



Adult learning and education for global citizenship in South Africa

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1. The context

This case study is in large part a desk study and extensive review of relevant current literature on global citizenship education (GCED) in adult learning and education (ALE) in the context of South Africa. This section of the paper provides a general overview. The section focuses on:

- an overview of active democratic citizenship and its connection to the 2030 Agenda;
- UNESCO's emphasis on sustainable development hinged on education and democratic participation;
- historical antecedents of the use of ALE for citizenship education in sub-Saharan Africa;
- a brief historical background of apartheid South Africa;
- a brief review of post-apartheid South Africa.

The actualisation of the 2030 Agenda for Sustainable Development, and indeed any agenda, is dependent on the involvement and active participation of the people. Active citizenship is premised on the people's participation in the affairs of their communities and by extension in their countries and finally as global citizens. Active citizenship implies, largely, that citizens take ownership of the issues affecting their communities and nation. As active citizens, they are invested stakeholders irrespective of their social-economic status. All the problems and issues of their communities and world require solutions to be found, mostly by them. However, citizenship, especially in the age of globalisation and its attendant challenges, requires more than just a domicile in a given place, with rights, privileges, and obligations. Citizenship in today's world requires advanced citizenship that possesses and can apply tools and skills of life to navigate. These tools and skills are what SDG 4.7 refers to as 'the knowledge and skills needed to promote sustainable development and sustainable lifestyles'. Nyerere (1974) refers the process 'development of people' (1974, p. 26). In addition, he describes the education that fosters 'development of people' or one that gives 'liberating ideas' and 'liberating skills' (Nyerere, 1979, p. 49).

Nyerere's idea of development and the education required for being active, democratic, citizens of Tanzania of the 1970s are relevant even today. The requirements of citizenship in light of globalisation have become even more complex than those of 1979. They are as complex as the challenges to our global community. The requirements of today's citizenship, at local through global levels, include Freire's notion of 'cultural power' Giroux (1985). Cultural power is framed in the 'social and historical particularities, the problems, sufferings, visions, and acts of resistance, that constitute the cultural forms of subordinate groups' (1985, p. xxi). The education that guarantees that power is one that equips individuals to 'read the word and the world'. Such education should involve 'stimulating risk taking, without which there is no creativity' (Freire and Macedo, 1987, p. 57). In the example of Tanzania, Nyerere (1979) identified adult education as education that has a symmetrical relationship with development because it 'incorporates anything that enlarges (learners') understanding, activates them,

and helps them to make their own decisions and to implement those decisions for themselves' 1979, p. 51). Even UNESCO (1997) confirmed adult education as a necessary process for all forms of auto-development. The *1997 Hamburg Declaration* describes adult education as:

A key to the twenty-first century. It is both a consequence of active citizenship **and a condition for full participation in society**. *It is a powerful concept for fostering ecologically sustainable development, for promoting democracy, justice, gender equality, and scientific, social and economic development* (UNESCO 1997, p. 10) (Emphasis added).

The type of adult education that Nyerere conceived for citizenship and development in Tanzania and the one that Freire described as the tool for cultural power both fall within the huge umbrella of lifelong learning. The requirements of 'participation, inclusion, and equity' (UNESCO, 2010, p. 14) identified in the Belém Framework for Action (BFA) all subsist in lifelong learning. In addressing 'global and educational issues and challenges', the BFA clearly identified adult learning and education (ALE) as a 'critical and necessary response to the challenges that confront us... adult learning and education are about providing learning contexts and processes that are attractive and responsive to the needs of adults as active citizens' (2010, p. 19). The framework further underlines the place of ALE in 'developing self-reliant, autonomous individuals, building their lives in complex and rapidly changing cultures, societies, and economies...' (2010, p. 19). And finally, 'adult learning and education not only offer specific competences, but are also key factors in boosting self-confidence, self-esteem, a settled sense of identity and mutual support' (2010, p. 19).

ALE as presented above connects to what Freire (2018) described as problem-posing education that helps learners to be 'critically objective' about the realities of their lives. This in turn leads to a deepened sense of self-awareness. As he puts it, 'a deepened consciousness of their situation leads people to apprehend that situation as an historical reality susceptible of transformation' (2018, p. 85). Active citizenship within the context and realities of the vicissitudes of life imposed by the complexities of globalisation requires a high sense of self-awareness.

The current reliance on ALE as a tool for GCED is not without antecedents in sub-Saharan Africa. Nafukho, Amutabi, and Otunga (2005) in their presentation of the history of adult education in Africa detailed the involvement of adult education in colonial and post-colonial Africa. One of the areas of that history that is relevant to our reflection here is the 1963 OAU Plan of Action on Education and the Lagos Plan of Action on Education (2005, p. 36). A core issue emphasised by the Lagos Plan was identifying adult education as a weapon against colonialism as well as a tool for liberation. Of specific importance to our discussion in this case study is the fact that in Tanzania, 'many political asylum seekers from southern Africa were given mass adult education' (Nafukho et al., 2005, p. 36). In an earlier publication on a related topic, Walters (2001) affirmed that 'the African National Congress (ANC) used adult

education as a weapon against apartheid, teaching people about the inhumanity of the system' (cited in Indabawa and Mpofu, 2006). Historical records also show that the South West Africa People's Organisation (SWAPO) employed adult education as a tool in their liberation struggle. The party set up health and education centres in neighbouring countries to attend to the needs of Namibians in exile. Vigne (1987) records that SWAPO had secondary technical schools and operated a distance-learning literary programme. Vigne cited the Angolan centre as an example that operated such programmes (1987, p. 99).

In addition, in the then Gold Coast (Ghana), Kwame Nkrumah's Convention People's Party (CPP) relied on mass education to galvanise the party base and the masses of the people to rise against colonialism and demand independence (Okeem, 1981). It worked for the country when they attained independence and for the CPP when they formed the first government. Finally, UNESCO (1997) attested that 'traditionally, adult education and popular education have played an important role in many democratic movements, connected more with social, political, cultural, and personal development... In the 1970s and 1980s, adult and popular education played a crucial role in national and democratic movements within countries such as... South Africa' (1997, p. 21).

The knowledge and skills that are required to equip citizens with the intellectual ability and moral power to promote and sustain self- and community development cannot be acquired haphazard. Such knowledge and skills require consistent and balanced planning that connects to the realities of citizens and their context, and across age and gender divides. Such education must be the type that makes the people co-creators of knowledge and that emboldens them to 'make decisions about their own future through democratic procedures' (Nyerere, 1974, p. 30). This is what subsists in adult learning and education.

South Africa lies on the southernmost tip of Africa. It is a large country covering an area of 1,214,470 square kilometres and has a population estimated at 55,380,210 in 2018 (CIA, 2019). The CIA further reports the 2018 estimate of the main ethnic groups and racial distribution of population as comprising black African 80.9 per cent, coloured 8.8 per cent, white 7.8 per cent, and Indian/Asian 2.5 per cent. The UNDP (2019a) statistics on South Africa put the poverty rate at 21.5 per cent, and confirms that the country has 11 official languages. The country's per capita income is calculated to be \$11,756 (in 2011 PPP \$) (UNDP, 2019b).

Every historical document on South Africa devotes significant space to the atrocities perpetuated by the obnoxious apartheid regime. The atrocities included establishing and legalising racial, gender and economic inequality, which combined to create a society that was exclusive and slanted against political and economic minorities despite their numerical majority. The apartheid form of government was dismantled in 1994 with the establishment of a democratic system of government. In fact, it is on record

that South Africa's peaceful transition to majority rule is 'one of the most remarkable political feats of the past century' (World Bank, 2019). The UNDP (2019) further admitted that the feat in constitutional democracy has allowed South Africa to make significant strides in 'human rights, rule of law, multi-racial and diversity management, gender equality, and poverty alleviation' (2019, p. 97). However, and in spite of these strides, there is still evidence of a preponderance of vices in those areas where positive strides have been made. These vices make citizenship difficult and especially make active citizenship an ideal, a mirage of some sort.

The legacies of apartheid in terms of racial and gender discrimination, inequity and exclusion, and poverty remain endemic. In addition, these legacies are prominent mostly among sectors of those who suffered during apartheid. Walters (2010) submitted, 'In South Africa... there are millions of political and economic refugees, searching for a better life. But often they don't find a home to belong to, they become increasingly desperate' (2010, p. 97). Almost a decade later, the CIA (2019) confirmed, 'South Africa has since (post-apartheid) struggled to address apartheid-era imbalances in housing, education, and health care.'

Official and unofficial figures indicate that the most persistent problems of South Africa are the duo of poverty and inequality. These two combined are sufficient to endanger citizenship, and more so active citizenship, that requires and pre-supposes a reasonable sense of life more abundant as well as a sense of belonging – of equal opportunity irrespective of gender or race. A country diagnostic on South Africa conducted by the World Bank Group Systematic (World Bank, 2018b) identified five obstacles to tackling the problems of poverty and inequality, which are the most potent development challenges in South Africa. Items 1, 2, and 4 identified by the World Bank are pertinent to this paper; they are:

- insufficient skills;
- skewed distribution of land and productive assets and weak property rights;
- limited or expensive connectivity and under-serviced historically disadvantaged settlements.

The five World Bank barriers, especially the three identified above, certainly are barriers to the actualisation of SDG 4. Goal 4 requires states to 'Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.'

A brief outline of South Africa generates a picture of a country with a rich history and a diverse population. It paints the picture of a country that has its roots in indigenous people and values. The brief above tells of a country that has gone through layers of transformation occasioned by the incursion of foreigners and colonialism. The dent put in the social fabric of the country through the inhuman, apartheid system of government has thrown down challenges that have proved intractable to democratically elected governments since the exit of the apartheid brigade and the institution of majority rule in 1994.

The picture has not been all-bleak because the governments that have been in power since 1994 have floated programmes to address all sectors of the country and especially the sectors that were most battered during apartheid. One such is the Reconstruction and Development Programme (we shall revisit this in detail later). However, these efforts have not been sufficient to address the problems in any significant way. Of course, it is possible to argue that the damage caused by apartheid was inflicted over several decades and we should not expect such damage to be overturned in just two and half decades. There are indeed African proverbs that support this line of argument. One proverb that comes to mind is the Yoruba proverb – *a kii fi ojó kan bó omo tó rù* – (a malnourished child cannot be fed fat in a day). This argument may seem tenable in justifying the slow pace of catching up with, and slowing down, the ills of poverty, inequality, and unemployment, in South Africa. However, the more the problems linger, the more they catch up with, and possibly overrun, a large sector of the population. The UNDP figure we cited earlier, for instance, indicates that South Africa’s poverty headcount is almost 57 per cent of the population. The percentage of those under the pain of inequality and unemployment is also likely as high.

In a situation where more than half of the population of a country is under the yoke of poverty, inequality and unemployment, the quality of citizenship suffers. In addition, active citizenship becomes an unreasonable expectation. There is another proverb, which asserts that inequality builds exclusion and apathy and undermines positive coexistence. Again, the Yoruba put it, *ajá tó yó kii bá àiyó sere* – a hungry dog does not play with a dog that is well fed. That goes to the challenge of being an active citizen at any level and most especially at the global level. An individual who does not have the intellectual power, and the economic, social and moral incentives to be active in their community cannot be expected to be active at the national or global levels – *ilé làá ti nkó èsó rode* (charity begins at home). Consequently, the challenges to GCED in such a setting as South Africa are real but surmountable. History tells us that in situations of such challenges, adult learning and education is part of the solution. We mentioned examples of such situations in sub-Saharan Africa and beyond where adult learning and education has been used as a panacea to such social problems.

The objective of this case study is, in part, to offer frameworks and practices in South Africa in terms of adult learning and education for global citizenship. This objective implies providing information and analysing how South Africa addresses GCED in the provision of adult learning and education. As a desk study, this case study relies heavily on theorising in the literature. It is therefore pertinent to explore relevant literature on adult learning and education for active citizenship and especially global citizenship.

2. Literature review

A study of adult learning and education (ALE) for global citizenship implies that it has a role to play in preparing citizens for a role in a global society different from the pre-globalisation era. A study of this

nature also implies the importance of active citizenship in a borderless way. The fact that this study uses South Africa as a case implies an explicit focus on the role of ALE in preparing South Africans for the demands of citizenship in a global context. Citing another source, Marshall and Rossman (2016) confirmed that most authorities on case method agreed that on the 'centrality of conceptualised deep understanding is recognized... case studies favor intensity and depth, as well as exploring the interaction between case and context' (2016, p. 19). Consequently, the review of related work is intensely focused on South Africa-related items of literature. It is hoped that this approach helps the reader visualise the unique case of South Africa within the general framework of global citizenship and citizenship education.

2.1 Globalisation

2.1.1. *Global citizenship*

Citizenship as a concept is complex and pliable. Some scholars described the concept as having 'multiple conceptualization' (Waterson and Moffa, 2016, p. 215). Korsgaard (2001) called it a 'multiform concept' and described it, as always being a 'matter of belonging to a community'. Based on this understanding, he concluded, 'The citizen is always a co-citizen, somebody who lives with others' (2001, p. 10).

Citizenship is, therefore, a corporate or collective life. Citizenship in this sense includes both indigenous and democratic societies where there are rules for rights and obligations of citizenship. However, some scholars have raised doubts that citizenship and human rights always follow logically in sovereign states. More importantly, the fact that such rights exist at nation-state levels does not guarantee their existence at the global citizenship level. Carpenter et al. (2007) turned to the scholarly literature to support their argument that there is often a contradiction between rights and citizenship on the one hand and state sovereignty and rights on the other. They cited Isin and Turner (2007) to cast doubt on the fact that citizenship at the local or nation level will translate into global citizenship with guaranteed human rights. The argument put forward by Isin and Turner is that 'if citizenship is considered a foundation for human rights, we need to discuss whether an expanded conception of citizenship as global citizenship can express a combination of human and citizenship rights' (cited in Carpenter et al., 2007, p. 490).

In their article 'The dos and don'ts of global citizenship education', Torres and Dorio (2015) admitted that the 'concept of global citizenship is ambiguous and complex'. They further established the thesis that global citizenship is framed in global commons. Global commons project the idea of the common good and corporate existence in spite of, often in opposition to, individual identities and freedom. Within this framework, there are fundamental issues that should be of concern to all within the community. The Yoruba express global commons and the need for concerted efforts for the common good in the saying; *Ọṣun máa wó kii se eṣo ẹnìkan* (It is everyone's concern if the skies are going to fall). UNESCO (2015) called it 'reaffirming a common core of universal values' (2015, p. 29). The UNESCO document was quick to point out that harnessing such values requires that 'we recognize the diversity of

lived realities'. The idea of recognising the diversity of lived experiences implies that every citizen counts in the efforts to secure the global common good. Global commons is therefore the absolute justification for global citizenship. This case study subscribes to the three basic propositions that Torres 2015 (cited in Torres and Dorio (2015) established as the definition of global commons. It is worth citing them in detail here. The three basic frameworks are:

- that our planet is our only home, and we have to protect it through a global citizenship sustainable development education, moving from diagnosis and accusation into action and policy implementation.
- global commons is based on the idea that global peace is an intangible cultural good of humanity with immaterial value. As part of the same coin, global peace is inseparably tied to environmental preservation; we need to pursue both simultaneously for human survival. Global peace is therefore a treasure of humanity.
- global commons needs to find ways that people, who are all equal, manage to live together democratically in an ever-growing diverse world, seeking to fulfil their individual and cultural interest and achieving their inalienable rights to life, liberty and the pursuit of happiness (Torres 2015).

Avoseh (2001) summed it up as follows:

active citizenship in traditional African society pivots on the basic elements of obligations to the community and interpersonal relationships. These relationships are sensitive to values such as the sacredness of human life, mutual help, generosity, cooperation, respect for older people, harmony and preservation of the sacred. The central thesis of active citizenship is located in the premise of the extended family as 'community writ large' (2001, p. 481).

The values in Avoseh's analysis align with the global common good, and his reference to the extended family as the 'community writ large' connects to the idea of global citizenship. It is clear from the short review of literature above that global citizenship is a complex, fluid and sometimes delicate balance between the particular and the whole, between the individual and the group and between the local and the global. In any case, the citizen is, primarily, a member of a family, a community, a social group, a religious group and a nation. These layers of possible identities, in spite of their local flavour, are affected and sometimes defined by the realities of a global community. The borderless nature of globalisation, of global community, and of their values and their effects, are so profound that there is no armour against them, even in the remote enclave of the family, except for individual citizens being equipped with the intellectual, social and political abilities, and the moral incentive, to claim and affirm their citizenship.

Citizenship affirmation at this point is achieved and manifested through active and productive participation in the affairs of the community. This is done from local through global. Global citizenship in this sense affirms what Freire (2018) referred to as being in the world and *with* the world. In his thesis on critical consciousness, Freire (1973) had argued for education that frees the common people from false self-identity. Citizenship, then, requires that individuals, especially the common people who are mostly at the receiving end of the pains of globalisation, be able to reflect over their own understanding of their position in the world. A citizen, then, is one who can engage the world in dialogue and can say true words that combine 'reflection and action' (1973, p. 87). It is at this level that Lindeman (1961) contended that the individual exhibits behaviour with a purpose. He argued that it is at this stage that intelligence becomes 'consciousness in action'. At this stage, 'the person who is vividly aware of his/her activity as well as the goal toward which the activity is directed becomes conscious of both his/her powers and limitations' (Lindeman, 1961, p. 33). The active global citizen should be, in essence, an individual who is a being of praxis, one who can transform the world – for 'to speak a true word is to transform the world' (Freire, 2018, p. 87). It is at this stage that the active global citizen manifests the characteristics of Pedagogy of Freedom- that is, 'ethics, democracy, and civic courage' (Freire, 1998). The education that will equip such a citizen to be active 'globally' must be one that goes beyond bread and butter concerns (it does not exclude these concerns) but aims more at 'cultural ends' (1961, p. 64). At this stage the global citizen who intends to be active needs education, which Lindeman called (1961, p. 65) 'preparation for life' – in this case, preparation for globalisation.

2.2.2. *Global citizenship education*

There is no doubt that we need education that will equip global citizens to affirm their presence as citizens and to function as beings of praxis – individuals who demonstrate consciousness in action and who are active in their world. Before delving into the concept of global citizenship education, it is important to further clarify citizenship as a concept. Citizenship education can be as complex as the concept of citizenship. Waterson and Moffa contend that the multiple conceptualisation of citizenship makes 'citizenship education a controversial task' (2016, p. 215). Consequent on the complexity of the concepts 'citizenship' and 'citizenship education', there are several sister concepts used in different contexts to describe citizenship education. Some of these sister concepts used to denote teaching and learning that enhance good citizenship include citizenship education, 'civics, social studies, life skills, and moral education' (Esteves 2012, p. 2). Citing David Kerr, an author who carried out an extensive literature review on democracy and citizenship education, Maria Esteves provided some themes central to citizenship education. It is pertinent to borrow some of her themes because of their connection to the role of ALE in citizenship education, especially in the context of South Africa. Kerr condensed the following themes as common threads that run through citizenship education: *preservation, participation, preparation or capacity building, inclusion or integration, contemporary society, partnerships*, and the *promotion* of an international perspective (Kerr, 2003 cited in Esteves, 2012, p. 2).

The fundamental question is the type and process of such education. Every author and scholar interested in the global citizenship dialogue is agreed that global citizenship education is an imperative for the global citizen who intends to be active in her or his world. Being active implies, among other things, the ability and the will to be part of the decision-making about the matters that affect their lives. This is because democratic participation requires inclusion, equality of opportunity and a general sense of a high self-concept. Such education must be a preparation for citizenship. In his initial thesis on lifelong learning, Eduard Lindeman (1961) recommended adult education as the education that adds value to life and takes learning beyond the vocational to include life skills. He contended that adult education serves this purpose because it combines means and ends and therefore offers students the best platform and the proper means for achieving their needs. It was in this respect that Lindeman (1961) reached the following conclusion about adult education: 'Adult education goes beyond the means and demands new sanctions, new vindications of ends' (1961, p. 33).

No doubt the global citizen is faced with life sanctions that are heavy yokes and require education that created platforms for self-empowerment, what Freire called 'Conscientization'. Adult learning and education, under the huge umbrella of lifelong learning, has a history of successful 'intervention' in playing a vital role in helping adult learners vindicate their ends. In a background note to this case study, UIL (2019) established ALE as a necessary, almost sufficient, condition for the actualisation of the SDGs especially SDG 4. UIL affirmed that 'adult learning and education (ALE)... is necessary for a democratic, just, inclusive and sustainable society, as it supports the development of values such as learning to live together, peace and tolerance, and is a critical tool in preventing extremism and promoting active citizenship'. Therefore, the question is not about the type of education; rather, it is How do we harness the resources and powers inherent in ALE to address the demands imposed on citizens, given the often challenging and sometimes life-debasing realities of globalisation?

3. The case of South Africa

This section focuses on the ways in which GCED can constitute an important component of ALE provision in South Africa. This provision is especially important in relation to the personal development of citizens who double as learners. The focus of such provision of ALE should also include community, local, regional, and national development. The country brief of South Africa, the review of related literature, and available data on the issues within the context of South Africa combine to form the core of this section.

Based on the forgoing sections, the question is no longer whether GCED can add up to ALE, both generally and, especially, in South Africa. Indeed, and based on the exploration of available literature as the above, there is the view that GCED is part of the key mandate of ALE in the face of the globalisation. History and literature document the critical role of ALE in many democratic and development

movements. Korsgaard (1997b) mentioned the important role adult and population education played in democratic moments especially along sociopolitical, cultural and personal development frontiers. He cited the examples of the Philippines, Chile, Hungary, Poland and South Africa (1997b, p. 21).

3.1. Challenges and historical antecedents of ALE for GCED

The conference '*Lifelong Learning, Higher Education, And Active Citizenship*', held at the beginning of this century in Cape Town, South Africa, produced *The Cape Town Statement on Lifelong Learning*. The conference was a follow-up to the 1997 Fifth International Conference on Adult Education (CONFINTEA V) in Hamburg, Germany. The Cape Town Statement (UNESCO Institute for Education, 2001) was clear in its commitment to Article 19 (a) of the agenda for the future adopted by CONFINTEA V, which emphasised providing universal access to learning for adult learners. Items (a) and (e) are especially important to this case

(a) requiring institutions of formal education from primary level onwards to be prepared to open their doors to adult learners, both women and men, adapting their programmes and learning conditions to meet their needs;

(e) creating opportunities for adult learning in flexible, open and creative ways, taking into account the specificities of women's and men's lives (UNESCO Institute for Education, 1997).

Furthermore, in his address at the opening of the Cape Town conference, Professor Kadar Asmal, National Minister of Education of South Africa, established democratic citizenship as a fundamental purpose of lifelong learning. According to him, 'we see a key purpose of lifelong learning as democratic citizenship... Democratic citizenship highlights the importance of women and men as agents of history in all aspects of their lives' (1997).

The literature reviewed in Section 2 affirms the importance of adult learning and education (ALE) in GCED. The history and successful uses of ALE indicate that there is a common thread that runs through the issues and problem that ALE has been used to address. Prominent among those issues are inequality, poverty, exclusion, unemployment, hegemony and disease. The form and format of ALE in such cases are determined by the context. The context of South Africa presented above includes the core issues of inequality, poverty, and unemployment. What is the nature and purpose of ALE within the South African context? Walters answered this question as far back as 2001 in her chapter '*Adult Education in Lifelong Learning in Southern Africa*'. There she challenged the hegemonic understanding of lifelong learning that slants towards capitalist orientations of maximisation of profit. She argued that the real essence of lifelong learning is boosting active citizenship. She cited *The 1998 Mumbai statement*

on lifelong learning, active citizenship and the reform of higher education to buttress the point that the aim of lifelong learning is to boost active citizenship. According to the Mumbai statement, it:

Connects individuals and groups to the structures of social, political, and economic activity in both local and global contexts, and emphasizes women and men as agents of their own history in all aspects of their lives (2001, p. 183, citing UNESCO Institute for Education, 1998).

Walters used the Southern African Development Community (SADC) as the context for analysing ALE. South Africa is a prominent member of the SADC and there are similarities in the problems of the countries that form the regional body. Most of the problems in South Africa are, for instance, common to Zimbabwe, Eswatini, and Namibia. Walters presented the social purposes of adult education in the SADC bloc and condensed them into three:

- enhancing strategies that enable learner-citizens to survive the dehumanising conditions in their communities;
- education for economic purposes; and
- cultural and political education that enhances the ability for active participation in the affairs of the community (Walters, 2001, p. 187).

She further gave examples of the three categories to include literacy, primary health care, and vocational skills. Other examples within the three categories are education for the formal and informal sectors in addition to cultural organizations, social movements, political parties, and labour unions (2001, pp. 187–188).

The World Bank Group Systematic Country Diagnostic for South Africa (SCD) admitted that public institutions in South Africa have been efficient in providing quality service to her citizens. But, many areas of concern make the halting of poverty and inequality daunting tasks. The SCD lists several of the barriers to poverty alleviation and creation of a more inclusive South Africa. It is pertinent to reiterate the three barriers for which ALE can provide relief:

- insufficient skills;
- skewed distribution of land and productive assets and weak property rights;
- limited or expensive connectivity and under-serviced historically disadvantaged settlements (World Bank, 2018b, pp. iv–v).

In terms of insufficient skills, the SCD attributed the poor level of skills to the quality of education. Specifically, it blamed the legacy of ‘Bantu Education’. According to the document, ‘the legacy of Bantu Education continues to deprive South Africa of the skills it needs and contributes to low growth, productivity, and competitiveness, alongside high unemployment’ (2018b, p. iv). History has it that Bantu Education or Black Education was used by the obnoxious apartheid system to enforce segregation in society and especially in education, where blacks had separate and inferior educational facilities.

Dismantling the legacy of Bantu Education is an imperative task of ALE in South Africa generally and especially in terms of GCED. The SCD's findings and conclusions on Bantu Education have some similarity to the challenges facing adult education in South Africa.

3.2. Towards reconstruction and development for global citizenship

The challenges mentioned above have been addressed in several ways through policies and pronouncements. Therefore, the challenges that remain do so in spite of the efforts that have been made since the exit of apartheid in 1994. The Reconstruction and Development Programme (RDP) is cited by all available literature as the most comprehensive programme put in place as a process of remediation and rebuilding for development in post-apartheid South Africa. According to O'Malley (1994), the RDP is informed by six basic principles all of which have the thread of citizenship running through them. The six principles listed in O'Malley (1994, pp. 5–7) are:

- 'An integrated and sustainable programme'. This principle recognises the need for all stakeholders in the new South Africa to be co-developers of a post-apartheid country. It recognises, among other factors, the role of 'organisations within civil society'.
- 'A people-driven process' recognises the need for all South Africans to be actively involved in the creation and development of their country through 'active involvement and growing empowerment'.
- 'Peace and security for all' recognises the need for a security force that takes cognisance of the 'national and gender character' of South Africa and must involve all citizens in promoting peace and security in the country.
- 'Nation-building' recognises the legacy of enormous 'divisions and inequality' bequeathed to the country by apartheid, condemns 'trickle-down development', and acknowledges the importance of nation-building as a basis for active global citizenship (effective role within the world community).
- 'Reconstruction and development' emphasises providing access to 'modern and effective services' as a way of meeting basic needs and opening up 'previously suppressed economic and human potential in urban and rural areas'.
- Finally, the sixth principle of the RDP rests on 'Democratisation of South Africa', which admits that 'minority control' and 'privilege' in all strands of society have been the bane of development. This principle thus insists that 'people affected must participate in decision-making'. The sixth principle concludes that democracy must involve all in a civil society because it is 'an active process enabling everyone to contribute to reconstruction and development' (O'Malley, 1994, p. 7).

The thread of active citizenship runs through the six principles of the RDP, and by implication, runs through the entire document. The question then is how much citizenship education is included in the RDP? The answer to this question takes us to the section on 'Education and Training' in the RDP, and this will help to tease out the extent to which citizenship education, if at all, is highlighted in the RDP.

3.3. In Search of ALE for GCED in South Africa

Section 3.3 of the RDP details education as the absolute platform for the provision of unconditional equal opportunities for all. It projects education as the source of knowledge and skills necessary to produce 'high-quality goods and services' to develop South African cultures, society and economy (1994, p. 31). The RDP section on education details the role of education in achieving the objectives of the RDP. The document provides 15 subsections under education and training that cover almost the entire gamut of education. Nearly all the sections are important to our effort to tease out ALE for GCED in South Africa. The section on education is informed by the thinking that education is capable of causing and sustaining individual and community empowerment, respect for human rights, freedom and liberty. In addition, it stresses that human resource development must subscribe to democratic values, eschew racism and sexism, embrace equity and redress past injustice. The RDP acknowledges the importance of civil society including in the democratic governance of schools that includes the key stakeholders of students, teachers, and parents. Specifically, it insists 'civil society must be encouraged to play an active part in the provision of learning opportunities as part of the national human resources development strategy' (1994, p. 31). It is clear from the general principles behind the education and training section that there is an intense focus on citizenship education. Therefore, it is important to explore some of the 15 items under this section of the RDP.

The section on girls and women in education and training acknowledges that this section of society has historically and consistently been denied educational opportunities because of their gender. The documents indicate that in situations where they were provided such opportunities, education was used to entrench the status quo that made women and girls subordinate to the rest of society. Education has often been used to impose what Freire (2018) called 'magical reading of the world', which seeks to change the consciousness of the oppressed instead of changing the unjust and mystified reality. The section further seeks expanded and diverse learning opportunities for girls and women. The section demands that programmes give special attention to 'women trapped in rural areas' (1994, p. 32).

Adult basic education and training is also highlighted in the RDP. Adult Basic Education (ABE) is said to emphasise literacy and numeracy skills in education and training programmes that lead to the equivalent of 'exit level in the formal school system'. The section further indicates that partnerships are imperative for expanding ABE. It specifically identifies organised labour, local and provincial governments, community and funding agencies, as well as employers as important stakeholders and vanguards of ABE. Finally, the section concludes with a strong emphasis on the centrality of ABE to the RDP, insisting that 'ABE must be centrally included in all reconstruction projects' (1994, p. 33).

It is important to note that ABE has gone through paradigm shifts from ABE to Adult Basic Education and Training (ABET) – the ‘Training’ adding a uniquely South African flavour to ABE. Thereafter, the ABET was revised with another Act to become Adult Education and Training (AET). The *Kha Ri Gude* (Let Us Learn) literacy campaign was flouted during this shift in paradigm. OECD (2019, p. 3) noted that ‘adult education has been highlighted in policy documents since the start of democratic rule in South Africa’. None the less, it was not until 2000 that the adult education system was regulated through the Adult Basic Education and Training (ABET) Act. We use the term ‘ALE’ in this document to capture all variations of the concept within South Africa’s unique shifts of uses and understanding of ALE.

In addition to ABE, there are sections on compulsory school education, higher education, and on teachers, educators, and trainers. Compulsory education underlines the imperative of fostering community participation and a ‘culture of teaching and learning’ and must afford all children the opportunity to go to school for at least ten years. It recognises the fact that the curriculum inherited from the apartheid system was laced in ‘racism, sexism, and authoritarianism’. It especially acknowledges the fact that Black education suffered the most from the apartheid era curriculum. The RDP was strong on further education (continuing education). It is worth quoting copiously from the section on further education because of its connection to ALE for GCED:

Further education must provide schooling, training and adult education as an integrated system... students learning within formal institutions, workers in industry, out-of-school youth, and adults learning in community centres. The curriculum must seek to open learning paths consistent with goals of lifelong learning (O’Malley, 1994, p. 34).

The next policy document after the RDP that provides a source of information on ALE in relation to GCED is the National Development Plan (NDP) 2030 released by the South African Government (SAG) in August 2012. The NDP 2030 devotes Chapter 9 of its 15-chapter plan to improving education, training and innovation. It highlights some key points, including the fact that the ‘South African education system needs urgent action’. Other key points are ‘Further Education and Training Colleges, public adult learning centres ... Communities Education and Training Centres are all important elements of the post-school system that provides diverse learning opportunities’ (South African Government, 2012, p. 295). In addition, it emphasises distance education, insisting that it will ‘play a greater role in expanding learning opportunities for different groups of learners and promote lifelong learning and continuous development’ (2012, p. 295). The document affirmed the intrinsic and extrinsic values in education and that those values are imperative to creating societies that are ‘better able to respond to the challenges of the 21st century’. It also admits, ‘Lifelong learning, continuous professional development, and knowledge production... are central to building the capabilities of individuals and society as a whole’ (2012, p. 296). Other statements outside the section on adult education connect to our focus on citizenship education. For instance, there is a section on inclusivity and language issues that relate to GCED. Based on our review of literature, the drive by the NDP to provide ‘inclusive education that

enables everyone to participate effectively in a free society' relates to GCED. For instance, it says, 'education provides knowledge and skills that people... can use to exercise a range of other human rights... political participation, the right to work... the right to participate in cultural life' (2012, p. 304). These rights and inclusivity are especially focused on individuals with disabilities.

The most important point the NDP makes on adult education is the admission that 'The adult education sector in South Africa faces many problems' and that the 'adult education sector is underdeveloped' (2012: 322). The section on adult education lists the problems of ALE in South Africa. It also provides suggestions on how to solve them. For instance, it proposes the establishing of Community Education and Training Centres that will offer a variety of courses and contribute to creating alternative education and training pathways. Apart from these basic points on adult education, the 2030 NDP does not go into details and prospects as closely as the 1994 RDP, especially in terms of ALE and GCED. One can reasonably conclude that ALE in relation to GCED is only vaguely visible in the NDP 2030.

Although the National Development Plan 2030 is almost silent on ALE, based on the review of literature and especially the review of the Reconstruction and Development Programme, and, to some extent, the NDP, it is clear that Adult Basic Education (ABE) is combined with training and used to connote and denote ALE, especially in the 1994 RDP. The RDP document refers to lifelong learning, community participation and the culture of teaching and learning. There are also sister concepts and phrases, including further education and training, out-of-school youths, community learning centres, skills development, and are expanded training systems integrated with ABE. All the above fall under the huge umbrella of ALE and include the clientele of GCED. It can therefore be argued that although there are no explicit and direct references to GCED in the mandate of Adult Education and Training (AET) in the two development programme documents, the need for citizenship education is unambiguously clear. The references to lifelong learning, community participation, out-of-school youths, community learning centres, skills development and others mentioned earlier are all indicative of the need for GCED in ALE within the context of South Africa's adult education and training.

The challenges facing ALE traced earlier within the Southern African Development Community (SADC) have their corollaries in South Africa. The NDP 2030 reinforced the fact that ALE in South Africa is literally 'missing in action'. In a 2017 study, the Democracy, Governance and Service Delivery (DGSD) research programme of the Human Services Research Council (HSRC) presented the challenges facing adult education and training in South Africa with a special focus on the Local Government areas. There is also the study by OECD (2019), *Community Education and Training in South Africa*. Both documents affirm the fact that ALE limps in South Africa.

The Human Sciences Research Council (HSRC) report admits that challenges remain for achieving education for a culture of lifelong learning in South Africa (2019, p. 8). Furthermore, the report acknowledges the many shifts in the concept of Adult basic education (ABE) to Adult basic education

and training (ABET), and to AET. The key findings of the HSRC are absenteeism and high attrition rate; these findings apply to both learners and instructors. Others are lack of incentives; and difficulty of being released from work to attend AET classes which also relates to conflicting priorities. Another important finding is the fact that learners of different generations and of different languages are mixed in the same classes. Finally, there is the fact that mother tongue learners struggle in classes (HSRC 2017, pp. 4-7).

The report by OECD (2019b), *Community Education and Training in South Africa*, emphasises the urgency of lifelong learning in South Africa, noting that most South Africans do not have access to the labour market due mostly to low participation in post-secondary education and related training opportunities (2019b, p. 3). It noted the high level of unemployment and a strong need for second chance education for adults who need skills or skills-update to gain access to the labour market. Furthermore, it affirmed the indispensable role of community education and training in increasing and sustaining lifelong learning in local communities. Finally, the report acknowledged, as did the HSRC report, that attrition rate is high while quality, visibility and image are low and poor (2019).

It is certain from the review of literature, the data teased out from the literature and the two government documents – RDP and the NDP 2030 – that there have been mentions and efforts in adult education in South Africa. Such efforts, we conclude, at times merely imply ALE and rarely make any direct reference to GCED. Despite the many policies and efforts by the governments of South Africa since the dismantling of apartheid, the status of inclusive education for racial minorities, the poor and women remains an uphill battle. Unemployment remains high and intractable. The situation of South Africa is similar to Anderson’s findings on children with disabilities. Citing Schuelka and Johnstone, Anderson (2019) observed that the status of inclusive education for children with disabilities ‘remains relatively bleak due to varied implementation among many countries and governments’ (2019, p. 1). The bleakness identified in terms of inclusive education for children with disabilities fits into the South African situation largely in terms of ALE and GCED. The link between ALE and GCED is similar to the link Bhola (1984) established between literacy and development. He argued that the relationship between both is mutually beneficial, concluding that without literacy, development limps on one leg. The same is true of the relationship between ALE and GCED, it is a mutual relationship; without ALE, GCED is a mere mirage that limps on one leg. Therefore, and based on the review of literature and available data, it currently seems in the case of South Africa that local citizenship is debased because of the factors mentioned above. The individual who struggles with local citizenship cannot reasonably perform as a global citizen. For instance, the spate of violence in South Africa fuelled by xenophobic feelings is indicative of compromised citizenship, and as such, defeats the essence of global citizenship that enjoins peaceful coexistence. Attacks fuelled by xenophobic feelings belong to what Freire calls ‘horizontal violence’ and defeat the ethos of democracy and global commons. All considered together indicate the urgency of the need for GCED using the proven powers of ALE.

4. Executive summary

The idea of global citizenship education (GCED) and its importance in the age of globalisation became urgent and clearer with the 2030 Agenda for Sustainable Development. The central issues of economic growth, inclusion (in all its ramifications), and environmental protection fall within living under the metaphor of a common umbrella called the sky. Global citizenship framed on the platform of the common good requires everyone to be engaged in ensuring the 'sky' does not fall. Keeping the common sky of environmental sustainability, economic growth, and peaceful and productive co-existence requires every citizen of the globe to raise their hands and hold up the common sky. Raising one's hands to prevent the sky from falling is at the centre of active citizenship. Global citizenship requires the active involvement of all citizens from the local through to global levels. The requirement is a delicate balance between the local and the global, without which there can be no hope of achieving the common good. However, citizenship in the face of the challenges of globalisation requires a 'scientific' approach. UNESCO has identified lifelong learning and especially adult learning and education (ALE) as the scientific path to global citizenship. UNESCO has specifically identified global citizenship education (GCED) as the 'key to realization of the 2030 Agenda'.

UNESCO has aptly described adult education as the best way to tackle many of the problems of the twenty-first century. It identified adult education as a 'consequence of active citizenship and a condition for full participation in society'. UNESCO's Hamburg Declaration of adult education as a powerful concept for 'promoting democracy, justice, gender equality, and scientific, social, and economic development' is more fitting today than when it was made in 1997. Today's world is faced with challenges that compromise justice, inclusion, environmental sustainability, inclusion and poverty-reduction. These challenges have led to general debasement of citizenship in many corners of the globe. South Africa is a typical example of a nation where citizens still reel under the yoke of the challenges that make active citizenship a daunting task.

The history of South Africa during the apartheid system of government was replete with socioeconomic, political, environmental and other vices that degraded the quality of citizenship of majority of her population. However, and since the dismantling of the apartheid system, the challenges to active citizenship in South Africa remain endemic to a significant extent. The challenges that militate against active citizenship are still present in spite of policy efforts and initiatives by successive government since the advent of democratic rule in South Africa. Available data indicate that South Africa still grapples with poverty, unemployment, exclusion and inequality. These impediments have reduced active and productive participation in the affairs of the community to a secondary issue in the face of the struggle for survival. Yet the idea of active citizenship is not foreign to the indigenous history of South Africa. The San and their ways of kinship emphasise active citizenship. As is the case with indigenous people across the globe, citizenship is synonymous with promoting corporate existence, using the avenue of living as learning and learning as a lifelong process.

The link between ALE and GCED in South Africa is not strong or clear. Although there are allusions to ALE in the definitions of adult basic education (ABE), adult education and training (AET), and community education and training, there is no clear manifestation of the themes central to citizenship education; especially those we identified in our review of literature: *'participation, preparation or capacity building, inclusion or integration... society, partnerships, and the promotion of an international perspective'*. The search for ALE for GCED in South Africa has not discovered any direct frameworks for ALE for global citizenship in South Africa. The findings and recommendations of studies on the subject indicate that there are severe challenges to ALE generally – structural and governmental, cutting across learners and facilitators. Community education and training is the closest to any link between ALE and GCED in South Africa because of its direct reference to lifelong learning, skills and literacy education. The need to identify and promote ALE for global citizenship in South Africa is clear and urgent.

It is evident from the review of literature and available data that an indigenous learning system is generally non-existent in any significant form in all variations of adult learning and education in South Africa. UNESCO has severally called for recognition and integration of alternative knowledge systems in the process of revamping education for the common good of humanity. Even Mandela, as did Grundtvig, insinuated the importance of the indigenous platform through mother-tongue education. According to him, 'If you talk to a man (woman) in a language he (she) understands, that goes to his head. If you talk to him (her) in his (her) language, that goes to his (her) heart.' There is no evidence from available literature and data that ALE in South Africa has tapped into the asset that indigenous education provides.

The reference to the indigenous arises from the nature and practice of indigenous lifelong learning as a process of active citizenship. Avoseh (2001) referred to the fact that 'active citizenship and learning were coincidental' in traditional Africa (2001, p. 485). He cited the successful blend and use of indigenous education in Tanzania through the *Ujamaa* which was the framework for the Kivukoni College. He also cited the example of Awodume Residential Adult College in Ghana, founded on indigenous ways of knowing. Finally, there was the study on enrolment and retention in an African rural literacy programme carried out in a village in south-west Nigeria. The researchers adopted the non-restrictive and non-compartmentalised ways of indigenous education and developed literacy primers in the Yoruba language. The findings of their study, 'when compared with earlier attempts at combating illiteracy... was outstanding' (Omolewa, Adeola, Adekanmbi, Avoseh and Braimoh, 1998, p. 3). The findings also included higher interest in their (neo literates') children's schools, 'considerable control of diseases... and improved economic activities' (1998, p. 4). South Africa has rich indigenous resources that can be converted to assets in using ALE for GCED. The Ubuntu African philosophy is an example that ALE for GCED can tap into to enliven GCED, especially using the vernacular as in the study by Omolewa et al.

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UNESCO Education Sector

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Education
Sector

The Global Education 2030 Agenda

UNESCO, as the United Nations' specialized agency for education, is entrusted to lead and coordinate the Education 2030 Agenda, which is part of a global movement to eradicate poverty through 17 Sustainable Development Goals by 2030. Education, essential to achieve all of these goals, has its own dedicated Goal 4, which aims to *"ensure inclusive and equitable quality education and promote lifelong learning opportunities for all."* The Education 2030 Framework for Action provides guidance for the implementation of this ambitious goal and commitments.

