OCT	23-Sep
10-Oct	3-Oct	1-Nov	1-Nov	20-Nov
7-Nov	7-Nov	6-Dec	6-Dec	18-Dec
12-Dec	5-Dec			

Figure 3.1 Scheduled monthly meetings for the SCC and for the four sub-committees (Permission granted)

Participant observations were conducted in the two constituencies of Kana and Seneke at their locations to obtain deep and thick descriptions of the literacy and numeracy practices, and descriptive information on how literacy is used in the daily lives of the people. The participant observation technique has been most frequently used in anthropological studies of different cultural or sub-cultural groups (Yin 1994:88). According to Yin, participant observation provides unusual opportunities for collecting case study data, and enables an investigator to gain access to events or groups that are otherwise inaccessible to scientific investigation.

Specific questions are asked through participant observations and interviews Twumasi (2001:18). However, Ghose (2007:14) emphasises that this approach is “more than just observing and interviewing”, it also includes engaging in conversations with relevant people about their literacy practices, listening to what people say about their lives, how and why they do things and looking for ways in which those literacy practices can be enhanced, made more visible or given greater credibility. Comprehensive field notes are documented throughout the period, questions are asked during conversations, and copious notes taken about everyday happenings (May 1993:116). Gebre *et al.* (2009:30) report that the

products of their ethnographic research were their field notes. The events and activities that I observed at the two study sites included people's everyday social activities, such as agricultural activities, as well as developmental events, meetings, games, dramas, traditional or cultural dances and sports competitions at schools, public gatherings and many other activities. The examples from the field were accompanied by more extensive field notes than those portrayed in Table 3.2. The notes in the template only illustrate the kind of data that were collected and how they were organised. The basic framework for the observations is depicted in Table 3.2.

Table 3.2: Examples of events and literacy practices in their domains

Literacy events (what)	Literacy practices (how and why)	Literacy domains (where?) e.g. home, work and community settings	Curriculum (skills)
Reading recipe instructions on food package.	<p>People who are interested in cooking read recipe instructions on food packages. The instructions are for preparing a dish.</p> <p>The purpose is to prepare a special dish that people can enjoy.</p> <p>Usually, recipes produce delicious food.</p> <p>A person needs to understand the language and instructions to be able to follow the steps of the recipe.</p>	<p>In the home, family.</p> <p>Other domains may be school kitchen, hotels/lodges.</p>	Reading, numeracy, English language.
Writing and reading minutes in a meeting.	<p>One member of the newly formed guild committee writes and reads minutes of the meeting.</p> <p>The minutes contain the names of the members of the new committee who are present, and the discussions.</p> <p>The minutes will serve as record of the discussions of matters agreed upon in the meeting.</p> <p>One person writes while the rest discuss verbally.</p> <p>The recorder listens and writes as discussions range from one agenda item to another.</p>	<p>In the meeting, at the church garden.</p> <p>Other domains may be the community, educational institutions and workplace, but the actual practice may vary in different domains.</p>	Writing, reading, verbal discussions or communication.

The different domains are briefly described as follows:

Home - constitutes any activity taking place in the family compound. Home domain may be sub-divided into private, individual and family work activities, for the purpose of personal and family benefit.

Work – constituting any activity taking place in the field, on a daily basis, where respondents are working, e.g. in the field, in a family or an office. It can be seasonal socio-economic and cultural activities, for the purpose of earning living.

Community – constituting any activity taking place in a social setting, in public, church and in shops. These activities affect the lives of the community members, whether it is social, economic, political or developmental, for the purpose of communal benefit.

3.4.3 Document analysis

Several documents, such as agendas, minutes of meetings, letters, and operational, financial and many other reports discussed in the four case studies, were collected from the two constituencies (see Appendix H). Visual representations of the literacy events and practices used by the members of the two case study sites were requested, collected and integrated with the data obtained by means of research tools, to add new information to the data already gathered.

I took photographs and obtained permission from the individuals in the photos to reproduce the photographs in the thesis. In case studies, the most important purpose of photos and documents is to corroborate and augment evidence from other sources (Yin 1994:80). Harper (1994) as related by Matthew (2008:59) traced the use of photographs in anthropological studies and determined that they were originally understood as a mechanism for capturing truth-revealing images that could be used to support social theories. Documentation includes texts (reports, letters, agendas, proposals, newspaper clippings), archival photos and artefacts; government records; the content of mass media, plays, maps, drawings, and personal documents, such as biographies, autobiographies and diaries (May 1993:135; Yin 1994:80).

3.4.4 In-depth interviews and conversations

I conducted in-depth interviews with one PL materials provider in the Seneke council, who was a graduate of the Adult Education programme of the IEMS, and not two as suggested in the research plan, as she was the only the IEMS graduate within the SCC. This facilitator was employed by the Seneke council, as an

assistant administrator. For the Kana council, an in-depth interview was conducted with just one staff member, who was responsible for clerical work. The Kana council did not employ the IEMS Adult Education graduate. The absence of adult educators within the Kana council indicated that the Government of Lesotho, as an employer, still did not understand the role of adult education in community education. One would expect that, at the least, all community councils in the country would employ one staff member possessing a qualification in adult education. Staff members would include the IEMS Adult Education graduates who have undergone PL training, and current IEMS undergraduates studying PL courses, as is the case in other parts of Lesotho.

The open-ended interview guides were used to collect data during the in-depth interviews with one staff member of the KCC, with Mrs Mots in the animal husbandry case study, with Tums and his workers in the stonemasonry private business and with the chairperson of MPAWE. The open-ended questions were reframed as specific questions with no possible answers suggested (Twumasi 2001:55). The specific questions helped to elicit detail about the way that the PL facilitator currently applied her methods, including using training materials with members of the communities or electoral divisions. I needed good quality and clear descriptions of literacy events, activities and texts that would help identify areas that needed to be enhanced.

More informal interviews were undertaken with individual members of the case study groups under observation while I continued participating or interacting with them. Gebre *et al.* (2009:23) advise that when conducting an ethnographic study, it is better to avoid asking direct questions, lest people become suspicious of outsiders' motives. Instead, they suggest that the researcher conducts a conversation with the person from whom he/she wants to collect data. Participants can give detailed descriptions of events and activities. According to Stake (1995:65) the qualitative interviewer should compile a short list of issue-oriented questions, and Yin (1994:84) states that case study interviews are usually open-ended in nature; the questions ask respondents about the facts of the matter, and solicit their opinions about events. The questions in my ethnographic studies were concerned with what participants did in terms of using literacies for communication

when they had literacy-oriented activities, how they managed paperwork and records, and why they became involved in all the literacy-oriented activities and events they organised.

3.4.5 Focus groups

Lewis (1995:1) explains that a focus group or group interview should be with a small enough group of between 6 and 12 that is assembled and allowed to have a genuine discussion related to the interview guide. Chioncel, Van der Veen, Wildemeersch and Jarvis (2003:514) explain that the group needs to consist of well-informed participants. Yin (1994:85) emphasises that focus group interviews can be used to corroborate certain facts that have been established. Twumasi (2001:64) identifies focus group discussions as the last data collection stage, which gives insight into the real-life situation and captures the realities of the groups in the actual community.

For this study, the data collection included focus group interviews or guided small-group discussions with the workers of the stonemasonry industry. I had a conversation with four workers, who gave their opinions on enhancement of literacy practices during the stonemasonry activities. I also organised focus group interviews with six of the 11 members of MPAWE who used literacy in their natural setting for the purpose of developing themselves. This was an informal meeting during which the six members were relaxed and, among other things, expressed how they wished to see their piggery income-generation activity grow and their literacy practices be enhanced. All the members of the association were long-standing participants in their association. The members of the groups can therefore be said to be a knowledgeable sample from the community or institution with whom the topic was discussed (Twumasi 2001:64).

The interview guides contained unstructured, open-ended questions and were used in a conversational manner to get consensus on the meanings of events and practices. The questions asked included the following: How is writing, reading and numeracy used by you and your associates? Who helps whom with reading and writing? How do you record activities or save messages? Do you want to see your industry enhanced? How do you want to see your everyday literacy activities enhanced? The answers to these questions featured in all four case studies.

3.5 METHODS OF ANALYSING DATA BY STAGES

The data was analysed and organised into categories of themes and concepts of how people used literacy skills in different events, when they used them and why they used literacy the way they did, in the different domains of literacy practices.

Data analysis consisted of examining, categorising, tabulating, or otherwise recombining the evidence to address the initial propositions of the study (Yin 1994:102). In other words, data was analysed according to specific domains and questions, which made thematic analysis possible.

From the beginning, the ethnographic data was organised using the NLS analytic framework. Each case was organised using the template. The data was analysed according to the approach by Rubin and Rubin (1995 in Mouton 2001:198), which they describe as follows: "Data analysis begins while the interviews are still underway." This preliminary analysis tells the researcher to redesign the questions so that they focus on central themes as the data collection continues (Mouton 2001:198). This approach is confirmed by Richard (2005:62) who claims that most qualitative research has no clear beginning and no predetermined schedule, so data needs to be explored and interpreted from the start of the study. The data was being recorded onto the framework continuously, so that it would not be tedious work to arrange such a massive amount of information at the end of data collection. Richards (2005:69) emphasises that there is no alternative to reading and reflecting on each data record, and the sooner this happens, the better. This is referred to as ethnographic analysis, which will be achieved by becoming familiar with the interview data in order to understand the culture that people inhabit and their relationships to each other (Spradley 1979 in May 1993:106).

At the end of the third year of data collection for the study, data recording was completed. The analysis process began, during which information was organised according to the interview questions and according to themes that emerged, and into categories in different domains of literacy practices. The template (see Table 3.2) helped in analysing literacy practices, showed the literacy events and explained how things were done and why they were done in the various domains in which the events were taking place, as well as the skills used for such events. The template included all the themes and concepts in all the events observed and

mentioned, for example, in the event of reading recipe instructions on a food package. The literacy practices would include preparing a special meal using a recipe, following the steps of the recipe for the purpose of making a delicious meal to be enjoyed by the family in the home. This dish could also be prepared in other domains, such as hotels, lodges and school kitchens, but might entail different literacy practices. According to Mouton (2001:198), in this formal analysis stage, the researcher discovers additional themes and concepts, which build towards an overall explanation of what is going on with literacies in their specific social practice context.

I based my analysis on the approach developed by LeCompte (2000:148-149), which involves a step-by-step approach following five stipulated, continuous stages.

3.5.1 Stage 1: Tidying up the data

The first stage or step of data analysis involves tidying up the data by arranging it according to content, based on the research questions (Mouton 2001:198). It is important to combine into one category all the material from all interviews that refer to one theme or concept (Mouton 2001:198). The data was arranged according to questions related to the nature of existing literacy practices, how the literacy practices were engaged, and why and when the literacy practices were engaged.

Clear research questions were very important and helped to generate credible information. Among the questions asked were the following: What social activities do you get involved in that have something to do with reading and writing? What do you do for your community? The questions related to the research objectives and the purpose was to obtain meaningful answers, which must be read through to determine whether the replies are worthwhile (Twumasi 2001:79). This contributed to ensuring the quality of data, as Richards (2005:67) cautions that the quality of the analysis is dependent on the quality of the data records.

3.5.2 Stage 2: Categorising similar items

After arranging data according to research questions LeCompte (2000:148-149) suggests that a researcher now looks for items, in this case literacy events and

practices, in different domains. After doing this, I categorised similar items, collecting and fitting them together to reveal patterns.

Similar items were arranged as follows: entertainment included traditional music, drama, traditional dance, games and oral poems; health included nutrition and vegetable production; economics or entrepreneurship included nursery tree production, stonemasonry and piggery; oral activities included knowledge of cattle fodder production and construction of keyhole plots; all those activities that took place within community councils were categorised under community development.

3.5.3 Stage 3: Categories of themes

At this stage I arranged the items that belonged to one theme, so that I would have categories of themes related to literacy practices, for example,

Secretaries using cellular phones to invite members of the association or community councils to meetings; secretaries writing minutes in a meeting; reading letters on behalf of the councils or members of the association; narrating a recipe; and using a screen to facilitate sessions in a workshop.

Reading instructions on medicine dosage; reading a leaflet on HIV/AIDS and reading recipe instructions on food packaging.

The items that I identified helped me create what LeCompte (2000:148-149) refers to as stable sets of items that must be organised into categories by comparing and contrasting them. In other words, I looked for similar items, or those that were either alike or slightly different, in literacy practices. Then I came up with themes that emerged across the data, namely, literacy mediation, power relationships, apprenticeship learning, oral or verbal communication, technology usage, mixed language, economics or entrepreneurship, health and socio-cultural issues. By comparing and contrasting, I looked for variations and nuances (critical differences), meanings and connections between themes (Mouton 2001:198). Yin (1994:106) refers to this as pattern-matching strategy, which, while Stake (1995:74,) describes the process as “categorical aggregation and aggregation of instances”, until something can be said about them as a class.

3.5.4 Stage 4: Creating patterns

In Stage 4, I created patterns and combined the patterns that indicated causal relationships, or patterns that were related to one another, for example, “if one knows how to read and write, one will be able to discuss what is written”. Reading, writing and discussion go together and they serve the same purpose. LeCompte (2000:148) states that, at Stage 4, the researcher combines patterns in a meaningful way according to relationships, such that when one thing happens, the other automatically follows. According to LeCompte it means looking for items that serve the same purpose. For example, the literacy event of writing minutes in a meeting goes together with the event of reading minutes in the same meeting. So, items that were related were combined and identified in meaningful patterns of related items.

3.5.5 Stage 5: Organising the series of patterns

The last stage was to organise the series of patterns that were linked together in structures that explain why things happened the way they did. LeCompte (2000:151) refers to it as structural analysis or assembling structures of patterns that build an overall description, for example, the literacy practices in MPAWE. I linked the patterns in a meaningful serial order that helped to explain how and why things happen the way they did. In the case of MPAWE, the secretary recorded minutes in the notebook, kept record of the proceedings of the association’s meetings, and read the notes at the next meeting.

Even though methods are suggested for case study analysis, Stake (1995:77) asserts that each researcher needs, through experience and reflection, to find the forms of analysis that work for him or her. In this study the meaning of data was derived from direct observation and interviews. The primary role of documents was simply to serve as illustrations of literacy practices. Some documents, pictures, posters and photos were collected. Such documents were analysed according to their use, their origins and how they could be enhanced. For example, the minutes produced by the secretary of MPAWE were not detailed enough to be used as a record that could be referred to in the future, so there was a need to train the secretary on how to produce minutes and how to enhance minutes so that it could be used to produce reports and proposals.

3.6 TRUSTWORTHINESS OF THE STUDY

The term trustworthiness is used to evaluate the rigor of qualitative data (Klopper 2008:70). Klopper explains that evaluation involves standards, strategies and criteria used to ensure the trustworthiness of qualitative research findings. Even though some qualitative researchers are of the opinion that it does not make sense to concern themselves with the “truth” or “falsity” with regard to research findings, they argue for different standards to determine whether research is of good quality. Chilisa and Preece (2005:166) encourage researchers to build into the research design, procedures for ensuring validity and reliability of qualitative research studies. Lincoln and Guba (1985:1) propose four criteria for judging the soundness of qualitative research, as opposed to traditional quantitatively oriented criteria. Lincoln and Guba state that trustworthiness of the research study is important for evaluating its worth. The criteria are credibility, transferability, dependability and confirmability. For this study, trustworthiness was ensured by following Lincoln and Guba’s criteria as described below through the strategies employed to ensure the trustworthiness of this research study.

3.6.1 Credibility

It is important that the results of the study are believable. Lincoln and Guba (1985:1) refer to the confidence in the “truth” of the findings. The prolonged period of data collection and triangulation by means of a variety of methods ensured that results are believable. I collected data for a period of more than two years and not merely for three to six months, as proposed. The information given by participants in this study is regarded as valid because it was confirmed by conversations, interviews, observation notes, documents, pictures and photos. Strategies that enhanced credibility included involving the participants in verifying the report at one of the meetings, during which the summary of the thesis findings was presented. Klopper (2008:69) suggests that credibility can be achieved by applying the criteria of prolonged engagement, triangulation (of methods, data sources and theories), peer group discussion and member checking. The latter involves feeding back preliminary findings to the participants for verification (Chilisa and Preece 2005:167).

3.6.2 Transferability

Lincoln and Guba (1985:1) point out that the findings need to have applicability in other contexts. In this ethnographic case study, community councils of the two constituencies of Kana and Seneke in Berea district were selected and used for data collection, for the purpose of comparing the results, and as a means of checking for potential transferability. The situation in the two community councils have some aspects relating to implementation of community development that are similar, for example, their meetings follow the same agenda, their plans address the same community problems and the councils follow the same procedures, as dictated by local government policy. As a result the case study generated thick descriptions of data. Sliep *et al.* (2001 in Klopper 2008:69) refer to transferability as the degree to which findings can be applied to different contexts and groups.

Chilisa and Preece (2005:169) suggest that unlike in quantitative research, replication or re-occurrence of behaviour is not feasible, because qualitative researchers focus on situationally unique cases, so generalisation of findings is not always necessary. Lincoln and Guba (1985:1) state that research findings are not replicable but transferability suggests that similar issues could occur in similar situations. In other words, there is potential transferability of findings that could inform similar situations elsewhere. Lincoln and Guba (1985:1) encourage qualitative researchers to enhance transferability by doing a thorough job of describing the research context and the assumptions that were central to the research.

3.6.3 Dependability

According to Lincoln and Guba (1985:1) dependability refers to consistency of results with various data collection methods, if repeated. This means the results should be the same regardless of which methods have been used, if it isn't, something happened to disturb the consistency. However, according to Lincoln and Guba people's lives can change as a result of changes in the "contextual situation" during the period of data collection, and, if this happens, the researcher must state clearly how it affected data collection and the results.

Dependability, as a concept in qualitative research, considers whether the findings will be consistent if the inquiry is replicated with the same participants in a similar context (Lincoln and Guba 1985 in Klopper 2008:69). Klopper (2008:69) explains that dependability may be ensured in an indirect way by applying the measures of credibility. Dependability of research findings may be ensured directly through step-by-step repetition, inquiry audit and triangulation (Klopper 2008:69).

This study provided data covering more than two years, and I achieved triangulation by using various methods of data collection, thereby ensuring a great deal of consistent information. The information given by participants was regarded as valid because it was confirmed by conversations, interviews, observation notes, documents, pictures and photos of activities that indicated the nature of literacy practices. The participant-observation method of data collection was proven reliable and was used throughout the study. For this study, I read the data and re-read it again and again during data collection and during analysis to ensure accuracy of interpretation.

3.6.4 Confirmability

Lincoln and Guba (1985:1) and William (2006:2) have the same idea on the issue of confirmability, which refers to the degree to which the results can be confirmed or corroborated by other researchers or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation or interest. There is a need to confirm the results in a qualitative study. Lincoln and Guba and William suggest that the findings of a study can be confirmed by an auditor, who checks the steps followed in data collection, and who, given the same data, should arrive at comparable conclusions. In this case study, I documented the procedures for checking and re-checking the data throughout the study, as I continually organised it into a template and stored it safely on my laptop and on my flash drive. I also sent the data to my promoter for auditing purposes.

The most important aspects here were setting clear objectives so that unambiguous questions could be asked. My clear goals and objectives led me through the study, motivating my commitment to the study. Richards (2005:192) is adamant that researchers must set standards and stick to the goals they set to establish that their account of data is valid and that their methods as researchers

are reliable and would produce a trustworthy outcome. Twumasi (2001:161) encourages researchers to be committed to their research work.

3.7 ETHICAL CONCERNS

Gregory (2003:2) states that the ethics of educational and social research embrace moral issues arising from the conduct of research. In other words, research activity must follow-on and don'ts to bear credible results. For example, the following had to be considered when carrying out this research study: clarity of the problem, ethical issues, moral issues and sensitivity towards the respondents.

3.7.1 Appropriateness of researcher

To be able to carry out this research, I was granted ethical clearance by the Ethics Board of the Faculty of Education at the University of the Free State in 2012. My ethical clearance number is UFS-EDU-2012-0004. This certificate was valid for one year, but an extension was granted, because the exercise data collection took over three years, from April, 2012 to October, 2014. The ethical clearance involved the monitoring of the progress made, the changes on the methodology if any, the length of the thesis, ethical considerations, issues that arose and steps taken to deal with them during the course of the research. Clearance letter is attached as appendix A.

3.7.2 Moral concerns

The Code of Conduct of the Market Research Society (1986:7 in Homan 1991:3) states that research is founded upon the willing cooperation of the public and business organisations. Homan (1993:3) says that public and business confidence is promoted if research is conducted honestly, objectively, without unwelcome intrusion and without harm to informants. Such sensitivity towards respondents involves moral guidelines on how to conduct research activities in an acceptable way. Gregory (2003:35, 49, 63) and Sales and Folkman (2001:35) refer to the principle of informed consent as confidentiality, respect and privacy during the research activity. For this study these moral issues were considered. For example, consent was sought from authorities to enter the field, and participants were

assured that their responses would be kept confidential. I respected my participants and, in return, I felt respected too.

3.7.3 Informed consent

The principle of informed consent involved seeking permission from participants, whose consent should be voluntary, and given because they are fully informed about what was involved in the research (Gregory 2003:35). This is important, partly because the motives of researchers are complex and subjects are not easily or necessarily disposed to share their sense of the desirability of particular kinds of research (Homan 1991:4). Homan declares that the aims of the research are often not the real motives – sometimes researchers have hidden agendas. The researcher is expected to seek informed consent from research participants. Like Homan (1991:69), Gregory (2003:37) and Sales and Folkman (2001:35) suggest, I made sure that participants were fully informed about the research activity regarding its aims and purposes, what was expected of them, and how much time and effort was required of them. I explained to them how data would be collected, the risks and benefits of the research project, whether they had a chance to comment on the data that was collected as well as their obligations and commitments as participants, and that the research results would possibly be published. It was my responsibility as a researcher to give all the information to ensure that consent was fully informed, based on the principle of autonomy and respect for persons. I obtained consent from the participants, who signed consent forms, as in Appendix B (I) & (II). However, investigators do not always seek informed consent. According to Mullan (1980), Cohen and Taylor (1981) and Holdaway (1982 in Homan 1991:72), in practice, the right of organisations to give or withhold consent is often disregarded by investigators, who proceed without it, without realising that, in fact, informed consent may be a means of protecting the researcher more than the rights of research subjects. Homan (1991:74) states that researchers need to explain to participants the probable consequences of the research project. For some research, consent is given by “gatekeepers” (Homan 1991:82).

3.7.4 “Gatekeepers”

Two types of “gatekeepers” were involved. Firstly, The University of the Free State (UFS) Faculty of Education Ethics Committee that granted ethical clearance after scrutinising the research proposal. Secondly, the Lesotho Local Government authorities in Berea District gave permission for the research study to be conducted in their two constituencies. The chairpersons of the BDC, the SCC, KCC and MPAWE, at their different levels, were respected for the positions they held in their groups. They were contacted and informed of the research and the purpose thereof was explained. “Gatekeepers” are people who control access to subjects for different reasons (Homan 1991:82). Homan mentions positions held by “gatekeepers”, such as people with legal responsibilities, factory owners, employers, managers, and head teachers of schools.

3.7.5 Confidentiality

Keeping the names of participants a secret was very important. Participants did not feel free to give information until they were sure that their names would not be disclosed. The participants were assured that their names and the information they give would be kept a secret and not be revealed. According to Gregory (2003:49) consent will not be forthcoming unless confidentiality is guaranteed. Confidentiality is related to the right to privacy and the researcher has an obligation to keep confidential stories about participants’ private lives (Gregory 2003:49-50).

3.7.6 Avoiding coercion

It was important that I established myself among the members of the communities researched. After permission had been granted by the chairperson of the BDC, I visited the area frequently until good rapport had been established among members of those communities. Twumasi (2001:30, 31) says that a fieldworker needs to establish a field rapport, in other words, he or she must get on well with his or her respondents. Prior involvement with the participants helps the researcher build a networking relationship with participants and institution managers, and this appears to be a benefit (Sales and Folkman 2001:17). So, when the participants felt relaxed in my presence, they were willing to talk to me,

and the council members considered me to be one of them. I also participated freely. Sales and Folkman (2001:27) believe that researchers have an ethical responsibility to ensure that those recruited to participate in the research are doing so willingly and have not been coerced in any way, but participate voluntarily. The researcher must make sure that she or he respects the participants as people in their community.

3.8 WITHDRAWAL FROM THE FIELD

The data collection process came to an end at a certain stage and I had to withdraw and leave the place of study. So, it was important for the participants to know that the researcher had collected enough data to reach conclusions about the participants' daily activities. The DCS was informed in writing and the councils' secretaries received copies of the letter. That marked the end of formal data collection. Brewer (2000:58) notes the importance of marking withdrawal from the field. The Chairpersons and the secretaries of the councils also received the executive summary of the thesis, and the summary had to be followed by the final visit to the councils' meetings, before the councillors' term of office ends.

3.9 DISSEMINATION OF THE FINDINGS

Dissemination of the results was very important in this research project – it marked the end of the research activity. I informed the secretaries that I would present the summary of the thesis once recommendations have been finalised. Then the councils' offices received the summary of the thesis on paper and stated they would like to present it verbally at a scheduled meeting. According to Homan (1991:132) it is important for the researcher to develop a dissemination plan, though only if the findings are in the public or national interest. The public should have access to research results as long as the findings do not contradict government's claims. Homan's (1991:135) point of view is that the researcher is the person who decides whether revelation or concealment is in the interest of participants in the research. The idea of dissemination of social research results is supported by Twumasi (2001:156), who states that social facts obtained from

research work are the guiding principles for sustainable development projects and are needed to help decision makers. In this case, the participants will benefit from the findings and the recommendations made and they needed to know about the recommendations.

The summary of the thesis was provided to the participants so that they could read and discuss it among themselves before I made the formal presentations on dates scheduled by the participants. The discussions on the summary took place on the closing tea party at the MPAWE chairperson's home on the 29th July, 2016.

3.10 CONCLUSION

This chapter explained the research design and presented the methods used for data collection. It discussed how access was negotiated into the two research sites. The chapter also explained how data was analysed, how trustworthiness was ensured, and the ethical issues considered for this study.

The next chapter, Chapter 4, will present the stonemasonry case study, which was studied in a private site or private business, owned by an individual.

CHAPTER 4: TUMS' STONEMASONRY LITERACY PRACTICES

4.1 INTRODUCTION

The specific problem that the study addressed originated from the argument that PL training needs to be premised on an understanding of how to engage with communities, in order to facilitate the development of more relevant learning materials. PL is a developmental need for all Basotho. In order to meet people's PL needs it is, in principle, necessary to start from where learners are operating.

This problem required a deep participatory understanding of learner contexts:

to discover with the participants their existing literacy practices, to explore with them the ways in which they want to develop their literacy skills, to encourage the participants to identify the kinds of tasks they want to fulfil, to provide structured opportunities and a supportive environment for the participants to engage with texts they have identified, and of course to monitor and evaluate the progress of the participants (Rogers 1999:56).

This study aimed to apply an NLS conceptual framework, through ethnographic research, to selected communities to find out who were involved in what kind of literacy activities, with whom, on what occasions, and using what kinds of texts and strategies for those purposes.

The main research question read as follows: What is the nature of literacy practices in different rural communities in Lesotho, and how can those practices be enhanced?

The study used the curriculum wheel, a conceptual framework for analysing the relationship between domains of literacy practices (e.g. work, family, community and private life), literacy practices (the meanings and purposes people gave to using literacy) and literacy events (the actual literacy activity or activities).

This chapter introduces the first of the four case studies that will be discussed in turn in relation to their literacy practice domains; the chapter then presents the stonemasonry case study. It provides explanations of the different domains, practices, and events, and meanings attached to those events for the

stonemasonry. The information is provided through the story of Tums, the stonemason, as I observed it during my visits. Thereafter I discuss the themes that emerged and then, lastly, I provide a summary of the story of stonemasonry literacy practices and on the themes that emerged from the case study. Next, I explain the domains of literacy.

4.2 LITERACY DOMAINS

The literature presents the literacy domains in different ways. Some researchers distinguish between private or family, work and community settings. Prinsloo and Breier (1996:173) regard rural, urban, work and residence as domains of local literacy and communicative practices, while others discuss domains more specifically, for example, using a particular location or place. As Malan (1996b:141-142) explains, in Bellville South the domains of literacy were factories, churches, political parties, old-age homes, employers, schools, technikons and universities. However, in the Lesotho context, the work, family and community domains are often indistinguishable, because work happened in different family or community sites and community activities often took place in private family sites.

Therefore, the case studies, which I discuss over four chapters, involve the following domains:

- The stonemasonry business was a work domain, but it operated in a private setting, that is, an individual private site in a village, where the stonemason owned the land himself.
- MPAWE operated as a business and could therefore be seen as a work domain, but it operated in a community setting where participants all owned different family sites and the products were sold only to the members of the association. It was therefore a non-formal income-generating business.
- The community councils operated as a community domain from two different community settings. The area of concern was community development and therefore the councils did not generate income.

- Animal husbandry was practised in a family domain, in a private family setting, where the owner of the cattle did not generate income but raised cattle for family interest.

4.3 STONEMASONRY CASE STUDY

As indicated above, in the Lesotho context, work, family and community domains are often indistinguishable because work happened in any of the domains, nevertheless, the settings within those domains could be identified. The activity discussed in this chapter can be classified as commercial entrepreneurship or income generation through producing tombstones as a private or individual business, from a private site managed by a man called Tums (pseudonym). I visited the business four times, spending almost two hours there every time, to observe literacy practices.

The first visit took place on 8 May 2012. I was introduced to Tums by the local councillor, Mrs Nto. My other observation visits took place on 26 July 2012, 26 March 2013 and 1 April 2014. The purpose of the last visit was merely to obtain clarification regarding certain matters. The income-generating activity involved socio-economic and socio-cultural activities in the private workplace setting. I saw it change within the space of time I observed it, from a one-man workplace, to a seven-employee factory. Tums' private workplace used reading and writing for the purpose of producing tombstones and inscribing messages on the tombstones.

The stonemasonry practice could be situated in different domains of literacy, or settings, as Barton and Hamilton (1998:10) refer to them. The production of tombstones could be done in various domains of life. In addition to being situated in a private or individual business, it could be done in a community as a joint venture. This means that anybody who knows how to read and write to a certain level and is interested in producing tombstones could be a stonemason and make money to improve his/her life. However, it became clear later that stonemasonry employees did not necessarily need to know how to read and write. Tums' informal everyday literacy practices served as an example of an activity based on the social practices approach to literacy, explained as concrete human activity by

Prinsloo and Breier (1996:24). This activity should be “our starting point” (Rogers and Street 2012:65) when we try to enhance literacy. In other words, literacy teaching should start where people are. The stonemasonry story describes how, why and when literacy as a social practice took place.

Rogers and Street (2012:65) encourage the use of the social practices approach to literacy as the main adult literacy principle of learning. The suitability of the adult education principle of learning was recently confirmed by Parr and Campbell (2012:562), who claim that, according to the NLS movement, literacy is about social practices and relationships, about knowledge, language and culture.

Tums the stonemason’s story is divided into the following sections:

- Tums’ stonemasonry literacy practices in a private domain;
- How Tums was engaged in stonemasonry literacy practices;
- Why Tums was engaged in stonemasonry literacy practices;
- The occasions when stonemasonry literacy practices took place; and
- Participants and stakeholders in Tums’ stonemasonry.

4.3.1 Tums’ stonemasonry literacy practices in a private domain

Tums, a Grade 5 graduate, designed tombstones, engraved or wrote messages on them and decided on prices for different tombstones. Common tombstone messages were “Rest in Peace” and “In Loving Memory of our Mother/Father/Son/Daughter”, the latter followed by the deceased’s name. Figure

4.1 shows cream-coloured tombstones and, in the background, one with black script, with the text written in English, *Rest in Peace*.



Figure 4.1: Cream-coloured tombstones, one with English script (Permission granted)

The tombstone in Figure 4.2 is painted green, with green script in Sesotho, *Robala ka khotso koena* (Rest in Peace Crocodile). It also had a carving of a crocodile on it.



Figure 4.2: Tombstone painted green, with green script in Sesotho, *Robala ka khotso koena* (Rest in Peace Crocodile) (Permission granted)

The stonemasonry literacy practice in which literacy skills, such as the language used, oral or verbal communication, writing, reading and numeracy, were used, took place in Tums' private business. Tums made changes to long messages, shortening them so that they could fit on tombstones. Tombstone messages were not in sentence form, and he did not make any grammatical mistakes. Tums engraved messages on the tombstones. In his individual private business and his workplace, at his private place or at the site at Leks, by the roadside to Teya-Teyaneng, he attached prices to each of the tombstones. Messages were selected by customers according to their needs. The messages were short, easily understood and seldom needed changing. The shortest message on a tombstone was *My Mother*.

4.3.2 How Tums was engaged in stonemasonry literacy practices

Tums engraved messages on the tombstones as part of his design and production of tombstones. I wanted to know what materials he used for that kind of work:

'Na (I): U sebelisa eng ha u ngola majoe? (What do you use when you engrave sandstone?)

Tums: Ke ngola ka leshala la battery ea torch, sepekere sa 6 inche le hamore (I use a pencil from a torch battery, a six-inch nail and a hammer).

Tums first used a torch battery-shaped like pencil to write the messages on the stone. He then used a six-inch nail and hammered the head of the nail to engrave the message quite deeply. Tums was also literate in mixing paints to produce a certain colour. He painted tombstones in various colours. He then displayed tombstones for people to see. For example:

Tums: Lena le letala ke kopantse pente e tala, e ntšo, e bolou le e "silver" (To produce this dark green colour paint on one of the tombstones, I mixed green, black, blue and silver paint).

Tums used both Sesotho and English when he worked. Some of the words, like *pente* (paint) and *bolou* (blue) are English words adapted into Sesotho. Even when they were talking to me, Tums and some of his workers mixed the two languages. Tums received oral and some written messages from stakeholders or

customers and read, wrote and engraved the messages on the stone. He received messages in both languages. When I started observing the literacy practices in the two constituencies in March 2012, his writing and reading were influenced by his customers, who brought their own messages they wanted written on the tombstones. Tums stated that the messages were based on the needs of his customers. So, without external motivation, he would not be able to use his literacy skill to produce engraved tombstones.

Two years later, in March 2014, I visited the place again to get a deeper understanding of literacy practices in Tums' private business. I found that the stonemasonry business appeared to have grown, which suggested there was a potential PL market in this field or profession.

I was surprised when I reached Tums' site. Tums' business had grown considerably. The place was beautifully fenced with sandstone. The sandstone pillars in the front part of the garden were decorative. Inside the garden, there were beautifully constructed display areas, also built with sandstone. The place was full of finished, well-shaped grey tombstones and the writing on them was silver in colour. In 2012, he did not have helpers – he had been engraving the tombstones himself. A year later, when I re-visited the place in 2013 for the second time, he had three workers, one for painting and the others to do minor work. By 2014, he had seven workers, four were present during my visit and three were not at work. His business had expanded.

Tums did not perceive the need for additional literacy skills. He was more interested in the practicalities of resources. This suggests that the potential of increased literacy knowledge was not at the forefront of his business plans, although it would become clear later that there was potential to complement his ambitions with increased literacy skills. I interviewed Tums:

'Na (I): Lekunutu la hau ke lefe ha ho ntlafetse hakaale tšebetsong ea hau?
(Tell me your secret for success in your business?)

Tums: Ke tla sitoa ho bua maka. Ke ntho tsa Morena. Hape ke ntho e iketsahallang feela (I do not want to lie. Things are just falling into place. This is a thing from God).

'Na (I): U rata ho bona tšebetso ea hau e hola joang, ka mesebetsi e feng? (How do you want to see your business grow or improve, with what types of additional products?)

Tums: Ke rata hore e hole ho feta mona. E holisoa ke hore re be le koari, re ichekele majoe ho tloha qalong (I want to see it grow more than it has. Such growth could be brought about by having our own sandstone mine and also cutting our own sandstone ourselves).

Executing these plans would bring about an increase in tombstones production and other sandstone products.

'Na (I): Ha joale lea fumana kae? (Presently, where do you get it from?)

Tums: Rea reka likoaring tsa Leks mona (We buy sandstone from local sandstone mines at Leks).

'Na (I): Theko tsa ona li eme joang? (At what prices do you buy your sandstone raw material?)

Tums: Ho tsoa hore na re batlile majoe a feng (It depends on the type of sandstone we want).

'Na (I): Ke mefuta efe e teng? (Which types are available?)

Tums: Ke le lesehla le le letala. Ke mefuta ea majoe e thata kaofela (The types available are yellow and the green sandstone, as they are hard stones).

'Na (I): Hape u ka batla hore e hole joang? (How else would you like to see your company enhanced?)

Tums: Kamoso re tla toroea liphoofole majoeng a hahang matlo, re a rekise batho ba eo haha matlo. Motho e mong a ka rata hoba le ntlo e sa tšoaneng le ea mang kapa mang, empa a sa tsebe hore a ka e haha joang (In future, we will draw animals on the building sandstone, for someone to buy and build a house that is different from all the local ones, with art or drawings on it).

Tums exhibited other types of literacy usage in his sandstone masonry. He told me he had once participated in an agricultural fair or show that was held in winter at Ha Faso, in Maseru. The Ministry of Agriculture had stipulated artistic items to

be produced to enter the competition during the show. These items included a candle, a cross and a sculpture. Tums used sandstone and crafted the three items himself. He did not have any competition and as a result, he won the award. Tums was motivated by the award and decided to enter again the following year. This time he crafted a Mosotho man wearing an animal skin, with a shield and spear in his hands and at his feet, a hare. Unfortunately, his sculpture was stolen from the display. He became discouraged and did not participate in agricultural fairs again, because he did not think the government encouraged small business entrepreneurs. To him, the fact that his art work had been stolen was an indication that someone had appreciated it.

Tums started producing a variety of sandstone products, which enhanced his literacy practices. He produced decorations for garden fencing pillars, and the price depended on the size of the pillar; prices ranged between R400 and R600, Numeracy was used to measure the size of the pillars and to determine the prices.

I also asked a question regarding his workers:

'Na (I): Lenane la basebetsi le lekae? (How many workers do you have in all?)

Tums: Basebetsi ba 'seven'. Pele re ne re le bararo. Phapang hona tjena ke hore ho hlokahala motho ea ba laolang. Ha joale ke 'na motho ea ba laolang (There are seven workers. Before, we were three. The difference was that there was a need for somebody to supervise their work. Presently I am the one doing that work).

'Na (I): Tšebetso ea basebetsi e joang? (Are you satisfied with their work?)

Tums: Ba ntse ba itšebeletsa hantle. Le lihlahisoa tsa lejoe li ea eketseha joaloka ha re bapalitse tjena (The workers are doing well and even the stone products are increasing, like you see our display).

He continued:

Re se re etsa lintho tse khabisang majarete, mohlala, lejoe le betliloeng joaloka kutu ea sefate (We now produce ornaments to decorate gardens, for example, the stone crafted into the shape of a branch or bark of a tree).

Tums needed to produce a number of those items to decorate his site. Tums was self-employed and was engaged fulltime in mediating for clients who wanted to mark the graves of their relatives. Tums used reading, writing, oral or verbal communication and language for commercial purposes. He engaged seven people to help him and they used the same skills for the same purpose. Tums wrote messages with a black pen on the shaped stone and the workers did the engraving. I asked Tums whether he would engage somebody who did not know how to read and write to engrave the tombstones:

'Na (I): Na motho ea sa tsebeng ho bala le ho ngola a ka sebetsa moo? (Would a person who does not know how to read and write be able to trace the writing, to engrave the message on the sandstone?)

Tums: E, motho ea sa tsebeng ho bala le ho ngola le eena a ka e etsa ntho ena. Motho ea joalo nka sebetsa le eena ha feela a tseba ho etsa ntho tseno. Ha feela a ka lumella letsoho la hae ho sebetsa (Yes, even a person who does not know how to read and write can do this job, as long as he allows his hand to move, trace and engrave on a sandstone).

His workers wrote messages on the stones, and engraved and painted them using different coloured paints. I observed some new stone products and engaged some of Tums' workers in conversation. When our conversation started we were relaxed, as the workers realised I admired their work and their rate of production. I asked as if all of them knew how to read and write:

'Na (I): Ho ngoloang majoeng mona? (What message is written on the stones?)

Ler: Re ngotse mabitso, tlhaho le pesaleme (We have written names, birth dates and psalms).

'Na (I): Ke molaetsa o reng eng? (What does the message say?)

Then he pointed at the three English words, *Rest in Peace Letebele*, and then translated it into Sesotho:

Ler: Molaetsa o re, "Robala ka khotso Letebele".

He continued, pointing at the next written information:

joale e se ba "born" and "date", "death" and "date", e se e-ba "PSLM"(then follows date of birth, date of death and PSLM, for psalm).

When I asked why they mixed the languages, Ler and Tums gave two different explanations:

'Na (I): Hobaneng ha le ngola ka sekhoaa? (Why do you write in English?)

Ler: Sekhoaa se khutsufatsa sengoloang (English shortens messages).

He pointed to the three words again and continued,

Ha Sesotho se etsa molaetsa o molelele ho latela 'size' ea majoe a rona, "In loving memory", ke molaetsa o molelele (Sesotho requires a lengthy message for the sizes of our stones. In English, "In loving memory of so and so" is a long message).

Later on, Tums gave a different explanation for why they write in English.

Tums: Re ngola ka senyesemane hobane batho ba se rata, ba rata ho khahlisa metsoalle, ba utloe hore lelapa le tsoetse-pele (We write in English because people like to speak English, to impress friends who will attend the unveiling of the tombstone. It is a symbol of status).

He continued,

Molaetsa oa sekhoaa o reng "Rest in Peace Letebele" batho ha ba o fetolela Sesothong ba re o bolela "Robala ka Khotso", empa o sa bolele joalo (The English message "Rest in Peace Letebele", translated into Sesotho, does not mean "Robala ka khotso Letebele" (Sleep in Peace Letebele), Letebele is a dead man's totem.

He explained,

Molaetsa ona le moelelo ha o ngotsoe ka senyese mane ho feta ha o ngotsoe ka Sesotho, ke ka hona re sebelisang oa senyese mane (The English message is more meaningful than the Sesotho version, that is why we mainly use the English version).

The English version of the message meant the deceased should not sleep, but merely rest, so that he/she stills keep an eye on living relatives.

'Na (I): Batho ba ka tla le melaetsa ea bona? (I observed that this time around all the tombstones bore the same message, "Rest in Peace").

My question was, could customers bring their own messages?

Ler: Melaetsa e ea fumaneha mona (Messages are available here).

It seemed the important message was to tell the deceased person to rest in peace, as if he/she was not going to rest in peace. Ler continued,

Melaetsa e fapakaneng le eo re e ngolang, ke e reng "In Loving Memory..", hobane o molelele. Motho ea o batlang, o lokela ho utluisisa hore molaetsa o molelele o etsa lejoe le leholo, le theko e boima (The message, "In Loving Memory of.." is the longest ever brought by customers, and customers should understand that such a message is costly because it needs a big stone to accommodate it).

I also asked Tums why the messages were all the same, and all in the same colours. His response to this question was that the workers were instructed by the customers. When they arrived at his business, many of the customers already liked the writing and the messages on the ready-made stones, and they immediately chose from those that were displayed, instead of bringing their own messages, like customers had done in the past. So, that influenced the messages and their production.

'Na (I): Maikutlo a hau ke hore feme e ea lona e hole ka mokhoa o joang? (What kind of growth are you wishing for your factory?)

Ler: Ke lakatsa ho bona e tsoela-pele, e se ke ea fella e le feme e sebakeng sena feela, empa e be teng sebakeng se seng kae-kae, e ntse e le ea rona (I wish to see it multiply and exist in another area, and not only in Leks).

I looked at the second worker and asked,

'Na (I): Ho na le seo u ka se buang mabapi le taba ee? (Do you have anything to say about this?)

Second worker: E hole, re iphumane re ruile ka eona, e re phelisa, e re ntše bofumeng, e re fe mosebetsi oa bophelo ba kamehla (I wish it helps us to get rich, live on its proceeds, gets us out of poverty and gives us permanent jobs).

I looked at the third worker and asked,

'Na (I): Uena? (And you?)

Third worker: E hole, e se felle mona moo e leng teng, e holisoe ke ha re ena le li 'customera' tse ngata ho feta ka moo ho leng ka teng (It should grow and move from where it is now. It should grow and have more customers than we have right now).

I turned to the fourth worker, and asked,

'Na (I): E hole joang? (How should it grow?)

Fourth worker: E hole ka ho etsa litho tse ling, tse kang lipillara bakeng sa ho haha ntlo, ho etsa 'flower pots' le lihlooho tsa lipillara tsa jarete (As it grows, it should also start producing pillars for houses, flower pots and heads of garden pillars).

'Na (I): Khetlong lena, majoe a 'mala o mong, o "grey". Ke hobaneng?1e entsoe ka lipente tsa mebala e feng? (This time tombstones have the same colour. Why are all the tombstones painted grey, and how do you produce the grey paint?)

Ler: Re laoloa ke hore na motho ka mong o batla 'mala o joang. Mohlomong e mong o tla batla lejoe le lesoeu le sa pentoang. Pente e "grey" e etsoa ka ho tsoaka e "silver" le e ntšo (We are limited by the colours the customers

request. One may want it unpainted and naturally white, as the sandstone is. To produce grey paint, we mix silver and black paints).

The languages used in Tums' private and work-based literacy practices were mainly Sesotho and English. The two languages complemented each other as they are both official languages in Lesotho and people use both. Tums' clients brought messages in Sesotho and English to his private business, so, Tums used a mixture of Sesotho and English in his business.

Tums' customers also used oral and written communication to create texts or messages in their homes, for the unveiling of the tombstone. Tums received both oral and written texts from customers. In his private business, he wrote down oral messages and read the written ones, and designed the message to be engraved on the stone.

4.3.3 Why Tums was engaged in stonemasonry literacy practices

In his private business, like the other two stonemasons in the constituency, Tums used writing to produce commercial products and tombstones to generate income for his family. He mediated for his clients, who wanted to mark the graves of their relatives. Tums used writing or engraving, reading and numeracy for commercial purposes, in a similar way as the subjects did when observed by Rogers and Street in Iran (2012:85). So the reading and writing taking place in the stonemasonry is what Barton and Hamilton (1998:42) refer to as, "Commercial literacy practices, which include keeping financial records and client order records."

If a person knows how to read and write, he/she can write messages on tombstones. One has to know how to speak, read and write Sesotho and English to be able to engrave messages on tombstones. As long as Tums knew how to read and write both Sesotho and English, he could continue his business of tombstone production and making money. That meant that speaking the two languages; oral or verbal communication; writing and reading skills served the same purpose in Tums' case, namely, producing tombstones. A tombstone with a short message, *My Mother*, had been written in English by the client, who was the

child of the deceased, and who did not want too many English words on the mother's tombstone. The full message reads as follows:

Mamok Nche Theres

My Mother

Born. 15.08.1946

Died. 07.03.2005

Burial. 24.03.2005

Both languages had always been used on tombstones that were imported from South Africa. My observations have been that using English on tombstones was the practice for Lesotho people, regardless of their level of education. English is the second official language and also the second language of Basotho communities, and people used both languages.

Marking the grave means a great deal to the people responsible for it. It is a tradition and it has a cultural meaning. A tombstone is regarded as a house for the deceased, to prevent him/her from suffering in the cold. If a tombstone was not installed living people would suffer bad luck. Failing to install a tombstone could result in jobs being lost and accidents. So, it had to be done. The unveiling of the tombstone was the climax and a very important occasion in the stonemasonry literacy practice. This means that the tombstones are important and had been produced for special occasions for families. Someone died and his or her grave had to be marked. The members of the family would always remember the deceased by his or her marked grave – they have reasons for marking the grave. I asked Tums why people erected tombstones:

'Na (I): Hobaneng ha ho beoa lejoe? (Why do people install tombstones?)

Tums: Re le batho ba batšo re lumela ho batho ba fetileng, haholo ha motho a sa sebetse kapa a e-na le litoro tse mpe, ho fumanoa lebaka la ho beha lejoe, ho seng joalo bophelo ba motho bo a senyeha (We black people, believe in the wishes of dead people. We blame our failure to get a job and not being successful, as well as having bad dreams, on failing to fulfil the dead person's

wishes of installing a tombstone on his or her grave. A tombstone should be regarded as a priority, otherwise somebody's life will be doomed).

In my conversation with one of the customers, Letsi, he gave the same reasons for putting a tombstone on a grave:

'Na (I): Molemo oa lejoe ke ofe? (What is the importance of a tombstone?)

Letsi: Ke moetlo oa lejoe. Litloholo li lokela li tsebe moo ntate moholo, nkhono kapa e mong feela oa lelapa, a bolokiloeng teng (It's a custom. The grandchildren should be able to identify the graves of their grandparents or that of a relative by the writing on it. The future generation will read it as history during their time and will see what had been written on the tombstones in the past).

He explained further,

Ka nako e 'ngoe lejoe le behoa ho phethisa taelo ea ba fetileng (Sometimes a tombstone installation is an instruction from the dead, who demanded it).

'Na (I): Ke taelo ea mofuta ofe? (What kind of instruction? How does that happen?)

Letsi: Ke tseba motho ea neng a lore nkhono oa hae a re o hatsetse (I know of a person who had a dream and, in his dream, his grandmother came to him and told him that she was cold).

Basotho often stated, with regard to messages communicated by the deceased, that they had heard it in their dreams.

'Na (I): Joale motho o etsang ha a lorile joalo? (How should a person respond to such a dream?)

Letsi: Ho hlabuaa khomo, ho etsoa mokete oa phelehetso. Ho thoe ho buloa ntlo ea mofu. Basotho ba bitsa lebitla ntlo. Ha ho buloa lejoe, ho thoe ho buloa ntlo (Slaughtering a cow is a sign of responding to the message, and making a feast in the name of the dead person, for the purpose of unveiling the tombstone on the grave).

He explained,

Motho eno o ne a sotlehile, empa eitse hore a etse tšebetso e joalo, a tleloa ke lehlohonolo. Ho na joale o na le li-"taxi", o se a bile a lula South Africa, li-"taxi" tsa hae li tsamaela ka koana (Before the cow was slaughtered, that man was poor, but after unveiling the tombstone on his grandmother's grave, he miraculously became rich and at present he owns taxis that operate in South Africa).

In this case literacy activity was embedded in cultural practices that motivated literacy.

'Na (I): Uena u nka peo ea lejoe joang? (How do you regard the unveiling of a tombstone?)

Letsi: Lebitla le se nang lejoe le lahlehela batho (An unmarked grave is not identifiable).

'Na (I): U kile ua behela mang lejoe? (Have you ever been responsible for installing a tombstone for someone?)

Letsi: Nkile ka behela khaitseli ea ka lejoe ka 2009 (I did it for my sister in 2009).

He explained,

Le bohlokoa haholo ha e le motho eo o mo ratang. Ha lejoe le le siko, ha u no tseba hore u sebeletsang (It is important for someone you love. Taking the responsibility of putting up a tombstone of a relative brings luck, otherwise misfortune will befall you).

4.3.4 The occasion on which stonemasonry literacy practices happen

In Tums' private domain of literacy, literacy practices happen in response to orders from families who requested Tums to produce tombstones. They also happen when the workers engraved writing on sandstones to mark the occasion of the unveiling of the tombstone on someone's grave. Special occasions were decided by family members in their homes. The unveiling of the tombstone was an occasion when messages would be read for the attendees to hear. Tums had this to say regarding the marketing of his products:

Tums: Ha ba rekile, re kopa hore ba re batlele li “customera”. Kamor’a hore lejoe le khurumolloe, ho phatlalatsoe lebitso la motho ea le entseng (When customers buy tombstones, we request that they publicise the name of the producer after the unveiling, so that more customers will come).

He used *Re* (English - we) in his conversation to indicate he was not alone in this industry, but that there were other stonemasons too.

During the unveiling of the tombstone, the family reads the message for the attendees to hear at the cemetery. As stated earlier, the unveiling of grave stones could also take place at other places, such as at the home garden. Any family member who could read and write could read the unveiled text message. That person then becomes the literacy mediator for the family on that occasion. He or she has the power to read on behalf of the family. Reading skill was used to read the verse from the Bible, and verbal or oral communication was used for prayers. Reading and verbal communication skills served the purpose of praying on the occasion of the unveiling of the tombstone. In other words, the types of literacy skills that were used depended on the occasion. The unveiling of a tombstone is a very important occasion.

If a message was read and Tums’ or his company’s name was mentioned, people would know who had produced the tombstone and that would attract new customers. In that way Tums would be advertising his skills. Through the announcement, he would expand and extend his services to reach other customers.

4.3.5 Participants and stakeholders in Tums’ stonemasonry literacy practices

Tums was a lead person, the owner of the stonemasonry, an individual running a private business. The participants in his stonemasonry were his seven workers. Stakeholders in Tums’ private business were his customers, who bought his products. Some of them collected their orders within a month, while others took about three months to collect their orders. I wanted to know more about prices:

’Na (I): Lithoko tsa majoe li eme joang? (How much do they cost?)

Tums: Li-price li ea ho ea ka moetso oa lejoe (The prices depend on the design of the stone).

Majoe a maholo ke R4000 (The big tombstone cost R4 000).

A nang le lihlooho ke R3000 (Round head ones cost R3 000).

A manyane a lipakeng tsa R2500.00 to R3000 (Small ones range from R 2 500 to R3 000).

'Na (I): U rekisa majoe a makae ka khoeli? (How many stones do you sell in a month?)

Tums: Ka khoeli ke rekisa a mahlano, motho ka mong o khetha size eo a e ratang (I sell five per month, people choose the sizes they want).

He continued,

Reba ngolla ho latela hore ba batla melaetsa e feng, e melelele bo feng, e ka lekanang lejoe la 'size' e feng. Ka nako e 'ngoe ka khoeli ho reka motho a le mong, kapa ba babeli kapa ba bararo, joalo-joalo. Ha re khathale matla (The size of the tombstone is based on the length of the text message. Sometimes, in a month, I get one, two or three customers. We do not get discouraged if nobody comes in a month).

'Na (I): U etsa bokae ka khoeli? (What is your turnover in a month?)

Tums: Moreki e mong o u bolella hore na o na le bokae. Motho o lokela hore a sebetse le bona hantle. Ha ke tsamaile hantle, ka khoeli ke etsa bo R8000 (One customer tells you how much he has. So, one has to develop a friendly way of working with them. If I make R8 000 in a month, I know I have done well).

Tums was able to use numeracy skills to calculate his profit. He translated numbers into money. In other words, he was numeracy literate.

'Na (I): Ba khetha joang hore na motho o reka lefe? (How do they choose which one to buy?)

Tums: Ba khahloa ke moetso. Ba bang ba nka liphoto ka li "cellular phone" ba il'o bontša ba malapa a bona (They are attracted by the design. Some

customers use their cellular phones to take photos of the tombstones for the purpose of showing members of their families to help choose the one they like).

Members of Tums' family were also stakeholders in his literacy practices. His family benefited from his stonemasonry business. An institution like Standard Bank is a stakeholder in Tums' business, as he used the bank to save money. However, his savings account was closed, because it became inactive when his business did not do well, and he had had no money to save. In his words:

Tums: Ha ke sa isa chelete bankeng hobane bukana ea ka ea bankeng e ile ea koaloa nakong eo tsebetso e neng e se ntle, hape ke sitoa ho lefa "stop order" sa Metropolitan sa R1500 sa khoeli le khoeli, hobane se ne se le boima (I do not save my money in the bank anymore because my savings account was closed as I did not have funds to service it. Once, I deposited the money, and it was transferred to my Metropolitan Investment account for which I paid R1 500 a month, which was too much).

'Na (I): Joale u tla bula e nngoe neng? (When will you open another savings account?)

Tums: "Passport" ea ka e ile ea feela, joale ha ke khone ho bula bukana e nngoe ntle le "passport" (I am unable to open another savings account because my passport expired, and it takes time to get a passport).

'Na (I): Basebetsi u ba lefa joang? (How much do you pay your workers?)

Tums: Ke ba lefa ka ho fapana. Ha ba etse mosebetsi o tsoanang. Ke ba ngolang ba lefuoang haholo, ho ea ka hore motho o ngotse majoe a makae (I pay them different salaries. They do not do the same job. The writers are paid good salaries, depending on the number of tombstones written).

He continued.

Ba hahang mabitla meputso ea bona e ka tlaase ho ea lingoli. Sehlopha sa ho qetela se lefuoang meputso e tlaase ke sa ba pentang, le ho etsa mesebetsi e meng feela (Then, those who install tombstones for the unveiling ceremony, get lower salaries than the writers. The last group is paid less than what the

tombstone installers get and those who paint and do other minor works are the lowest in terms of salaries).

In Tums' case, oral communication, writing and reading were used by various stakeholders. The first group of stakeholders are his workers, and the main stakeholders at the second level are customers. Tums' workers helped him to attract new customers to make his private business run smoothly and sustainably. It was important that Tums knew how much to pay his workers, as they were the first level of important stakeholders, as well as how to price his products, because that affected their salaries. He was using their literacy skills for commercial purposes and, in some cases, if they couldn't write; the workers used Tums' literacy skills. In the past his business had been influenced by his customers, who brought their own messages to be written on their tombstones. However, customers were no longer using their literacy skills. Tums, as the owner of the business, was the one with the skill. Stakeholders, that is, individuals or community organisations, were necessarily supporters of this literacy practice, which was a developmental or income-generating activity. They were there to provide support in one way or another, for a specific goal to be achieved in the private stonemasonry business. Tums received and produced orders for stakeholders in his private domain of literacy, from different districts of the country, up to 200 km away, in the districts of Butha-Buthe, Quthing and Maseru. That meant he was becoming known for his literacy work throughout the country. He was satisfied with the work he was doing. The story of stonemasonry literacy practices case study includes how, why and when the participants and stakeholders became engaged in literacy practices in the private domain.

4.4 DISCUSSION OF THE THEMES THAT EMERGED FROM THE STONEMASONRY CASE STUDY

The themes that emerged from the case study were literacy mediation, power relations, apprenticeship learning or "learning-by-doing", oral or verbal communication, the role of mixed language in literacy practices and the use of ICT. The themes are discussed in that order.

4.4.1 How and why Tums engaged in literacy mediation practices

The participants of this case study engaged in existing literacy practices for a purpose and not just for the sake of it. Tums engaged in stonemasonry literacy practices through production of tombstones to generate income for his family, referred to as a commercial purpose by Rogers and Street (2012:16, 85); or earning money by McEwan and Malan (1996:105). He became involved in existing literacy practices for commercial, socio-economic and socio-cultural purposes, as well as for the purpose of mediating on behalf of other people.

4.4.2 Power relationships in stonemasonry literacy practices

Tums' literacy usage had become more powerful in his business. In 2012, Tums engraved messages requested by clients, and he did not persuade them to change their messages. Later, he changed long messages and wrote shorter messages. The reason was that the length of the messages determined the size and the price of a tombstone. His production had increased and his customers were persuaded to take what was available, particularly tombstones that had short messages, because they were cheaper.

We can see a vertical power relationship between Tums and his customers. He was dominating them. He was the producer and customers were choosing from the many ready-made tombstones on display. Later, he offered only two different designs, and all were the same colour – all the tombstones were grey. He not only corrected or changed messages, but advised customers on the best messages, based on the price, which was determined by the size of the tombstone. Since he engaged workers, they also wrote messages on the stones and traced the messages by engraving them. During my second and third visits, workers were engraving messages, and others were painting finished products. However, during my third visit, I observed that they were crafting as many tombstones as possible, so that they had ready-made tombstones available for customers. After a customer had chosen a tombstone, additional, specific and personal information, such as name, date of birth, date of death and a psalm, were engraved. Tums and his workers were advisors regarding tombstone messages.

4.4.3 Apprenticeship learning in stonemasonry literacy practices

Tums employed workers as informal apprentices. The apprentices did not need to be formally literate, even though they were effective in writing on the tombstones. In his private business, Tums controlled his employees' learning by doing stonemasonry or producing tombstones and other products by writing and reading messages on the stones. Tums' employees practised reading and writing skills through stone engraving, irrespective of their formal literacy training. As a result, they were learning literacy "on the job". This practice could be classified as "learning-by-doing", or "on-the-job training" (Rogers and Street 2012:94; Prinsloo and Breier 1996:26). Tums and his workers are learning literacy through apprenticeship learning. They learn literacy as they work.

4.4.4 Oral communication in literacy practices

Researchers have shown that oral communication is common among "illiterates" (Breier *et al.* 1996:216). In addition to reading and writing, oral communication as a literacy skill was also used in the stonemasonry business in the case study.

Oral communication in Sesotho was used in the stonemasonry. Both Sesotho and English were used for oral communication. Tums used Sesotho and English to communicate orally with his customers. The two languages complemented each other in oral communication. Parr and Campbell (2012:565) are not certain whether there is a direct causal relationship between orality and literacy, but state that literacy will not develop in isolation from orality.

4.4.5 The role of mixed language in stonemasonry literacy practices in Lesotho

Mixed language had a role to play in stonemasonry literacy practices. As individual owner of the stonemasonry business, Tums engraved text or messages on the tombstones in a mixture of Sesotho and English. Sesotho words or spelling were sometimes influenced by English; Juffermans refers to this practice as "spelling in the presence of English" (2011:652). The use of English in the stonemasonry industry was partly the result of English being the medium of instruction in schools from Grade 4 (Sesotho was the medium of instruction from Grade 1 to Grade 3). Switching from Sesotho to English resulted in the use of mixed language, so that people switch between the two languages, which is

referred to as code switching by Malan (1996a:106) and China and Robins (1996:163). The choice of language also depended on the context and the literacy practice involved. For example, Tums explained that English used fewer words than Sesotho for the same message, and the length of the message had cost implications. The issue of the use of language is very important in literacy practices (Kell 1996:238, 245), as observed in the stonemasonry business. The use of language in itself confirms the “cultural function” of mother tongue Sesotho, as claimed by Robinson-Pant (2006:180-181).

4.4.6 Use of technology or cellular phones in literacy practices

Research found that using technology could be very efficient for communication purposes. For example, cellular phone use has become common worldwide, as indicated by Barton (2009:50), and people engage in web-based literacy events.

The use of technology in this case study was explained by Tums. Some customers took photos of the tombstones using their cellular phones for the purpose of showing family members the tombstones that were available at his business, so that they could choose the design they wanted from the ready-made tombstones.

4.5 SUMMARY OF STONEMASONRY LITERACY PRACTICES

This summary is based on the story of Tum's literacy practices at his stonemasonry and the themes that emerged from the case study.

4.5.1 Summary of the story of Tums' stonemasonry literacy practices

Literacy skills, such as mixed language use, oral or verbal communication, engraving (writing), reading and numeracy, were used in the production of tombstones by an individual, Tums, at his private site. Tums engraved the sandstone to produce tombstones for individual families. He was motivated to be self-employed and he created employment for others in his private domain of literacy, because the raw material (sandstone) was available. Tums became involved in stonemasonry to build a business for himself and to support people to carry out their cultural custom of unveiling tombstones. Stonemasonry literacy

practices were categorised in the research as commercial or entrepreneurship or income generation. While Tums earned a living from stonemasonry, his literacy skills were important and used at special tombstone-unveiling occasions every weekend. This kind of private literacy practice was sustainable, as people died every day and an unveiling happened every week. Some stakeholders communicated verbally and their verbal communication was turned into written communication by participants or workers of the stonemasonry, for the purpose of reading. Other stakeholders or customers originated from individual families and community organisations.

4.5.2 Summary based on the themes that emerged from the case study

As indicated in Section 4.4.1, in addition to generating income, Tums mediated on behalf of his customers, who could not produce tombstones for themselves; he did this by writing and sometimes controlling the words that were used on tombstones, by changing the message. As a mediator Tums was therefore regarded as an expert in tombstone messages production. Tums did not only engrave messages, but had the power of literacy, which meant he prescribed written messages and strongly advised customers, while discouraging them to choose long messages. The messages were controlled and, to increase production, he used the same message for most of the tombstones. A great deal of literacy was practised by Tums and his workers, who wrote tombstone phrases in their everyday work as apprentices, through apprenticeship learning. They were learning on the job, without undergoing any kind of organised training by local institutions.

Oral communication is the most common mode of communication in rural areas. The stonemasonry's customers provided their messages orally through the use of a mixed version of two languages, Sesotho and English, and the messages were engraved in either language because anything oral ends up being written down. There were reasons why English was used in this private stonemasonry industry, the most important one, according to the participants, is that shorter messages were possible in English than in Sesotho.

In this case study customers made use of smart cellular phones to take photos of tombstones, which they showed their relatives. Tums himself neither

communicated with his customers by cellular phone, nor did he use it to get information that would help him to expand his business. Cellular phones were not used extensively in Tums' business.

4.6 CONCLUSION

Chapter 4 introduced the origin of the problem addressed. The chapter also referred to the NLS conceptual framework for analysing the relationships between domains, literacy practices and the literacy events. It also introduces the four case studies discussed in relation to domains of literacy practices.

This chapter covered the story of the first case study, which involves stonemasonry literacy practices in a private domain. The story includes the how, why and when the participants and stakeholders became engaged in stonemasonry literacy practices. The chapter also discussed the themes that emerged from the case study, namely, literacy mediation practices, the power of literacy, apprenticeship learning, oral communication, the role of mixed language and the use of technology in literacy practices.

The chapter includes a summary drawn from the story of the stonemasonry literacy practices and the themes that emerged from the case study. The next chapter will present the case study of the literacy practices of the next case study, MPAWE.

CHAPTER 5: LITERACY PRACTICES OF MARABI PIGGERY ASSOCIATION OF WOMEN ENTREPRENEURS

5.1 INTRODUCTION

This chapter presents the case study of the Marabi Piggery Association of Women Entrepreneurs (MPAWE). The association was based at Marabi Village, where 11 women formed an association for the purpose of raising funds. The chapter describes the literacy events, the practices of MPAWE in private domains, which occurred in places such as at the homes of the members of the association. The chapter also narrates the story of the association in detail. Finally, it discusses the themes that emerged from the case study.

MPAWE operated as a business and therefore it could be seen as a work domain, but it operated in a community setting of private locations where participants all owned different family sites; the products were sold only to the members of the association. These women worked in their individual families, dealing with piggery activities. Figure 5.1 shows an individual pigsty.



Figure 5.1: An individual pigsty (Permission granted)

The meetings of the association took place in the private home of one member, who was the chairperson of the association; the minutes did not indicate the venue and the time of meetings. Buying and selling took place in the home of the individual member whose turn it was to sell pork. Individual members could decide

to write down activities of their piggery projects, such as keeping financial books. Individual members needed to keep private, family financial books. It was therefore a non-formal income-generating business. The story of how, why, when and who was involved in MPAWE social literacy practices is described in section 5.2 below.

5.2 THE STORY OF MPAWE LITERACY PRACTICES IN COMMUNITY AND FAMILY SETTINGS

The case study of MPAWE included the following activities:

- How MPAWE members engaged in literacy practices;
- Why MPAWE members engaged in literacy practices;
- The occasions when MPAWE literacy practices took place;
- Participants in MPAWE literacy practices; and
- Stakeholders in domains of piggery literacy practices.

5.2.1 How MPAWE members engaged in literacy practices

The literacy practice involved is that of writing minutes for meetings of MPAWE. MPAWE is involved in an agricultural activity for commercial purposes. MPAWE was established on 29 April 2012, and had 11 members. At their first meeting, members discussed how to start a piggery association. The meeting was attended by 10 members whose names and cellular phone numbers appeared on the attendance list of 11 members in Figure 5.2. A black hardcover notebook was used for the writing of minutes. The notebook was offered by the chairperson's child, who was attending school under Free Primary Education in Lesotho. Some of the book's pages contained notes from school and school assignments that had been marked.

The school notebook was used for recording minutes and sales of the association. When the members of the association gave me the notebook containing the minutes, they told me not to concern myself with the schoolwork in the book. Their school-going children had books to spare because they received many books

under Free Primary Education every year. In other words, materials used for writing minutes were transferred from one place to another, from the Ministry of Education to a child and from a child to the association, as a donation. External material resources were available. Figure 5.2 presents an example of the minutes of MPAWE's first meeting.

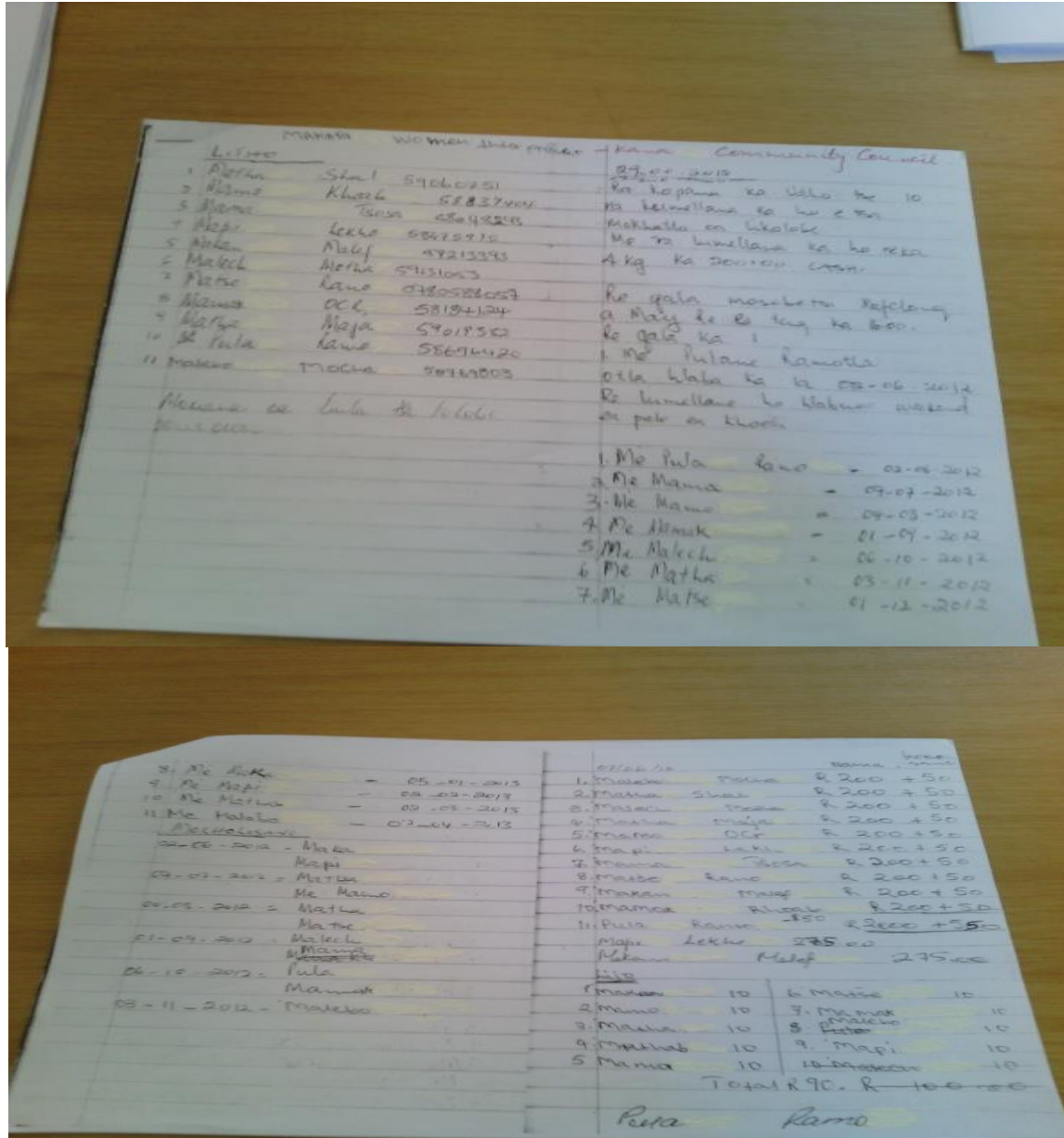


Figure 5.2 Photo of MPAWE set of minutes with pseudonyms (Permission granted)

5.2.2 Why MPAWE members engaged in literacy practices

Writing was used for commercial purposes when minutes of the association were written during business meetings. The minutes of the first MPAWE meeting

indicates that the attendees agreed that a piggery association should be established, through which members would be able to generate income from pig farming. Individual pig farmers from different families came together to form a community development group comprising female entrepreneurs. When they started, some individuals were already rearing pigs and had piggery activities in their families, with pigs of different ages. They formed an association for the purpose of having an organised market for their pork. The chairperson explained:

Mosebetsi o etsoa malapeng a litho ka ho fapakana (This is community work, but done in individual homes).

The members agreed that, when a member slaughtered her pig, each member should buy 4 kg of pork for R200 cash. The money belonged to the member whose pig had been slaughtered.

The secretary explained:

Kolobe e rekisoa ka li 1kg, 'me e le 'ngoe ke R50. Setho ka seng se reka 4kg ka R200. Re hlaba khoeli-le-khoeli, kakaretso ea chelete eo setho ka seng se e etsang ke R2 200. (Ha ke e kopanya e etsa '4kg @ R50.00 per kg x 11 members = R2200) (Pork is sold for R50 per kilogram. Each of the 11 members has to buy 4kg of pork, which costs R200. We slaughter every month. Each of the 11 members collects a total of R2 200 from selling the whole pig (which is calculated as 4 kg @ R50.00 per kg x 11 members = R2 200)).

From my conversations with members of the association, I learnt that members had contributed R50.00 each towards buying piglets for those who did not have animals when they started. The total contribution was R550.00. From their contributions two people bought piglets in June 2012; each piglet cost R400.00. The two members shared the money contributed and each received R275.00, and each had to top up with R125.00. The minutes do not indicate that three members did not have pigs. These three members needed to have pigs by July 2012. The slaughtering would start by the end of May 2012. To some extent literacy is facilitating the activities of the group in terms of writing minutes, even though the minutes are not detailed. A lot of information comes out through oral literacy, in

conversations with the members. The only documents of MPAWE activities are the sets of minutes. The minutes include the handwritten financial records and schedule of implementation and the management of pig slaughter. The group wished to have a constitution, to facilitate legal registration of the association.

Only five members of MPAWE were available during my tour of the pig sties, as seen on the photo in Figure 5.3. The owner of the pig sty was not present.



Figure 5.3: MPAWE members at one of their pigsties (Permission granted)

Literacy and numeracy skills were used for the purpose of producing implementation schedules and keeping the dates and the age of pigs. Pigs were supposed to be slaughtered when they were between six and nine months of age. The reason for the stipulated age is that a 10-month-old pig does not provide soft pork, and meat from older pigs was not marketable. According to the minutes, the first member would slaughter on 2 June 2012 (they agreed to slaughter on the first weekend of every month). The buying and selling of pork by members started at 16:00 every time. The members had to buy all the meat so that there was no pork left. The issue of roasting the meat on the day the pork was bought and sold was not explained in the minutes, but the minutes contained a list of names with the figure 10 against each name. The members ate roasted pork for R10 a plate to raise funds for the member selling pork on that day.

The meetings were conducted in Sesotho and the minutes were written and read to the association members in Sesotho. Writing was used for the purpose of producing minutes of meetings for commercial activities.

The aim and objectives of the association had not been stated at their first meeting, when they established the association, so the objectives stated below originate from my verbal conversations with some of the members who participated in focus group discussions of six members during my visit. They explained the objective of the piggery association activities as follows.

First member, the secretary: *Sepheo sa tšebetso ke tlhahiso ea mosebetsi le ho ik'hira* (The objective of the association involves a job-creation strategy, and self-employment).

Second member: *Hape ke ho felisa bofuma* (Again, it was to alleviate poverty).

'Na (I): *Na le na le mosebetsi o mong ntle le oa likolobe?* (Do you have any other work in addition to the piggery?)

Third member: *Re theohela teng hoseng motho ha u tsoha. Ke ntho ea pele eo motho o e etsang hoseng* (We wake up every morning to do it, as our daily work. This is the first thing one does in the morning).

First member: *'Na ke roka mese le lishoeshoe, Ke li rekisa South Africa. Empa joale khafa e boima. Ba re motho a roke mese e 'meli ka letsatsi, empa ha ho bobebe. Ke roka mose ka matsatsi a mabeli. Hape ekare motho a roka a se a ntse a ena le bareki* (I used to be a dressmaker. I sold the dresses in South Africa. The problem was tax. I sew one dress in two days, yet they advise us to sew two dresses in one day. It was not easy and again it would be easy if one already had customers for those two dresses).

Second member: *Le 'na ke seroki. Re tsamaea 'moho ha re e ea South Africa re ilo rekisa. Re imeloa ke khafa* (I was also a dressmaker, selling in South Africa. We went together and were both affected by income tax).

It seemed that the high rate of income tax hindered their income generation. As tailors they used a great deal of numeracy skills when they took measurements and made dresses of certain sizes.

The members wanted to generate capital to start poultry farming, as explained by the fourth member:

Re batla 'start' sa ho reka likhoho (We wish to collect capital to buy chicks or poultry).

'Na (I): *Hobaneng ha le se le batla ho qala mosebetsi oa likhoho?* (Why do you want to start a poultry project?)

Chairperson: *Morero oa rona ke ho holisa mokhatlo. Re batla ho nyolla tlhahiso. Hono ho tla etsa hore re etse chelete e ngata* (The purpose is to develop or strengthen the association. We want to raise production. That would increase money generated.)

The growth of the association would mean that literacy practices would be enhanced.

Fourth member: *Chelete ea pork ha e lekane mabaka a lelapa. Re batla ho e eketsa* (The money we generate from pork was not enough for family expenditure. We want to increase it.)

Fifth member: *Ehlile re batla ho eketsa chelete eo re e etsang ka nama ea kolobe* (Yes, we want to top up the income generated from pork).

Second member: *Tsebetso ea likhoho ha e ka tsamaea hantle, re tla be re tsoile bofumeng.* (If our poultry activity becomes successful, we would have alleviated poverty).

'Na (I): *Ke mang ea tlileng ka taba ea ho rua likhoho?* (Who came up with the idea of rearing poultry?)

The chairperson: *Litaba tsena re li kopitsa ho motataisi oa rona Mrs. Hlas. O ruile le likhoho* (We are motivated by our mentor, Mrs Hlas. She also rears poultry).

The slaughtering would soon start. According to the minutes, the first member to slaughter would be 'm'e P. Ramo (a pseudonym, as for all members), whose name appeared first on the slaughtering schedule. In the minutes, the schedule covered 11 months, and involved 11 members as follows:

1. 'M'e Ramo 2.06.2012
- 2.'M'e 'Mama 7.07.2012

3.'M'e 'Mamo	4.08.2012
4.'M'e 'Mamak	1.09.2012
5.'M'e 'Malech	6.10.2012
6.'M'e 'Matha	3.11.2012
7.'M'e 'Matse	1.12.2012
8.'M'e 'Maka	5.01.2013
9. 'M'e 'Mapi	2.02.2013
10.'M'e 'Mathab	2.03.2013
11.'M'e Molebo	2.04.2013

5.2.3 Occasions when MPAWE literacy practices happened

Literacy practices happened during the MPAWE meetings, held in preparation for a slaughtering day, which was a big occasion for MPAWE. The meetings were literacy events. Further, when the buying and selling took place, numeracy was used for counting the money that was collected from selling pork. Reading and writing play a role in managing the process of pig rearing, slaughtering and pork sales. The literacy and numeracy skills were used for MPAWE activities by all MPAWE members in their homes and at community level. The chairperson explained:

Mosebetsi o etsoa malapeng a litho ka ho fapakana, le ha e le oa sehlopha
(Work is done in individual homes of the members even though it is community or group work).

Literacy skills were used in different homes as the members continued with their piggery activities as individuals.

5.2.4 Participants in MPAWE literacy practices

The members of MPAWE elected a committee that represented the participants as a group. The main role players were the chairperson and the secretary. The chairperson guided the group and conducted meetings. The secretary wrote the minutes of meetings, and wrote letters inviting members to meetings. Sometimes

she communicated by cellular phone to call meetings. The members to whom the minutes belonged were the participants in meetings. Even though the minutes were not comprehensive and did not contain everything that was discussed during the meeting, they were supposed to serve as a valuable record for the members.

The participants helped one another regarding skills and knowledge needed in their piggery activities, and that served as motivation to continue. One member confirmed:

Re hlahlellana ka malebela re le batho ba motseng, re bile re le litho tsa mokhatlo ona (We take some advice from one another as villagers and members of MPAWE).

5.2.5 The role of stakeholders in MPAWE literacy practices

The stakeholders contributed in different ways to strengthen the activities of MPAWE. All stakeholders used Sesotho, writing and reading skills, as well as oral communication for supporting the piggery activities. In this case:

- Children of individual members of MPAWE, from different families, and other members of their families, looked after the pigs when the owners were not available; and
- Some individual resource persons from the community, like Mrs Hlas (pseudonym), helped by providing pig-rearing skills.

All these stakeholders had stakes in the literacy practices and took part in developing people in their private lives, family lives, community lives as well as at institutional level. Family members of association members also took care of the pigs when the owners were not at home. One of them said:

Ha ke tsamaile ke batla motho ea salang le tsona, a li fe metsi. Sekotlolo sa tsona se lokela ho lula se tsetse metsi (When I am not there I get somebody to look after them, and make sure that the water trough always has water).

A local person with experience, like Mrs Hlas, a former labourer at the Agricultural College, was prepared to share her experiences with the members of the association. She made herself available to help individual members in their private

individual homes, and to advise them on how to take care of their pigs. One of the members explained:

'M'e Hlas o tsamaea liphutheho tsa rona (Mrs Hlas also attended our meeting).

Mrs Hlas confirmed that she had offered her services:

Ke teng motseng mona ho thusa moo ho hloka halang. Ke thusa batho ka bo mong kapa e le sehlopha ka litsebo tsa ka tseo ke li fumaneng 'farmong' ea Lesotho Agricultural College, ha ke ne ke le mosebetsi (I was always available to help individuals or the group with skills I had acquired when I worked as a labourer on the Lesotho Agricultural College farm).

Mrs Hlas used oral communication for casual training of members of the association on pig-farming activities.

Various literacy skills, such as oral communication, managing meetings, writing and reading were used by different stakeholders within MPAWE.

5.3 DISCUSSION ON THE THEMES THAT EMERGED

The themes that emerged from the overall study were literacy mediation, power relationships, apprenticeship learning or “learning-by-doing”, oral or verbal communication, the role of mixed language and the use of ICT in literacy practices. These themes are discussed below in relation to the MPAWE project.

5.3.1 Literacy mediation practices in MPAWE

The secretary of the association used her literacy mediation skill to mediate on behalf of the association when she wrote minutes. She was appointed for a certain term to hold that portfolio and was respected for her position. This did not mean that other members of the association did not know how to read and write, but only one person could act as secretary. The secretary of MPAWE convened meetings by sending out invitations in the form of SMS or letters. During meetings, she was the one who wrote minutes to record the proceedings of the meetings. She also read the minutes of previous meetings out loud. In other words, during

her term of office the secretary had more responsibility than the rest of the members, except for the chairperson, who did things on behalf of all the members, including the secretary.

The chairperson of the association called meetings on behalf of the group through the secretary. The secretary was also responsible for preparing the agenda for meetings on behalf of the whole association, and she wrote it down. She signed letters of invitation. The chairperson conducted and controlled proceedings of meetings, and chaired the meeting towards the final decision after deliberations, which presented the views of the members.

5.3.2 The power of literacy in MPAWE

The power of literacy in MPAWE was reflected through those holding important positions within the association. The chairperson of the association had power over other members in the meeting, as she controlled the proceedings of meetings. Members trusted her, as the chairperson, to run their activities. She had power to control the activities of the association. Members came to the chairperson's house for meetings; they also gathered at her home for discussions with me during my visit and our closing tea party in July 2016 was at her home. Even though she prepared the agenda with the secretary, the chairperson had a vertical power relationship with the secretary and the rest of the executive committee members, as well as the ordinary members of the association. In the meeting, the members talked through her. She facilitated decision-making processes.

There was also a vertical power relationship between the secretary and the members of MPAWE. The secretary wrote the agenda and sent it to the members of the association. She also controlled and had the power of literacy during the association's meetings. She was the only one who could read and write minutes, because it was her duty, which she performed without a problem because she had a high school education and wrote with ease. Members trusted her in that role.

Other members of the executive also had power over the members of the association who did not hold portfolios. Members of the executive could be asked to answer questions in the absence of the chairperson and the secretary. In

addition to the members of the group having power in the association, the experienced advisor, Mrs Hlas, also had power over the whole group, even though she was not a member, as she was regarded as knowledgeable and was always ready to share her knowledge with the group. She advised them on the general care of the piglets and pigs. She knew the common diseases that attacked the animals and remedies for the ailments.

5.3.3 Apprenticeship learning in MPAWE

In the case of MPAWE, members of the association were learning both literacy and income generation by actually rearing pigs, taking care of the animals so that, in the end, the members made reasonable income from the pork that they produced. In other words, they learnt on the job. They were learning as they were doing. They had first-hand experience of literacy learning. They were practicing their reading and writing skills in order to learn relevant and needed skills for immediate use and for commercial purposes in their different homes. They needed to record their individual activities. The chairperson was learning management skills on the job as chairperson. She gained important experience of managing the group of women, conducting and controlling meetings, as well as making decisions. The secretary was also learning how to write minutes through writing minutes for the association's meetings. The fact that the secretary did not record some of the proceedings of the meetings showed that she was learning on the job, and did not know how to do it properly. Some information had been omitted from the minutes but was raised during my conversations with members, as reported in the story. All the members were learning how to keep individual records of their own sales as they slaughtered pigs one after the other. They were actually involved in the whole activity in their individual homes and in other members' homes.

5.3.4 Oral communication in MPAWE

Oral communication was used during the deliberations or proceedings of the meetings of the MPAWE. The use of oral communication is common among rural people. If a secretary of an association knew Sesotho and English it meant she would communicate orally and was also able to write and read minutes in preparation for discussions in meetings. Sesotho is an everyday language used in

oral communication, because it is the mother tongue of all the members of MPAWE. The issues of the association were mainly discussed verbally and, in a meeting, not everything that was discussed orally was written down.

Decisions relating to the agenda of the next meeting were discussed orally between the chairperson and the secretary. Verbal communication took place between the chairperson and individual members of the association and among all the members of the group. It was also used in conversations between the secretary and the rest of the members of the group. There is a Sesotho saying, *Taba li mahlong*, which literally means “let’s talk face-to-face”; in other words, things are better said or discussed than written down. Members of the association were involved in talking face-to-face as a normal way of communication – this was how significant oral communication was among members of the association.

It is not possible to give an example of their oral or verbal talk as uttered in my presence, because I did not attend their meetings and I did not observe their discussions. During all the time I was with them they responded to my questions. We were engaged in conversation when we moved around the village and they showed me their pig sties. The oral expression I liked is one I mentioned earlier: *Re theohela teng hoseng ha re tsoha*. This was an unusual oral expression, and though it was used in rural areas it has never been written down. It simply means, “We work here on daily basis.” A literal translation would render a nonsensical phrase. Through the use of that oral expression, the members wanted me to understand how serious they were about their piggery activities. Most of the activities of the association were conducted orally, if not through cellular phones. The slaughtering process also involved oral channels of communication, as did buying and selling activities. Lastly, the general conversations during the association’s special occasions included the use of oral communication.

5.3.5 The role of mixed language in MPAWE

I observed MPAWE members mixing languages during conversations. A mixture of languages was also used in the minutes. The following English words were used together with Sesotho: *start*, *cellular phone*, *kilogram*, *constitution*, *Rands* and (*braai* – an Afrikaans word). The word *start* refers to capital to start a new business. The word was commonly used among Basotho for the fresh start of any

kind of business. English people and educated Basotho refer to it as capital. The word *cellular phone* was a foreign word, because, at the time, the technological gadget was new to Basotho, and nobody had bothered to rename it. Even in naming it, the word was adapted for Sesotho, and called *selefounu*. *Kg* and *kilogram* were words that could not be replaced with Sesotho words, as it was a new terminology originating from the foreign standard metric system that had replaced the words *pounds* and *ounces*, which were also foreign. The word was usually replaced with the adapted Sesotho word, *kilograma*. The word *braai* is an Afrikaans word which was commonly used among sophisticated people during their social gatherings to refer to roasted meat on open fire. In rural areas the word was not commonly used, instead, rural people used a whole sentence in Sesotho to talk about roasted meat. The word *constitution* had a Sesotho expression of three words (*Molao oa motheo*), but the use of the English word had become common among associations or groups. It had become common knowledge and was easier to use.

Money was expressed in South African currency, *Rands*, in the minutes and even in members' conversations. As pointed out by the MPAWE treasurer: *Re 'koleka' li (R50) ho reka malinyane* (we each contributed R50 to buy piglets). The word *koleka* in this sentence was an adapted Sesotho word, originating from the English word *collect* in its literal sense, which in the context of MPAWE members meant "to contribute money" in English.

5.3.6 Use of technology in MPAWE

The secretary of the association was responsible for convening meetings, as requested by the chairperson. The secretary used two modes of communication to invite members to meetings. During our conversations, she informed me that she invited the members by letter, and she also communicated by cellular phone to call meetings. She explained:

Hape ke sebelisa 'cellular phone' ho ba memela liphuthehong (I also use a cellular phone to invite members to attend meetings).

'Na (I): *Litho li na le li 'cellular phone' kaofela?* (Do all members have cellular phones?)

Secretary: *E, litho li na le li 'cellular phone' kaofela* (Yes, all members have cellular phones).

The members' cellular phone numbers were written against their names on the attendance register. The use of technology, particularly cellular phones, had become the order of the day within the association. That meant that all the members of the association had cellular phones and they used them to write and read messages. The use of cellular phone was becoming common – even very old people could be seen with strings around their necks with cellular phones hanging against their chests, either outside or inside their clothes, and when they answered the call, they just pulled up the hanging cellular phone to hold it against the ear. This meant the members communicated through the cellular phones among themselves. Communication was also easy if they needed to consult Mrs Hlas during emergencies regarding the health of pigs.

The members of MPAWE also obtained knowledge from other local people and from verbal communication during meetings.

5.4 SUMMARY OF MPAWE LITERACY PRACTICES

This summary of the case study is drawn from the story of the MPAWE literacy practices and the themes that emerged from the study.

5.4.1 Summary of the story of the MPAWE literacy practices

This summary covers the state of the use of literacy practices, the meanings pertaining to the findings of the case and the gaps identified in the MPAWE story. Establishing an association was the main priority of Marabi groups. People needed to come together to form an association. MPAWE's secretary used literacy skills relating to piggery as an income-generating activity in the community and family setting, through writing minutes of meetings. The literacy practices were used for the purpose of income generation. Establishing the association was meant to create a market for pork. Being a member of the association helped all members to sell pork without giving credit, or to avoid debts by people who wanted pork but did not want to pay for it. Members had to pay cash. The

occasions on which the literacy practices took place were the association's meetings, at which the secretary recorded proceedings, and when the scheduled, specified dates, as indicated in the monthly slaughtering schedule, were observed. The slaughtering schedule was the year plan with planned activities. When an individual's scheduled day came it was a big occasion. The participants were the members of the association who were also the main stakeholders. Other stakeholders in MPAWE literacy practices supported or participated in different ways by contributing their experiences with regards to knowledge of medicines, feeding and the growth development of a pig.

5.4.2 Summary based on the themes that emerged from the case study

The role of mediators is very important to literacy. The chairperson and the secretary held portfolios with specific duties and they were expected to act on behalf of MPAWE members. The mediators had the power of literacy for the purpose of controlling activities of the association. The chairperson was accountable, while the secretary was responsible for the production of documents. The control also involved monitoring the slaughtering roster. The power of literacy enabled the mediators or members to learn-by-doing or through apprenticeship learning, which was a trial-and-error method of learning. People learnt on the job and collected experience through actually getting involved in a work situation or learning in an informal way. After establishing a poultry project they would learn how to care for their chickens during their involvement in the poultry project.

The apprenticeship learning in MPAWE also involved the use of oral or verbal communication in a mixture of Sesotho and English. Most issues were dealt with orally, as was usual in associations. The mixture of Sesotho and English was used for the purpose of income generation within MPAWE, because English was the medium of instruction in education and the official language of communication in government and the public and private sectors. It was common practice to speak both languages simultaneously. Another means of communication was technology. The secretary of MPAWE used a cellular phone to invite the members to meetings. The members had no problem communicating by cellular phone, as they all had cellular phones, and it was convenient.

5.5 CONCLUSION

Chapter 5 presented the story of MPAWE's literacy practices in community and family settings. The MPAWE story includes how, why and when participants and stakeholders became involved in literacy practices. The chapter discusses the themes that emerged from the case study, which were the following: literacy mediation practices, the power of literacy, apprenticeship learning, oral or verbal communication, the role of mixed language and the use of ICT in MPAWE literacy practices. The chapter also presented the summaries of the story and discussions of the themes in MPAWE literacy practices. The next chapter will present the literacy practices of the Seneke and Kana community councils.

CHAPTER 6: LITERACY PRACTICES IN SENEKE AND KANA COMMUNITY COUNCILS

6.1 INTRODUCTION

This chapter presents the case study of literacy practices within the two councils: The Seneke and Kana councils, in the Berea district. Pseudonyms are used for all villages, and for participants who comprised mainly councillors and council staff. The councillors were elected by community members, whom they represented in local government, mainly regarding issues of development in their communities.

Community councils operated as a community domain of literacy from two different community settings, electoral divisions or constituencies. The literacy practices took place in the offices of the community councils – these were workplace literacy practices. The area of concern was community development and thus the literacy practices were not focused on generating income.

This chapter involves discussion of the community development council case studies, specifically the meanings attached to literacy in the different domains, practices and events. I illustrate how the secretaries used their literacy skills in the two councils. The chapter also discusses how the staff and the members of the councils used literacy. It identifies how the participants used mediation, power, apprenticeship learning, a mixture of languages and ICT in their literacy activities.

6.2 COMMUNITY COUNCILS' STORIES OF LITERACY PRACTICES

The stories or narration of literacy practices in the two constituencies include the following:

- The existing literacy practices in the community councils of Seneke and Kana constituencies;
- The occasions when literacy practices took place in community councils; and
- Stakeholders in literacy practices in community councils.

6.2.1. Existing literacy practices in the community councils of Seneke and Kana

The participants used reading and writing skills to produce minutes, letters and other texts during the SCC and KCC meetings, and during everyday activities. These skills were also used by council members during verbal notices about activities taking place in their area's electoral divisions. The meetings were convened by secretaries in collaboration with the chairpersons of the councils. The secretaries prepared and wrote the agendas in collaboration with the chairpersons. Unless it was an emergency meeting, the agenda items of the council meetings were generally the same for both councils, as shown in Figure 6.1.

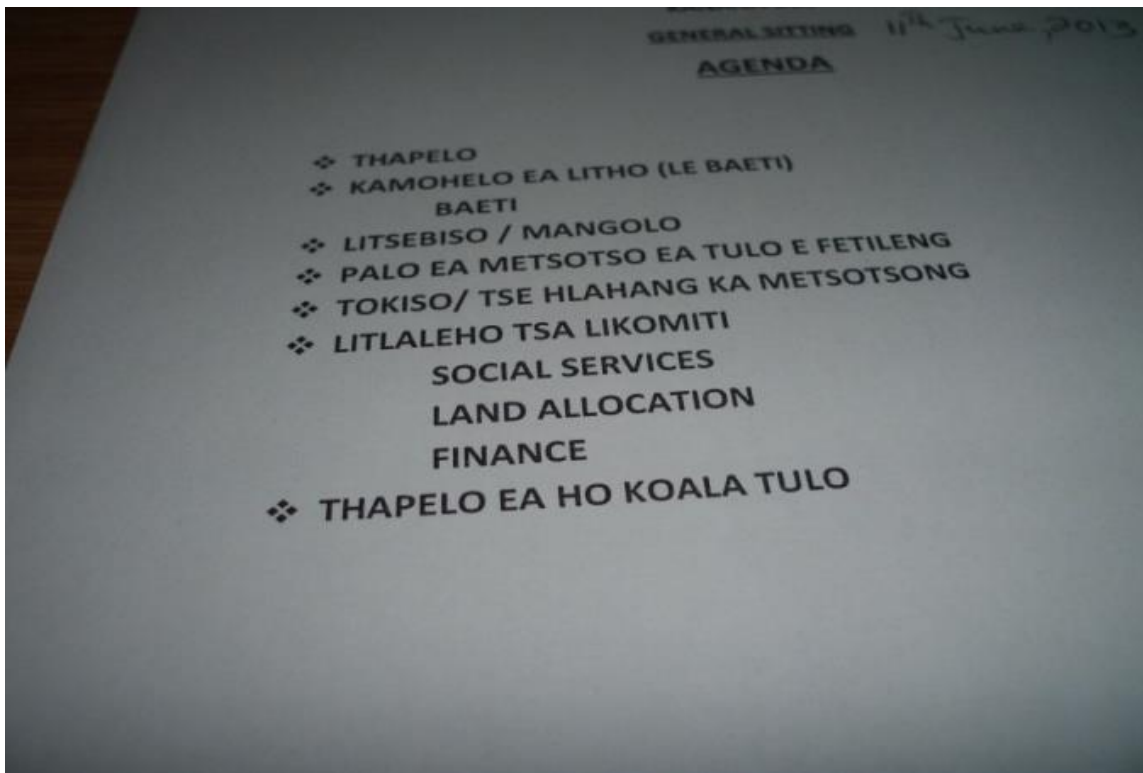


Figure 6.1: Photo of typed agenda (Permission granted)

The agenda for the two councils was usually typed, except for the agenda of the Kana meeting of 11 June 2012, which was handwritten and circulated the day before the meeting.

If the substantive chairperson was absent, as was sometimes the case, the deputy chairperson presided over the meeting. The chairperson and the house agreed on the agenda. Sometimes an agenda was prepared in collaboration with the

councillors just before a meeting started, and when all present were in agreement about the agenda, the meeting started.

After renting a private two-room house to use as an office for the whole four-year term of the first council and a year of the second council, SCC moved to new offices at Tsereoa, on the last day of May 2013, as the chairperson stated:

Mafelo a khoeli ena council e fallela officing ea eona e Tsereoa (At the end of this month, the council will be moving to its Tsereoa office).

They held their first meeting there on 18 June 2013. The agenda of SCC meetings changed when the council office moved to Tsereoa– the council no longer followed their usual agenda. Meetings at the new offices were always attended by visitors who wanted to address the council on a variety of matters. Council members speculated that this was because the new office was close to the main road to Teya-teyaneng town, which made it accessible to members of the public. KCC rented part of the office of the principal chief of Ha Maja.

Meetings were conducted in Sesotho and led by the chairperson. During the course of the meeting, councillors used English words here and there, for example, *next item* and *statistics*, the latter in relation to data about the population older than 18 years in their areas that councillors had to gather. Another common word used by the councillors and officers was the English word *contractors*, modified to the Sesotho word, *mekonteraka*.

The purpose of meetings was to discuss matters relating to the development of communities within the boundaries of each council. All the literacy practices were part of activities discussed during meetings that took place in the offices of the two community councils. Writing was used to produce records of the meetings and to set out the way forward for council plans. The work of the councils represented workplace literacy practices.

The secretaries were able to read and write the documents of the councils, information letters and replies to incoming correspondence, because all the secretaries had undergone tertiary education. The councillors also possessed literacy skills, because, in order to be eligible to stand for council elections, they

required a certain level of basic education and high school education, meaning they had to have sat for Cambridge Overseas School Certificate examinations.

The secretaries were government employees of the councils. They were transferable, and moved from one council to another. In addition to the secretaries, each council had three other staff members: an administrative officer, an assistant administrative officer and an accountant. All staff members gained experience and enhanced their literacy practices while doing their work in the council offices.

Writing, reading, and oral communication skills were used to produce minutes and other documents or materials reporting discussions of the council meetings by the secretaries. They could also read and write all the correspondence concerning the work of the council, as well as other documents of the council.

The minutes were handwritten in a notebook and were never distributed to the councillors to read before they attended the next meeting. When the substantive secretary was not present, one of the other officers of the council was responsible for writing and reading the minutes.

SCC meeting minutes were typed only twice during the time I collected data. The first time was for the May 2013 sitting; the assistant administrative officer had typed the minutes of the previous meeting, which had taken place in March 2013. This officer had studied at the Department of Adult Education at the National University of Lesotho. Though she had not distributed the minutes among the councillors before the meeting, she promised to do so. She was also responsible for the minutes of the May meeting, which she once again typed. Until the minutes had been read and taken as a correct record by those who had attended the previous meetings, those present in the council meeting did not take minutes for their own records. The minutes referred to matters that required action to be taken to implement community development projects. Discussions in the meetings were guided by the minutes of the previous meetings.

Because minutes were not distributed to members of councils, councillors came to meetings unprepared. The secretary read the minutes and reminded councillors of matters arising from the minutes. However, members sometimes forgot to discuss

important matters arising from the minutes, because they didn't go through the minutes, page-by-page, because they didn't have copies of minutes in their hands. In 2012, councillors used notepads to jot down points during meetings. In 2013 they had diaries in which they could write notes, but they only used the diaries for the first three months. In May only three councillors produced their dairies at the meetings; others did not remove them from their handbags and briefcases, merely listening to the discussions and talking when necessary, without writing down the points discussed. In other words, councillors depended on the secretary to maintain records, and they used their diaries for other purposes than diarising important activities relating to the council. The minutes needed to be typed after each meeting and distributed to councillors for use during meetings. Figure 6.2 shows three pages of a handwritten set of council minutes in the notebook.

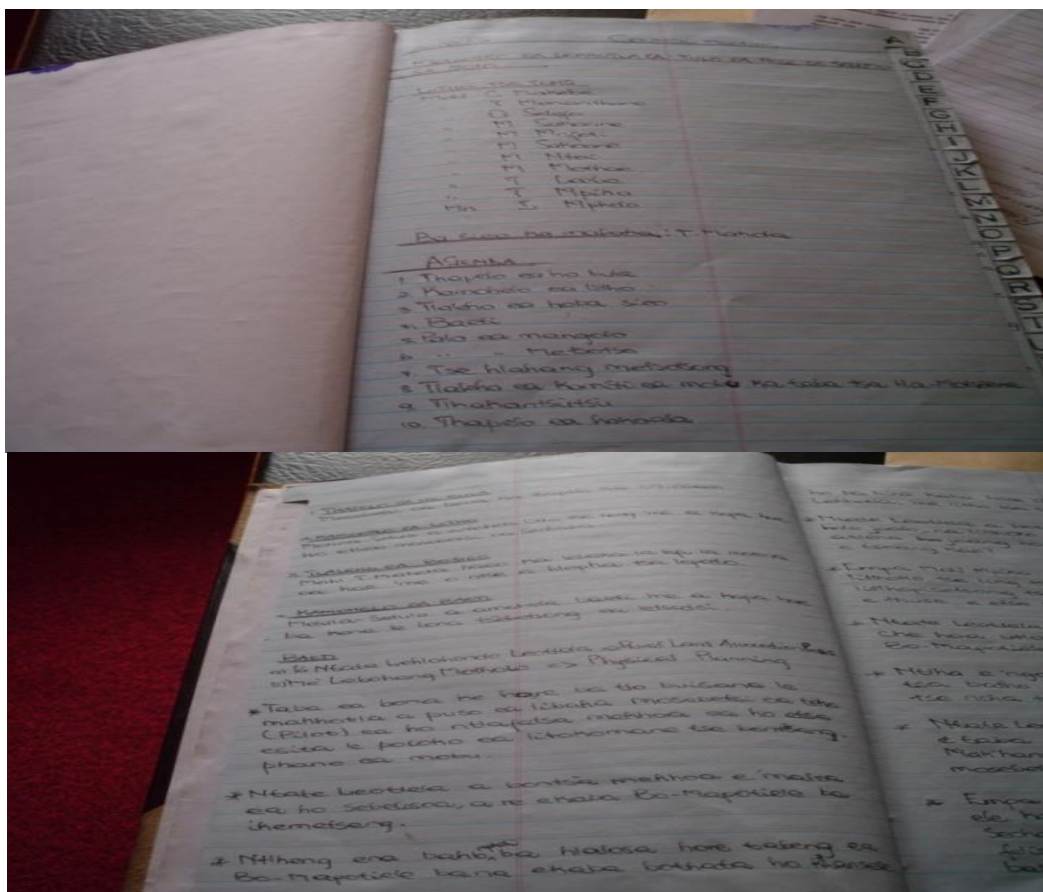


Figure 6.2: Handwritten minutes of Kana council (Permission granted)

The secretaries also wrote letters. One example is a letter addressed to Unique Construction Company, which was responsible for the construction of Mohokare

Dam. The council's letter was in response to a letter by the company requesting the dumping site and construction of a temporary gravel access road for the purpose of delivering machinery to be used for delivering water pipes throughout the constituency, so that water could be transferred from Mohokare Dam to the lowland areas of the country. The letter was written and typed outside the council meeting by the secretary and was signed by the chairperson of SCC, to speed up the process. The letter was sent to the DCS to take action. The company's response was discussed in the council meeting of 24 April 2012. The chairperson of the council explained that Unique Construction Company had written a letter requesting a dumping site and the councillors were made aware that dumping sites could be smelly, and that they should choose a place far away from the villages. The chairperson of the council stated:

Chairperson of the council: *Re lokela ho potlakela taba ena hobane ha re sa etse joalo, Machina a tla qhalla feela moo ba ratang* (We needed to speed up the process of approving this request and selecting the site, otherwise the Chinese would just dump anywhere).

Morena Math: *Sebaka se lokelang ho qhalla ekaba Mokhoabong le Litsilong, empa he batho ba Public Health Environmental Department ke bona ba ka tiisang hore libaka tseo li loketse tšebetso e joalo, ha ba se ba hlahlobile* (Places that could be used as dumping sites are Mokhoabo and Litsilo, but that can only be approved by the Public Health Environmental Department, pending environmental inspection).

The aim of the discussion was to reach understanding regarding the request and to agree on what was to be done. Action had already been taken in response to the letter, as the council was waiting for the response of the DCS, who was supposed to give the go-ahead for the two requests.

The reply letter was a formal and business letter. It was written with correct grammar. Letters like this would not be copied for councillors. Councillors were not permitted to keep documents belonging to the council office, to prevent councillors from using such documents against the office. The letter was read in the meeting so that the members were informed. The letter contents included the following stipulations regarding the construction of the access road:

- That the road that would be constructed should be a permanent one;
- That the construction company should consider gender issues when employing people to construct the road; and
- That people whose fields would be affected by the road construction should be compensated.

When the representative of the company visited the council during its meeting, as a follow-up to their request letter and the council's response to it, he explained the purpose of the temporary road.

Unique Company Representative: *Kopo ea ho aha tsela ea nakoana ka har'a lebatooa, ke bakeng sa ho tsamaisa mechini e meholo le lipipe tsa metsi a tlohang Mohokare dam ho ea Maseru le libakeng tse ling tse tsoaetsoeng morero. Tsela eno ha se ea tarmac* (The request to construct a temporary access road throughout the constituency was for the purpose of delivering cargo and pipes to transfer water from Mohokare Dam to places selected to benefit from the water project, like Maseru and other places selected as beneficiaries of the project. The road would not be a tarred one).

Morena Math: *Kea kholoa rea utluisisa hore tsela ha se ea letsoana, empa re batla hore sechaba se imone monoana tseleng eo. Ka ho cho joalo ke bolela hore e be tsela e tsetsoeng gravele e tampeloe, e etsetsoe liforo le licalbot. Ke hore e etsoe ka botsebi e tla sebelisoa nako e telele* (We understood that it was not going to be a tarred road, but it should be an acceptable gravel road constructed by professional engineers, with all the necessary features of a road).

Company representative: *Hobane re tatetse hore tumello e fanoa ea ho bula tsela, ke tlile le Master statement eo ka eona re etsang boitlamo bo ngotsoeng ba hore re itlama ho etsetsa sechaba sa mona eng e le hore ba fumane molemo oa tsebetso ea company ea rona sebakeng sa bona* (Because the company was in a hurry to start work, I brought you a memorandum of understanding that indicates commitment by my company regarding the way the people of this constituency would benefit from the work done by our company).

Morena Math: *Ke botsa hore na haele mona tsela e tsamaea ka “pipe route”, na u ka re tiisetsa hore batho ba metse eo pipe ea metsi e fetang teng, batla fuoa monyetla oa mosebetsi oa ho cheka liforo. Ke botsa tjena hobane khiri e ntse e belaetsa council ea Ha Seneke. Advert e tlile Friday e le due on Sunday. Council ha e ea khotsofala ho hang* (I wanted to know whether you could confirm that people who live in the villages situated along the pipe route would be employed to dig furrows? I ask because employment procedures are not transparent to Seneke Council. The advert for the vacant jobs was brought to our attention on Friday, and the deadline for applications was Sunday, and the council is not happy about that).

Chairperson of the council: *Re se re utluile hore mesebetsi ea batho ba phehang, receptionist le cleaner ba hiretsoe Maseru. Ntate re kopa u re bolelle hore na khiri e ncha e tla kenyelelsa batho kapa sechaba sa Ha Seneke? Molula-Setulo a tsoela-pele a hlalosa: Taba e 'ngoe hape ke hore council ha e ea emeloa sehlopheng se hirang batho ba khannang mechini e meholo* (We heard that positions of cook, receptionist and cleaner have been filled, and that the employment process took place in Maseru. Could you assure us that the next people to be employed would include people from Seneke? Another thing is that the Seneke’s council was not represented in the interview panel for machine drivers and operators).

Company representative: *Ka bomali-mabe company e hloka batho ba nang le litsebo tse itseng, joale batho ba mona ha ba na litsebo ba bangata* (Unfortunately, the company needed people with certain relevant skills and many of the people of Seneke lacked the relevant skills).

Chairperson of the council: *Rea leboha ntate ka boteng ba hao koano phuthelong ea rona. U aenne tse ling tsa litsetlebo tsa rona. Joale re u tsepisa hore kopo ea company ea heno e tla amoheleha, 'Me e tla fumana karabo eo le e lebeleletseng* (Thank you very much for being with us in our meeting. You allayed some of our fears and your

explanations minimised some of our concerns about the project. Rest assured that you will get a positive response regarding your requests soon).

Not long after this, the company received a written response from the DCS, who did not want to delay the construction company's work. The company started the work, however, 16 months down the line, this work had resulted in the destruction of fields and other property of the people of Thupa-Kubo at 'Matholoa's, through which the water pipes would go. The company did not construct the road as it had promised. A group of people representing Thupa-Kubo community tabled their dissatisfaction in an emergency meeting of the council that was held on 16 August 2013. Their letter was read at this meeting in the presence of the Berea District Administrator (BDA), the DCS, the police officer for Sefike Station and the two representatives of Unique Construction Company. The company representatives were invited to attend this meeting as they had not attended the first meeting held at 'Matholoa's, in which the complaints were discussed. At this meeting of the 16 August 2013, the secretary read the letter from 'Matholoa community. The letter described the destruction caused by company machinery:

- The company had not kept its promises;
- A garden belonging to one family had been destroyed;
- The company had not employed local people;
- *Motsitla* (reed) had been destroyed and the community had not been compensated; and
- A mining quarry had been commandeered free of charge and without people's knowledge.

Deputy Chairperson: *Monng'a company ena ke leqitolo. O kene ka fole. O hlanohetse litumellano* (The owner of this company is a crook. He has not been honest. He turned against his promises).

Councillor: *Re le sechaba re hloka matseliso bakeng sa motsitla le quarry. O lokela ho haha office ea morena oa sebaka, e le matseliso* (As a community we demand compensation for our reed and our quarry. The owner of the company should build the office for the local chief as compensation).

Councillor for 'Matholoa: *Ke kopa ho hlalosa hore quarry e nkuoe ka likoloi tsa mokonteraka ea isoa Maseru. Le motsitla ka ho tsoana o laetsoe likoloing tsa mokonteraka, leha ke se na bonnete ba hore o isitsoe kae* (Let me explain, that quarry was taken to Maseru where the construction company was working. The same thing happened with the reed, it was taken in company trucks, though I can't say where it was taken. I am really pleading for the support of the house to protect the community in my electoral division).

The chairperson told the District Administrator (DA) and the DCS:

Bahlomphehi motsamaisi oa setereke le 'm'e Mongoli oa Council ea setereke, ke kopa ke le tsebise hore mong'a konteraka ena ha a tle ha a bitselitsoe phuthehong ho tla sebetsa taba ena ea tšenyoy ea thepa ea sechaba (Honourable District Administrator and the District Council Secretary, I already told you that the owner of the construction company did not come when he was called to deal with the community's complaints).

The company representative explained that the company had written a letter to SCC apologising for not attending the SCC meeting to which he had been invited. He could not attend due to illness, and could not send a representative, as his colleague was too busy to attend the meeting.

The discussion on the issue was prolonged and people aired their opinions. Then the DA asked for a copy of the agreement entered into by the council and the company, as it would guide him in dealing with the problem. It was then that the house realised that the company's second request had not been attended to, as the company's letter did not state clearly what was to be dumped at the dumping site, whether rubble or rubbish. The site would be allocated, but only after the community council had been informed about what was going to be dumped on the site.

Another example of a letter written by the secretary involves a letter informing the chief of Tsereoa village that the council was ready to occupy their new office in his area. Earlier in the year, the chairperson of the council had announced that the council office building was almost complete and would be ready for use soon, though the builder was still working on construction of toilets. During the meeting of 29 May 2013 the chairperson assured councillors that they were moving into the new office:

Ha khoeli ena e fela, council e fallela Tsereoa officing ea eona e ncha. Morena oa Tsereoa a tle a tsebisoa hore council e tla sebeletsa moo. Morena o loketse hore a ngolloe ha council e se e fallela Tsereoa (At the end of the month the council is moving to Tsereoa to occupy its new offices. The chief of Tsereoa needs to be notified. We must write him a letter telling him that the council will move in at the end of the month).

The secretary also had to write letters to the six gazetted chiefs, to let them know about scheduled public gatherings in their areas; in turn, they were supposed to inform headmen of the villages in the 12 electoral divisions within the Seneke constituency about the dates. The gazetted chiefs were responsible for allocating land. The chairperson of the council explained:

Potoloho e tla nka matsatsi a leshome le metso e 'meli ho latela lenane la li ED. (The roster will cover 12 days according to the number of electoral divisions).

The dates for gatherings were suggested by members of council, and the secretary prepared the public gathering schedule for the month of August 2012 as indicated in Table 6.1. At these gatherings the new council and councillors would be introduced to the local chiefs and their community members, who would also be informed about land allocation.

Table 6.1: SCC public gathering schedule

Electoral Division Numbers	Name of Electoral Divisions	Date
DO 7-1	'Matholoa	7 August 2012
DO7- 2	Thafen	8 August 2012
DO7- 3	Seneke	13 August 2012
DO7- 4	Motol	10 August 2012
DO7- 5	Makujo	14August 2012
DO7- 6	Tsili-tsili	15 August 2012
DO7- 7	Bu-Son	16 August 2012
DO7- 8	Linoko	20 August 2012
DO7- 9	Sakane	22 August 2012
DO7- 10	Martini	23 August 2012
DO7- 11	Qopi	24 August 2012
DO7- 12	Tsereoa	17 August 2012

The public gatherings to introduce councillors to their communities were held on the public gathering grounds of the chiefs. The council attended the gatherings on the specific dates given in the schedule, and after introductions the councillors worked in their communities to allocate newly identified sites and confirm owners of land that had been occupied for years without proper documentation.

The public gathering schedule at SCC community level had to be typed to make it legible and to enable distribution to everybody who needed it. Even though its use had a short lifespan, it served as a record. If chiefs knew how to read and write, it was not a problem to determine dates for the public gatherings. In the year-and-a-half I participated in the meetings of the councils, they received many letters that required the council's attention and action. These letters were included as points on the minutes and addressed various matters. For example, in addition to the letters discussed above, the council received a letter from parents of pre-school children, requesting the services of the land surveyor working in the Seneke constituency, to survey the site allocated for the pre-school. Another letter was

from people in Ha Lehlolo, at Leks, who complained about the owners of the stone mining companies, who had not kept their promises to build a clinic, construct a road and set up an electrical transformer for the area, in return for permission to mine in the area. Some requested permission that any, or a certain local or international, company mine sandstone or quarry. There was a letter inviting councillors to attend a workshop organised by the Forestry Department, while others requested the allocation of sites for a pre-school and other purposes, including residences and businesses. Some letters were informative, for example, a letter received from METH Properties informing SCC about the installation of wireless network systems for internet from Maseru to Leks and which would benefit both councils. All the letters involved formal communication and the language used therein was correct.

The councillors themselves were given a chance to present notices verbally before the council business of the day started. Sometimes the agenda did not include notices. Councillors presented notices relating to the activities in their electoral divisions, which were of concern to the councils. Examples of notices made by the deputy chairperson that involved the use of numeracy and bureaucratic procedures were the following:

- That 1 500 trees were planted by 33 men and 28 women at Ha Ngalane; and
- That a letter to the effect that the SCC secretary had been transferred to another council in Mapote, in the same district, had been received.

After each councillor presented a verbal notice, the chairpersons of the sub-committees gave their reports verbally, which emanated from their meetings on different days; some chairpersons read from notes.

These literacy skills were also used to communicate by cellular phone. Using technology facilitated communication between councillors and community members. Cellular phone text messages were written out fully in Sesotho. Cellular phone messaging made it easy for secretaries to communicate with councillors. Such communication mixed the two languages all the time. Literacy skills, in the form of the 3Rs, were used in land administration.

Even though the secretary agreed to write invitation letters, I observed that delivering letters was problematic. Transport was difficult, because the villages where the councillors lived were far apart. Delivering letters also had financial implications for travel and subsistence purposes. The budgets of the two councils were meagre and transport or taxi fare for a messenger was not budgeted for. In a meeting on 11 June 2012 the budget of the KCC was presented by the financial sub-committee chairperson, who applied his knowledge of financial literacy or skill as follows:

“Financial committee” re ile ra lula ka li four tsa July ho sheba tšebeliso ea chelete. Ra elelloa hore chelete ea kotara ea pele le ea bobeli haeso kene. A tsoela pele a hlalosa: Chelete e teng ke R80000, Malume e sebelisitse R19000, Ordera ea ha Makabe ea R25000 e tsoile bakeng sa ho lokisa lipompo, ea ha Foso ke R26000, ea ha Sole ke R21000, ea ho phutha lithole ke R55 ka letsatsi. Joale ea ho lefa “casual labourers” ke R4 kaholim’a R59 ka letsatsi. Chelete e neng e abetsoe “council” ea rona e ne e le R182840.28 ea selemo sa lichelete, empa ho se ho setse R80000 feela (The financial committee sat on 4 July 2012 to discuss financial matters and they noted that the money budgeted for the first and second quarters of the year had not been deposited. The money available was R80000 and was budgeted for water pipes repairs as follows: Malume had used R19000, Makabe would use R25000, Ha Foso was allocated R26000 and Ha Sole was allocated R21000. Refuse collection would cost R55 a day and the casual labourers would be paid M4 on top of their daily salary of R59 a day. The amount of money that was allocated our council is R182840.28 for the financial year, but only R80000 is left). Figure 6.3 shows the full budget.

COMMUNITY COUNCIL STATUS OF FUNDS REPORT APRIL 2012(2012/2013FINAICAL YEAR)						
TERM CODE	DESCRIPTION	NET WARRANT	COMMITTED	UNCOMMITTED BAL	FUNDS SPEND	BALANCE AVAILABLE
	01 PERSONAL EMULMENT					
SUB HEAD	SALARIES					
	ALLOWANCES					
SUB HEAD TOTAL						
SUB HEAD	02 TRAVEL & TRANSPORT					
	SUBSISTANCE LOCAL	0	0.00	0.00	0.00	0
	FARES LOCAL	475.00	278.00	197.00	278.00	197.00
		475.00	278.00	197.00	278.00	197.00
SUB HEAD TOTAL						
	03 OPERATING COSTS					
	POWER	375	0.00	375.00	0.00	375.00
	FOOD FODDER	0.00	0.00	0.00	0.00	0.00
	PURCHASE OF MATERIALS	24.7	0	24.70	0	24.70
	STATIONERY	919.5	0	919.5	0	919.5
	COMMUNICATIONS	3360.08	2400	960.08	2400	960.08
		4679.28	2400.00	2279.28	2400.00	2279.28
SUB HEAD TOTAL		4679.28	2400.00	2279.28	2400.00	2279.28
GRANT TOTAL		5154.28	2678.00	2476.28	2678.00	2476.28

Figure 6.3: Kana Community Council budget - 2012/2013 financial year

(permission granted)

Transport for the messenger had not been budgeted for. Anyway, the promise had been made and letters would have to be hand delivered to invite councillors to attend meetings:

Secretary: *Bahlomphehi ba ka (with all the humility), ke le tsepisa hore le tla fumana limemo ka mangolo* (My honourable councillors, I promise you will get invitations by letter).

There was no further argument in that regard, except that the secretary wanted to clarify the matter of the allocated budget:

Secretary: *Bahlomphehi ba ka, chelete ha e abuo, joale e sa sebetse, motho ea e abang qetellong ea selemo sa li chelete ka li 31 tsa March, kapa pele ho moo, o oa e kuka e ea mabakeng a mang ao e seng a lona. Joale e be selemo se hlahlamang o u abela e 'nyane ho eo u e batlileng* (My honourable councillors, when the budget is allocated, that budget must be used by the end of each financial year, otherwise such funds will be diverted and used for other purposes. When that happens, it has an impact on the following year's estimated financial allocations. If your previous year's budget was not fully used, the estimates for the new financial year are lowered).

Councillor: *Na chelete e teng? "Financial committee" e se e ralile ha e entse tje?* (Has money been allocated? Is this all the budget prepared by the financial committee?)

Chairperson of financial committee: *Komiti e ralile ho fella mona hobane ha ho na chelete* (That was all the committee budgeted because there is no money).

This discussion involved financial literacy. The chairperson of the financial committee had the know-how of the budget; the secretary understood the techniques used for financial estimates.

The financial committee reported both income and expenditure for the council in figures, which the chairperson of the committee did not, initially, want to disclose in my presence, perhaps because the budget itself was so small that it was embarrassing to the reporter. She did not know I was planning to attend their meetings for a long time, and as time passed she relaxed. She even introduced me to MPAWE, whose case is discussed in Chapter 5 of this study.

The participants or councillors wrote their names in the register of attendance to indicate on paper that they attended the meetings. The register contained full names and was signed by the councillors. The attendance register did not only confirm the presence but also participation by councillors in the council meetings. The attendance register was used in the minutes to ensure that there was a quorum in the meeting and also to establish the roles played by all the members in all the activities of the council. The sittings of the councils were supposed to be attended by all members and they were expected to participate in a sitting, because they had been entrusted to do so by their communities, which had elected them as councillors. Figure 6.4 shows that writing skill was used to produce the attendance register containing names of councillors and their cellular phone numbers. *(The photo is blurred so as to make it difficult to read the names and cellular phone numbers of the people.)*

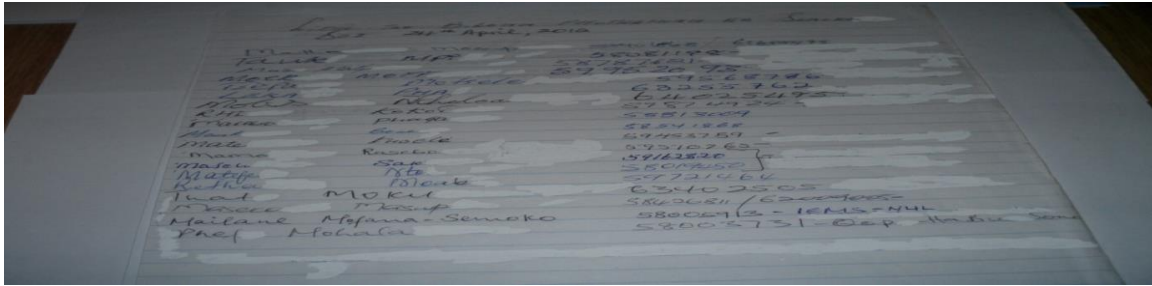


Figure 6.4: Photo of attendance register of Seneke Community Council (SCC) (Permission granted)

The attendance register showed that one member of the council did not attend meetings well. The committee noted that he had missed a number of sittings and had discussed his situation. He could be warned and his membership of the council terminated, and the political party he represented could propose the name of the next person on the list to represent them in the council. The deputy chairperson complained about the councillor who was always absent or late:

Mohlomphehi Thabo o se a lebetse mosebetsi oa hae. O oa lofa, hape o fihla ha phutheho e se e tllilo tsoa. Molula-setulo taba ena ea mohlomphehi Thabo re lokela ho e nka ka tiho eseng ka bosoasi. Melaoana e teng e tsamaisang litaba tsa mofuta ona. Re lokela ho nka bohato mabapi le taba ena (The honourable Thabo has forgotten his mandate. He is always absent or is very late for meetings. Honourable chairperson, I think this is a serious matter. We needed to take action regarding the matter. There were laws governing participation of councillors in the councils).

Chairperson: *Ke 'nete hore Mohlomphehi Thabo o itebalitse hore o khethiloe ha a le ka counciling ka mona. O shebahala a phathahane ke lintho tsa hae tse ling ntle le mosebetsi oa council. Kea kholoa rea tseba hore molaoana o amanang le ho tla liphuthehong, o re ha motho a lofa liphutheho makhethlo a itseng, o se a itebetse. Ke kopa re ke re letsetse Mohlomphehi Thabo re utloe hore na o tseleng e tlang phuthehong. Hape, re lokela ho mongolla lengolo a tsebe hore re nka bohato ka eena mabapi le ho lofa liphutheho ha hae. Party ea hae ha e fumana kopi ea lengolo leo, e tla fa council moemeli e mong, ea hlahlamang Thabo* (It is true that honourable Thabo seems to have forgotten

that he has been elected into this council by his community. He seems to be very busy with his businesses other than council work. We all know that the regulation states if one does not attend a certain number of meetings, the member automatically withdraws himself from council activities. I think we should call him right now and find out if he is on his way. Also, we need to write a letter to tell him we were taking further action regarding his behaviour, and we are sending a copy to his political party, so that they can decide whether to send the next person on the list to represent them).

Councillor: *Molula-setulo ke lumellana le oena ntlheng ea ho lokolla Mohlomphehi Thabo ka ho ngola lengolo, leo kopi ea lona e tla romeloa parting ea hae. Thabo o bontšitse hore ha a sa na thahasello ea mosebetsi oa council. Le ha a fihlile morao haholo ho nako liphuthehong o tla batla hore lintlha li tsohloe kapele ho nkoa liqeto ho tatiloe, le batho ba so fihlele kutloisiso e tšoanang, a re re senya nako, ka ho bua haholo* (Chairperson, I agree with you regarding the letter to honourable Thabo in connection with his participation in the council. He has lost interest in council activities. He arrives very late and has no patience for long discussions. He wants us to take quick decisions because he is always in a hurry).

Chairperson of the land committee: *Molula-Setulo ke rata ho supa hore taba ena ea Mohlomphehi Thabo ea ho ba sieo mosebetsing e setisa tsebetso ea "Komiti" ea mobu. Thabo ha ho na mohla a leng teng ho etella pele komiti ea mobu ho metha litš'a ED ea hae* (Chairperson, I also want to point out that the issue under discussion with regard to the honourable Thabo's absenteeism hampered the work of the land committee. Thabo was never present to guide the land committee to do the work of measuring sites in his electoral division).

The house seemed to agree on the issue, except one councillor, who raised his voice to claim:

Thabo o entse apology (Thabo sent an apology).

The apology was not reported at the start of the meeting. The discussion about Thabo ended and Thabo arrived towards the end of the meeting. The council's disappointment about this behaviour was explained to him, and he was taken to

task for his negligence regarding the council's work. Thabo asked for forgiveness and promised to attend regularly in future.

Besides indicating their presence at the meetings by writing their names in the attendance register, the councillors also made verbal notices, reported on financial figures, gave verbal versions of written reports of the sub-committees and advocated for peoples' rights. The same skills, including numeracy, were used by stakeholders in the community development activities of the council, such as the DCS giving the mandatory go-ahead for various requests from outside council, producing labels for packaged agricultural products, measuring sites to be allocated and filling in forms for land allocated. The chairperson of the land committee reported the progress of his committee as follows:

Komiti ea mobu e ile ea lula ka li three tsa khoeli ea July, 2012, ho tsohla mosebetsi oa khoeli. Assistant physical planner o ne a le teng phuthehong ea rona. Re ile ra bala mangolo a likopo tsa mobu, 'me ra a hlopha ka hore na re sebetsa a feng pele (The land committee sat on 3 July 2012 to discuss the activities of the month. The Assistant physical planner joined our meeting. We read all application letters and arranged them according to order of date received).

Land committee chairperson: *Tse ling tsa lintho tseo re li entseng ke ho hatela batho mobu, sebakeng sa Malume. Re hopola ho qala Toch ho ea tiisa batho, re batla hore batho ba tiisoang ba fuoe litokomane tse pakahatsang, haholo ha ho ntse ho ena le lethathamo la batho ba se nang litokomane tse joalo ba lemo tsa ho feta. Molula-Setulo, re hloka chelete bakeng sa transport ka la nineteen ha re ea moo.* (Some of the activities we were involved in included measuring sites at Malume. We need to start confirming people at Toch who already have sites, and issuing them with documents as evidence of land allocation. Chairperson, we need money for transport to go there on the nineteenth).

In the process of allocating land to people in various villages the land committee used figures to report the number of sites measured and for the measurements or sizes of sites themselves, as indicated in the completed form in Figure 6.5 and in a copy a land lease in Figure 6.6 below. The responsibility of the land committee

was to survey and measure the sites or land allocated and to recommend that the council issues land allocation documents to sites' owners. Every Mosotho needs to have documentation for his/her residential, business or agricultural land. The first document that is issued is the completed land allocation form (see Figure 6.5).

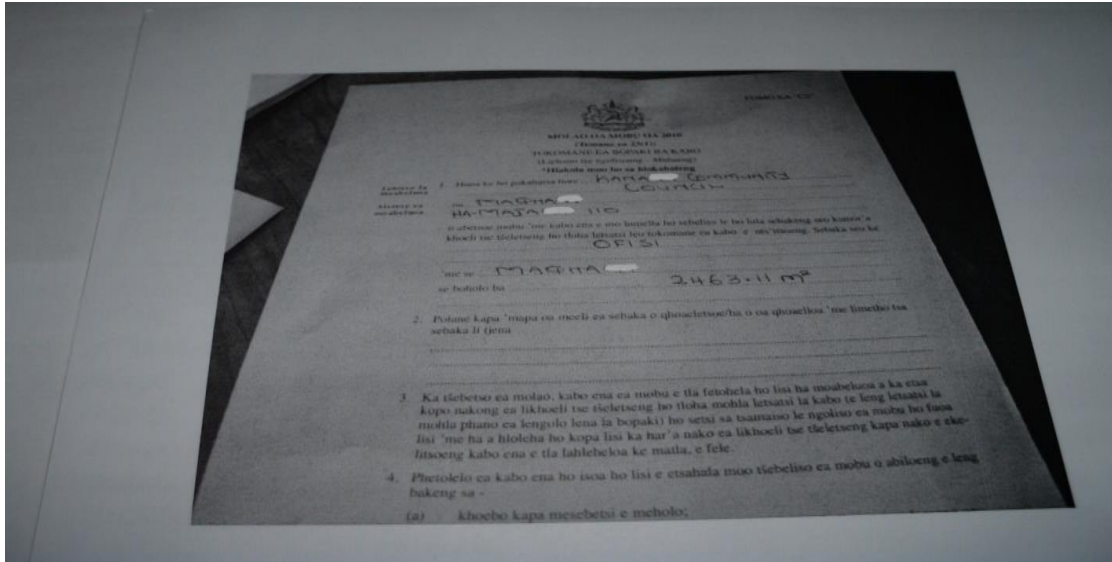


Figure 6.5: Completed land allocation form (Permission granted)

The picture in Figure 6.6 shows a man wearing a jumpsuit, of which the right side is black and the left side is white. One could deduce the black side means that if one did not have a land lease, one was in “darkness” and without knowledge about land ownership, while the white side represents “light” and knowledge about land ownership, because the man is holding a copy of a land lease with his left hand. The message at the top of the picture reads: *Ho ba le Lease ho molemo*, in literal English, “It is important to have a land lease.” The land lease is issued only to people who have been issued with completed land allocation forms.



Figure 6.6: Poster showing man holding a land lease document in his left hand

In Lesotho, a land lease used to be called a title deed. It entitled one to ownership of land for 99 years.

During the KCC meeting, a verbal report was given by the chairperson of the Kana Social Committee, which was also part of the community council. The chairperson provided an incomplete report on the number of orphans in various electoral divisions, giving numbers, written names, HIV/AIDS activities as they were supposed to have been documented, and other community development activities overseen by councillors in the constituencies:

“Social Service Committee” e ne e lutse ka li-six tsa July 2012. Har’a lintho tseo re buisaneng ka tsona ho kenyeletsa polokeho ea maqheku nakong eo ba amohelang chelete ea bona ea boqheku, lipompo tse lokisoang ka litšepe tsa khale metseng, baoki ba halefelang bakuli cliniking, order ea li two tsa July 2011 e tsoileng bakeng sa ho lokisa lipompo tsa metsi Malume, Mo-Councilara oa Sehlabeng o fane ka li-lumber jackets ED ea hae, ho kenyeletsa chelete e fuoeng soccer club e lipakeng tsa R7000 le R10000 ke Makhal ea boetseng a reka li trophy tse nne tse hapiloeng ke goal keeper e

kapileng libolo haholo le team e bapetseng hantle. Ea ho qetela e hapiloe ke sekolo sa Ha Makabe (The social service committee sat on 6 July 2012. Among the issues we discussed were security for elderly people on pension payday. Their lives are in danger, particularly on that day, because they are cheated by hooligans. We also discussed the issue of water pump repairs by people using old materials. They are contracted to do the job, yet they do not do it properly. We were again informed that nurses at the clinic do not handle or treat sick people well. We are satisfied that the order for water pump repairs at Malume is ready. A most remarkable thing that happened is that the councillor for Sehlabane handed out lumber jackets to needy children in her electoral division and our soccer club received an offer of money amounting to between R7000 and R10000 per year from Makhal, who also bought four trophies, which were won by one goalkeeper, the best shooter of the tournament, the best team of Ha Makabe and, the last one, by a neighbouring school).

The Chairperson of the council responded:

Ke batla ho qala ka ena ea litsebeletso tse fanoang ke clinic. Ho se ho ntse ho le tlhokomelong ea rona ba bang hore haele tsoaro ea bakuli ka mono ha e ntle. Local cliniki ena ha e fane ka litsebeletso ho batho bohle ba tlileng ka letsatsi, 'me ke taba e bohloko ho motho ea kulang. Ke taba e lokelang ho nkeloa bohato. Kea tsepa le tla lumellana le 'na tabeng ena. Re lebohe ntate ka report, re boee re lebohele bao ba fumaneng tlholo lipapaling tsa mohope oa 'soccer tournament' mona lebatooeng la rona (I wanted to start with the services provided by our clinic. Some of us are aware of the unacceptable service provided by the local clinic, as it does not provide services to everybody who comes in a day, and steps have to be taken, because it is painful to be treated in that manner when one is sick. Thank you for your report, and we were also happy for the winners in the soccer tournament).

This report addressed different types of literacy, including sports and health literacies. Mixed language also features in the report. English words are used as they are and some Sesotho words are adapted from the English.

The last committee to present a report was the Mohokare Dam committee (in the case of SCC, where the dam was being constructed): The report of this committee always involved complaints about the contractors building the dam, who did not employ local people to work on the construction of the dam, instead bringing people by taxi at night from outside the area to work, even though the people who should benefit from the water project were the people living in that area. In other words, such reports involved the use of human rights literacy to fight on behalf of the people of the area in which the dam was being constructed. The chairperson of the Mohokare Dam committee, the chief of Ha Seneke, Chief Morena Math, once complained about this employment issue and tried to table it before the present council:

Councile e fetileng e ne e romele lethathamo la mabitso a batho ba mona Ha Seneke, Mokoallo le Mohokare villages, ho Mohokare Project hore ba fumantsoe mosebetsi, empa o bona project e hira feela batho ba ha Soso, hobane ba ntšitse tjo tjo (The previous council had sent the lists of people from Seneke and Mohokare villages to be employed in the construction of the dam, but instead it was the people from Soso's who got employed because they paid bribes).

The representative of the Mohokare Dam project was invited to attend the meeting of 24 April 2012, to explain the situation regarding employment of people to work on the construction of the dam. The chairperson of the SCC, Mrs Mofumahali' Masek Masup, welcomed the representative, Mr Lehas, and gave him the chance to talk about the project.

Chairperson of the council: *Rea u amohela ntate counselling ena ea ha Seneke. Re kopa hore u tle u re manollele tsamaiso ea khiro morerong oa Mohokare* (Welcome, Sir, to Seneke council. Could you please explain the employment process followed in your project?)

Mr Lehas: *Ke kopa hore ke qale ka hore Mohokare project ke karoloana ea morero o moholo oa metsi Lesotho. Sepheo sa morero ke ho eketsa phepele ea metsi libakeng tsa Maseru, TY, Roma, Morija le tse ling. Morero o likarolo li peli, e leng karolo ea pele le ea bobeli. Mosebetsi ea selelekela e kenyeletsa ho tlosoa ha batho metseng e pota-potileng letamo, khokahanyo ea metse, ho*

hlatsoa metsi le ho a tsamaisa, polokeho ea tikoloho, le litaba tsa HIV/AIDS (I want to start by saying that the Mohokare Dam project is part of the Lesotho Highlands Water Project. The aim of the project is to supply water to Maseru, Teyateyaneng, Roma, Morija and others parts around those areas. The project is divided into two phases, one and two. The project involves forced removals of people around the Dam, coordination of communities, a water treatment and conveying system and physical environmental and HIV/AIDS education).

When Mr Lehas started explaining, everybody wrote down the new information given, but then they stopped, because he was not addressing the employment issue.

Morena Math raised his hand when the floor was opened for discussion:

Kea leboha molula-setulo, Ke batla feela ho supa hore batho ba phelang haufi le morero oa kaho ea letamo la Mohokare, ba lebeletse ho fumantsoa mesebetsi morerong oa kaho ea letamo (Thanks, Chairperson, I want to point out that people living close to the construction site of the dam were expecting to be employed in the dam construction project).

Mr Lehas: *Ehlile motho a ka lebella joalo, empa mesebetsi e ea fokola. E makholo a mane feela. Ha batho ba e-na le litsebo ha ho potang mosebetsi batla o fumana. Batho ba litsebo tse itseng ba fumana mesebetsi le kantle ho naha* (It is only normal that people expect to be employed, as the project is in their area. There are a few jobs available. The maximum number of jobs is 400. Skilled people were engaged and people living around the dam were given first preference. I want to point out that skilled people could work anywhere in the world).

Mr Lehas was referencing skills illiteracy, without specifically saying that the local people he was referring to did not have the skills needed for the construction of the dam.

Morena Math: *Potso ea ka ea ho qetela: na ke 'nete hore mekonteraka e tlisa batho ba bona le bosiu, empa molao o re batho ba se ke ba khetholloa?* (My

last question: Is it true that the owners of the construction companies brought their own workers at night to work on the project)?

Mr Lehas: *Ke kopa ho hlalosa hore e meng ea mesebetsi e etsoang e hloka 'mechini' e meholo ho phahamisa lipipe. "Pipe" e kholo ka ho fetisisa ke bophara ba 2 "metres", 'me e ke ke ea phahamisoa ke motho empa ho sebelisoa "grade".* (Let me explain that the types of work done called for big machinery to carry pipes. The width of the biggest pipe is two metres and it could not be carried by people, but needed graders).

Chairperson of the Mohokare Dam committee: *Mosebetsi oa "council" ke ofe kahong ea letamo? Ke boikarabello ba council ka Mohokare Committee' ho bona hore batho ba imona menoana kahong ea letamo* (What is the role of the council in dam construction? The Mohokare Dam committee was responsible for preparing lists of people who needed employment in the project. It was expected that at least every village should have people recruited through the lists provided).

Mr Lehas: *Bo 'm'e le bo ntate, taba ea khiri e etsoa ka lotho, ho qoba khethollo. Ho a fuluhoa ho huloa mabitso ka bonngoe* (The process of employment was transparent. The names were mixed up to ensure they were unidentifiable and just picked from the pool, one-by-one, to avoid favouritism).

Morena Math: *Molula-setulo ha u ntumella, ho thoe ha ho folloe mosebetsi ka mono ka letamong, empa ho na le batho ba ntseng ba fola ba hiroa* (Chairperson, if you would allow me, let me tell you that people were not supposed to queue for jobs, but rumours were some people did go and wait at the gate of the construction compound, for days, until they were employed).

The people living in Ha Seneke were discouraged from crowding at the construction site and waiting to be employed, because there were no jobs for them.

Mr Lehas: *Ha ho foloe, hobane batho ha ba fola ba senya metse* (Queuing was not allowed, because when people queue, one way or another, the villages or the environment around is destroyed).

Councillor 1: *Hobaneng ha li-pipe li feta metse ea rona ho leba metseng eo u seng u e boletse e i'lo fepeloa ka metsi, empa le rona re hloka metsi? Mohokare project e lokela ho etsa T-junction mona Ha Seneke hore sechaba sa teng le sona se fumane metsi, 'me se tle se etse temo* (Why were the water pipes just by-passing our areas on the way to the places you mentioned earlier on, yet we needed water? The project had to make a T-junction for diversion of water to Seneke's villages, so that people there would get water for agricultural activities).

Mr Lehas: *WASCO ke eona e tla ikarabella metsing ao. Metsi ao a tlo pataloa* (WASCO is responsible for delivery of water to the different towns mentioned. People are going to pay for that water).

Later, at the beginning of 2016, the provision was made for the people of the villages through which the water pipes were running, for them to get water from the stand pipes, as the water was being transferred to the towns catered for by the Mohokare Dam project.

The discussion by the council and the representative of the Mohokare Dam project was an attempt to negotiate with the authority of the project on behalf of the people of Seneke council for the purpose of obtaining employment for villagers there. Both discussion and negotiation skills were used, even though the problem of unemployment in this constituency was not solved.

Other verbal reports were given by the council representatives in the BDC. The BDC meetings were attended by the chairpersons of the councils and any member selected to represent a council. One of the reports by the representatives of the councils was about a project of the Ministry of Agriculture to help farmers working in groups to market their products abroad. The Ministry of Trade and the Ministry of Agriculture encouraged rural people to come together and form groups or associations for the purpose of income generation and utilising the opportunity to market their products abroad. The BDC's meetings were held at the district level, in Berea or Teya-teyaneng. That was where issues from the councils emerged. Literacy skills enabled the representatives of the councils in the BDC to present the needs of their councils well with reference to written notes.

BDC reports were given in the BDC meetings by representatives of both councils. The representatives read from handwritten notes. The reports were read, in Sesotho, to the members of the community council during the sitting of the council at their office. Representatives to the BDC meeting were the ears of the whole councils, and were expected to really talk on their behalf about all matters that affected the councils. That meant that they were expected to “win”, even when it was difficult. The councillors wanted to hear positive responses to their concerns or plans; otherwise they felt that the representatives were not representing the council well. For instance, they once complained about the unsatisfactory report one of them gave.

The plan to construct a network of 38 roads joining villages was not going to be implemented as councillors had expected, but it was not clear why. The councillors wanted a clear explanation. The deputy chairperson wanted to understand the problem and the representative did not seem able to answer the questions clearly. The report was not in written form, the reporter had forgotten some important points and the notes jotted down were not enough to make a comprehensive verbal report. It seemed that the road construction plans for the two councils had not been costed. It is easier to implement a plan that has costs. This indicated there is a need for the council to cost the community development project plans to make them implementable. The councillors have to cost their plans.

6.2.2. Occasions on which literacy practices occurred

Meetings were important occasions for the community councils and were held for both the Kana and Seneke Community Councils. Literacy practices occurred during the community council sitting or meeting and some occurred outside the meetings. In the year 2012 the meetings of the SCC were held on the Tuesday of the fourth week of every month. In 2013 the meetings were held on the Tuesday of the third week of each month. Emergency meetings did not have a set time but were scheduled as the need arose. The sub-committees of the SCC set specific, different dates for the land, social, Metolo and financial committees, as indicated above.

Writing, reading and verbal communication skills were used on special occasions in both constituencies, by the sub-committees during their meetings, in preparation for the main sittings of the councils to do their reporting on the progress of their work in the council offices. The sub-committees also had special days for their meetings in the office of the council, on different days, to compile their reports.

6.2.3. Participants and stakeholders in literacy practices in community councils

Various stakeholders had different but important roles in the work of the councils, as follows:

- The district council secretary had a role to play after receiving the council's reply to Unique Construction's requests, by giving a mandate for a go-ahead in written form to the company for its two requests, that of the allocation of a dumping site and the construction of gravel road for transportation of water pipes and other machinery.
- The Ministry of Agriculture, as a stakeholder, was committed to the smallholders' agricultural development projects to support them by packaging agricultural products and labelling the packages. The Ministry of Agriculture would get involved in packaging of agricultural products such as pork, poultry and others products, as long as people established small associations for development projects and they worked as groups. The Ministry of Agriculture would be responsible for export processes, including producing labels for packaged agricultural products. The labelling process would involve bureaucratic literacies, for the products to be shipped across the continents of the world.
- The physical planners of the councils were always available to work with the land committees to measure sites allocated or those whose ownership had been confirmed by relatives and the local chief of a community, and to fill in the forms for land allocated to people. They were also part of the teams that considered applications for land leases.

- The gazetted chiefs and their headmen played the role of traditional leaders or rulers who had a stake in land administration and other activities that concerned communities.
- Meth Properties Company was bringing technological connections for internet into the communities of the two constituencies.
- Contractors were engaged, through tendering procedures, to do developmental work in communities, like water pump repairs in villages.
- Local institutions, like the universities and NGOs, provided manpower through the education and training they provided.
- Community members were stakeholders in the community councils in the sense that they sought services from the councils. Other community members became stakeholders as contractors if they mined the local resources and found themselves having to remunerate communities. For example, local stakeholders mined and sold sand and crushed stone for building purposes, while promising to compensate communities. However, they did not fulfil these promises, because no agreement regarding compensation had been written down and signed.

6.3 DISCUSSIONS OF THE THEMES ON LITERACY PRACTICES THAT EMERGED

The themes that emerged from the case study that was described in Section 6.2 were literacy mediation, power relationships, apprenticeship learning, oral communication, use of language literacies and use of ICT. The discussion of the themes in relation to the uses of literacies follows.

6.3.1. Literacy mediation practices in community councils

The secretaries prepared and wrote the agenda together with the chairpersons. The secretaries were entrusted to write letters, write and read minutes as requested by the chairpersons, and to prepare the agenda, even though it remained the same from one meeting to the next. The secretary prepared and wrote the agenda together with the chairperson, in preparation for meetings.

The secretary wrote letters and SMS texts. The agenda of the Kana meeting of 11 June 2012 was written by hand. During meetings, the secretary read handwritten minutes of previous meetings. That was the main duty of council secretaries. When the substantive secretary was not there, one of the officers of a council took over the responsibility of writing and reading minutes.

The secretaries used writing, reading and typing skills for the purpose of mediating on behalf of the councillors, in writing and reading minutes, and in writing and replying to letters from companies like Unique and local NGOs.

6.3.2. Power relations' literacy practices in community councils

The secretaries had more power than the councillors. This was a vertical power relationship, even though secretaries respected councillors. The councillors trusted secretaries to write and read documents in the councils on their behalf. The councillors did not have a choice in the matter, because the secretaries had been appointed by the Ministry of Local Government to serve as secretaries for the councils. Their duties were to run the offices of the councils as secretaries and to implement the plans of the councils. The secretaries wrote letters and SMS texts to invite the councillors to meetings. They wrote many documents for the councils, for example, minutes and letters, and they filled in land allocation and other forms. The secretaries controlled and ran the council offices. They were employed for the purpose of managing the offices of the councils.

I realised that secretaries had authority, from the way they addressed the councillors with all the respect the councillors deserved, always referring to the councillors as "My honourable councillors, with due respect", during discussions in a meeting. Actually, they were saying "I am the one responsible for blablabla and you have to hear me out". The secretaries possessed a great deal of information they could share with the councillors, as the secretaries implemented community development projects.

In turn, the councillors were in power relationships with their community members. Councillors were involved in preparing and writing developmental plans with members of their communities, and had them endorsed by chiefs. The councillors had power over people in the communities as they represented them in the council.

Councillors had been elected into those powerful positions, because not everybody could be a councillor. It was a selective and powerful position.

6.3.3. Apprenticeship learning literacy practices

Secretaries and other staff of the councils were people who had obtained diplomas or university degrees. Their writing and reading skills for taking minutes and developing and implementing the council's plans would easily be enhanced while they continued with their work for the council. The skills would also be enhanced if staff attended technical training workshops, or networked with local organisations or NGOs, which were interested in decentralising power to communities, or attended training sessions on gender issues, HIV/AIDS, use of computers and many other matters that affect communities.

Over time, as the new council members continued with their work, the practice of reading and writing council documents enhanced their reading, writing and even listening skills. As for the secretaries, training workshops organised for them by local NGOs enhanced their literacy practices.

6.3.4. Use of verbal communication within councils

Verbal communication in Sesotho was not used only in meetings, but also during talks and at public gatherings. For example, introducing members of the community council of Seneke resulted in their communities acknowledging the community council. This was done to make the work of the council easier, particularly the Land Committee, because there were rumours that chiefs were persuading community members to prevent people they did not know from entering the community. The chiefs wanted to meet the councillors officially in their different potfolios, particularly the Land Committee. The chief, the villagers and the SCC welcomed the councillors officially, as their representatives, through oral or verbal communication.

Verbal communication was the easiest way of communicating with communities, and to reach understanding within communities. It was used during deliberations in meetings by individual councillors to present notices of the activities that happened in their electoral divisions. It was also used to enhance literacy practices by secretaries and all the staff of the councils in their everyday work,

during training by local NGOs, and during planning and implementation of plans. It was used to produce texts within councils, to discuss what kind of support to give to rural communities, such as MPAWE in KCC. It was used by international community organisations or development partners and for many other literacy practices. The use of verbal communication involved the use of a mixture of Sesotho and English within the two councils.

6.3.5. The role of mixed languages within the councils

The role of a mixture of Sesotho and English was very important within the two councils as it is the channel of communication, for the purpose of community development. Mixed language was used for the purpose of producing and implementing the plans for community development. English was incorporated when speaking Sesotho. The following words were used in the discussions about using SMS to invite councillors to meetings: *evaluation team, SMS, office, council, formal, messengera, officing, delivera* (the latter three words were adapted for Sesotho from English). Secretaries and council members learnt new English words, which they mixed with Sesotho as they participated in council meetings for the purpose of community development.

6.3.6. The use of technology or cellular phones in community councils

The councillors were invited to attend meetings either by letter or SMS. Council members were also informed about emergency meetings by SMS. Reading and writing was used to send and receive cellular phone messages. Cellular phone messaging made it easy for secretaries to communicate with councillors. Invitations and agendas could be distributed quickly and easily.

Figure 6.7 shows an example of an SMS communicating information relating to a council meeting. The SMS message in the photo is not complete.

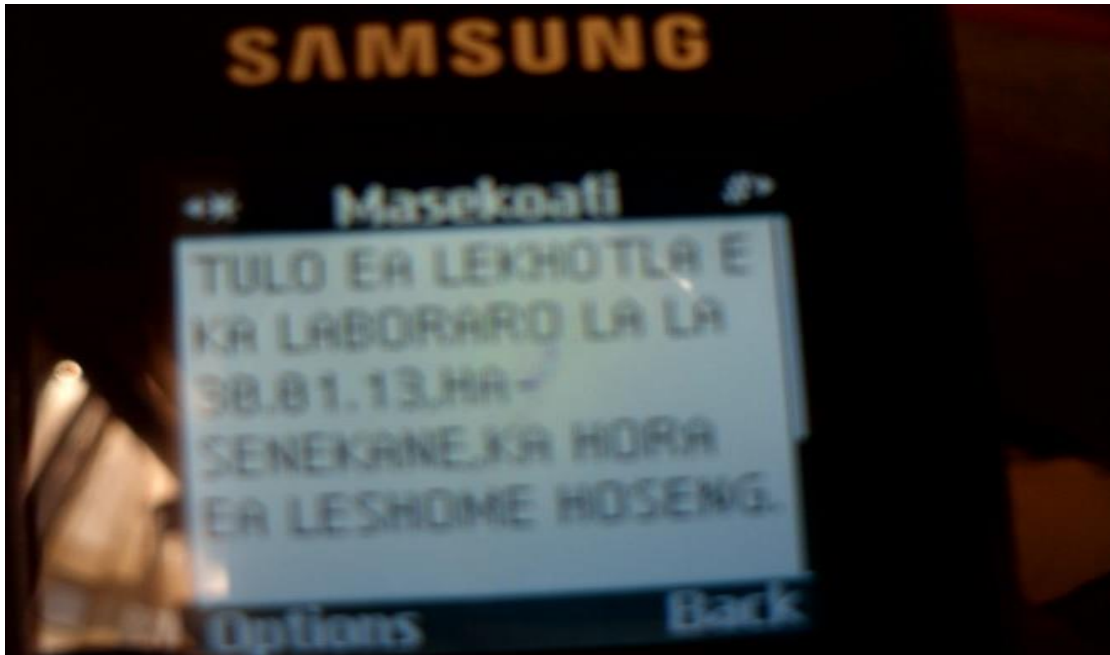


Figure 6.7: SMS inviting councillors to a meeting

The complete SMS reads as follows:

Masek

TULO EA LEKHOTLA E KA LABORARO LA LA 30.01.13, HA- SENEKE, KA HORA EA LESHOME HOSENG (The sitting of the council will take place on Wednesday, 30 January 2013, at Ha Seneke, at 10 o'clock in the morning).
26/01/2013, 19:56.

The SCC secretary used all capital letters with correct Sesotho language. She wrote a full sentence, while the SMS sent by the KCC secretary to invite me to that council meeting was written in a mixture of upper and lower cases, and used a mix of languages. The English phrase or expression, “evaluation team” was used together with Sesotho, and it was understandable. The message from Maleso, KCC secretary, read as follows:

'M'e oa ka! Leha ke thotse ke ntse ke u rata hle. Tulo e labobeli lehoja ke tla be ke le siko hle. Ke karolo ea evaluation team ea setereke (Madam! Even though I am quiet, I still love you. The sitting is on Tuesday, though I will not be there. I am part of the evaluation team for the district councils).
10/06/2013, 05:27:00.

The two text messages are represented word for word as they appeared on the screen for the purpose of this thesis. The Sesotho language was grammatically correct. The KCC secretary is a university graduate and her writing had developed. She did not use shorthand when communicating by SMS, but wrote the message out in full. The second SMS was specifically directed to me, as an invitation to that sitting.

During its sitting of 11 June 2013, the council of Kana supported a complaint by one of the councillors, the lady chief, representing chiefs in the council, that the office had a messenger who could deliver letters of invitation to meetings, instead of councillors being invited by SMS.

The ladychief: *Office ena e na le Messengera, ea ntsa lefuo a sa sebelisoe ho delivera mangolo. Re mengoa ka li SMS, empa ha ho le ka mohla ho keng ho be le tšalo morao ea hore na re fumane li SMS kapa che. Re tla li phuthehong tsa "council" mona ho se bopaki li officing tsa rona ba hore na re ile kae. Re kopa hore kamosa ho mpe ho be le tšalo morao, ha re hopotsoa ka phutheho* (The council office has a messenger who is underutilised, yet he is being paid. We were invited to meetings through SMS, and there had never been a follow-up whether we received the SMS or not. We come to meetings without leaving any evidence, as chiefs, of our whereabouts for our offices. We are pleading that, next time, there should be a follow-up on the invitation.

The councillors wanted the council to use tangible letters to supplement the SMS invitations and cellular phone calls used to invite councillors to meetings. On the one hand, the three channels of communication, used together formalised the invitations. In other words, invitations should not be extended casually, but had to be written down and be formal. On the other hand, the complaint was based on the fact that airtime for the chairperson and secretary was covered by the council budget, while the councillors never received calls to follow-up on the SMS to confirm whether the members had received the messages. The lady chief was supported by one of the councillors, who raised her hand and was given permission to speak:

Kea leboha Molula-Setulo, le 'na taba ena e nkhatlitse ka ho tšoana haholo hobane 'na SMS ha ke ea e fumana. Ka boikokobetso re kopa

hore re 'ne re mengoe ka mokhoa o formal oa lengolo (Thank you Chairperson, I was also bothered by the same issue, especially because I did not get the SMS. With due respect, we requested that we be invited in a formal way, through letters as well).

Another councillor: *Molula-Setulo ha u ntumella, ke tlatsa taba eo* (Chairperson, if you permit me, I second the move).

The kind of literacy the councillors valued was a formal letter, even though the kind of literacy commonly used was SMS. The councillors wanted different communication channels to be used for different purposes. They regarded a formal letter as an important document. They wanted to receive letters, as it had always been a way that the Basotho communicated – they were accustomed to receiving letters from the post office from, for example, relatives in Gauteng. I observed that councillors had no access to minutes, an important document. Letters were the only documents they received from the council that they could keep in their possession. Councillors wanted SMS to be used for casual communication and not for official purposes.

6.4 SUMMARY OF COMMUNITY COUNCILS' LITERACY PRACTICES

This summary is drawn from community councils' stories of literacy practices and the themes that emerged from the case study. First, I present a summary of the literacy practices.

Writing, typing and reading skills were used by secretaries to write and read minutes when requested by the chairperson to respond to letters from local companies, to write letters of invitation, to prepare public gathering schedules, and to prepare agendas (even though the agenda never changed). In general, other skills used were discussion skills, which were used in meetings or during public gatherings, and negotiation skills, which were used to solve the problem of unemployment by helping people get jobs on the Mohokare Dam construction team. The above-mentioned literacy skills were used to conduct all the meetings organised within the two councils, for the purpose of implementing community development projects. Literacy skills were used during the proceedings of the

meetings of council sittings. These skills (writing, reading, numeracy and verbal communication skills) were used by various stakeholders in different activities of the council for the purpose of community development.

The themes that emerged from this case study were the same as those discussed for the cases of stonemasonry and of MPAWE. Their everyday work required secretaries to use their knowledge of literacy skills to carry out their PL activities within the council on behalf of the councillors. Their role as literacy mediators in maintaining lines of communication between the council and the district council was very important. As mediators, the chairpersons and the secretaries exercised their power of literacy in conducting meetings, leading discussions and making decisions on behalf of the councillors. The secretary's power of literacy lay in her skill to write and manage minutes and to guide discussions. Councillors applied their literacy practices, which evolved through their experiences during community development exercises. The literacy practices of chairpersons and secretaries were enhanced through apprenticeship learning, through their everyday participation in the work of the councils and their participation in work-based training workshops or in-service training. Apprenticeship learning involved verbal communication. Verbal communication was the main communication channel between councillors and communities, and between council staff and councillors for the purpose of implementing community development activities. For example, verbal communication skill was used to make verbal notices in the meetings of the councils. Verbal communication was inseparable from language. In this case, the mixed Sesotho and English languages had a role to play in this case. The English language needed to be spoken, learnt and used within the councils if the councillors were to be able to carry out council work related to community development. Finally, technology for example cellular phones, were used for communication among councillors and between secretaries and councillors. It was the quickest channel or means of communication for the two councils, even though KCC members indicated that they preferred to be invited to attend council meetings formally by letter.

This chapter discussed the stories of how and why literacy practices were engaged and when those literacy practices took place, based on the themes that

emerged within the two community councils of SCC and KCC, workplace domains of literacy. Chapter 7 will discuss the animal husbandry case study, in a family domain, in which Mrs Mots' story in animal husbandry is narrated.

CHAPTER 7: ANIMAL HUSBANDRY IN A FAMILY SETTING

7.1 INTRODUCTION

This chapter summarises literacy events that were observed in the animal husbandry case study. It presents the story of Mrs Mots' (pseudonym) daily activities related to animal husbandry and other developmental activities. It also presents the themes that emerged from the case study.

7.2 THE STORY OF ANIMAL HUSBANDRY LITERACY PRACTICES

I was aware that animal husbandry was a common practice among Basotho, and in the community of Maretini (Martins). Mrs Mots presented an outstanding case study because of her extensive knowledge of cattle fodder production and other agricultural activities. The councillor in her area or electoral division knew her as a versatile woman, wife and a grandmother working in a family setting. The councillor trusted Mrs Mots to serve as a respondent for this study. I asked Mrs Mots why the councillor recommended her as a participant, and she responded:

Le pele e ba Mo-Councilara, o ne a ntse a bona tšebetso e etsoang ke sehlopha sena seo ke neng ke le molula-setulo oa sona, sa lipoloto tsa meroho tse hauoang pel'a matlo, hore li be haufi le beng ba tsona, haholo haeba ba kula kapa ba se ba tsofetse (He knew and witnessed our work as a group of keyhole plot farmers,¹ which I chaired, even before he became the councillor).

The councillor had explained:

Ke tla u isa ho 'm'e ea etsang tšebetso e ntle lapeng ha hae mono. Ke motho ea sebetsang ka thata (The councillor, Mr M. Nkheloa, took me to an old woman who worked hard in her house. She is a hard worker).

¹A keyhole plot is a small, round, raised plot with a radius of about one-and-a-half metres and a wall of one metre high. It is usually built near the door of the house, so that it is accessible even to ill or elderly owners. A basket of manure and ash is used to feed the soil. The basket has a small opening, so that water can be poured into it.

Mrs Mots was involved in cattle rearing and growing vegetables on her three keyhole plots, and she also participated in a nursery for forestry trees.

'Na (I): *“Ha joale boemo ba hao ke bo fe ka har’a sehlopha? (What is your position within the association?)*

Mrs. Mots: *Ke boloka libuka tsa mokhatlo, ke ipapisitse le mongoli, ha a mphile chelete. Ha a mphile liranta tse hlano, kea li ngola ka bukeng. Ha ke palamisitse setho, le teng kea ngola (I kept financial books, following the example of the secretary’s financial records. When she gave me five rands, I wrote it down (I recorded it). When I spent money on a member’s transport fare, again, I wrote it down).*

'Na (I): *Na u kile ua fumana thupelo holim’a poloko ea libuka (Have you ever received training in financial bookkeeping?)*

Mrs Mots: *Nkile ka fumana thupelo holim’a poloko ea libuka tsa mokhatlo, empa ke khale haholo (Yes, I once received training in financial bookkeeping, but it was a long time ago).*

Mrs Mots held the highest and most important position in the group, that of chairperson. The councillor had to consult Mrs Mots, as she was involved in financial literacy for a vegetable production association comprising 13 women. At the time, their association had existed for about five years.

'Na (I): *Ntle le tšebetso ea lipoloto, u etsa eng hape? (Besides vegetable production on keyhole plots, what else do you do?)*

Mrs Mots: *Ke morui oa liphoofole. Hape ke sebetsana le temo ea lifate tsa meru le tsa litholoana (I am a cattle farmer. Also, I am involved in nursery tree production of forest and fruit trees).*

Mrs. Mots lived at Maretini’s place, in Leks, with her husband. She lived in a three-room house and had another one-room house next to it. She had a family of six members: her husband, her two sons, whose levels of education vary – one is a teacher while another one completed Form B (Grade 9) and is working in the South African mines – one daughter who had completed Form 5 (Grade 12) and was involved in sewing (tailoring), one daughter-in-law, and a grandson who was

in Grade 5. Mrs Mots' education ended at Standard 3, today known as Grade 5. When I asked her:

U ntse u tseba ho ngola hantle (Can you still write well?)

Mrs Mots: *E, ke ea ngola, kea bala, leha u tla fumana hore ha ke le lithupelong, ke siea lithaku tse ling ha ke ngola. Joale ke hlokomele ha ke se ke re ke ea bala hae mona, joale ke sitoa ho utluisisa seo ke se ngotseng* (Yes, I write and read, even though I omit some words when I write during training. I realised I had made mistakes when I read my notes at home, and I couldn't understand what I had written because I had omitted words).

'N (I): *Na u bua sekhoa (Can you speak English?)*

Mrs Mots: *Che, ha ke bue sekhoa (No, I do not speak English).*

In 2012, when Mrs Mots had only two cattle, she did not take her cattle to distant pastures, but fed them in her garden, on fodder that she produced from nutritious ingredients. Figure 7.1 shows Mrs Mots with her two cattle.



Figure 7.1: Mrs Mots and her two cattle (Permission granted to use the photo)

Mrs Mots had three keyhole plots close to her house, where she planted rape (a dark green leafy vegetable) and spinach. When I visited her again in October

2014, she had six head of cattle and she could no longer only feed them *Bok'hasi*, the cattle fodder she produced.

Mrs Mots: *Li se ntse li e ea naheng, hobane ha ho bobebe ho fepa ha li se li le ngata* (These days they are taken to the pasture, because cattle fodder is not enough to feed this many cattle).

In June 2013 the group decided to operate as individuals at their homes, though the buyer of the trees, the government of Lesotho, still bought from all of them, on the same day. This was a decision made by government officials, as the growers were a group. When the group split, Mrs Mots had four plots for cultivating four types of nursery trees: pine, blue gum, hedge trees and fruit trees. Mrs Mots explained the situation of the group and their buying and selling activities:

Sehlopha sa temo ea meru se qhalane, ba se ba sebeletsa malapeng. Re arohane re se re rekisitse makhetlo. Le hona joale ba tsepisitse ho tla li nka ka R1.20 sefate ka seng. Empa 'muso o nka likhoeli tse tharo le ho feta pele ba lefa (When the group split, we had sold a number of times. Even so, the government has promised to come again and pay R1.20 per tree. However, the government takes three or more months to pay).

'Na (I): *Sehlopha se arohantsoe ke eng?* (What caused the group to split?)

Mrs Mots: *Sehlopha se arohantsoe ke ho se tšepahalle mosebetsi. Batho ba bang ba ne ba sa fihle mosebetsing ka nako, kapa ho na liphuthehong, empa ba lebeletse hore ba fumane chelete e lekanang le ea batho ba etsang mosebetsi hantle* (The split was caused by irregular attendance, and some members coming to work late, though they expected to get the same amount of money as those who performed well and were always on time and regular).

When I first visited to observe the work of the group, this situation was also explained by the chairperson at the time. Some members of the group did not perform well – they were either late every day or did not come to work at all. The chairperson expressed a wish that the by-laws could be written down, stating clearly how to deal with non-performers. The group did not have a constitution to guide their operations. The group would be controlled if they had by-laws governing their operations.

Mrs Mots practised financial literacy as she was able to count money generated from her agricultural produce such as vegetables and her nursery seedlings, which were transplanted into small pots to produce hedge and other types of trees for various purposes, and a variety of fruit trees, particularly for the purpose of generating income. She sold one seedling for R1.20 to government, through its Forestry Department. Her other income generating activity was that of selling green vegetables from her keyhole plot or garden. She sold a bunch of vegetable for R5.00.

Mrs Mots was also a member of the HIV/AIDS support group. She and other members collaborated to take care of sick people. Collaboration is among the list of definitions of literacy by Barton (2006:1)

Mrs. Mots continued to explain:

Re bona hore bakuli ba mafu a fapakaneng ba noe lipilisi ka nepo, ho ba khothatsa hore ba bone hore ba ea tsotelloa bokulong bono ba bona (We make sure that sick people, including TB patients in the community, take the right dose of their medication.

Mrs Mots used her knowledge of the construction of a keyhole plot to help TB and other patients to construct keyhole plots, so that they could produce vegetables for themselves and eat well and be healthy.

Mrs Mots and the members of the group used figures or numeracy to prepare materials for constructing keyhole plots. She and her group members moved from house to house to demonstrate to sick people how to construct keyhole plots, using the right measurements of the materials for that. They knew the size or to measure the radius of the plot and the size of the basket through which the plot is watered. Then they knew the measurements of the stuff they used to construct the plots and they even helped them to start the plots. Figure 7.2 shows the construction of a keyhole plot in progress.



Figure 7.2: Construction of keyhole plots in progress (above) and the complete plot (below)

From all the activities in which Mrs Mots participated, I decided to write a case study on the cattle fodder production, because it was new knowledge to me and presented interesting oral literacy practice. Animal husbandry is an activity in the family domain, in a private family setting, whereby the owner of the cattle did not generate income but raised cattle as family property. Mrs Mots was the owner of cattle and a mother in the family. She narrated how she used her cattle fodder recipe, which she knew by heart, to produce cattle fodder. In this context, the animal husbandry activity is a family business dealing with health and nutrition for cattle at the same time as it relates to cattle farming and feeding.

7.2.1. Engagement in animal husbandry literacy practice in a family setting

The animal husbandry story is divided into the following elements:

- Animal husbandry literacy practice in a family setting;
- The purpose of animal husbandry;
- The occasion on which animal husbandry literacy practices took place; and
- Participants and stakeholders in animal husbandry literacy practice.

Mrs Mots was engaged in animal husbandry activity as an individual member of her family. She produced cattle fodder (*Bok'hasi*) for her cattle from a recipe that she could report orally. Even though she needed fodder for her two cattle, she did not take her cattle to the pasture, because she was engaged in other community activities that needed her full participation. This activity, of narrating a cattle fodder recipe, took place in a home (family) setting, where Mrs Mots, as an individual person, possessed the skill of preparing cattle fodder.

Mrs. Mots passed on her knowledge of nutritious cattle fodder verbally in Sesotho, using English words here and there. She did the same to community members who were interested in knowing about the recipe and how to produce cattle fodder for their cattle, so that they could also have healthy and attractive cattle. Sometimes, like during the drought of 2015, cattle fodder had to be produced. Mrs Mots worked as an “expert” to train other cattle farmers on the production of cattle fodder and cultivation of nursery trees and vegetables on keyhole plots. She had knowledge that she kept in her memory for these activities.

The following types of feeds were used to make the cattle fodder: peels of crushed maize, crushed maize, or *simile* (the preferred word in reference to cattle fodder was *simile*), black molasses (*Nyopo-nyopo*), and a mixture made from various wild vegetables (*mokeli-keli*). The ingredients were given as follows:

- *Lilitara tse 6 tsa metsi* (6 litres of water)
- *Lekopo-kopo la 'simili'* (ten litres of *simile* or a bucket full of crushed maize)
- *'Halofa' ea Lekopo-kopo ea 'simili'* (Half a bucket of *simile*)
- *'Halofa' ea 'litara' ea Nyopo-nyopo* (Half a litre of black molasses)

- *'Halofa' ea 'litara' ea mokeli-keli* (Half a litre of the mixture of wild vegetables)

Mrs Mots mixed Sesotho and English. Some English words had been adapted, for example *litara* for litre, *simili* for crushed maize, *halofa* for half, and *polasitiki* for plastic, while sometimes English words were used as they were, such as litre (see below).

Mrs Mots used numeracy to list amounts of ingredients. Her step-by-step instructions for preparing cattle fodder were as follows:

- *Tsoaka lisebelisoa kaofela 'moho ka nako e le 'ngoe* (Mix all the ingredients together).
- *Joale phothula ho fihlela ho bopeha* (Rub the mixture between your hands until it is well mixed and looks or feels like dough).
- *Tšela ka har'a '20 litre'* (Pour the mixture into a 20 litre container).
- *Kata ho fihlela e fella ka har'a 20 litre* (Compress the mixture hard until all of it is in the 20 litre container).
- *Ha motsoako o felletse, ala lipampiri kaholimo, joale u koahelise ka sekoaheloana sa 20 litre eo, hobane e tla bola e etse hlobo ha moea o ka kena* (When it is all in one 20 litre container, cover the top with paper – newspaper or any other kind of paper. Then close tightly with the lid of the same container, if you don't, it will rot and produce fungus if air enters the container).
- *Koalisa ka ho fasa sekoaheloana ka polasitiki, ho thibela moea ho kena* (Seal the top of the pail completely with plastic over the lid, to prevent air from entering the container).
- *Koaholla motsoako kamor'a khoeli tse peli. Mongobo ha o sa le eo. Joale o qala ho fepa likhomo, likolobe, likhoho le lintja* (Open the mixture after four weeks. It will no longer be damp, but dry and ready to use to feed cattle and other animals, like pigs, and even chicken and dogs).

Mrs Mots showed me the mixture she had prepared previously. It had a pleasant smell, was light fawn in colour and was smooth, like oats.

7.2.2. The purpose of animal husbandry and other agricultural literacy practices

Mrs Mots was involved in all the activities for the purpose of development of herself, the community and others. She created employment for herself and the rest of the training team, as well as the community. Mrs Mots was an expert in the production of cattle fodder. She had knowledge of nutritious fodder, which she had learnt from the extension agent or worker. Members of her community, particularly the members of her group or association, could produce and use the fodder for feeding cattle. The main purpose of producing the fodder was to feed the cattle with nutritious fodder, since Mrs Mots did not have time to take her cattle to the pasture, because she was too busy with her other duties. Owning cattle was a normal activity for her family.

If Mrs Mots had fodder for her cattle they would not go hungry. This means she possessed knowledge that she was keeping to herself. She used a mixture of Sesotho and English to pass on the knowledge verbally or orally to other community members who were interested in producing cattle fodder.

As a cultivator with a tree nursery, she had to look after her seedlings, as Figure 7.3 indicates.



Figure 7.3: Mrs Mots watering her pine tree seedlings (permission to use the photo was granted)

It was important for Mrs Mots to be involved in all these developmental activities. Not only did she have the knowledge of cattle fodder production in her memory, she also had knowledge of the way to construct a keyhole plot for vegetable production. She narrated from memory the step-by-step process of constructing a keyhole plot. The activity itself provided her with food, namely, vegetables, for her family. This was knowledge she and others had received from the community extension agent, and the knowledge had never been presented on paper. She owned three keyhole plots that she had constructed herself with the help of the garden tree nursery association members, who became trainers themselves on the construction of keyhole plots, for the purpose of extending knowledge to other community members who needed to cultivate vegetables to feed their families.

'Na (I): *U kile oa etsetsa batho ba bang lithupelo?* (Have you ever trained other community members?)

Mrs Mots: *E, re le litho tsa mokhatlo oa barupeli re hlile re sebetsana le ho etsa lithupelo bakeng sa batho ba nang le thahasello.* (Yes, as a team of trainers we organise training sessions for community members who are interested in any of the three areas that we are involved in.)

'Na (I): *Ke ha ngata ha kae le etsang lithupelo bakeng sa batho bao e seng litho tsa mokhatlo oa lona?* (How often do you organise training sessions for non-members?)

Mrs Mots: *Lithupelo re li etsa ha ho hlokahala, empa e se e le makhetlo a 'maloa* (We have organised a number of training sessions since we started).

'Na (I): *Ke nako e kae u le tšebetsong ea mofuta oo?* (How long have you been doing this?)

Mrs Mots: *Re qalile ka tšebetso ea lipoloto, e neng e qaliloe ke "Red Cross", 'me ea ntšetsoa-pele ke 'm'e 'Maseimo, ea neng a e-tsoa Maseru, eena a re re eo mo thusa ho rupela. Joale e be ha re qeta moo e be re ea ja, a batlile motho ea caterang* (The keyhole plot construction was started by the Red Cross, and was continued by 'm'e 'Maseimo from Maseru, who used to come and ask us to help her run the training sessions. After the training sessions she gave us food prepared by a caterer).

'Na (I): *O ne a le lefa?* (Did she pay you?)

Mrs Mots: *Che, 'Maseimo, o re sietse tsebo e kholo ea ho etsa lipoloto. Ha re 'trainer' ha re kokotletse, re na le tsebo* (No, 'Maseimo gave us knowledge on the construction of plots. When we run training sessions, we do not stammer, because we have knowledge).

7.2.3. Occasions when cattle production literacy practices occurred

The literacy practices occurred the moment cattle fodder was produced. It had also taken place when the recipe had been passed on by the extension agent in the past, though the recipe was prepared every time the need arose to feed cattle. This time around the researcher was the beneficiary of the verbal instruction. The researcher would use the verbal text to develop curriculum and PL materials for use by Mrs. Mots and her team of trainers, for the purpose of skills development in the community. The PL materials will be read by Mrs. Mots, trainers and community members or trainees as a PL material. The recipe could be prepared when Mrs Mots was demonstrating the skills to other cattle farmers who were interested in knowing the recipe and how to use it.

7.2.4. Participants and stakeholders in animal husbandry literacy practices

Mrs Mots was the main participant and stakeholder narrating the cattle fodder recipe orally. The narration happened in her home (family) and she was acting as an individual member of her family. Mrs Mots had received the cattle fodder recipe from an extension agent or worker, who became the stakeholder who gave verbal instructions for producing the recipe during training sessions at community level.

An extension agent or worker was the stakeholder who brought the knowledge that she had received from the agricultural college into this community. Institutional training mostly involved the use of verbal communication, writing, reading of written materials in English, as well as a verbal mixture of languages. This means an oral skill was used with other literacy skills for socio-economic purposes.

What was the role of participants and stakeholders? The participants were members of the training team. Stakeholders were supporters of the training team.

If Mrs Mots succeeded in passing the cattle fodder recipe on to me orally, like she did, that means that such knowledge could be shared with other community members who were cattle farmers and who were interested in producing fodder for their cattle. Her knowledge of Sesotho and verbal communication lead to her gaining valuable knowledge from someone from outside, the extension agent and a stakeholder from the Lesotho Agricultural College, to improve her animal husbandry production. The original work of that agricultural extension agent was already in line with the concern of Rogers and Street (2012:89), namely, promoting effective teaching and learning programmes for adults through a search for more satisfactory ways of understanding literacy, and trying to adopt an ethnographic approach to teaching literacy to adults like Mrs Mots.

7.3 THEMES THAT EMERGED FROM THE CASE STUDY

The themes that emerged were the same as the themes identified in the first three case studies in this ethnographic study, namely, mediation, power relations, apprenticeship, oral communication and the role of a mixture of language in animal husbandry literacy practices.

7.3.1. Mediation in animal husbandry literacy practices

Mrs Mots mediated the translation of the recipe into fodder through the use of oral numeracy and literacy skills as she did for the construction of keyhole plots. She narrated the recipe from memory on behalf of her trainee group. She also verbally narrated the cattle fodder recipe to me in order to have it written down so that PL training material would be produced for her and her training team members. When the recipe is in written form, Mrs Mots will use her literacy skills to read it for her trainees during training sessions. Mrs. Mots also used her numeracy skills to make the right measurements for preparing cattle fodder, the construction of keyhole plots and amounts of medicine to give to her cattle for complete recovery.

I asked her:

‘Na (I): *U tseba ha kae ka mafu a likhomo?* (How much do you know about cattle diseases?)

Mrs Mots: *Ke tseba pheko ea mafu a khathatsang likhomo a kang nyooko, serotsoana, lefu la kolu, matsetse le linta. Ke sebelisa tsebo ea ka ea matsoao a mafu a likhomo ho phekola likhomo tsa lelapa, lebitsong la lelapa.* (I know medication for common cattle diseases like gall bile, lice and tsetsefly. I use my knowledge of symptoms of cattle diseases to cure the cattle on behalf of my family.

As mentioned above, Mrs Mots was also knowledgeable about the amounts of materials to be used to construct keyhole plots for the purpose of vegetable production. She used her numeracy skills. She knew the number of layers of different materials to make in the construction process of keyhole plots. During harvest she sold a bunch of vegetables for R5.00, and she made profit of R30.00 from each plot per season. She not only produced vegetables for her family, but also generated income for her family. She used her numeracy skill to count the money generated by these transactions.

7.3.2. Power relations in animal husbandry literacy practices

Mrs Mots had the power of oral literacy and used it for the purpose of self and community development. She was a powerful woman in relation to her daily activities, which involved literacy practices within social activities. Mrs Mots had a vertical power relationship with members of her family, particularly her husband, who was living with her and was benefitting from her knowledge. At the age of 70 she was active in community development projects as an executive committee member; first as the chairperson of the previous committee, and later as the treasurer. She also participated in other two types of community activities in her area. Mrs Mots also had vertical relationships with some community members. She had knowledge that some of them did not have. Their knowledge of cattle fodder production and cattle diseases and their treatment depended on her willingness to take initiative to share it with them. She could present training sessions for them and share her skills with them. Her participation in the tree nursery empowered her in a remarkable way. She could be used as a local human resource by local institutions.

7.3.3. Apprenticeship learning in animal husbandry literacy practices

Mrs Mots and her group members were engaged in learning by working to produce fodder, and other agricultural activities, as apprentices. She learnt while she executed the job and attended training sessions, and found herself having to write down notes for herself. She learnt context-specific literacy while she read the notes she had written during training, and tried to fill the gaps caused by missing words in her notes. The gaps were due to a need to write fast and compounded by a relapse into illiteracy.

7.3.4. Oral or verbal communication in animal husbandry literacy practices

An extension worker passed on the knowledge to Mrs Mots and others verbally to improve their animal husbandry production. Over the years agricultural extension agents presented training for cattle farmers in this community. For instance, the cattle fodder recipe had been presented orally. Mrs Mots listed the ingredients and the method of preparation for the same cattle fodder recipe exactly as I wrote it down and presented it in Section 7.2.1.

Oral communication was used mainly to communicate with people who would formally be regarded as illiterate or semi-literate at community level. Oral communication was also used by Mrs Mots and her training team to teach community members how to produce cattle fodder, grow nursery trees and construct keyhole plots to produce vegetables.

7.3.5 The role of mixing languages in animal husbandry literacy practices

Mrs Mots mixed Sesotho and English when narrating the cattle fodder recipe. Both Sesotho and English were used when she gave me the information about the ingredients. The two languages complemented each other. The tools used for measurements, the ingredients of the recipe and the method of preparation itself were foreign concepts and could have been translated into Sesotho, but had to be used as they were. In this case, a mixture of languages was used for the purpose of socio-economic and socio-cultural activities. Some English words have been adapted into Sesotho, while others were used as they were in English. Mrs Mots gave me the recipe in Sesotho, and I translated it into English for the purpose of

writing it down for this research. Obviously, the same language was used with her trainees at community level, as well as among her fellow team members.

7.4 SUMMARY OF ANIMAL HUSBANDRY LITERACY PRACTICES

This summary is based on the story of Mrs Mots and her animal husbandry literacy practices, other agricultural activities and the themes that emerged from the case study. First, I present a summary of the story of Mrs Mots and her animal husbandry literacy practices and other agricultural activities, after which I summarise the themes that emerged.

Local oral expertise, such as that used by Mrs Mots to pass on information to other local farmers, is regarded as contributing to community development. It could be supported by on-site translation into written text, so that people could see the connection between oral and written words and could realise the value of text as a more long-lasting resource, should memory fail.

This case study presented the activity of narrating the cattle fodder recipe and constructing a keyhole plot as literacy practices that took place in the family domain or in an agricultural institution (workplace), and originating from an extension agent, as reported by Mrs Mots.

Anybody who was interested could learn and prepare this cattle fodder from the step-by-step recipe, from verbal instructions given by Mrs Mots, and from others who were the original trainers for keyhole plot construction and who ended up with nutritious fodder for their cattle, which served both socio-cultural and economic purposes.

Mrs Mots was the main participant, as a cattle farmer and trainer. Stakeholders were members of her family, members of her group and community members who were interested in knowing how to prepare cattle fodder, produce nursery trees and vegetables. The extension agent from the Ministry of Agriculture and other local training institutions were also stakeholders in activities taking place at community level, through providing intensive voluntary training for Mrs Mots' group.

The summary of the themes that emerged from the case study is as follows:

The case described Mrs Mots as an expert with power of oral literacy, which enabled her to mediate on behalf of her family members. She participated in agricultural activities through which her family benefited both financially and socially. Mrs Mots collected experience through her frequent practices. She learnt to produce what she needed as an on-the-job apprentice. The more she prepared cattle fodder and became involved in the agricultural activities described in this chapter, the greater her expertise. The case shows that, in the communities of Seneke constituency, not everything was written down. Mrs Mots' cattle fodder recipe, the method of keyhole plot construction and how to produce forest trees in the nursery were unwritten. Mrs Mots knew what do by heart as she narrated verbally or orally.

In animal husbandry, any participant, community member and stakeholder who knew Sesotho and English and who communicated orally or verbally, could learn any of the skills that Mrs Mots had and taught others, thereby extending the knowledge to other animal husbandry farmers in the community as a whole, through using a mixture of languages.

Chapter 8 will be a discussion chapter relating the research findings based on the NLS ideological approach to literacy. It will discuss the four case studies in which data was analysed according to domains (private, home, work and community), events and literacy practices. It will present an analysis of the nature of the existing literacy practices across the case studies, as embedded in social practices according to the themes used in the case studies.

CHAPTER 8: DISCUSSION OF FINDINGS

8.1 INTRODUCTION

This chapter discusses the research findings, drawing on the NLS ideological approach to literacy. It discusses the four case studies, in which data was analysed according to domains (private, home, work and community), events and literacy practices, and analyses the nature of the existing literacy practices in the four case studies. The discussions indicate how the literacy practices were contextually embedded in social practices according to the themes used in the case studies: mediation, power relations, apprenticeship, oral communication, the use of language and the use of ICT.

8.2 NEW LITERACY STUDIES

The NLS movement as an ideological model of literacy has evolved in contrast to the conventional “autonomous” model of literacy, which focuses on promoting universal skills and techniques. NLS applies a social practices theoretical approach to literacy. The analytical framework in this study is based on an adaptation of a curriculum wheel for literacies developed for Scotland, which draws on the social practices theory (Scottish Executive 2001:1). The adapted curriculum wheel presented in Figure 2.1 shows how the social practices approach to literacy is reflected in this study in terms of domains, practices and events. The concepts of domains (home, work and community), events and literacy practices explained in the curriculum wheel were taken from NLS literature. The NLS movement was adopted at a political level in Scotland (Scottish Executive 2001). This country adopted a literacy education approach that recognises literacy as local social practices that are specific to various domains of literacies. In other words, Scotland uses the curriculum wheel as a means of developing a curriculum for its literacy programmes. In this ethnographic study, these basic concepts have been adopted simply as an organising principle for explaining how literacies are used in the different contexts of the case studies.

The domains of literacy, as discussed in the second chapter, are explained by Barton and Hamilton (1998:10) as settings in which literacy events and practices take place. Homework constitutes any activity taking place in the family compound. The activities in the home might be sub-divided into private or individual and family activities, for the purpose of personal and family benefit. The workplace domain constitutes any activity that takes place in the field, on a daily basis, where the respondents are working, for example, literally in the field, in a family or an industrial setting. These could be seasonal socio-economic and cultural activities, for the purpose of gaining a living. The community domain constitutes any activity that takes place in a social setting, in public, church or in the shops, for the purpose of community development. These activities affect the lives of community members, in social, economic, political and developmental spheres.

We might find similar literacy practices within the different domains. The social practices approach to literacy emphasises the existence of many literacies in different domains or settings, which take place within the local units of society. The social practices approach to literacy therefore categorises literacy in terms of events, practices and domains in order to explain the how and why of literacy activities.

The literacy events that take place within different domains are actual activities or occasions in which literacy has a role. Gibson (1996:52) discusses domains as home, workplace and public domains, which are sub-divided into farm, church, home, shops and clinics. Kell (2009:83) makes it clear that literacy practices are not space-bound, and that the existing literacy practices could happen in all the informal domains of life. Rogers and Street (2012: 86; 92-93) explain that the domains of existing, informal and local literacy practices are in “different settings”; in different social contexts, according to Street (1995:2; 2003:9); in local organisations, according to Barton and Hamilton (1998:210), who conducted their research in Lancaster, and Brandt and Clinton (2002:342), who confirm that literacy practices happen in “different situations”. Brandt and Clinton (2002:342) explain the literacy events as “social actions going on around a piece of writing in which the writing matters to the way people interact”. The literacy practices

themselves are the everyday uses and meanings or rationales that people give to how they undertake actions or events. Maddox (2005:124) describes these practices as “how people take hold of literacy and use it”. Literacy practices differ according to different domains of literacy or specific places where literacy activities take place. The literacy practices also differ according to literacy events that take place in different contexts. According to Street (1996:24; 2005:175), Maddox (2005:124) and Bartlett (2008:739), the NLS approach focuses on types of literacies, which reflect acquisition, uses and meanings, power relations and functions of literacies across contexts. Rogers and Street (2012:92-93) encourage the use of the social practices approach to literacy as the main principle for analysing adult literacy. St. Clair (2013:771) asserts that literacy should be viewed as a set of shared social practices; in similar vein, Esposito *et al.* (2014:1) refer to social practices as social uses of literacy.

8.3 RESEARCH FINDINGS

This discussion chapter answers the last two research questions:

- What literacy practices exist in selected rural communities in different domains of home, work and community?
- How could post-literacy materials be developed and applied in those communities in the light of deeper understanding of literacy practices?”

8.3.1 The nature of the existing literacy practices within the ethnographic case study

The stories told by the four case studies (Chapters 4, 5, 6 and 7) are based on explanations of how, why, when and who is involved in literacy practices. The stories used the socio-cultural approach to literacy, as espoused by the NLS movement, which regards literacy practices as embedded in social practices and which emphasises the need to address people’s needs in their own settings. Street (1995:24) refers to NLS as an ideological model of literacy, which looks at the context-specific character of literacy across contexts. Next, I summarise how the

literacy practices are embedded in social practices in the different domains of literacy.

The stonemasonry case study (Chapter 4) describes the practices, events and meanings attached to events in the stonemasonry work. These events are then explained through the engagement of the stone maker (Tums) in literacy practices based on his own story, as a stonemason in his private business, producing tombstones. The stonemasonry business was a work domain, though it operated in the private setting of an individual or private site in a village – the stonemason owned the land. Tums and his workers used different forms of literacy to produce tombstones for his customers, who wanted to mark the graves of their relatives. Sesotho and English were both used to engrave messages on the tombstones. Tums used writing or engraving, reading and numeracy for commercial purposes, similar to observations in Iran described by Rogers and Street (2012:85).

In this case, literacy was embedded in the engraving of tombstones, which involved both “literate” and “illiterate” employees, who all engraved the tombstones. Openjuru (2011:3) states that, in the ideological model of literacy, being unable to read and write does not exclude an individual from participating in the literacy practices of the community. This is confirmed by Rogers (2014:18), who refers to a growing body of ethnography-style studies that show that many people who are defined or who self-define themselves as “illiterate” use some form of literacy in their everyday activities. One of the examples Rogers gives is that of shopkeepers who make informal notes of stock, sales and credit given to customers. He explains that some of the “illiterates” use some form of relevant literacy for their own purposes.

The piggery association (Chapter 5) operated as a business and therefore could be seen as a workplace domain activity, though it operated in a community setting, where participants all owned different family sites. The products were sold only to the members of the association, which was a community association established by female pig farmers in the village of Marabi. The women worked in their own individual families, dealing with piggery activities. This community work took place in private settings, in different families. Individual members were obliged to keep their own records of their piggery activities. During meetings, the secretary of the association was engaged in writing minutes and the chairperson controlled and

managed meetings and other piggery-related activities of the association. It was the norm that meetings of the association took place in the private home of one member, who happened to be the chairperson of the association. The climax of the piggery association's activities was the buying and selling of pork, which took place in rotation. Literacy practices were embedded in piggery activities in individual homes. Individual members could decide whether to write down activities of their piggery projects, such as keeping financial books. Individual members needed to keep private, family financial books. It was therefore a non-formal income-generating business.

Community councils (Chapter 6) operated as a community domain of literacy from two different community settings or electoral divisions or constituencies. The literacy practices involved in writing council minutes, letters and other documents took place in the offices of the community councils during council meetings and at any other time deemed necessary by the chairpersons. These councils were a workplace domain of literacy practices and focused on community development and not on income generation. The literacy practices were embedded in community development activities within the two councils.

The last case study involved animal husbandry (Chapter 7), which is a common social practice for Basotho, literacy practice. The case study was based in the community of Martini (Martins) where Mrs Mots was an outstanding figure, with extensive knowledge of cattle fodder production and other agricultural activities, even though she was officially semi-literate. Mrs Mots was known to the councillor in his electoral division or area as a community developer, a versatile woman, mother, grandmother and later, in July 2014, a widow. She played very important roles as the chairperson and then treasurer of a team of trainers. The use of oral communication was the order of the day among her colleagues. Literacy practices were embedded in the agricultural activities that Mrs Mots was engaged in.

The nature of literacy practices in the four different case studies was understood as social practices because they entail contextually specific, multiple literacies that are socially embedded, and to which the participants applied personalised meanings for their literacy activities in different contexts, as Street (1995:24) explains. UNESCO Institute for Statistics (2013:17) states that literacy covers the full spectrum of lifelong

learning. The case studies led me to understand what counted as literacy in different contexts and what forms of communication were already being used, and which served as current and potential learning points for PL interventions. Thus, PL recommendations should be an extension of existing activities, rather than something that is imposed from above. Table 8.1 presents examples of how some literacy activities can be categorised according to events and practices, different domains in which the events took place, and the skills used for such events.

Table 8.1: Categorisation of literacies according to the curriculum wheel

Literacy events (What)	Literacy Practices (How, why and when)	Literacy domains (Where: home, family, work, community settings)	Curriculum skills used	Implications for PL
<p>1. Writing and reading messages on the tombstones and attaching price tags</p>	<p>Tums wrote messages on tombstones to mark the occasion of the unveiling of the tombstone on someone's grave.</p> <p>He hammered the head of the nail to engrave the message on the sandstone for commercial purposes.</p>	<p>Tums was an individual and operated at his business or private site on the road to Teyateyaneng. It was his private business.</p>	<p>Tums received oral and some written messages from his customers. He read, wrote and engraved messages on the shaped sandstone.</p>	<p>If Tums used literacy mediation, the power of literacy, oral communication or other skills to write or engrave for tombstone production, it meant that such could be used to produce PL materials.</p>

<p>2. Writing of minutes of meetings for MPAWE. This was an agricultural activity that involved 11 members.</p>	<p>Literacy was used to produce minutes of meetings. The secretary wrote the minutes of meetings and produced records for commercial activities.</p> <p>Numeracy was used to count money generated by selling and buying and financial contributions, as well as writing prices and dates.</p> <p>Writing took place during the association's meetings.</p>	<p>Women worked in their own individual families, dealing with piggery activities, and they had to keep their own records.</p> <p>The meetings took place in the private home of the chairperson.</p>	<p>The members used reading, writing, numeracy, oral and mixed languages in dealing with minutes of meetings and numeracy skills in their individual activities.</p>	<p>If the secretary was able to use all these skills to write minutes, it meant she could write PL materials for commercial purposes; for example, reports and a constitution for registering their association with the Law Office of Lesotho.</p>
<p>3. Reading and writing of the minutes, letters by the secretary and verbal announcements made by members of the councils</p>	<p>Writing was used to produce and keep records of development activities of the community councils by the offices, and to facilitate implementation of plans.</p> <p>The literacy practices took place during the community</p>	<p>The meetings took place in the offices of the community councils; it was a workplace literacy practice.</p> <p>The records were produced within the community councils and kept in the council offices.</p> <p>Both the councils and sub-</p>	<p>Reading and writing skills were used by the secretaries during the meetings when writing minutes for the councils.</p> <p>The members of the councils produced oral reports.</p>	<p>If the secretaries were able to read and write the minutes of the meetings of the councils, they would also be able to read and write all letters concerning the work of the councils, as well as producing PL materials in the councils for development of communities within the two constituencies or rural communities.</p>

<p>on activities taking place in their areas (electoral divisions).</p>	<p>councils' sittings or meetings, and some took place outside the meetings.</p> <p>The sub-committees held their meetings in preparation for the main sitting of the councils, to report on the progress on their work.</p>	<p>committees of the councils held their meetings in the offices of the councils, on different days.</p>	<p>Verbal or oral communication, writing, reading and discussions were used during deliberations in meetings.</p>	<p>For example, the minutes could be compiled according to years and be published as <i>A series of minutes of the Seneke and Kana councils</i>.</p>
<p>4. Giving verbal instructions of a recipe for animal fodder production in animal husbandry.</p>	<p>Mrs Mots of Martini, in Leks, was engaged in animal husbandry activities within her family, producing cattle fodder called <i>Bok'hasi</i> for her cattle, from the recipe she narrated verbally, step-by-step, to improve animal husbandry through feeding on nutritious fodder. The literacy practices took place during occasional training events at community level.</p> <p>She also engaged in other agricultural activities, as a trainer with her team of</p>	<p>This happened in the home (family)</p> <p>Other domains were the communal kraal or association involved in animal husbandry in a community setting and an agricultural institution (workplace).</p>	<p>Mrs Mots used literacy numeracy, oral or verbal communication with a mixture of Sesotho and English words to give measurements and ingredients.</p> <p>She could also demonstrate how to construct a keyhole plot using oral communication.</p>	<p>If she was able to pass on the knowledge to other community members verbally, she could relate such oral knowledge of animal husbandry and other agricultural activities for the purpose of writing it down to create a literate environment. This would also give her opportunity to improve her oral skill.</p>

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Table 8.1 was used to catalogue the literacy events and practices, different domains in which the events took place, the skills that were used for such events and how the skills could be enhanced. Section 8.4 presents a discussion of the analysis in relation to the literature, based on the themes that emerged from the existing literacy practices that arose from four case studies.

8.4 ANALYSIS DISCUSSION

The thematic categories provided a basis for interpreting the template's descriptions of events and practices and comparing the descriptions with relevant literature. The main themes identified in the literature review and used for analysis in this study are mentioned in Section 2.3. These themes were also used in the NLS literature that discussed case studies from Africa and other developing countries, as outlined in Section 2.2.6.

8.4.1 Literacy mediation practices

What is literacy mediation? It is an activity whereby one person relays or uses literacy on behalf of someone else. Barton (2009:47) and Rogers and Street (2012:78) refer to mediation as “typical workplace literacies” and “a normal human practice” respectively, as they view it as “collaboration” that helps adults fulfil their tasks. Rogers and Street (2012:78) refer to a story of a Bangladeshi woman quoted by Rogers (1999). She was proud and satisfied that her ten-year-old child could write a ration card for her, as if it was a natural thing. Similarly, in South Africa, literacy mediators have been classified and categorised as “experts”, “high society”, “local literacy mediators” and “respectable”, with varying degrees of social power: as “experts” in writing for others. Such “local literacy mediators”, are able to translate oral communication into formal written language of dominant institutions. As “mediators” or “respectables” they can mediate bureaucratic procedures between local and dominant authorities (Prinsloo and Breier 1996:107-118). Those in leadership positions, the “high society”, comprise people such as school headmasters, teachers, ministers, lay ministers who are respectable, and would-be local people who simply help others to fill in forms and read a variety of documents for the semi-literate people.

Literacy mediation was used in existing literacy practices by the stonemasonry, piggery activities, community development activities of the two community councils, as well as in animal husbandry. Literacy mediation was used in the four case studies in the following ways.

In Tums' case, literacy mediation was used when they produced sandstone products, such as tombstones and other sandstone ornaments, with creative texts carved on them, for example, ashtrays, coffee tables and benches with colourful text, used to decorate a house, garden or public place. Tums mediated between customers and engravers. He mediated in order to enable "illiterate" engravers trace over his lettering. In Prinsloo and Breier's (1996:107-118) terms, he was a local literacy mediator or cultural literacy broker for other scribes. Furthermore, Tums was responsible for the cultural dimension of mediating for clients who desired to meet their cultural obligation to honour their relatives who had died. This relates to Openjuru's (2011:4) study, which indicates that even those who are not able to read and write can use texts and or printing, dealing with everyday literacy demands that come up in the course of living their lives through the support of their literacy networks. This mediation role has not been identified in the literature, though it potentially reflects a common practice in African settings.

In MPAWE, literacy mediation was used when the secretary wrote minutes and produced records of activities for use as future reference. In this respect Barton (2009:41) confirms that mediators are people who become "experts" and resources for other community members. The secretary was the expert scribe type of mediator for other members of MPAWE.

The secretaries and chairpersons, as mediators, did not only produce, for example, the agenda, minutes, letters, invitations to meetings for the purpose of mediating on behalf of the councillors, but also collected documents for use by other councillors from elsewhere. Their mediation role served the purpose of developing documents to facilitate the implementation of community development programmes.

As a custodian of the recipe Mrs Mots mediated the translation of the recipe into cattle fodder. Mrs Mots mediated on behalf of her family in caring for family cattle, applying knowledge of animal husbandry activities and producing vegetables on

their behalf, as well as mediating on behalf of other trainers, as a bookkeeper. Her mediation served the purpose of developing the lives of herself and community members. She was also a local literacy mediator, but her mediation role was primarily that of a mentor and an oral mediator. Mediation in Mrs Mots' role was more in the form of memory recall than as scribe.

It was observed through the four selected ethnographic case studies and the literature reviewed that mediation had to do with individuals using different kinds of literacy skills on behalf of people who did not have capacity to do literacy activities for themselves and who therefore depended on someone else to carry out that role. Morphet (1996:262) explains the role of mediation as an essential learning process operating in the lives of people with little or no schooling. In this way mediators became more knowledgeable than others about certain issues for that period of time. Barton (2009:41) confirms that people who act as mediators become "experts" and serve as resources for community members. Mediators also played a power role in literacy practices, as described in section 8.4.2.

8.4.2 Power relationships in literacy practices

Openjuru (2011:2) confirms that literacy varies across different cultures, contexts, time and space, and it is implicated in power relations. Literacy, in whatever format, is used by those who have the skill. They have the power to use it to help others who do not have the skill. They become powerful compared to those who do not appear to have precisely the required skill for a particular purpose. In the context of power relationships in literacy practices Chopra (2011:639) considers this situation as having two categories of participants: the "disempowered-as-illiterate" and "empowered-as-literate". Chopra means that those who are able to read and write are empowered in literacy practices, while those who do not know how to read and write are disempowered and incapable of literacy practices. However, in the case study of animal husbandry, Mrs Mots was semi-literate, but she was a very active community developer who was capable of context specific literacy practices. In a different context, therefore, she would be categorised as "disempowered-as-illiterate" but in her specific context she was "empowered-as-literate".

Mrs Mots used her power of oral communication. She had power, even though she was classified as semi-illiterate. Her power of literacy was different in the sense that she was communicating orally and not through writing. Her texts were not written down but she narrated her story very well. Mrs Mots had power related to narrating the cattle fodder recipe, the method of constructing keyhole plots and other agricultural activities.

The ethnographic case studies indicate that knowledge is related to the level of experience of work among the participants. For example, as explained in Section 4.6.2, Tums, in the context of his private business, had the power of literacy, because he managed to influence his customers on the choice of messages to be displayed on the tombstones, but, of course, this power relationship would not apply outside of his private site: *Melaetsa e ea fumaneha mona* (Messages are available here).

There was a vertical power relationship between Tums and his customers. He was the producer and customers could simply choose from the many ready-made tombstones that were on display. Lately, there were only two different designs and the colour of all the tombstones was the same. Tums and his workers had the context specific power of literacy to produce and control messages and tombstones for his clients. Tums' literacy usage gave him power in his business and this also gave him power to produce PL materials. In this case, his power of literacy was enhanced through its usage.

Malan (1996b:145-149) gives a similar example of how formal literacy knowledge is used as a power relationship over those without formal literacy. Malan describes pension day in Bellville South, in the Western Cape, where reading and writing were the tasks of officials because they had the power that came from the ability to read the forms and pension books. They controlled the pay-outs.

In Section 5.4.2, I explained how the power of literacy was used by MPAWE's secretary, who had been elected by the members of the piggery association and who had the power of literacy vested in her to manage and control the records of meetings, through reading and writing of minutes: *'Na ke ba memela liphuthuhong ka mongolo* (I invite them to attend meetings through letters). She had the power of literacy to produce the agenda and to distribute it to the members of the

association, who had to attend the meeting. The way she used her power of literacy over others to produce minutes for the purpose of record keeping for future reference, did not only benefit members of this association but even others, in other associations, through learning from her.

The power of literacy was also used in the two community councils by the chairpersons and the secretaries, as I explained in Section 6.4.2; these role players had high-school and tertiary education respectively, and held important positions within the councils. Within the two community councils, the secretaries used their power of literacy to produce minutes of council meetings, interpret letters and remind council members of matters arising from the minutes. However, in this case, the secretaries and chairpersons were not the only people who were literate, so their literacy power was partly the result of a designated role. The secretaries also compiled the lists of orphans to be submitted to the offices of the Department of Social Development and the individual plans that were collapsed into one master plan for the councils' offices, and they filled in land allocation forms. The councillors used their designated literacy power to produce the lists of orphans and the plans for their communities. They also used that power of literacy to decide to take the materials in the form of a pamphlet and the poster that were given to them during the BDC meeting that they attended. Such materials were meant for distribution to the councillors' communities. Their power over more formal forms of literacy enabled them to produce documents for use in community development activities.

Some research participants of the ethnographic case studies were therefore knowledgeable and had the power to control literacy practices in their different contexts. Their power was situated in their roles as custodians of the literacy skills they used for those particular activities or events, as indicated above, which could potentially be developed for production of PL materials. All those activities that involved the power of literacy happened within the apprenticeship learning practices.

8.4.3 Apprenticeship in literacy practices

In apprenticeship learning participants learn on the job throughout their lives. This could be classified as "learning-by-doing" or "on-the-job training" by Rogers and

Street (2012:94) and Prinsloo and Breier (1996:26) respectively. The UNESCO Institute for Statistics (2013:21) points out, on the basis of the internationally adopted notion of literacy in the Bel'em Framework for Action, that it could be concluded that learning and using literacy skills is a continuous, context-bound process that could take place both within and outside of educational settings throughout life.

Participants learnt as they did their everyday work, using their experiences. Tums' engravers (Chapter 4) learnt to engrave tombstones by daily repetition. It is a very common early childhood teaching activity to get children to trace their names and letters of the alphabet. So the tombstone engraving activity itself was an educational activity for learning words, especially as the words were so often repeated on the tombstones. Tums was effectively employing workers as informal apprentices. The apprentices did not need to be formally literate, even though they were effectively writing on the tombstones. They learnt to write tombstone phrases by doing it. Their literacy skill was enhanced through the stonemasonry practice as they read and wrote in both Sesotho and English. As a result, the employees were learning literacy "on the job".

All the members of MPAWE (Chapter 5) were involved in apprenticeship learning on piggery activities, individually in their families and as a group during their meetings. All the members were learning how to keep their own individual records of their sales, as they slaughtered pigs one after the other. They learnt through circulating record keeping activities among the members of the association. They worked as a team. Prinsloo and Breier (1996:28) call this practice apprenticeship learning or the procedures and practices of shared or collective literacy events, or literacy tasks often achieved jointly within peer groups or social networks. They claim it leads to learning, development of horizontal relationships, and trust. The chairperson of MPAWE was learning the management skills on the job as the chairperson. The secretary was learning how to write minutes through writing the minutes of the association. The fact that she did not record all the proceedings of the meetings showed that she was learning on the job, and did not know how to do it perfectly or as she should have been doing it. As the secretary of the

association, she had an opportunity to enhance her literacy skills as she continued writing the minutes of her association.

In Chapter 6, I explain how the secretaries and the staff of the two councils and the councillors themselves practised literacy skills every day, as they continued with their everyday community development work through the councils by writing and typing letters. The secretaries attended training workshops organised for them by local NGOs to enhance their literacy practices as staff of councils. The experiences of the councillors and of the staff of the councils, gained through this form of apprenticeship learning within the councils, were important for community development activities. As they continued with their work, the practice of reading and writing documents of the councils enhanced councillors' reading, writing and even listening skills. The secretaries, the chairpersons of the councils and the councillors themselves also had the opportunity to enhance their learning as apprentices.

Mrs Mots (Chapter 7) used apprenticeship learning in her daily activities for the purpose of self-development and development of her family and her community. Mrs Mots and her group members were learning by doing the work of producing fodder and other agricultural activities. In the past she had attended training and found herself having to write down some notes for herself. She continued to learn and practice literacy as she read those notes she had made during training and tried to fill in the gaps caused by words missing from her notes, the result of her inability to write fast enough, due to her limited formal literacy knowledge which lead to her omitting some words when writing. Mrs Mots perfected her oral skill for explaining how to produce cattle fodder and training through frequent practice in her everyday work. Apprenticeship literacy, according to Rogers and Street (2012:105), is an example of "experiential learning", as the "non-literate" negotiate their way through tasks in their own ways. In this case, Mrs Mots' experiential learning or her own way of learning was based on oral communication, which is discussed in Section 8.4.4.

8.4.4 Oral or verbal communication in literacy practices

The significance of oral communication was highlighted in Section 2.4.4, where I explained that the autonomous models of literacy described how the "stigma" of

illiteracy has been constructed and that many people operate in the oral mode without finding illiteracy to be a problem (Street 1995:14). Brandt and Clinton (2002:341) emphasise that even without the technology of literacy, people exhibited, through oral communication, logical reasoning, historical consciousness, scepticism, differentiation and complex organisation skills. The significance of these oral organisation skills is described below for each case.

In the case of the stonemasonry, oral communication in Sesotho and English was used to receive messages from clients. Later, Tums did not accept messages from customers anymore. There was a logical oral reason given for why they preferred to use English messages: *Melaetsa ea Sesotho e melelele, e etsa lejoe le leholo, le chelete e holimo* (Messages written in Sesotho are long, and require big and expensive tombstones). The shortest message for a tombstone was from a child: *My Mother* and this was communicated orally. In this case the opinion of the child was sought regarding the historical name of her or his mother. It was not usual to consult children about the socio-cultural activities of Basotho families. In this case, that child would always remember his/her role in organising the unveiling of her or his mother's tombstone. That child would show her or his siblings the grave of their mother.

In MPAWE, the main business of the association was discussed orally in Sesotho. This is similar to the way Kell described Tsotso's ANC meetings in the Western Cape. Those meetings functioned largely on an oral basis, in Xhosa (Kell 1996:240). The agenda for the next MPAWE meeting was discussed orally by the chairperson and the secretary, the latter wrote the agenda and produced it for the purpose of distribution to all members of the association. The minutes written down by the secretary were based on oral discussions in the meetings. The minutes themselves were not detailed because oral communication dominated over written communication, even though the members did have relatively high levels of formal literacy. The details of their activities only came to light during focus group discussions and my conversations with the chairperson and the secretary. Verbal communication was used by the chairperson and the individual members of the association and among all the members of the group. Similarly, it was used in conversations between the secretary and the rest of the group

members. The pig slaughtering process and buying and selling procedures also involved the oral channel of communication. Lastly, the general conversations during the group's special occasions involved the use of oral and written communication, in which records of finances were discussed orally. Orality in Sesotho society is a common form of cultural literacy practice, so even though the participants had literacy skills, communication and associated skills were often undertaken orally.

Oral communication as a literacy practice promoted community development within the two councils of the two constituencies (Chapter 6), as it was used in discussions and proceedings of meetings of the community councils. Oral communication was used during deliberations in meetings by individual councillors to note the activities that happened in their electoral districts. Oral communication in Sesotho was not only used in the meetings, but also during talks at public gatherings attended by the councillors, the chiefs and community members for the purpose of implementing community development activities. This form of oral communication is highlighted in the literature. For instance, it was used to bring together squatters and other dominant groups for the purpose of strategising against apartheid (Kell 1996:238). Among the community councils it was used to enhance literacy practices by secretaries and all the staff of the councils in their everyday work, during training by local NGOs and during planning and implementation of plans. It was used to produce texts by the councils, to discuss what kind of support to give to rural community groups, such as MPAWE in the case of KCC, by international community organisations or development partners and for many other practices.

In the community of Martini (Chapter 7), oral communication was used in occasional training sessions on quality animal husbandry and other agricultural matters. Mrs Mots communicated the ingredients and method of preparation for cattle fodder verbally. Her ability to retrieve the recipe from memory demonstrates her logical reasoning, historical consciousness and complex organisation skills. All these skills help her to dictate orally.

Mrs Mots passed on her knowledge of improving animal husbandry production, which she had acquired from an extension agent at the Lesotho Agricultural

College, verbally. The original work of that agricultural extension agent had been passed to her verbally and was already in line with concerns by Rogers and Street (2012:89) about promoting effective teaching-learning programmes for adults by searching for more satisfactory ways of understanding literacy. The agent's approach to education was certainly based on starting where the learners were. This adult education principle and the form of literacy were tailored to suit the oral skills that Mrs Mots possessed – the only communication skill she used in her training work, as a semi-literate person. The literature illustrates that this is an accepted practice. For example, the “illiterate” taxi drivers working in the Gauteng taxi industry were given oral learner driving tests rather than written ones (Breier *et al.* 1996:216).

The following researchers or authors wrote about cases of oral texts being turned into written texts: “verbally expressed concerns of squatters were written up by Idasa trainer on voter education” (Prinsloo and Robins 1996:44). According to Kell (2009:92) some texts involved “transduction” or “resemiotisation”, in which a verbal performance was turned into a written story, a list became a set of building materials or an extension to a building was turned into the redrawing of an entire plan for the area. Writing oral text enhances such “oral history” or “verbal stories” through documenting literacy practices Baynham and Prinsloo (2009:15; Brandt 2009:54). Orality was linked to the use of mixed language, the discussion of which follows in Section 8.4.5.

8.4.5 The role of mixed language in literacy practices

Street (1995:15); Robinson-Pant (2006:195) and Trudell (2009:73), as reported in Chapter 2, point out that African countries make use of dominant, colonisers' languages as mediums of instruction at schools and at decision making levels – a practice that has implications for learner identity and control over their environment, as well as culture. The explanation provided by decision makers for ignoring local languages in education has always been that the coloniser's language was an “official and international language” (Juffermans 2011:643-644). Juffermans observed Gambian languages only being used orally, while English and Arabic were used as media of instruction at all levels in education. According to Juffermans, in Gambia, formal education and literacy in English were valued

more highly than non-formal (adult) education and literacy in the local languages. Lemphane and Prinsloo (2014:750) state that, in Cape Town, relatively privileged migrants are able to benefit from their mobility more than the less privileged, due to the former's affinity with dominant ideologies of language that define what counts as legitimate and authentic language. They further explain that South African schools where children performed well favoured those children who brought monolingual Standard English language resources to school, over those who brought code-switched multilingual versions of African languages as their primary resources. This "situated" or local use of languages could be included in the literacy programmes and educational development policy, in order to address inequality in literacy. One of the reasons for including English as a language of teaching that is given by Banda (2003:124) is that, in South Africa, English is perceived to provide access to a hierarchically ordered world of employment, status and power, as well as access to discourses that enable one to attain multiple life worlds and hence multiple layered identities.

The study revealed different reasons why a mixture of Sesotho and English languages had a role to play in literacy practices in the four domains of literacy, as indicated in Chapters 4, 5, 6 and 7. A common practice was that English had been acquired during the colonial era, as the language of education, and it had therefore become part of life in African communities. Mixing the languages by adapting some English words for Sesotho was a unique feature that was not necessarily the same as the literature references to switching between the two languages, which is referred to as code-switching by Malan (1996a:106). In Lesotho, Basotho adapt English words into Sesotho easily. They adapt English words, understand them and use them every day.

In Chapter 4, I report how Tums used both Sesotho and English in his work. Some of the words, like *pente* (paint) and *bolou* (blue) were adaptations of English words. Even when speaking to me, Tums and some of his workers spoke a mixed language. There are three reasons why a mixed language would be used in stonemasonry literacy practices: love of language, the user friendliness of mixing languages, and because English texts required fewer words for expressing the same idea than Sesotho would. Messages on tombstones could not be long. The

two languages were therefore used for commercial purposes. The tombstone with the shortest message, *My Mother*, was written in English by the client, who was the child of the deceased, and who did not know too many English words for the mother's tombstone. From my observations and experience, both languages had always been used on tombstones, most of which are imported from South Africa. My observation is that using English on tombstones is common practice in Lesotho communities, regardless of people's level of education. English is the medium of instruction in Lesotho schools and an official language, and also the second language of business – people used both languages. In the case of Tums, the use of several languages and oral or verbal skills all served the same purpose in producing tombstones, as well as for communication, engraving or writing, reading and numeracy, when attaching prices to the tombstones.

Mixed language had a role to play in documenting activities of MPAWE and community councils' activities (Sections 5.4.6 and 6.4.6). For MPAWE, the use of mixed language featured in the minutes and in my conversations with the members during the focus group discussions. The minutes of the association used some English words, without explanations of those words. The members had no problem with this usage because it was common practice to use both languages at the same time. Using mixed language in this way has potential implications for how PL materials are developed.

In Section 6.4.6, I report that the councillors felt the need to use both languages, thereby communicating with all the stakeholders about community development activities. Mixed language was used for the purpose of implementing the plans for community development. Sesotho and English were mixed when speaking Sesotho.

Section 7.4.7 showed that the narration of the cattle fodder recipe involved the use of Sesotho and some technical English words, yet the narrator claimed to have no knowledge of English. She was, in other words, contextually literate. Mrs Mots passed on the knowledge about nutritious cattle fodder verbally with mixed languages when she gave me a list of the ingredients. She used English unconsciously. The two languages complemented each other. The tools used for measurements, the ingredients of the recipe and the method of preparation itself

were foreign concepts and could not be translated into Sesotho, but had to be used as they were. In this case, mixed language was used for the purpose of socio-economic and socio-cultural activities.

A unique feature of literacy in Lesotho is the use of mixed language in social and more formal activities. English words were adapted for Sesotho, as described in the ethnographic case studies. The literature in relation to studies in South Africa and elsewhere do not make much reference to this practice, which suggests that, in Lesotho, the English language has become integrated into the Sesotho language as a form of speech all of its own. In fact, this is an indication of how powerful English is as a medium of communication. It also suggests Lesotho has its own, distinctive, national form of literacy as a social practice. This has implications for PL education. This mixed language also has an impact on the language used for social networks, through the use of ICT.

8.4.6 The use of technology in literacy practices

Researchers have found that technology could be beneficial for communication. For example, Barton (2009:50) indicates that cellular phone use is becoming common worldwide and that people all over the world are engaged in web-based literacy events. In his study on the use of new technologies for language and literacy instruction, Warschauer (2009:131) found a wide societal recognition of the importance of new technologies in daily life and in language learning in four higher education contexts in Hawaii. Through the use of technology in language learning, students were able to express the values of their community and culture. Lemphane and Prinsloo (2014:741-742) report that the one family they studied at Site C, Khayelitsha, a squatter settlement or slum outside Cape Town, had two cellular phones belonging to the parents, who used the cellular phones interchangeably. Technology is already regarded as important in teaching and learning. However, the opportunity to learn new literacies that are associated with rapid technological change has to be built into policy for literacy programmes. Thus, new literacies should be researched in order to ensure that appropriate new literacies learning is done in a way that is relevant to context.

The use of technology in the form of cellular phones is mentioned in the three case studies reported in Chapters 4, 5 and 6. Tums' clients (Chapter 4) used their

cellular phones to take photos of the tombstones to show their relatives, so that they could choose the one they liked. It might be assumed that they did the same with the products offered by other stonemasonry businesses, for the purpose of comparing products from different stonemasonry sites in the constituency. Tums had a cellular phone but did not make use of it to promote his business or even to copy designs from other stonemasons within the SADC region or internationally.

Cellular phones were used to invite members of MPAWE to meetings (Chapter 5). The secretary used SMS to communicate with members about business matters. She used two modes of communication to invite members to meetings for the purpose of self and community development. ICT enabled her to write short messages.

The cellular phone numbers of the association's members were written against their names on the attendance register. That meant all the members of the association had cellular phones and they used them to write and read messages. This suggested that possession of different types of technology, including cellular phones, may be common to all classes of people. Association members communicated among themselves through cellular phones, and communication was easy in this format.

Councillors were invited to attend meetings either through letters or through SMS (Chapter 6). These text messages were also sent to members of the councils if there was going to be emergency meeting. Reading and writing was used to send and receive messages on cellular phones. Such invitations and the usual agenda could be sent quickly, even though there was some resistance towards the use of SMS for communication purposes in one of the councils. The councillors wanted SMS to be used for casual communication and not for official purposes. In this case, the necessity to enhance the use of cellular phones was critical for smooth operations of the councils.

There was no indication of ownership of cellular phones in the animal husbandry case study reported in Chapter 7.

8.5 CONCLUSION

The data were analysed according to thematic areas, as stated in Section 8.4. These thematic areas were identified from case studies of social practices in Africa and other developing countries. My findings were in line with the literature review in terms of how literacies are used in different contexts or domains of literacy, as indicated in the selected thematic examples. Literacy mediation was used in different ways within the existing literacy practices in selected communities, for example, Tums was a “cultural literacy broker” for other scribes. His literacy mediation practice had a cultural dimension of mediating for clients, who were obliged to honour their relatives who had passed on. In MPAWE and the community councils, the secretaries were the “experts” as “scribes” and resources for other association and community members. In the animal husbandry case, Mrs Mots’ mediation role was that of a mentor and an oral mediator based on memory recall rather than scribe. In literacy mediation practices, people with relevant contextual knowledge become mediators, and they use that knowledge to help others in practices and contexts.

The findings of my ethnographic study and the literature review indicate that power lies in the hands of people who are knowledgeable and use literacy in their everyday activities. However, their power of literacy is confined to their particular literacy practices. The findings also indicate that the use of apprenticeship learning is very important to literacy practices in the family, community, workplace and private domains of literacy or settings.

For all the four cases in their different contexts, oral communication occurred naturally in Sesotho, which was the first language, with some English words here and there. However, it is important to note that information got lost and was forgotten if it was only related orally, so it is necessary that local knowledge be documented for ease of reference and for the purpose of supplementing oral communication.

Although the literature refers to the use of English as a colonising and sometimes prohibiting factor in developing local literacies, in Lesotho it was evident that the two languages, English and Sesotho, were used interchangeably and English

words were adapted for Sesotho in a way that was more than mere code-switching.

This ethnographic study shows that the use of technology is becoming a common feature of literacy practice. For example, the use of technology, particularly cellular phones, had become the order of the day within MPAWE. The use of cellular phones by the KCC secretary meant she could communicate with the councillors quickly and easily.

The themes indicated represent the areas that could be enhanced in literacy practices for Lesotho, and have helped me to understand literacy as contextual social practices. These thematic areas could help in the development of a relevant curriculum for PL. The existing literacy practices provide ideas for developing PL through targeted or specifically designed materials or activities. The thematic areas themselves have the aspect of lifelong learning, which is related to PL development.

The following chapter, Chapter 9, presents a summary of the thesis, which includes the conclusions and recommendations drawn from the thematic areas. The recommendations answer the third research question: How can PL materials be developed and applied in the light of a deeper understanding of literacy practices?

CHAPTER 9: CONCLUSIONS AND RECOMMENDATIONS

9.1 INTRODUCTION

This chapter provides a summary of the thesis. The findings of the study, in relation to the research questions and the meanings drawn from the responses therein, follow the summary. The chapter draws conclusions from the thematic areas within the stories of the four case studies and from the ideas for PL. Later, recommendations are presented. These answer the third research question: How can PL materials be developed and applied in the light of a deeper understanding of literacy practices? The recommendations are stated for future training interventions by the IEMS and for further research based on the thematic areas.

9.2 THESIS SUMMARY

This section presents a brief summary of the thesis with all its chapters. Chapter 1 started with the background information relating to literacy figure of the total of 774 million illiterate adults, of whom over a fifth live in sub-Saharan Africa (UNESCO ILL 2014:4 & 11), where adult education is still not a priority (UNESCO ILL 2008:1). As a result, the MDGs and EFA goals have not been reached, largely because their global education framework failed to address education holistically and in an integrated manner (UNESCO ILL 2014:4). Chapter 1 also provided background information about Lesotho's commitment to achieving literacy goals 3 and 4 of the world EFA initiative and goals 2 and 3 of the MDGs (Government of Lesotho (GOL) Education Sector Strategic Plan (LESSP) 2005-2015, 2005:20). It also discussed policy statements relevant to education in Lesotho. It outlined different approaches to research on literacy that have been conducted over five decades. Shiohata (2009:66) presents these approaches in chronological order, as economic, political, socio-cultural and personal. Relevant studies in the African continent and other countries, including the United Kingdom, focus on the cultural, social uses of literacies, and this approach became the most relevant for my research in Lesotho.

Literacy is now seen as a fundamental requirement for lifelong learning. UNESCO's (2014:3) Medium-Term Strategy 2014-2021, for instance, asserts that lifelong learning is integral to sustainable development. The chapter introduced the post-2015 Sustainable Development agenda as the successor framework of the MDGs according to the UN Open Working Group (2015:1) and its global aim to eradicate poverty. The new agenda has a goal for lifelong learning and equitable learning for all (UNESCO ILL 2015:1). Learners at IEMS needed to be provided with appropriate methods and curriculum to deal with PL activities. It was also necessary for IEMS to develop relevant strategies for improving the provision of its literacy courses, particularly the development of PL materials. Literacy teaching was part of the curriculum of adult education, especially in fulfilment of the requirements for the award of the Bachelor of Education–Adult Education. The purpose was to improve the teaching and learning in those literacy courses. The IEMS could develop relevant PL activities and materials in these communities in the light of deeper understanding of literacy practices. The outcomes of my study generated information for the development of multi-dimensional PL programmes for the IEMS, the arm of the National University of Lesotho, which addressed people's needs in the context of lifelong learning.

Chapter 1 stated the specific research problem that the study addressed the research questions, the research aim and the objectives of the study. The demarcation of the research was stated and the key concepts used in the study clarified. The chapter briefly explained the research design and methods used in the ethnographic in-depth case study approach advocated by NLS researchers like Ghose (2007:10). The chapter also presented data collection methods. Data analysis and reporting was presented following LeCompte's (2000) approach of a step-by-step analysis, according to the research questions through five stages. A brief outline of the nine chapters of the thesis indicated what was to follow.

This was the first NLS study in Lesotho. In order to understand how to develop suitable PL interventions, it was necessary to explore in depth how people were already using literacy and for what purpose. The understanding of these context specific literacies was envisaged to contribute to the training of PL educators

through the IEMS degree programme. Thus, Chapter 2 presented the theoretical framework of the study.

The theoretical framework drew on the social practices approach to literacy, taken from the NLS movement, which had evolved as an ideological model of literacy in contrast to the conventional “autonomous” model of literacy which focuses on universal skills and techniques.

Chapter 2 discussed how NLS research identified the domains of literacy practices in the workplace, family, community and private lives. According to Barton and Hamilton (1998:10) they are settings in which literacy events take place. These literacy events, which take place within different domains, are actual activities or occasions in which literacy has a role. Brandt and Clinton (2002:342) explain it as “a social action going on around a piece of writing in which the writing matters to the way people interacted”. The social practices were the everyday uses and meanings or rationales that people gave as to how they undertook actions or literacy events.

The learners’ understanding of these literacy events, what they meant to them and their interpretations of why and how they used literacy events, has been the focus of my research. It was these events that needed to be studied and enhanced through training, to make PL education more relevant.

Researchers further revealed that the social practices approach includes informal and formal literacies such as religious literacies, commercial and occupational literacies of many different kinds, bureaucratic literacies and academic literacies (Rogers and Street 2012:65-66). All these reflected different uses and forms of literacy in the workplace, family, community and private domains of literacy. The themes identified in these studies include mediation, power relationships, apprenticeship learning, oral communication, the use of language in literacy and the use of ICT in literacy practices. These themes were used to guide my own analysis of the Lesotho ethnographic study.

Chapter 2 also discussed the relationship between the NLS and adult education principles and the implications for research design.

Chapter 3 explained the research design and methods of data collection. The study used an ethnographic, in-depth case study approach advocated by NLS researchers like Ghose (2007:10). Openjuru (2011:9) confirms that ethnographic methods enable researchers to examine in detail the role of literacy in people's contemporary lives, histories, and traditions. The ethnographic approach helped to identify the activities and literacy events to be analysed. The approach used multiple methods for triangulation purposes. One of the methods used for data collection was direct observation. Documents such as photos and pictures were collected for all four case studies. In-depth interviews and informal conversations were carried out with five prominent people, one PL provider, and a staff member of KCC (in the absence of the substantive secretary), Mrs Mots, Tums and the chairperson of MPAWE. The focus group discussions involved four of seven workers at the stonemasonry and six of 11 members of MPAWE. In all four case studies, the participants were opportunistically selected because they happened to be available at the time of data collection. The approach also used conversations with participants with all the methods used, as experienced by Ghose (2007:14) who recommends engaging in conversations with relevant people about their literacy practices. The approach aimed to "represent the participants' perspectives" and enabled a holistic approach to understanding the phenomenon of literacy (Barton and Hamilton 1998:57).

There were two case study sites, the two constituencies, within which four cases were selected. Chapter 3 discussed the ways of negotiating access into the two research sites, through district and local authorities and community councils' staff and councillors. An explanation of the data analysis process, which started with a pilot study, followed, and a discussion of trustworthiness strategies that were applied to enhance transferability, dependability and confirmability were stated. The ethical considerations for this research were explained, followed by the withdrawal procedure from the field and plans for dissemination of findings. Findings regarding the nature of existing literacy practices are presented below.

9.3 FINDINGS

This section presents a summary of responses to the questions asked. The main research question was: What is the nature of literacy practices in different rural communities in Lesotho, and how can those practices be enhanced? My research findings from the ethnographic study and the literature reviewed indicated a range of context specific literacy events as reflected in the social practices approach to literacy. Chapter 4 described how Tums created employment by engaging in producing sandstone products for the purpose of employing himself and others in his business – his activities involved the use of literacy embedded in social practices. Chapter 5 analysed activities of the newly established MPAWE. This group of women reared pigs for the purpose of generating income and using literacy and numeracy to produce records of their social activities. Chapter 6 described how the establishment of community councils for the constituencies responded to the mandate of the councils to drive community development projects as a social practice. In Chapter 7, Mrs Mots was not only engaged in animal husbandry activities, but was also engaged in other agricultural activities, in which she used mostly oral literacy. The four data chapters indicated the nature of literacy practices as embedded in everyday social practices. Chapter 8 discussed the findings based on the themes that had emerged from the ethnographic study and in relation to the literature review. This last chapter presents conclusions and recommendations on the thematic areas observed in the case studies. The recommendations are for training and for further research.

9.4 CONCLUSIONS BASED ON THE THEMES THAT EMERGED FROM THE FOUR SELECTED ETHNOGRAPHIC CASE STUDIES

This section discusses the conclusions drawn from the themes that emerged from the ethnographic study. These themes are as follows: use of literacy mediation; power relationships; apprenticeship learning; oral or verbal communication; the role of mixed language and the use of technology in literacy practices. These are the literacies involved in social practices as indicated in Chapters 4, 5, 6 and 7. Literature confirms the significance of the use of these themes for analysing

everyday literacy practices; these themes are used as the bases for making recommendations for the development of PL training materials.

9.4.1 How people got engaged in literacy mediation practices

I found that mediation was used in the four case studies. People use their literacy skills on behalf of others. It was found that Tums had not received any training for this type of work; hence, there is a need to improve his literacy mediation skills, as this could facilitate the expansion and the diversification of his business. Similarly, there is a need for the MPAWE executive committee to be trained on their mediation roles and duties within the association. There is also a need for Mrs Mots' training team to be equipped with literacy mediation skills related to her agricultural work.

9.4.2 Power relations in literacy practices

The findings of my ethnographic study and the literature review indicate that power lies in the hands of people who are knowledgeable, and who use literacy in their everyday activities. Their power, however, is confined to their particular literacy practices. The research participants in the selected ethnographic case studies are knowledgeable, but only have the power to control the literacy practices in their different contexts. Their power lies in their roles as mediators and custodians of the literacy skills needed for those particular activities or events.

In another domain, the power of literacy rotates among members of MPAWE, as new committee members are elected into power through different positions. The power of literacy also rotates among the members of staff of the councils when they take minutes in the absence of the secretary. Mrs Mots has power over her family when she provides for them and over the rest of the community when she acts as the leader of the training team.

Power relations affect the use of literacy practices, since power lies with those whose power has been bestowed on them by their communities; they have certain literacy skills that are used in community development, and they get involved in decision making that affects them and others. This means that power needs to be distributed more widely, so that a wider circle of people could have access to literacy skills.

9.4.3 The use of apprenticeship in literacy practices

The ethnographic study and literature reviewed indicate that apprenticeship learning is very important in the literacy practices that take place in the family, community, workplace and private domains or settings of literacy. Participants learn from their experiences while they do their everyday work. In Chapter 4, Tums' engravers learned to engrave tombstones while they do it every day. So, the tombstone engraving activity itself was an educational activity that taught the engravers words, especially because the same words were repeated so often on the tombstones. Chapter 5 reported that all the members of MPAWE were involved in apprenticeship learning on piggery activities on an individual basis, through informal learning in their families and as a group during their meetings. The experiences of the councillors and that of the staff of the councils, gained through apprenticeship learning within the councils, According Mrs Mots in Chapter 7, her experience of animal husbandry was very important for both self and community development.

The principle of adult learning involves experiential learning, while experiential learning emanates from apprenticeship learning, which helps people who do not have access to formal education, to get to know their jobs and, at the same time, apply their literacy skills in their everyday work. They learn without any kind of organised or formal training by local institutions. However, if this learning is developed through more targeted PL interventions the participants will be able to incorporate that learning into everyday activities.

9.4.4 Oral communication in literacy practices in four domains of literacy

Oral communication skill is not only a common means of communication in rural areas. It plays a very important role in literacy practices as observed in the four case studies. It also serves the purpose of transmitting knowledge in all the four case studies.

Oral communication is the easiest way of communicating with community members and to reach understanding among them within communities. This is because oral or verbal communication is used mainly for communicating with both illiterate or semi-literate and literate people at community level. For example, it

was used by Mrs Mots and her training team during occasional training in the community of Leks, to teach community members about agricultural activities that Mrs Mots engaged in, especially for the purpose of improving animal husbandry in individual homes or families. She provided a complementary role to other forms of literacy.

9.4.5 The role of mixed language in literacy practices

This ethnographic study revealed that the mixing of Sesotho and English have a role to play in literacy practices, as indicated in Chapters 4, 5, 6 and 7. Mixed language was used in all the four case studies, for different purposes, for example, to produce short messages in stonemasonry, for documenting activities of MPAWE, to communicate with stakeholders in community council activities, as well as for narrating agricultural activities. Using mixed language in everyday activities has become common among Basotho, so, the use of mixed language needs to be recognised as a resource for PL materials for all the existing literacy practices. This has implications for PL education, since there is a possibility of providing language literacy for the purpose of writing PL training materials.

9.4.6 Use of technology, particularly cellular phones, in literacy practices

In three of the selected case studies in the three domains of literacy the use of technology, in the form of cellular phones, is limited to communication, such as making calls and sending SMS, as described in Chapters 4, 5 and 6.

The cellular phone has become a common gadget within the communities studied in this study. Cellular phones have become the easiest and the fastest way of communication in rural areas. There is a potential PL opportunity for training on using cellular phones and how to access information on the internet for the purposes of improving oneself and the community as a whole.

9.5 HOW THE IEMS CAN DEVELOP AND APPLY POST-LITERACY MATERIALS

This section recommends answers for the third research question, namely: How can IEMS develop and apply PL materials in the light of a deeper understanding

of literacy practices? It discusses how PL activities and PL materials could be developed in the four different domains of literacy in relation to the thematic areas that emerged from the case study. The recommendations are meant to enhance literacy practices in the domains of literacy related to Tums' stonemasonry, MPAWE, the two community councils and animal husbandry activities.

It is recommended that the IEMS organises training on mediation literacies as it relates to the power of literacy, apprenticeship learning, the use of oral communication, mixed language usage in literacy practices and the extensive use of ICT for the purpose of enhancing literacy practices.

In this respect, the IEMS should educate its adult learners regarding the notion of literacy as social practices, rather than literacy as involving merely the 3Rs literacy learning, which is usually followed by functional literacy activities, and is meant only for participants attending literacy classes.

Sections 9.5.1 to 9.5.4 provide contextual recommendations for the four domains of literacy.

9.5.1 How post-literacy activities and materials could be developed and applied in stonemasonry

The development and application of PL activities and materials according to the thematic areas that were identified, could involve the following.

- To exploit Tums' power of literacy and to enhance his literacy mediation skills in stonemasonry, Tums could be supported or encouraged to extend his usage of words to a wider variety of sandstone products, so that a wider audience will have the opportunity to see the written word. He could produce a wider variety of sandstone products engraved with different messages or creative texts, for example, ashtrays, coffee tables, stools decorated by colourful text. In Tums' private business, such texts would then become part of the decoration of people's home gardens. It could be displayed as ornaments in community parks or public places, like schools and churches. This would lead to people becoming more accustomed to seeing and reading words unconsciously, thus enhancing their literacy skills in different daily contexts.

- Apprenticeship learning is used in the stonemasonry industry. To enhance their apprenticeship skills, Tums and his workers could produce a variety of sandstone PL materials as part of their apprenticeship learning. In the process of increasing opportunities for his workers to trace and carve words and sentences on other objects, Tums would be developing their knowledge and understanding through repetition.
- Oral communication is also used in stonemasonry work. Tums could build on the use of oral communication skills by translating the oral messages into written texts for different purposes.
- Mixed language is used in the stonemasonry industry. Tums could be encouraged to use mixed language in the contexts mentioned above for the purpose of increasing sales, to develop his business, as well as for the benefit of community members. The ability to use mixed language in the production of tombstones could be transferred to other sandstone products.
- Tums could enhance his use of ICT by sourcing new designs from the internet and even marketing his products online. If he used ICT in a greater variety of ways, he would motivate his customers to do the same in order to access his products. This would result in an organic process of increasing his own and the community's ICT skills.

9.5.2 How post-literacy activities and materials could be developed and applied in MPAWE

PL activities and materials for MPAWE, based on thematic areas identified, could be developed and applied as follows:

- Develop the secretary's power of literacy and enhancing her literacy mediation skill. The secretary needs support to use her power of literacy to develop PL programme activities and to produce reports and other PL materials, including developing a constitution for use in PL activities of the association, especially to facilitate registration of the association with the Law Office of Lesotho and to establish a poultry project on behalf of group members. The availability of such PL materials would increase the opportunity for expanding, improving or enhancing literacy practices within the

association. The secretary's ability to mediate on behalf of the association could lead her to enhancing her literacy practices and developing PL activities and materials for different purposes in MPAWE, including providing other members the opportunity of having something to read and enhancing their literacy practices on a daily basis.

- Apprenticeship learning was used in MPAWE activities. One way of enhancing the apprenticeship learning of the secretary and the chairperson is to develop relevant PL activities and materials, for example, for a poultry project, and to produce reports and write a constitution. This would provide members of the association with the opportunity to expand their knowledge of income-generation activities and enhance their literacy practices through new activities.
- Oral communication is used in MPAWE meetings and other activities. The secretary could be supported to improve her oral or verbal communication skill through training. The IEMS's provision of PL activities and the production of PL texts or reports of the oral proceedings of meetings, for use for different purposes by association members, is critical. One example could be how to go about legal registration of the association.
- Mixed language is used in MPAWE activities. The MPAWE mediator needs to be supported to use mixed language to produce documents, reports and a constitution as PL materials for use by the members of MPAWE. The ability to produce reports and other documents through the use of mixed language serves to improve and increase the activities of the association, for the growth of the association, as well as for the benefit of members.
- The secretary should be encouraged to enhance the use of ICT by using it to obtain information on piggery activities, as well as to establish a new poultry activity as a new initiative by the association. Using ICT for these purposes would motivate members to use their ICT skills to improve their production of pork and poultry products, thereby improving members' and the community's ICT skills.

Through training on developing a series of reports from minutes, the facilitators who graduate from the IEMS should be able to support MPAWE members to use their literacy skills to develop and expand their activities, for example, writing reports and a constitution to register their association, and starting a poultry programme.

9.5.3 How post-literacy activities and materials could be developed and applied in community councils

PL activities and materials could be developed and applied in community councils on the basis of the following thematic areas that were identified.

- To make the most of the council secretaries' power of literacy and to enhance their mediation skills, they should be supported in the form of training to promote PL activities in the various community development activities. For example, PL materials could be created to redesign information forms providing detailed lists of orphans, plans could be revised, pay slips interpreted, English handbooks translated, a poster transformed into a billboard, land allocation forms filled in, and other activities could be done on behalf of councillors. The secretaries' enhanced literacy mediation skills would provide councillors with the opportunity to have something to read, which would enhance their literacy skills for use in daily activities. Since community councillors already function as literacy mediators and their participation as literacy mediators in community development activities is encouraged, this is a good location to involve other stakeholders to participate in community development activities, because this is where they will gain experience of literacy in action.
- Apprenticeship learning takes place in community councils. The secretaries of the two community councils need to continue working as apprentices in their different roles. They should be supported to use their apprenticeship skills to develop PL programmes and materials for use within the two councils, and to increase the opportunity to practice writing, including compiling and producing

the minutes of series of meetings, and producing reports and other documents that can be used as reference materials.

- The secretaries of the community councils use oral communication skill to produce documents for the councils. They should be helped to enhance their oral communication skills by writing down oral texts for different purposes, including for the purpose of community development and for use as reference materials.
- Mixed language is used by the secretaries and councillors to produce council documents for the purpose of developing PL activities. To enhance the use of mixed language, the secretaries need to be supported to use mixed language for developing PL activities and PL materials within the councils for the purpose of developing community members. The ability to use mixed language can generate different types of PL materials for different purposes.
- The secretaries of the community councils should be encouraged to use ICT to communicate with the councillors on a daily basis; doing so will give the councillors the opportunity to enhance their ICT skills, and encourage them to use these skills to obtain information. Such information would become PL materials, which can motivate other staff and councillors to use ICT extensively.

Community councils' PL activities for sustainable development should be enhanced through training on development of PL activities and materials for use in community programmes. Such enhancement should involve training on literacy practices that involve the use of council minutes to develop a *Series of Annual Journal of Minutes for the Councils*. The training should include ways to compile the minutes chronologically, with clear challenges and solutions or suggested strategies. Such materials could be used by subsequent councils and researchers from different institutions all over the country.

9.5.4 How post-literacy activities and materials can be developed and applied in animal husbandry

PL materials in animal husbandry can be developed and applied on the basis of the following contextual thematic areas that were identified.

- To utilise her power of literacy and oral communication and to enhance her literacy mediation skill in animal husbandry literacy practices, Mrs Mots could be supported to write down her oral texts for the purpose of wide distribution and usage by members of her training team and the community. Her literacy mediation involves narration of cattle fodder production, keyhole plot construction and production of forest and fruit trees. Mrs Mots' power of oral knowledge could possibly be enhanced by writing down her oral texts, which could be produced as written PL materials for the purpose of creating a literate environment in communities. Doing so would benefit members of the animal husbandry training team and other community members. Mrs Mots would then have something to read or refer to when addressing communities during occasional training that she presents for community members.
- Mrs Mots uses apprenticeship learning in her daily activities relating to animal husbandry literacy practices and other agricultural activities. Mrs Mots could enhance her apprenticeship skills by writing down her oral knowledge, to provide her training team with opportunities to read by means of written PL materials and other activities. This would be to the benefit of the trainers and community members.
- Mixed language and oral communication are used in animal husbandry. Mrs Mots could be supported and encouraged to use mixed language to turn her oral texts into written materials relating to all her agricultural activities. Mixed language and oral communication serve the same purpose, namely, to improve animal husbandry literacy practices that ultimately lead to development opportunities for family and others in her community.
- The use of ICT does not feature in the animal husbandry activities investigated by this study. It could, however, be used to develop PL programmes and training/learning materials on animal husbandry, for instance, by obtaining online material on animal diseases and treatment.

Oral materials relating to the cattle fodder recipe, construction of keyhole plots, and the production of vegetables, fruit and forest trees must be enhanced through training on how to write information down as part of a PL programme. PL materials

or publishable instructions would benefit Mrs Mots' family, other families, and the community as a whole.

The IEMS-trained facilitators have a role to play in training interventions within the existing literacy practices exposed by the four case studies. The training interventions need to be provided with relevant curricula for PL programme development. These facilitators should be able to develop relevant PL programmes and facilitate development of PL materials for the benefit of participants within the ethnographic case studies and other community members.

9.6. RECOMMENDATIONS FOR FURTHER RESEARCH

Further research is recommended, in particular further ethnographic studies of different contexts. These studies could investigate how people or community facilitators use literacy mediation in different contexts; how they use the power of literacy, apprenticeship learning, oral communication, mixed language and ICT in literacy practices.

9.7 CONCLUSION

This study was envisaged to contribute to the delivery of relevant PL provision at the IEMS, within the adult education programme. It has indeed generated information for the development of multi-dimensional PL programmes where literacy can be taught as part of social practices and address people's needs in the context of lifelong learning. The study has found some existing literacy practices in the two selected rural sites within the two constituencies in Berea district. These literacy practices are embedded in social practices within which literacy has a role. The literacy practices are applied in the four case studies in different literacy domains (private, home/family, workplace and community). The case studies demonstrate how the use of literacy is promoted in daily life activities through different thematic areas.

The themes identified in the study indicate how PL materials can be developed and applied in the light of understanding literacy as social practices. These

themes are areas which could be enhanced. Enhancing the thematic areas will provide an opportunity for revising the curriculum for PL. PL will then address the already existing literacy practices as part of lifelong learning.

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APPENDICES

APPENDIX A: ETHICAL CLEARANCE LETTER



Faculty of Education
Ethics Office

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Faculty of Education
University of the Free State
P.O. Box 339
Bloemfontein 9300
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24 February 2012

ETHICAL CLEARANCE APPLICATION:

POST-LITERACY IN LESOTHO: IMPLICATIONS FOR TRAINING AT THE INSTITUTE OF EXTRA-MURAL STUDIES.

Dear Ms M Mofana-Semoko

With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence, is:

UFS-EDU-2012-0004

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension in writing.

We request that any changes that may take place during the course of your research project be submitted in writing to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise. At the conclusion of your research project, please submit a project report stating how the research progressed and confirming any changes to methodology or practice that arose during the project itself. This report should be under 500 words long and should contain only a brief summary focusing primarily on ethical considerations, issues that may have arisen and steps taken to deal with them during the course of the research. Upon receipt of this report, a final ethical clearance certificate will be issued to you, which will form part of your final dissertation.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours sincerely,

A handwritten signature in black ink, appearing to read 'A Barclay', is positioned above the typed name of the sender.

Andrew Barclay
Faculty Ethics Officer



APPENDIX B (I): CONSENT LETTER

National University of Lesotho

Institute of Extra-Mural
Studies

Maseru

10th October, 2011

.....
.....

Dear Sir/Madam

Request for consent to participate in a study on Post-Literacy in Lesotho

You are humbly requested to participate in a study to be carried out in the selected constituencies of Thuathe (Seneke) and Kana, which is done for academic purposes. I am working at the Institute of Extra-Mural Studies, of the National University of Lesotho, and doing my PhD. Programme with the University of the Free State.

The purpose of the study is to find out the nature of the existing literacy practices in the communities of the two constituencies mentioned above and how those practices can be enhanced. The detailed information about the study is in the attached document.

Your support in this activity will highly be appreciated. Please sign the consent form below if you are willing to take part in the study.

Yours Faithfully

Mailane Mofana-Semoko (Mrs.)

Senior Lecturer – Department of Adult Education

Institute of Extra-Mural Studies

National University of Lesotho

APPENDIX B (II): LENGOLO LA TUMELLO

National University of Lesotho

Institute of Extra-Mural
Studies

La 10 Mphalane, 2011

.....

.....

Monghali/Mofumahali

Kopo ea ho nka karolo liphuputsong tsa boithuto ka lietsahala tsa setso le thuto ea bointlafatso, tse kenyeletsang ho bala le ho ngola

U kopuo ka boikokobetso bo boholo, ho nka karolo liphuputsong tse hlophiselitsoeng ho etsoa mabatoeng a Thuathe, Seneke le Kana. Liphuputso li etsoa molemong oa ho fumana lengolo la thuto e phahameng (PhD), ke mosebetsi oa Sekolo se Seholo sa Sechaba (NUL), ea ithutang le Junifesithi ea Foreisitata (University of Free State).

Liphuputso li kenyeletsa Marena a mabatooa a boletsoeng, Ma-kanselara (councillors), boemeli ba sechaba le basebetsi ba ofisi ea setereke ea puso ea libaka, ba ithutetseng thuto ea bointlafatso (Post-literacy) ka har'e ho lenane thuto la bona la thuto-boholo.

Sepheo sa liphuputso tsena ke ho fumana boleng ba lietsahala tsa letsatsi le letsatsi, tse kenyeletsang ho bala le ho ngola, moo batho ba phelang teng, tseo ba ka ratang ha li ntlafatsoa kapa li holisoa ka thuto ea bointlafatso ea kante ho sekolo e kenyeletsang thuto ea ntlafatso ea metse.

Ho fumana litaba tsa liphuputso ka botlalo bala pampitšana e qhoaelletsoeng lengolong lena.

U le e mong oa lihlopha tse boletsoeng kaholimo, ke tla leboha tšehetso ea hau liphuputsong tsena.

Oa hau mohlanka, ka boikokobetso

Mailane Mofana-Semoko (Mrs.)

Senior Lecturer – Department of Adult Education

Institute of Extra-Mural Studies

National University of Lesotho

Lenane la ba mengoang ho nka karolo liphuputsong:

Basebetsi ba babeli ba District Community Council in Berea.

Kana: Marena a mabeli a khethiloeng

Litho tsa Kana community council (Makanselara)

Boemeli ba sechaba sa metse ea kana, ka motho a le mong motseng ka 'ngoe

Seneke: Marena a mabeli a khethiloeng

Litho tsa Thuathe Community Council (Makanselara)

Boemeli ba sechaba sa metse ea Thuathe, ka motho a le mong motse ka 'ngoe.

APPENDIX C (I): EXPLANATION OF THE STUDY

NATIONAL UNIVERSITY OF LESOTHO

INSTITUTE OF EXTRA-MURAL STUDIES

POST-LITERACY (PL) IN LESOTHO – IMPLICATIONS FOR TRAINING

AT THE INSTITUTE OF EXTRA-MURAL STUDIES:

ETHNOGRAPHIC STUDY

The main research question:

What is the nature of literacy practices in selected rural communities in Lesotho, and how can those practices be enhanced?

Purpose

The purpose of this study is to observe the uses of literacy in two rural communities of Thuathe (Seneke) and Kana constituencies, to find out what kind of daily activities that have to do with literacy are going on, who is involved in those activities and with whom, on what occasions those activities take place and what kinds of texts are used for those activities, in different settings such as community, workplace, home and in private lives.

In order to provide relevant training for communities, it is important to get a deeper understanding of how to get involved with them. This requires understanding their contexts through discovering and exploring with them (participants) their existing literacy practices in which they develop their literacy skills.

The findings of this study will be used to:

- Improve the quality of post-literacy training at the Institute of Extra-Mural Studies (IEMS) and provision by facilitators who are trained at IEMS;
- Add to the growing database of literacy practices studies in developing countries; and
- Enhance the knowledge base about context specific post-literacy practices.

How will the study be carried out?

I will be spending time in the community, observing, asking questions and making notes about the literacy activities. I will also interview some people individually and others in groups to get more information about what people are doing.

Anyone who participates is free to leave the study at any time. No real names will be used in any public document unless specifically requested to do so by the participants.

When will the study take place?

The study will take place between March and April in 2012.

Who is expected to be involved?

Two facilitators working in the District Community Council office in Berea.

Kana participants:

- 2 Nominated chiefs
- All members of council
- Villagers involved in activities requiring reading and writing

Seneke participants:

- 2 Nominated chiefs
- All members of council
- Villagers involved in activities requiring reading and writing

I will observe the literacy activities undertaken in these villages and ask informal questions about what people are doing and why they are doing it in this way. I will then interview the above people to obtain further information.

Consent form (to be signed by all participants)

I agree to be interviewed and observed for this study.

I understand that I am free to withdraw from the study at any time or refuse to answer the research questions.

I understand that my real name will not be used in public reports unless I specifically request this.

.....

Name

.....

Signature

.....

Date

APPENDIX C (II): TLHALOSO EA LIPHUPUTSO

NATIONAL UNIVERSITY OF LESOTHO

INSTITUTE OF EXTRA-MURAL STUDIES

POST-LITERACY (PL) IN LESOTHO: IMPLICATIONS FOR TRAINING

AT THE INSTITUTE OF EXTRA-MURAL STUDIES:

AN ETHNOGRAPHIC STUDY

**BOITHUTO KA LIETSAHALA KAPA MESEBETSI EA LETSATSI LE LETSATSI
E KENYALETsang TŠEBELISO EA HO BALa LE HO NGOLA, MAPHELONG
A BATHO, LIBAKENG TSA BONA**

Potso ea mantlha ke hore na:

Ke lietsahala li fe tsa letsatsi le letsatsi tse kenyeletsang tšebeliso ea ho bala le ho ngola, maphelong a batho, libakeng tse tšoaetsoeng liphuputso tse moo Lesotho, 'me li ka ntlafatsoa joang?

Sepheo sa mantlha

Sepheo sa mantlha ke ho etsa liphuputso moo batho ba phelang teng, mabatoeng a Seneke le Kana, seterekeng sa Berea. Sepheo ke ho fumana lietsahala tsa letsatsi le letsatsi, tse kenyeletsang tšebeliso ea ho bala le ho ngola, hore na li etsoa ke bo mang, ka thuso ea bo mang, hore na li etsahala neng ha ho etsahala eng le hore na ho sebelisoa lithusa-thuto tsa mofuta ofe bakeng sa tsona libakeng tse fapakaneng, tse kang lapeng, mosebetsing, sechabeng le bophelong ba motho ka mong.

Molemong oa ho fana ka thuto e nepahetseng ea bointlafatso, sechabeng, ho bohlokoa ho utluisisa ka botebo hore na thuto e joalo e ka fanoa ka mokhoa o joang. Hona ho hloka kutloisiso e batsi ea sebaka sa moo batho ba phelang teng. Hona ho ka etsahala ha mofuputsi a thusana le batho ba metse ho fumana le ho lokolisa hammoho lietsahala tse kenyeletsang tšebeliso ea ho bala le ho ngola,

tse ba amang, tseo ba batlang ho li ntlafatsa kapa ho holisa tsebo ea bona ho tsona.

Lipheo tse ikhethang

Liphetho tsa liphuputso li tla sebelisoa ho:

- Ntlafatsa boleng ba thuto ea bointlafatso e fanoang ke setsi sa thuto-boholo IEMS, le e fanoang ke ma-graduate a IEMS metseng ea Lesotho.
- Ekeletsa lingoloeng tsa liphuputso holim'a lietsahala tsa letsatsi le letsatsi tse kenyeletsang ho bala le ho ngola, tse entsoeng linaheng tse ntseng li hola.
- Holisa tsebo ea batho holim'a lietsahala tsa letsatsi le letsatsi tse kenyeletsang ho bala le ho ngola, tsa moo batho ba lulang, tse hlokanang ho holisoa.
- Ntlafatsa mesebetsi ea letsatsi le letsatsi ea batho, malapeng, sechabeng, mesebetsing ea bona e fapakaneng le ea motho ka mong.

Liphuputso li tla ntšetsoa pele joang?

Ke tla nka nako ke lula libakeng tse khethetsoeng liphuputso, ke ithuta ka ho sheba, ho mamela le ho botsa lipotso tse amanang le litaba tsa ho bala le ho ngola. Ke tla botsa batho ba itseng lipotso ka botebo ka bonngoe. Ba bang ke tla ba botsa ka lihlopha ho fumana lintho tseo batho ba lietsang.

Mang kapa mang ea nkang karolo o bolokolohing ba ho emisa neng kapa neng. Ho tla sebelisoa mabitso a bosoasoi, e seng a 'nete lipampiring tsa liphuputso tse tla ea sechabeng, ntle le haeba batho ka ho khetholoha ba lakatsa hore mabitso a bona a hlahelle.

Liphuputso li tla qala neng?

Liphuputso li tla qala lipakeng tsa khoeli ea March le ea April selemong sa 2012 ho isa ho April, 2014.

Ke bo mang ba tla nka karolo liphuputso?

Batho ba tla nka karolo liphuputso ke ba latelang:

Basebetsi ba babeli ba Berea District Council.

Counseleng ea Kana:

Marena a mabeli a khethiloeng

Litho tsa Kana Council (Makanselara)

Boemeli ba sechaba sa metse ea Kana, ka motho a le mong motseng ka 'ngoe, e be batho ba nkang karolo lietsahaleng moo ho ngoloang.

Counseleng ea Seneke:

Marena a mabeli a khethiloeng

Litho tsa Seneke Council (Makanselara)

Boemeli ba sechaba sa metse ea Seneke, ka motho a le mong motse ka 'ngoe, e be batho ba nkang karolo lietsahaleng moo ho ngoloang.

Ke tla ithuta ka tšebeliso ea ho bala le ho ngola libakeng tseo, 'me ke botse lipotso meqoqong, ka lintho tseo batho ba lietsang, le hore na hobaneng ba li etsa ka tsela eo ba li etsang ka eona. Hape ke tla botsa batho ba boletsoeng kaholimo lipotso ka bo mong, ho ekeletsa litaba.

Foromo ea tumello ea ho etsa liphuputso (e tlatsoa ke bohle ba nkang karolo)

'Nake lumela ho nka karolo, ka ho botsoa lipotso le hore ho ithutoe ka mahlo lintho tseo ke lietsang, molemong oa boithuto bona, ka liphuputso. Ke utluisisa hore ke bolokolohing ba ho emisa ho nka karolo neng kapa neng, kapa ba ho hana ho araba lipotso.

Ke utluisisa hore lebitso la ka la 'nete ha le na ho ngoloa lipampiring tse eang sechabeng, ntle le haeba ka ho khetholoha ke entse kopo e joalo

.....

Lebitso le fane

.....

Signature/Motekeno

Date/Letsatsi

APPENDIX D: OBSERVATION GUIDE (IN ENGLISH AND SESOTHO)

NATIONAL UNIVERSITY OF LESOTHO

INSTITUTE OF EXTRA-MURAL STUDIES

POST-LITERACY IN LESOTHO: IMPLICATIONS FOR TRAINING

AT THE INSTITUTE OF EXTRA-MURAL STUDIES:

AN ETHNOGRAPHIC STUDY

**BOITHUTO KA LIETSAHALA KAPA MESEBETSI EA LETSATSI LE LETSATSI
E KENYELETSANG HO BALA LE HO NGOLA, MAPHELONG A BATHO,
LIBAKENG TSA BONA**

Observations question guide: This guide is meant for all the participants in the selected rural communities.

Lipotso tsena li reretsoe batho bohle ba tla kopuo a ho nka karolo liphuputsong tsena.

1. What is the nature of literacy practices in selected rural communities?

Lietsahala (Mesebetsi e) tse kenyeletsang ho bala le ho ngola sebakeng see ke (ea) tsa boleng bofe?

.....

What literacy practices exist in selected rural communities?

Lietsahala (Mesebetsi e) tse kenyeletsang ho bala le ho ngola (e) tse teng sebakeng see ke (e fe) life?

.....

2. Who does what kind of literacy practices?

Ke bo mang ba etsang mesebetsi e joalo (lietsahala tsee)

.....
Who are the other stakeholders in literacy practices?

Ba bang ba chang ba tšola mesebetsing ee (lietsahaleng tsee) ke bo mang?

.....
3. When do literacy practices take place?

Mesebetsi ee e etsahala neng?

.....
On what occasions do the literacy practices take place?

Ke nakong ea lietsahala life re eeng re bone mesebetsi ee e etsoa?

.....
4. How can those literacy practices be enhanced?

Mesebetsi ee e kenyeletsang ho bala le ho ngola e ka ntlafatsoa joang?

.....
5. What kinds of texts are used for such activities?

Ke lingoloang tsa mefuta e feng tse sebelisoang mesebetsing eo?

.....
Who brought those texts into the communities?

Lingoloang tseo li tlile le bo mang kahar'a sechaba?

.....
How can such texts or materials be enhanced?

Lingoloang tseo li ka ntlafatsoa joang?

.....
How can the use or application of such materials be enhanced?

Tšebeliso ea lingoloang tseo eona e ka ntlafatsoa joang?

.....

APPENDIX E: INTERVIEW QUESTION GUIDE (IN ENGLISH AND SESOTHO)

NATIONAL UNIVERSITY OF LESOTHO

INSTITUTE OF EXTRA-MURAL STUDIES

POST-LITERACY IN LESOTHO: IMPLICATIONS FOR TRAINING

AT THE INSTITUTE OF EXTRA-MURAL STUDIES:

AN ETHNOGRAPHIC STUDY

BOITHUTO KA LIETSAHALA KAPA MESEBETSI EA LETSATSI LE LETSATSI
E KENYALETsang HO BALA LE HO NGOLA, MAPHELONG A BATHO,
LIBAKENG TSA BONA

Interview question guide: This guide is meant as a supplementary follow up for all the participants in the selected rural communities. HOWEVER, the primary source of data collection in the first instance is through observation. From that informal questions will emerge, asking people to elaborate on the nature of their involvement in literacy activities.

Lipotso tsena li reretsoe ho tlatselisa litaba tse tla fumanoa boithutong bo tla fumanoa lietsahaleng tse bonoang ka mahlo le ho utluoa ka litsebe, tsa letsatsi le letsatsi. Batho bohle libakeng tse tsoa^oetsoeng liphuputso ba tla kopua ho fana ka lithlaloso tse otlohileng holim'a lietsahala tseo ba nkang karolo ho tsona.

1. Who does most of the reading and writing in your community/family?

Ke mang ea etsang mosebetsi oa ho bala le ho ngola sebakeng see kapa lapeng lee?

Give me some examples of when you need to use reading or writing?

U ka fana ka mohlala oa hore na lietsahala (Mosebetsi e) tse kenyeletsang hore u iphumane u tlameha ho bala le ho ngola (e) li ba teng neng sebakeng see?

2. Does anyone help you? If so, how and when?

Hona le motho ea u thusang ntlheng eo, haeba ho joalo, o u thusa joang? neng hona?

Do you help other people? If so, how?

Uena na u thusa batho ba bang? Haeba ho joalo, u ba thusa joang?

3. Who reads the things you write?

Lingoloang tsa hau li baloa ke bo mang?

Who do you write to? What do you read and write for? What other forms of communication do you use?

Ha u ngola u be u ngolla mang? Lebaka le etsang hore u bale le ho ngola ke lefe? Mokhoa o mong oa ho arolelana litaba le batho ke ofe?

Ha u bala u bala eng?

4. Where do you ever see other people using reading or writing?

Ke ho kae hape moo u eeng u bone mesebetsi ea batho e kenyeletsa tšebeliso ea ho bala le ho ngola?

5. Do they use the same kind of writing and reading that you use? Please elaborate/explain.

Na ba sebelisa mongolo o tšoanang le oa hau kapa hona ho bala joaloka uena?
U

kopuo oa ho hlalosa.

Are there people who bring reading and writing [texts or pictures] into the workplace/family/community from outside? If so, where does it come from?

Na ho na le batho ba tlisang lingoloang kapa litšoantšo tse rutang batho sebakeng see, tse tsoang libakeng tse hojana? Ha ho le joalo, li tile le bo mang, li tsoa kae?

What language do you read and write in?

U ngola le ho bala ka puo e fe?

What happens if you come across English words or materials?

U etsa joang ha u kopana le sengoloang se ngotsoeng ka Senyesemane? Kapa se nang le mantsoe a Senyesemane?

When you see written material around you, can you understand it? Explain.

Ha u bona sengoloang pel'a hau, u ka leka hore u se balle ho se utluisisa? Ak'u hlalose.

Do you ever wish you had more skills for reading or writing in some instances (e.g. can you use a computer, what about instructions for building or making something?)

Na u ka lakatsa ho tseba ho bala le ho ngola ho feta ka moo u tsebang ka teng ka nako tse ling? Mohlala, na u ka sebelisa komporo?

Na u ka bala moralo oa ntlo o pampiring bakeng sa ho haha ntlo kapa hona ho etsa ntho o latela methati e ngotsoeng pampering.

Mailane Mofana-Semoko

NUL-IEMS

APPENDIX F: EXAMPLES OF ACTIVITIES TO BE RECORDED (IN ENGLISH AND SESOTHO)

NATIONAL UNIVERSITY OF LESOTHO

INSTITUTE OF EXTRA-MURAL STUDIES

POST-LITERACY IN LESOTHO: IMPLICATIONS FOR TRAINING

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**BOITHUTO KA LIETSAHALA KAPA MESEBETSI EA LETSATSI LE LETSATSI
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Observation schedule – examples of the nature of observations which will be recorded.

Mehlala ea tse bonoang ka mahlo le ho utluoa ka litsebe le tse tsoaloang ke meqoqo tse tla ngoloa

This observation schedule will guide me to observe and note down locations (domains) and ways in which literacy is used during site observations. From this, additional questions will be asked of individuals and other participants in the events to seek further clarity about how literacies are being used.

Lethathamo lena la lietsahala le tla thusa hore ke ngole libaka moo lintho li etsahalang teng, le mekhoha ea tšebeliso ea ho bala le ho ngola. Batho ka bo mong ba tla botsoa Lipotso tse ling e le ho eketsa litlhakiso holim'a lietsahala tsa ho bala le ho ngola.

Examples of actual texts being used will also be collected as evidence. The example of literacy events below are demonstrative of how this observation schedule will be used.

<p>Literacy Events (what?)</p> <p><i>Lietsahala tsa ho bala le ho ngola (Ke ling?)</i></p>	<p>Literacy Practices (how? why?)</p> <p><i>Ho bala le ho ngola ho etsahala joang? Ho etsahala hobaneng? Ho etsahala neng?</i></p>	<p>Literacy Domains (where?) e.g. home, work and community settings</p> <p><i>Moo ho bala le ngola ho etsahalang teng: lapeng, mosebetsing le sechabeng</i></p>	<p>Curriculum (Skills)</p> <p><i>Lenane thuto (litsebo)</i></p>
<p>Reading instructions for a recipe on a food packet</p> <p><i>Ho bala mehato ea ho latela resepe e ngotsoeng pakaneng</i></p>	<p>Anybody interested in cooking reads instructions for preparing a recipe on a food packet.</p> <p><i>Mang le mang ea ratang ho pheha, a ka latela mehato e ngotsoeng pakaneng, bakeng sa ho etsa resepe.</i></p> <p>The purpose is to prepare a special recipe, to be enjoyed by people.</p> <p><i>Sepheho ke ho etsa resepe e ikhethileng, e ka natefelang batho</i></p> <p>Usually recipes produce delicious food.</p> <p><i>Hangata liresepe li thusa ho etsa lijo tse hlabosehang</i></p> <p>A person needs to understand the language and instructions to be able to follow the recipe step by step.</p> <p><i>Motho ka mong o hloka ho utluisisa puo le mehato e lateloang hore a tsebe ho ea mohato ka mohato ho etsa resepe.</i></p>	<p>In the home, family</p> <p><i>Lapeng le lelapa</i></p> <p>Other domains may be school kitchen, hotels/lodges</p> <p><i>Libaka tse ling ekaba matlo a ho phehela likolong, lihoteleng le matlong a bohahlaoli</i></p>	<p>Reading, numeracy, English language</p> <p><i>Ho bala, ho etsa lipalo le ho bala senyesemane</i></p>

Literacy Events (what?) <i>Lietsahala tsa ho bala le ho ngola (Ke ling?)</i>	Literacy Practices (how? why?) <i>Ho bala le ho ngola ho etsahala joang? Ho etsahala hobaneng? Ho etsahala neng?</i>	Literacy Domains (where?) e.g. home, work and community settings <i>Moo ho bala le ngola ho etsahalang teng: lapeng, mosebetsing le sechabeng</i>	Curriculum (Skills) <i>Lenane thuto (litsebo)</i>
<p>Writing minutes in a meeting</p> <p><i>Ho ngola metsotso ea phutheho</i></p>	<p>One member of the newly formed guild committee writes minutes of the meeting.</p> <p><i>E mong oa litho tsa komiti e ncha ea mokhatlo o ngola metsotso ea phutheho</i></p> <p>The minutes will contain the names of the members of the new committee who are attending the meeting.</p> <p><i>Metsotso e tla kenyelelsa mabitso a litho tsa komiti e ncha tse teng phuthehong</i></p> <p>The minutes will serve as the record of the discussions of issues agreed upon in the meeting.</p> <p><i>Metsotso e tla ba pokello ea lintlha tse tšohliloeng, tseo ho lumellanoeng ka tsona ka phuthehong</i></p> <p>One person is writing while the rest are discussing verbally.</p> <p><i>Motho a le mong oa ngola ha ba bang bat tšohla lintlha</i></p> <p>The recorder listens and writes as discussion moves from one agenda point to another.</p> <p><i>Ea ngolang, oa mamela, o ngola lipuisano ka tatellano ea lethathamo la lintlha tse lokiselitsoeng lipuisano</i></p>	<p>In the meeting, at the church premises</p> <p><i>Ka phuthehong, matlong a kereke</i></p> <p>Other domains may be the community, educational institutions and workplace, but the actual practice may vary according to different domains.</p> <p><i>Libaka tse ling ekaba sechabeng kapa motseng, matlong a lithupelo kapa likolong le mesebetsing e fapaneng. Joale ketsahalo e ka fapana ho latela libaka ka ho fapana</i></p>	<p>Writing, Reading, verbal discussions or communication</p> <p><i>Ho ngola, ho bala, le ho tšohla lintlha ka lipuisano</i></p>

APPENDIX G: QUESTIONS AND ANSWERS

NLS

Please expand on what you mean by literacy events – give examples.

The events are activities or occasions in which literacy (reading and writing) has a role – reading instructions on a recipe.

Expand on what you mean by literacy practices – give examples.

Literacy practices are uses and meanings given to events - How, when and why people do things the way they do them, as they solve their problems.

Explain how you think literacy domains influence the way literacy is used – give examples

Different domains have different literacy practices. The literacy domains practices are reflected in the workplace, family, community and private lives. The literacy practices are contextualised. They take place in different contexts.

NLS critique.

What do you mean by romanticising local literacies?

It is a limiting approach. It limits literacy practices to cultural aspects, ignoring other external influences and materials such as texts, technological tools and political aspects which are undertheorised in NLS yet they contribute to shaping the meaning of literacy practices. Literacy practices are hybridised by external influences, such as technology which we can't.

How are local literacies different from other forms of literacy?

Local literacies are cultural activities. They are everyday events taking place outside classroom situation. They take place in different contexts. They are partly oral.

What are “other communicative channels”?

Other communicative channels are oral, technological, historical development of communicative practices and sociological practices.

What do you mean by the historical development of communicative practices and external influences?

Historical development of communicative channels means, the previous means of communication or how people communicated over the years. External influences refer to the resources from other parts of the world, coming into a community and changes the lives of the people.

Give some examples of research into social practices in developing countries.

What is the relationship between the NLS movement and adult education principles?

The NLS movement as encouraged by researchers such as Ghose (2007:10) encourage starting where people are in planning any education intervention. The bottom-up principle.

What are the implications for the research design?

The bottom-up principle of adult education implies that the study has to involve the community members in discovering with them their literacy practices and encourage them to identify ways of enhancing those literacies.

Research analysis

How will you organise your data? What will it look like?

My data will be analysed according to domains, events and practices. It will be categorised into themes, thematic patterns in different domains and relationships of the thematic patterns e.g a person who can read or write minutes for a group, can read anything else for them for the purpose of improving their lives.

I will have lots of observation notes and records of informal conversations about how people are using their literacy activities. I will also be using my observation template to facilitate the organisation of my data into domains, events and

practices and from that I will be able to compare patterns of behaviour in different domains, for example, may be only one person in a group can read or write, so that person always does the reading while others just follow his/her instructions.

Ethical considerations

What do you mean by appropriateness of the researcher?

The researcher should be knowledgeable in the researched topic, be the right person and have professional skills to carry out such a research.

Give an example of some ethical or moral issues you may encounter in the field.

A need to get consent of the participants and gatekeepers. A need to explain to the participants the purpose of the research, in order to make them relax. They get relaxed if they are told that their names and information will be kept confidential and kept in a safe place. They may not want to participate but I will not force them to.

Conclusions

How might the findings influence your future training of Post literacy workers?
What do you expect to find out that will be new information for you?

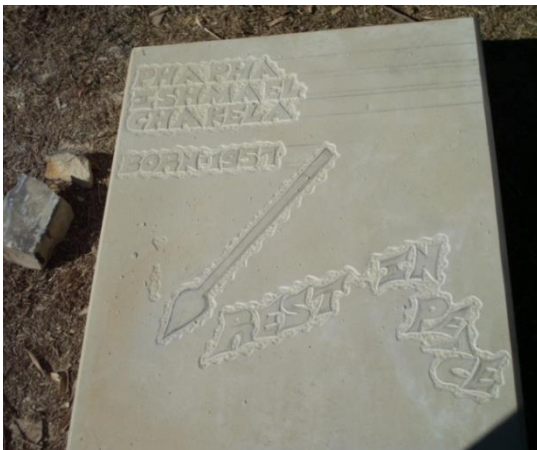
The findings will be used to improve post-literacy training at the Institute of Extra-Mural Studies of the National University of Lesotho and the provision of the facilitators at community level.

The research will indicate the literacy practices, as well as the external texts that need to be enhanced. It is important to find out the role they play in literacy practices, how learners learn to use them.

APPENDIX H: PHOTOS TAKEN AND DOCUMENTS COLLECTED DURING DATA COLLECTION



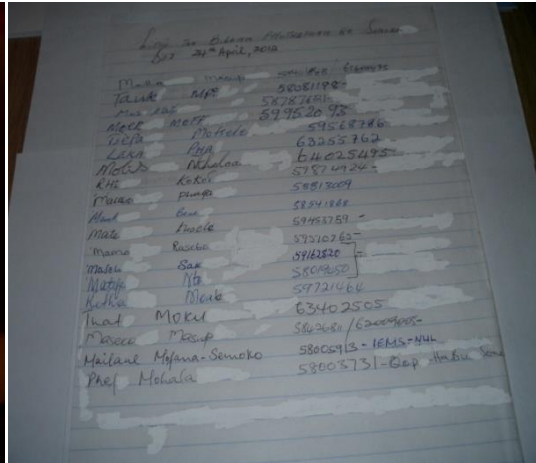
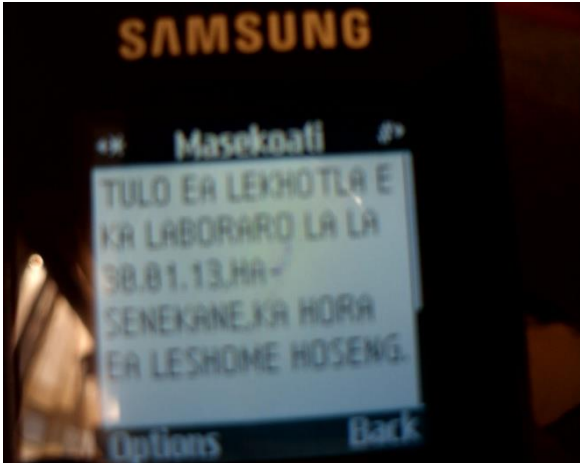
Tombstone engraved in Sesotho *Robala ka Khotso koena* & Tombstone engraved in English (Rest in Peace) (Permission granted)



Tombstone engraved in English (Rest in Peace) Tombstones and sandstone ornaments

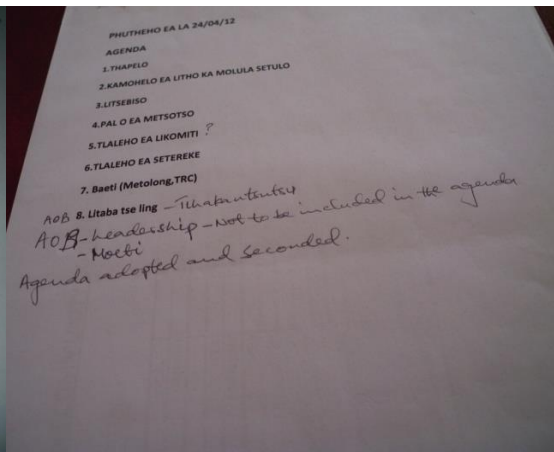
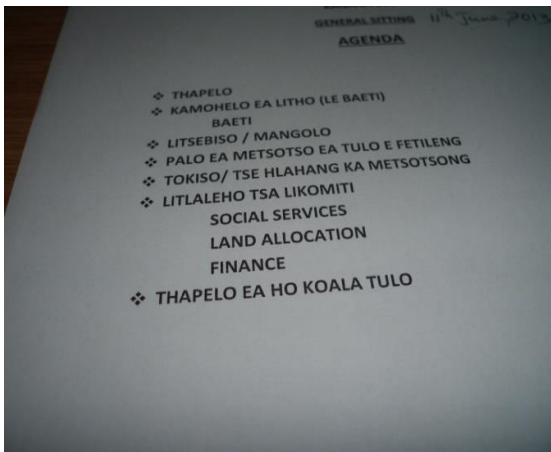


Five members of MPAWE and an individual pigsty (Permission granted to use the photo of some MPAWE members)

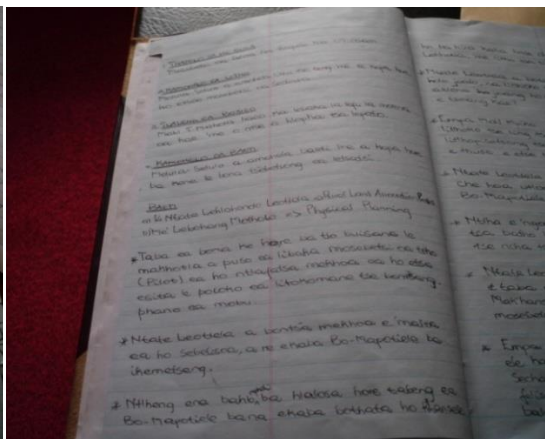
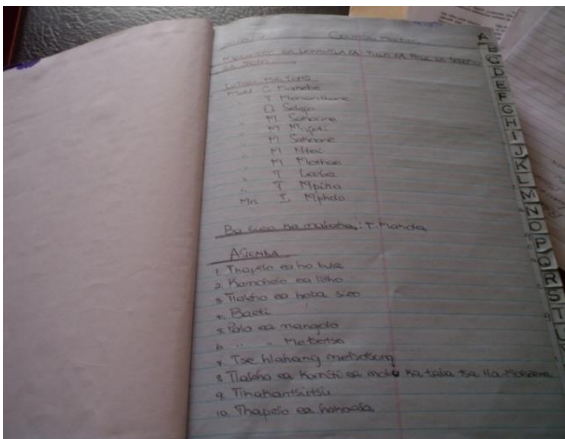


SMS inviting SCC (council) members to the meeting

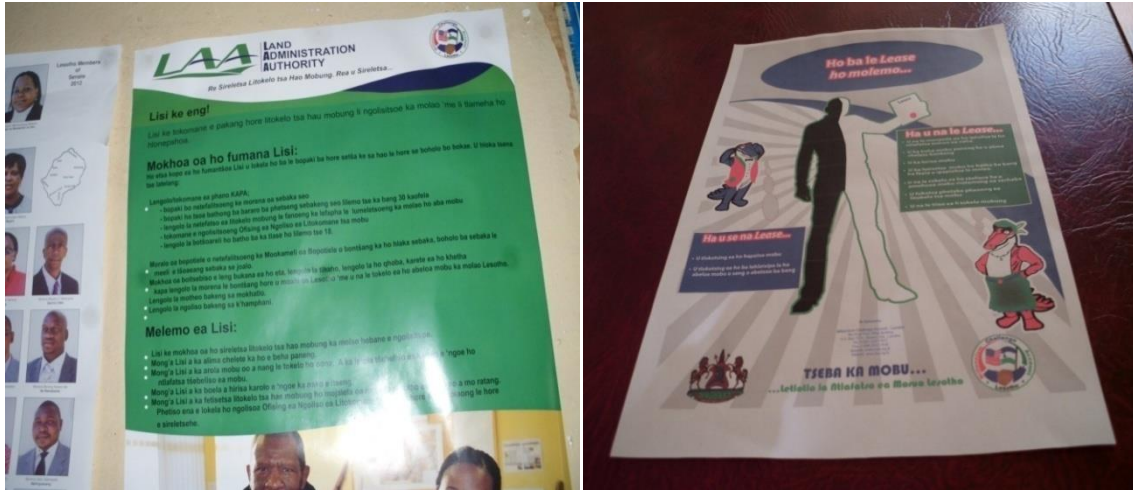
Councilor's attendance register at SCC



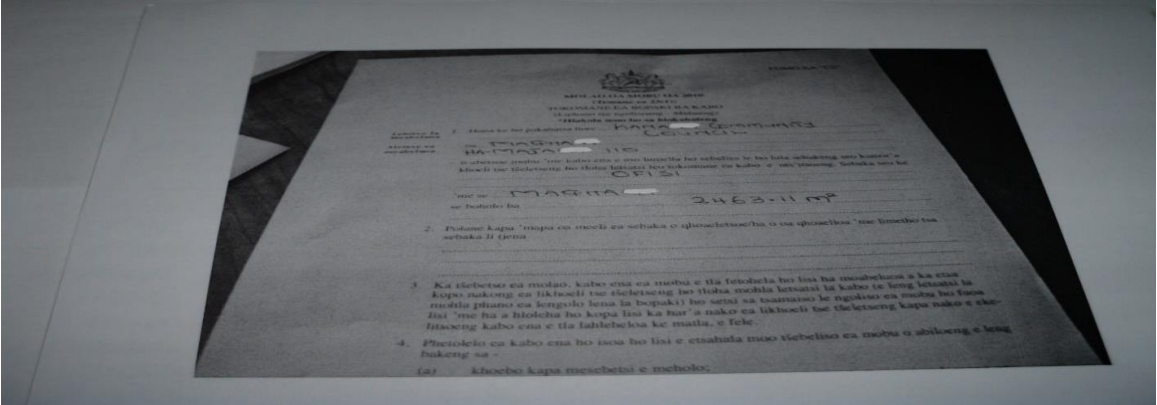
Two sets of agenda for community councils



One set of minutes from KCC



Posters about information on acquisition of land lease



Completed or filled land allocation form

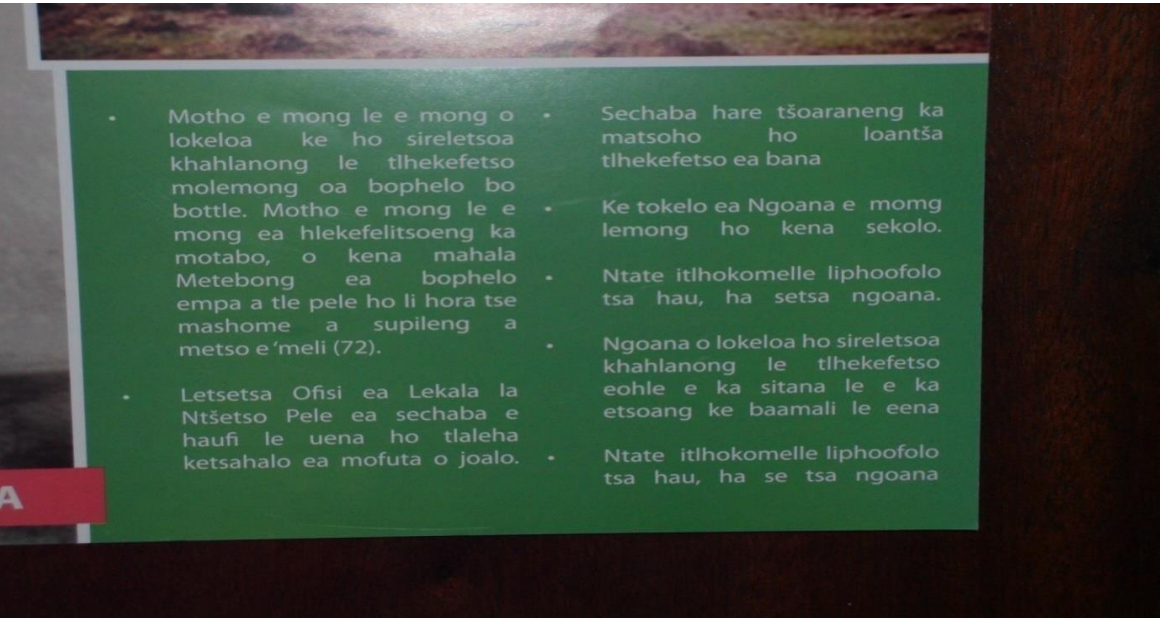
COMMUNITY COUNCIL
STATUS OF FUNDS REPORT APRIL 2012/2012 / 2013 FINANCIAL YEAR

TERM CODE	DESCRIPTION	NET WARRANT	COMMITTED	UNCOMMITTED BAL.	UNRESERVED	BALANCE AVAILABLE
	PERSONAL EMULMENT					
	SALARIES					
	ALLOWANCES					
	SUB HEAD TOTAL					
	TRAVEL & TRANSPORT					
	SUBSTANCE LOCAL	475.00	278.00	197.00	0.00	197.00
	FARES LOCAL	475.00	278.00	197.00	0.00	197.00
	SUB HEAD TOTAL					
	OPERATING COSTS	375.00	0.00	375.00	0.00	375.00
	POWER	0.00	0.00	0.00	0.00	0.00
	FOOD FODDER	24.70	0	24.70	0	24.70
	PURCHASE OF MATERIALS	919.5	0	919.5	0	919.5
	STATIONERY	3160.08	2400	960.08	2400	960.08
	COMMUNICATIONS	4679.28	2400.00	2279.28	2400.00	2279.28
	SUB HEAD TOTAL					
	GRANT TOTAL	5154.28	2678.00	2476.28	2678.00	2476.28

Budget for KCC council



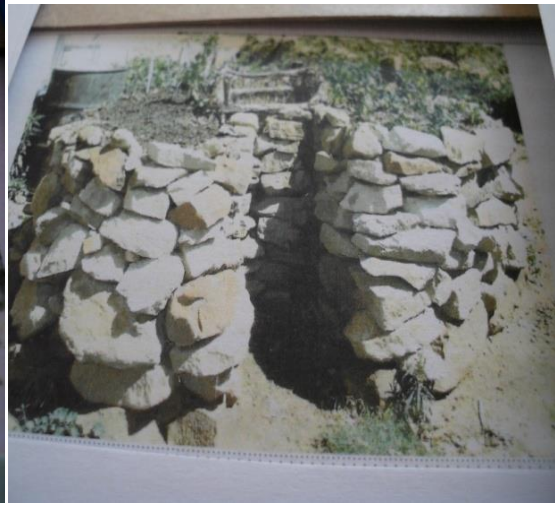
A poster about herd boys' issues



Write-up about herd boys' rights to attend school



Mrs Mots with her two cattle (Permission sought to use the photo)



Construction of keyhole plot in process (Permission sought to use the photo) and Keyhole plot with some vegetables



Mrs. Mots Nursery with forest trees seedlings

Mrs Mots watering her pine tree



Receipt indicating sale of nursery trees by Mrs Mots' team of trainers to the government of Lesotho through Forestry Department



Three herders standing, local councillor sitting and the local trainer (owner of certificate of Attendance displayed above) at Khohlo, Thabeng-Bosu.