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Educational innovations and their adoption: the case of gender awareness in rural Swaziland.

Manana, Tibekile A.

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CHAPTER ONE

INTRODUCTION

1.1 PROBLEM STATEMENT

Gender awareness[1] programmes, as educational innovations, have been mainstreamed in Swaziland. However, as is the case in many educational innovations, the envisaged behavioural change has been minimal or non-existent. For instance, there are still men who insist their wives withdraw from women's groups to pursue their own economic ambitions at the expense of the wife's economic ambitions. In one of the Rural Education Centers[2] (REC), at Vuvulane, a woman was withdrawn by her husband to look after his pigs. This woman was the steering committee's secretary and a member of many other women's groups in the community. The husband could not maintain his pigs due to other social roles he played as a man in the community so he asked his wife to drop her community roles to look after his pigs. Even though the husband did not have time for the pigs, he was quick to offer assistance to other members of the piggery project, who did not have a pigsty at the time or had pigs that needed special care, such that his wife ended up looking after a large number of pigs. However, the man did not share the income from the pigs with his wife as one might have expected. Instead, he spent it as he wished and gave her only a small monthly allowance. Although this woman continued to use the skills she had acquired at the center, she could only do so on a limited scale because most of her time was taken up by rearing the pigs. The woman lamented that she missed working, sharing problems and being with other women. The number of pigs in her household was increasing but she was not enjoying the benefits of her labour. In fact, the relationship between herself and her husband became like a servant-master relationship.

[1] Some of the themes of gender awareness are family and socialization, people with disabilities, education and training, politics and decision making, poverty and economic empowerment, legal and human rights, health and reproductive health and HIV and AIDS, gender based violence, information and communication and natural resources (Ministry of Home Affairs, Undated).

[2] Rural Education Centers were established by the Ministry of Education in 1976 to empower out of school youth and adults with self employment skills.

This case is one of many which indicate that although gender awareness programmes were in place even before the Beijing conference[3] in 1995 and were strengthened after that, power relations between men and women have not changed in Swaziland (Ministry of Home Affairs, undated). Women are excluded from and marginalised from main socio-economic and political decision making in both urban and rural areas. This amounts to women oppression. This study focuses on power relations between men and women. My own observations have led me to believe that the strategies used to address women's oppression have not led to fundamental changes in the power relations between women and men. Perhaps this is because the strategies used were foreign to the Swazi socio-space. This study suggests a gender awareness approach that takes into consideration the Swazi socio-space (cultural context). In essence, while adopting a universal gender concept, this approach will pay particular attention to the manner in which it can be applied in the Swazi context.

1.2 RESEARCH AIM

Both men and women have resisted and been critical of gender awareness programmes in Swaziland. Gender awareness has been viewed and ridiculed as a foreign concept in Swaziland. Allegedly, it has not facilitated equal relations between men and women. Cartoons on gender relations, placed in some workers offices, demonstrate how gender is perceived, misconceived, and ridiculed. For instance, one cartoon shows women struggling to use the men's toilet, implying that gender equality includes equal access to toilet facilities. The aim of this study was to identify factors that contribute to the adoption (uptake or application to real life situations) of gender awareness programmes in rural Swaziland. In particular, the study focused on gender awareness in rural Swaziland. It investigated factors that contribute to the success and failure of gender awareness programmes to improve the adoption of gender awareness by rural Swazi citizens and ultimately all Swazis.

[3] The fourth World Conference on Women with the theme "Equality, Development and Peace" held in Beijing, China in September 1995 (Ministry of Home Affairs, undated:1)

1.3 RATIONALE

My concern is that most women still do not attribute their economic problems to gender imbalances. As a community developer, I have heard women attribute the problems they encounter in their economic empowerment to other factors, such as lack of education and ignorance rather than to gender. Before the recently released Swazi Constitution (2005), laws and policies discriminated against women in many different ways. As a woman civil servant, married in community of property, I acquired a loan from Swazi Bank to buy a residential plot. Although I fully serviced this loan it could not be registered by the Deeds Office in my name because I am a woman, married in community of property. Rather, it was registered in my husband's name. I was told this was according to Swaziland's policy and civil rights marriage laws. As a gender activist, I would hear men in gender awareness workshops say how they have been gender conscientised because they helped their wives in what could be called 'women roles' behind closed doors. These roles include cooking and washing. In my view if men could do these activities publicly it would mean there has been a change in attitude and behavior. I think it has been difficult to see tangible results (behavioral change) in gender awareness programmes as a result of culture. These experiences made me conclude that there are many factors that contribute to the adoption of gender awareness programmes in Swaziland, particularly in the rural areas.

1.4 RESEARCH QUESTIONS

The main research question of the study is: what factors contribute to the adoption of gender awareness programmes in rural Swaziland? There are three subsequent questions. First, which gender consciousness approaches are more advantageous according to gender practitioners? This question included further questions such as who designed the curriculum (especially the content)? What resources were available when designing the curriculum? How was the curriculum delivered? Second, what facilitates and hinders the adoption of gender awareness according to practitioners and learners? This explored gender related issues which enhanced or impeded the adoption of gender awareness.

Third, what suggestions do practitioners and learners have to enhance the adoption of gender awareness in rural Swaziland?

1.5 BACKGROUND OF SWAZILAND

Swaziland is a small kingdom in the Southern African Development Community (SADC) countries region[4]. The country has a total land area of 17,364 square kilometers (Ministry of Health and Social Welfare, 2002) and shares borders with Mozambique in the east and South Africa in the north, west and south. The country has 4 administrative regions administrated by a political appointee and 55 administrative centers (tinkhundla) which are divided amongst the four regions. Under the administrative centers, there are 200 chiefdoms which are under the control of chiefs who are responsible for the allocation of 56 percent of the country's total land area. The Kingdom of Swaziland is ruled by a monarchy, shares a common language, and holds strongly onto traditional social contexts, customs and beliefs that guide the codes of behavior amongst Swazi citizens in every stage of their lives (Ministry of Health and Social Welfare, 2002:1). Swaziland has a dual legal system; the Roman-Dutch Common Law, which is in print form, and the unwritten Swaziland Law and Custom.

Agriculture is the major source of income in Swaziland and accounts for 8.7 percent of the Gross Domestic Product (United Nations Country Team, 2003:3). Agricultural activities such as crop production for domestic consumption and commercial purposes take place in rural areas where the majority of the Swazi population lives. The high dependency of Swazis on agricultural activities, which in recent years have experienced problems such as drought, has contributed to the poverty of 84 percent of the population, with approximately 43 percent of the rural population living below poverty line compared to the 30 percent of the urban population (The World Bank, 2000: ii). These statistics show that the majority of poor people reside in rural Swaziland and that a rural Swazi is more likely to be in deep poverty than a Swazi living in an urban area. The plight of rural Swazis is made worse by the fact that the majority of rural households are

[4] See Appendix 10 showing the geographical location and the map of Swaziland.

women headed. 43.25 per cent of households in rural areas are headed by women while 56.75 per cent are headed by men (Central Statistical Office, 1997). Women-headed families are led by single mothers or widows who often experience a poor quality of life who apart from being Swazis in rural areas, are faced with Swazi tradition and customs which severely constrain access to and control of economic resources.

1.5.1 RURAL SWAZI WOMEN

Like other African women, Swazi women have become the economic backbone of rural communities (Daly, 2001). Women in rural areas have limited access to economic resources, less than average land, less money to spend, less food and cash crops, and are therefore poorer than households headed by men. It is no surprise, therefore, that poverty hits harder on women in rural Swaziland than men. Women's limited access to economic resources has resulted in women in rural Swaziland being engaged in small-scale rather than medium sized businesses. These activities include candle making, food preparation and preservation, weaving grass mats and baskets, vegetable growing and animal rearing, to mention only a few. These activities generate a low income for most women who also "operate under the constraints of low expertise and weak managerial skills" (Hlanze and Mkhabela 1998:19).

The low expertise and managerial skills are partly a result of illiteracy which is also manifested more in rural than in urban women. Discriminatory socialization and cultural practices have contributed significantly to the high illiteracy rate amongst women. The illiteracy rate in the country is estimated at 81 percent; 80 percent men and 83 percent women (The World Bank, 2000). The high illiteracy rate amongst Swazi women was partly a result of historical belief that the girl child was "transient and not worth educating because they would leave and get married" (Hlanze and Mkhabela, 1998:38). With an unemployment rate of 22.7 percent (Swaziland year book, 2002), illiteracy impacts harder on the rural women. Rural women, faced with lack of or insufficient income to run their households, have one of two options: to engage in low income businesses as indicated above or to seek employment in low paying jobs such as being child

minders, doing odd jobs for wealthier neighbors or being laborers especially in the sugar cane industries. In a study on women's labour in sugarcane companies, Mhlanga (2006) found out that one of the reasons the majority of women were in wage employment was lack of education. She also found out that literacy contributed to a woman's chances of improvement in the workplace.

Although many researchers point out that there has been a significant improvement in educational disparities, research findings still reflect that the gender gap widens as one goes up the educational ladder, that is, the gap is narrower at primary school and widens at high and tertiary level. To illustrate the gender gap, Hlanze and Mkhabela (1998: 38) cite University of Swaziland records:

> The University of Swaziland recorded gendered enrolment statistics for 1996 by faculty. Out of 343 students in the degree course 157 were female and 186 male. In the science subjects, which include a Bachelor of Science in Agricultural Education, 42 males and 28 females passed.

The gender gap in institutions of higher learning may be a result of the higher drop-out rate amongst girls due to teenage pregnancy, early marriage and lack of resources. These figures reflect a need for an intervention that addresses gender imbalances amongst men and women and also addresses imbalances between the boy and the girl child.

According to a United Nations Country Team (2003) the plight of Swazi women is aggravated by certain customary practices. These customary practices impact on women's ability to assert their sexual reproductive rights, posing a serious threat in the light of HIV and AIDS. Swazi custom holds that women are minors from birth to grave. Men are always their guardians. A girl's father transfers the guardianship of his daughter to her husband on the day of marriage. This implies that a woman cannot take decisions without the consent of her guardian; her father make decisions when she is unmarried and her husband when she is married.

In light of the above situation, the government of Swaziland has embarked in a number of activities to ensure gender equity. Some of the initiatives by government and non-governmental organizations are discussed below.

1.5.2 INITIATIVES TO RAISE GENDER AWARENESS

The government of Swaziland has undertaken a number of initiatives to ensure equal participation of women and men in developmental issues. These developmental issues are significantly influenced by interactions between and among cultural, economic, historical and social factors. Some of these initiatives have been influenced by critical global and regional events. Swaziland has participated and signed a number of international and regional declarations and conventions that promote gender equality. The Swaziland National Gender Policy (1995) states that the United Nations, for example, has over the years convened a series of global women's meetings. Swaziland has not only participated, but has also been a signatory of these meeting's declarations. One of these meetings resulted in development programmes such as "The Women in Development Programme" which was initiated in 1976 in Swaziland and focused specifically on women. Another programme was the Lutsango Lwabomake; a women's organization which also focused on women's cultural issues and development. These programmes are mainly offered in the rural areas of Swaziland. The country also committed itself to ensuring gender equality and the advancement of women by signing the Beijing Declaration and the Platform for Action (The Ministry of Home Affairs, 1995). This declaration was a result of the fourth International Conference on Women, in September 1995, with the theme "Equality Development and Peace" followed by the Beijing Plus Five session held in New York in June 2000.

Regionally, Swaziland joined the Southern African Development Community (SADC) countries in committing herself to the establishment of a policy framework for mainstreaming gender and strengthening efforts to achieve gender equality (The Ministry of Home Affairs, 1995). Nationally, the Swazi government has included gender equity in the Swaziland National Development Strategy (NDS) (1999). The strategy articulates a number of strategies aimed at

offering equal opportunities to all citizens irrespective of their gender. This vision followed extensive consultations and detailed analytical review of national, social and economic performance since independence. The National Development Strategy adopted a gender-balanced approach to development in national development plans, policies and projects. The critical focuses of the National Development Strategy are poverty eradication, employment creation, gender equity, social integration and environmental protection.

To mainstream gender and strengthen efforts to achieve gender equality, the government also launched the Swaziland Committee on Gender and Women's Affairs (SCOGWA) in 1994. This committee is the main coordinating body for the development of gender programmes. SCOGWA's lobbying and advocacy saw the establishment of the Gender Co-ordinating Unit housed within the Ministry of Home Affairs. The main objective of the Gender Co-ordinating Unit is to facilitate mainstreaming of gender concerns into all sectors of national development. One of the Gender Co-ordinating Unit's roles is to promote social mobilization for the purpose of creating gender awareness, and thus foster positive attitudinal and behavioral changes necessary for the establishment and maintenance of gender equity and equality (The Ministry of Home Affairs, 1995). To achieve its roles, the Gender Co-ordinating Unit works closely with Gender Focal Points which were identified in relevant government ministries in the year 2000. Gender Focal Points are composed of senior government officials, principal secretaries and planners charged with the responsibility of providing the critical link between the ministries, the Gender Co-ordinating Unit and other gender structures. Gender Focal Points concentrate on policies, gender needs, identifying gender issues and ensuring gender sensitive budgets at ministerial level. In other words, Gender Focal Points ensure gender mainstreaming in all programmes for national development.

1.5.3 THE ROLE OF NON-GOVERNMENTAL ORGANIZATIONS IN RAISING GENDER AWARENESS

The Gender Co-ordinating Unit also collaborates closely with the Gender Consortium, a body established by non-governmental organizations in Swaziland whose mandate is to deal with women's issues and those in which women's issues formed a component of their mandate (Ministry of Home Affairs, undated). The Gender Consortium is now housed under the Coordinating Assembly of Non-governmental Organizations (CANGO). Before being referred to as the Gender Consortium, this body was referred to as the Women's Steering Committee. It was established in 1995 and was later referred to as the Non-Governmental Organization's Gender Steering Committee (NGOGSC). After broadening the scope of its membership, the NGOGSC was then referred to as the Gender Consortium.

The collaboration between the Gender Consortium and the Gender Co-ordinating Unit involves the formulation of legislation and policies that promote gender equality, lobbying for the ratification of international instruments related to gender equality mainstreaming, and raising gender awareness with emphasis on gender thematic areas. The ratification of international instruments includes the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW), ratified in 2004. Gender awareness has the following gender thematic areas, family and socialization, people with disabilities, education and training, politics and decision making, poverty and economic empowerment, legal and human rights, health and reproductive health and HIV and AIDS, gender based violence, information and communication, and environmental and natural resources. The gender awareness activities in which the Gender Consortium collaborate with the Gender Unit include gender campaigns such as the 16 days of activism against gender based violence, holding awareness workshops for people at different levels, holding public meetings and writing publications for the media houses.

1.6 THE ROLE OF THE COUNCIL OF SWAZILAND CHURCHES IN RAISING GENDER AWARENESS.

The Council of Swaziland Churches (CSC) is a non-governmental Christian organization and an affiliate of the Gender Consortium. Its mission statement is "to further the unity of God's church as a Body of Christ, by developing strategies that will enable Christians to be advocates of justice and peace in all circumstances and dealings" (CSC leaflet, undated). The organization is composed of Christian churches who share the same mission. The founding member churches of the CSC include the Roman Catholic Church, the Anglican Church, and the Methodist Church. More churches have since joined the Council. The Council's office is in Manzini, the hub of Swaziland, and is run by an executive committee representing member churches and coordinated by the General Secretary.

The Council of Swaziland Churches has several functions. One of its functions is to encourage member churches to play an active role in serving the needs of society. The Council does this by promoting and supporting efforts of self-reliance among people at grass roots level and among marginalized persons (including women) that will enable people to take charge of their own development through active participation. To facilitate this, the CSC creates forums where representatives of member churches and other Christian organizations engage in dialogue that will foster mutual understanding in belief and unity of action. These forums include workshops, seminars, and public meetings.

1.7 METHODOLOGY, SCOPE AND LIMITATIONS OF THE STUDY

This study draws on illuminative evaluative methods to understand the gender awareness programme of the Council of Swaziland Churches (CSC). I was an observer, in two workshops and one community meeting run by the organization. I also conducted a focus group discussion with nine former participants of gender awareness workshops held by the Council of Swaziland Churches. The illuminative evaluative methods of this study are detailed in Chapter three.

As a non-member of the Council of Swaziland Churches I feel I lent a lot about CSC as an organization that addresses the needs of the people, especially the marginalized. My previous involvement with CSC workshops helped in the development of trust with the facilitators and later with the participants in this study. I was able to draw some lessons from the gender programme as a Christian and a gender activist. The lessons include involving church members, irrespective of gender, age, social status or religious affiliation, in an attempt to address social issues in communities. Emphasis on non-discrimination is presented.

One of the limitations of qualitative studies is generalizing the findings. However, in this study, my intention was not generalization but engaging in a process of understanding and exploring a social problem in its natural setting. The relevance of this inquiry was in exploring the meaning of people's lived experiences around gender awareness. I hold the view that understanding people's lived experience with gender could enhance gender adoption in rural Swaziland irrespective of the organization promoting it.

1.7 ORGANIZATION OF THE REST OF THE STUDY

The remainder of the study is organized as follows:

Chapter two presents a review of literature that combines a conceptual/theoretical framework with a review of literature relevant to this research. The literature review is divided into two sections. First, a definition of gender exploring gender in the Swazi context and second, a review of the link between theories of learning and development that respond to women's oppression such as Women in Development and Gender and Development. The review is enhanced by different cases of gender awareness approaches cited by some researchers.

Chapter three presents the research methodology used to collect data to identify the factors that contribute to gender awareness programmes in rural Swaziland. This is a qualitative study that borrowed illuminative evaluation methodology to understand gender awareness programmes. Phenomenological understanding is used as part of illuminative evaluation. This means the research elicited

participant's experiences and suggestions to illuminate gender awareness programmes in Swaziland. Data collection methods included observations, focus groups discussions, analysis of programme's records and interviews using an open-ended questionnaire as a guide. The research focused on a gender awareness programme in the Capacity Building Department of the Council of Swaziland Churches; a non-governmental organization.

Chapter four presents the results of the study. The results are presented thematically under three sub-headings. One and two are the subheadings that relate to the two key concepts of illuminative evaluation: the instructional system and the learning milieu. The third subheading relates to the phenomenology's concern, human experiences, perceptions, views and feelings.

Chapter five presents the discussion and conclusion of the study. The discussion is according to the focus of illuminative evaluation; the matches and mismatches together with the issues that emerged and followed up during the evaluation are discussed. The discussion is presented in relation to the research questions and is reflected to the theoretical concepts discussed in the review of related literature.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

INTRODUCTION

At the heart of this research is; what are the factors that contribute to the adoption of gender awareness programmes in rural Swaziland? This review of literature combines a conceptual/theoretical framework with a review of literature relevant to this research. The literature review will first present a definition of gender and then explore gender in the Swazi context exploring the link between learning theories and development theories, such as Women in Development and Gender and Development, which respond to women's oppression. The presentation will also explore how this link has had influence on different ways of approaching gender awareness.

2. I WHAT IS GENDER?

Gender, unlike sex, refers to the social roles of men and women at a specific time and is influenced by culture. It is influenced by social factors such as culture, traditions, customs and beliefs. Sex is a physical or biological difference between women and men. Sex roles are unchangeable in space and time and they include human reproduction such as giving birth, breastfeeding, getting pregnant and impregnating. Gender roles, however, are subject to time and space, for instance, social roles such as providing for the family and domestic chores like cooking, house cleaning and child care. The change of gender roles with time and space makes gender a socially constructed phenomenon that can be seen as ideological. Such change needs to be supported by social structures.

Thus, gender refers to the attitudinal and behavioral expectations people have about an individual because she or he is either female or male. Different social contexts have different expectations and these expectations change over time (World Survey on the Role of Women in Development, 1999). Gender as a social construct and an ideology is reproduced in the private realm, for example, in

households, and this in turn influences practices in the community. This means gender is influenced by socialisation, and internal practices in communities that are viewed as norms.

The internal practices that influence practices in the community entail agreements in relations between men and women within and outside of households. Such agreements may result in the development of the household (equal development of both men and women) or the oppression of the woman (unequal development). These negotiated relations are often underpinned by traditional or religious culture-based ideologies. They are referred to as "gender contracts".

2.1.1 The Gender contract

A gender contract is the "understood but invisible agreements which regulate relations between men and women at various levels of society" (Attwood, Castle and Smythe 2004:141). Men and women within their households negotiate and construct an understanding of how they relate within their households and in society. The collective understanding results in gendered relationships. A male-dominated social context contributes to the maintenance of the gender contract which is often in favor of men (Attwood et al 2004:141).

Betts (2004:75), writing about families in rural Usulitan (El Salvador), distinguishes between contracts which are mainly for survival, for oneself and one's family, and others which represent an aspiration for the future. When gender contracts are for survival, they change with time and other situations, changes or challenges in society including unemployment, and HIV and AIDS. Whether these agreements, negotiations, or co-operative acts are done in private or in public, (that is, within households or outside), they are still a cause for concern as they are always underpinned by male domination and an ideology tipped against women.

Collective gender contracts in most societies tend to subordinate women. Women's subordination or marginalisation has resulted in gender imbalances in

the distribution of resources, wealth, work, decision making, political power, and the enjoyment of rights and entitlements within the family and in public life. The World Survey on the Role of Women in Development (1999) explains that despite variations across social contexts and over time, gender entails asymmetry of power between men and women. This trend is seen as universal.

Thus, gender is a social stratifier. In this sense, it is similar to other stratifiers such as race, class, ethnicity, sexuality and age. Viewing gender as a social stratifier, helps us understand the social construction of gender identities and the unequal structure and distinction of power that underlies gender relations.

2.1.2 Gender inequalities

The literature presents different views about sources of gender inequalities that result in the different ways gender is conceived and addressed. Some feminists argue that in social expectations of gender roles, women have been systematically subordinated (Oakley 1972; Moser 1989 cited in Boellstorff, 1995:48). They generally share a view of male dominance over women, and accuse men of being the perpetrators of gender-based social injustice, gender inequalities and female oppression (Mwale, 2002:). According to Mwale (2002), some feminists believe that a revolutionary and radical approach is required to address gender inequalities which make gender awareness a categorical reversal action which could be referred to as the "war between the sexes" (Mwale, 2002). In this view awareness raising would adopt the top-down approach (discussed in detail under theories of learning). Mwale (2002) observes that the feminist approach to correcting gender inequalities is difficult to achieve because it seeks to change the worldview of the people. The feminist view challenges what people have been socialized in, have internalized and naturalized, to the extent of taking their understandings as given.

For Mwale most feminist approaches entail changing substantially "people's core ideas, core beliefs, or core attitudes" which is the people's view, their reality and who they are and "creating better ideas, attitudes, or beliefs (Mwale, 2002:115). It challenges the status quo and its support structures (social, religious, political

and economic relations) and seeks to replace old ideologies with a counter culture that is in line with its beliefs. The challenging of the status quo and seeking to replace "old" ideologies makes gender an abstract concept to me, not imbedded in people's way of life or culture. According to Mwale (2002) the feminist approach, which tends to be confrontational, has contributed to the limited success of gender awareness programmes in most African countries. Many communities have developed barriers towards awareness campaigns on gender issues.

2.1.3 Gender and culture

Whilst I agree with the universal definition of gender I do not completely agree with the feminist approach to addressing gender inequalities. To me the Womanism approach in addressing gender inequalities, particularly African Womanism, is more plausible than the feminist approaches. African Womanists, hold the view that although Womanism shares common ground with Feminism it does not view men as sole perpetrators of women's oppression, "in fact it seeks male support" (Mwale 2002; 117). As opposed to the categorical reversal action sought by Feminism, "African Womanism praises and prizes womanhood, wifehood or motherhood" and does not seek to challenge the supportive social structures as an answer to women's oppression. This means that the difference in the two sexes is celebrated and social justice is advocated (being fair to both sexes in issues that pertain to them; socially, culturally, economically and spiritually).

In other words, this view could be synchronized with a definition of "gender that is reflected in the way men and women relate within their context; gender is the cultural definition of behaviour defined as appropriate to the sexes in a given society at a given time" (Council of Swaziland Churches, undated). I view this definition as addressing misconceptions about gender awareness which include challenging male dominance and the perceived hierarchical administrative structure within households as social institutions. The definition recognizes that, within households (as a social institution), the men, - if they are available- are the head, and thus play a leadership role whilst the wife plays the supportive role.

This does not imply that the man as the head of the household is the sole administrator but that there is social justice as the man and woman equally participate, or contribute ideas for the development of their household.

In my view the Womanist view to gender awareness programmes would hold for most African countries. A good number of African countries are contexts of male dominance over women, mostly male-dominated patriarchies[5]. In the Swazi social context, women are considered disadvantaged compared to their male counterparts in virtually every sphere of life. Issues of power relations tend to place women under male domination and economic inequality. In some cases, women are oppressed not only because of their gender but also because of their race, ethnicity, class, age and level of ability (Adhiambo-Oduol 2001:22). For instance, in Swaziland, women may be allocated to distinct social classes according to their level of education, their birth or marriage rights. That is, whether they are born or married to a prince, princess, a chief, a community leader or other influential person. These inequalities are impediments to the ability of many women to develop and exercise their full capabilities for their own benefit and that of their society as a whole. Women of lower social class tend to feel helpless, voiceless and not worthy to contribute to any developmental activity. Such a perception of self or character is not conducive to a democratic society.

In my view the Womanist approach to addressing gender inequalities take into cognizant the social structures that support patriarchy. In this literature review I argue that these social structures create an ambiguous status for Swazi women making gender awareness an undesirable phenomenon to some women.

[5] Patriarchy means "the institutionalization of male dominance over women and children in the family and the extension of male dominance in society in general" (Hlanze and Mkhabela, 1998:11). It is a social practice in which women have limited access to resources whilst ensuring male privileges.

2.1.4 The ambiguous status of Swazi women

Some studies on gender argue that Swazi women are marginalized, subordinated and have a minority status. For Kanduza (1996), in Swazi cultural terms "there is nothing unusual about a husband succeeding his wife's father as a guardian to his wife" (Kanduza, 1996:36). However, the situation is complex. There are cultural practices that present the ambiguous status of Swazi women and promote relationships between men and women for the development of households, communities and the Swazi nation. Few studies have identified the ambiguous status of Swazi women that result from some cultural practices. Such unidentified practices should be identified as they can be used to enhance gender awareness adoption. These cultural practices are with regard to women's property rights, how a woman determines the status of a man, in particular her son, and women's power to negotiate.

Swazi women have rights to property such as cattle; *insulamnyembeti*[6] and *liphakelo*[7] or *inkhomo yemasi*. *Insulamnyembeti* is a cow given to a bride's mother to wipe off her tears as her daughter is given away in marriage. This cow belongs to the mother. The husband cannot dispose of it without her consent. Another cow that belongs to a woman is the *liphakelo* or *inkhomo yemasi* which is given to her in marriage. In addition, if a woman has more than one daughter, the husband can use the bride price for the first daughter. In a polygamous family, for instance, the husband can use the cattle to pay a bride price for his son even if the son is not from the same wife. However, cattle from the other daughters belong to the woman's household.

[6] Insulamnyembeti is a special cow among the herd presented as bride price which the bridegroom's family gives to the mother of the bride. The cow acknowledges motherhood (Kanduza, 1996:39).

[7] Kuphakela is a process denoting a new status of a wife which she receives a cow (Kanduza, 1996:40). Marwick (1996:131), cited in Kanduza (1996:40), stated that when a women has borne her first child, it is usual for her husband to give her a cow called *liphakelo.* It marks the occasion for which she may eat meat and emasi (sour milk) at her husband's home.

In other words the cattle cannot be used without consulting with the wife. This means, in Swazi culture, a woman has property rights. However,

> Others qualify this by saying that although this property is hers, because of the general right and duty of supervision that the head of the household has over her as well as over the other members of the household she cannot give away this property without his knowledge and consent. This same principle applies to the head of the household, who according to our interviews is also not supposed to give away or sell any family property without consultation with family members (WLSA, 1994:50 cited in Kanduza 1996:40)

This quote emphasizes that a women has property rights but she does not have absolute rights in disposing of her property. Nonetheless, even a man cannot dispose of property without consulting his wife. A consultative relationship between a men and his wife is expected whether or not there is polygamy. To ensure that each woman in a polygamous family enjoys this right, men are encouraged not to build houses for their wives within the same compound but to separate them such that each woman can develop her household. The property of a household cannot be disposed of without the women's consent even if the husband is dead.

Kanduza (1996:41) points out another ambiguity. He says that although women are viewed as a subordinate and powerless group, women determine the status of men. First, in an extended family, the man and his mother run the affairs of a Swazi kraal, and not a man and his wife. This means Swazi culture recognises a women's role more than one would expect from a male-dominated society (Kanduza, 1996). A son pronounces decisions as the mouthpiece of their mother. This means the culture promotes intensive discussion before decisions are made.

Another ambiguity is that a woman determines the status of a man. Women who occupy senior positions in Swazi society influence decision-making in terms of inheritance and succession rights for their sons within the household and outside. This is illustrated in the principles governing the selection of chiefs in a polygamous family. The selection of a chief is based on the seniority of his

wives, as the mother co-leads the community with her son. The ranking is as follows:

a) Royal connection with a reigning monarch.
b) Wife with same clan name as the grandmother of the *Umnumzane* (head of the homestead) of the homestead.
c) Wife married through arrangement by parents (kwendzisa).
d) Wife with a common background (WLSA, 1994:28).

The above principle applies in kinship in Swaziland. A king is chosen simultaneously with the Queen Mother. A would be Queen Mother is chosen based on her status which determines also the choice of the king. Kanduza (1996:42) states that "the status of the woman chosen to be Queen Mother is of the utmost importance as the Swazi constitution provides for a dual monarchy: two sovereigns, the son and his mother" (Kanduza 1996: 42). Whilst the Queen Mother would normally rule with the king when he is installed, the queen rules the nation if the chosen king is still young.

Some writers ignore these ambiguities as merely symbolic. They argue that women's property rights, leadership roles, and social capital do not translate into high status (Kanduza 1996). However, for purposes of getting through to an audience in our gender awareness programmes, cultural practices that show positive aspects of gender roles are useful. A positive evaluation of practices would enable gender practitioners to point out what can be improved in Swazi society. A negative approach creates a view that gender is anti-Swazi culture, as some people do not see anything wrong with how men and women relate. Some women, especially in rural areas, use cultural practices to their advantage, to them gender relations are not invariably a problem. Kanduza (1996) shows how women use creative strategies to get what they want such as accessing land and loans. It is not difficult for women to use submissiveness to get a male proxy, just to acquire what she wants for herself or her family. Women have the power to negotiate;

> Women have the power to negotiate, influence, and persuade her husband and the family council, a male is always head of the family and the council. Her power is informal, his is formal (WLSA, 1994:50 cited in Kanduza 1996:40)

Swazi women, although seen as minors, use their negotiation power to acquire land. The aim of gender awareness programmes, however, is to minimize the gap between the formal and informal strategies, so that women do not depend on informal strategies to access resources for sustainable development[8].

Whilst the above-mentioned cultural practices create an ambiguous status for women greedy family members ignore them and use them to oppress women. When ignored these same cultural practices together with other practices contribute to women's oppression. For example, polygamy, which is a traditional customary practice whereby a man can have more than one wife, creates stiff competition and discrimination within households as each wife finds herself overburdened with the responsibility of providing for her household in order to occupy a central place in his heart.

Other cultural practices that reflect the minority status of women are as follows (WLSA, 1998, and the Swaziland's Gender Policy document): one, payment of dowry by the groom to the bride's family (*Emalobolo)* which is meant to cement the relations between the two families. This practice has been negatively interpreted to mean- and has been abused to the effect that - the groom has "purchased" the wife and so the wife has no right to take decisions, such as reproductive or legal decisions. Second, there is mourning. Women dress in full black for two years after their husband has died as opposed to one month for men who only put a black cloth in their sleeve. During the mourning period, women are isolated from society thus limiting their participation in national development. Third, there is arranged marriage. Swazi culture permits men to give their daughters to wealthy men, irrespective of age, who are wealthy or of

[8] Sustainable development in this context is an exercise of informed choice in a dynamic process of adaptation and change in the light of new circumstances or a new understanding of the new circumstances (SADC REEP, 2002:20).

high social standing. In most cases this is done whilst the girl is very young and incapable of making decisions. Even if she were capable of making decisions she could not due to the fact that she is a minor, and cannot object to her parent's decisions. However, due to global and societal changes this practice has lessened. Fourth there is *Kungenwa.* Women are considered minors and cannot manage the resources accrued in marriage. Therefore, a widow's in-laws give the responsibility of maintaining the family to the deceased's brother. This man takes over the full responsibilities of his late brother as a husband and a father. This practice impinges on the widow's freedom and is particularly unsafe now because of HIV/AIDS. Fifth, there is *Kulamuta.* This is a social practice whereby a married man's sexual relations with his wife's sister is condoned. The bride's family can give their son-in-law a younger sister after the payment of "*lobola*", if the wife cannot bear children or after the death of his wife. The younger sister has no choice in the matter

The Swazi constitution has taken a stand concerning the oppression of women. The recently released Swazi constitution (2005) refers to women's oppression. Section 27(1) on the Rights and freedoms of women, states that "women have the right to equal treatment with men and that right shall include equal opportunities in political, economic and social activities". Section 27 (2) states that subject to the availability of resources, the government shall provide facilities and opportunities necessary to enhance the welfare of women to enable them to realise their full potential and advancement. In addition Section 27 (3) states "a woman shall not be compelled to undergo or uphold any custom to which she is in conscience opposed."

One could argue, however, that these sections do not indicate how men and women should relate in Swaziland. Mabusela (2006) cites Aphane, a consultant, who criticises the constitution regarding these sections. She argued that discrimination against women is mainly on the account of their gender and marital status as minors. She, therefore, questioned when and where women should register customs to which they are conscientiously opposed and what actually constituted a breach of a constitutional right? This concern is important

because Swaziland has a dual system of governance: Swazi law and custom and Western law (Roman Dutch Law). Whilst the constitution (the Western law) promoted gender equality, the question was the applicability of those laws within the Swazi cultural context. In other words, the Swazi consultant wanted more than a change in policy but sought for attitudinal and behavioural change which to me comes with conscientisation.

In conclusion, I would adopt gender as cultural definition of behavior appropriate to the sexes in a given society at a given time as I think it implies that gender is about how men and women relate within their context at a given time. I concur with Kanduza (1996:43) that "approaches on gender studies contribute to the historical insignificance of women" and thus to gender awareness approaches adopted. He argues that these approaches, to gender studies, have not been flexible enough to allow investigations of potential situations from which women status can be promoted. For instance, within the Swazi context, tradition has created an ambiguous status for women. In my view gender awareness approaches should be located within culture and should embrace theories of learning that would bring out potential situations that promote women's status. This could be enhanced by adopting gender awareness programmes that embrace theories of learning that promote meaningful rather than abstract learning. Such learning theories could help learners to meaningfully relate gender to life.

2.2 THEORIES OF LEARNING AND AWARENESS RAISING APPROACHES

Research has not yet identified a clear causal relationship between teaching and learning (Gravett 2005:19 and Kaye 2003:24). Learning theories are evolving as research in learning continues. Kaye (2003) points out that it is difficult to develop a "law-like" learning theory because of other factors that affect learning. The many factors that affect learning include the learner and educator's expectations, levels of motivation, as well as the institutional setting. Gravett (2005: 19) emphasises that knowledge of the learning process can be used fruitfully to delineate actions taken by educators, and circumstances that would lead to enhanced learning.

Candy (1990) also suggests a link between the knowledge of the learning process an educator holds and the teaching approach he or she adopts. Knowles (1973) initially made a sharp distinction between two views of teaching and learning as one meant for children and the other for adults; andragogy and pedagogy respectively. He strongly believed in a distinct separation between pedagogy; *the art and science of teaching children* (Knowles 1984:52) and andragogy; *the art and science of helping adults to learn* (Knowles 1980:43). He made this argument based on the assumptions that adults learn best when; one, they knew why they need to learn something before engaging into it. Two, when learning is relevant to their situation. Three, when they are motivated to learn. Four, when their prior knowledge or experience is recognized.

However, educational critics made him change his mind as they believed that both theories can apply to both children and adults. Even though Knowles (1984) later agreed with his critics, more literature on adult learning still argue that although both theories of learning apply to both children and adults, andragogy is mostly emphasized amongst adults. Shuell, 1986 in Kaye 2003:26, observes that learning in adulthood involves an enduring change of behavior, or in the capacity to behave in a given fashion, which results from practice or other forms of experience. The change in behavior as a result of learning is mostly expected in adulthood than in childhood as the socialization process has concretized many habits in adulthood than in childhood.

The review suggests that gender awareness approaches are premised within evolving development theories, from the 1970's to date. The evolution of the development theories is underpinned by learning theories. Noteworthy here are two learning theories, namely, the behaviourist learning theory associated with rote or abstract learning, which underpins Women in Development theory and constructivist learning theory associated with transformative learning which underpins Gender and Development theory.

2.2.1 THE BEHAVIOURIST LEARNING THEORY

Behaviourist theorists conceive teaching and learning as a stimulus–response association (Shepard, 2000, theories of Thorndike, 1922, association and behaviorism of Hull, 1943, Skinner, 1938, 1954 and Gagne, 1965). The behaviourist theory of learning is associated with rote learning. Educators who hold the behaviourist view to learning view the learning process as "the increase in knowledge" or "memorising" and put more emphasis on the outcome of learning rather than on the process (Candy, 1990). They view learning as the accumulation of knowledge and that it is transferable from an outside source (an educator, book, and computer) to the learner. The assumption is that the learner will someday use the accumulated knowledge to solve real life problems. Freire referred to this view of learning as "banking education" as learners acquired knowledge to be used later in life. Gravett (2005:18) suggests that educators in this framework "*view teaching [sic] as little more than infodelivery and learning as infoconsumption.*" Gender awareness programmes that were developed following the behaviourist theory of learning, in the early 1970s, adopted the feminist view to responding to women oppression. The theory of development that was adopted was the Women in Development (WID).

Women in Development theory

The term "women in development" was coined in the early 1970s by a Washington-based network of female development professionals (Tinker 1990:30 cited in Razavi and Miller 1995:2). The term was based on the argument that modernisation was affecting men and women differently. Modernisation theory was concerned with the transfer of modern technology, especially for Africa high yielding varieties of seeds in agriculture, to increase agricultural production and productivity (The United Nations, 1999: viii). Unfortunately, the economic growth, which resulted from modernisation, did not always trickle down to poor segments of society, especially women. The critique of modernisation led to the construction of Women in Development theory. Women in Development focused on the exclusion and marginalisation of women from modernist conceptions of development.

Women in Development is based on the idea that women's disadvantages stem from stereotyped customary expectations held by men and internalised by women, and promoted through various agencies of socialisation (World Survey on the Role of Women in Development 1999: viii). The approach pays particular attention to development issues relating to women's productive roles by integrating the means of improving women's status through economic activities. Women in Development focuses on women's roles as wives and mothers, for example, child care and family courses, home economics programmes, and literacy courses which reinforces women's traditional role within the family, thus the approach is referred to as the "welfare approach" (The United Nations 1999: viii).

For instance, there are objectives in the Women in Development 1976 programme in Swaziland that adopted the gender efficiency approach. First, it intended to train women on how to create and participate in income generating activities. Second, it intended to relieve women from household chores by giving them preparation for starting business through the provision of appropriate technology skills. Third, it intended to link women's access to production with financial resources. Fourth, it intended to train women in Business Management and Marketing (Swaziland Women in Development Programme Flier, undated).Women in Development theory resulted in the adoption of gender awareness approaches that would ensure that women have access to modern use of technology in agriculture as well as in other sectors to ensure economic growth.

The welfare approach

The welfare approach and the gender efficiency approach focused on women's economic growth and are underpinned by the behaviourist theory of learning. In Swaziland the welfare approach has resulted in the initiation of various women economic activities by government and non-governmental ministries. They include the introduction and promotion of women's small-scale businesses by individuals and groups.

The gender efficiency approach

Whilst this approach embraces the welfare approach in addressing gender imbalances, it also recognizes women's multiple roles especially women's economic role, and has resulted in the scrutiny of household division of labour. It gives rise to equity, poverty and efficiency concerns (World Survey on the Role of Women in Development 1999: viii). Development projects in this approach focus on relieving women from some household chores by making their work lighter and easier thus promoting their active participation in development rather than being passive recipients of development aid.

Women in Development and the other two approaches are weak because they do not challenge power relations or social structures that reinforce the marginalization of women. The Women in Development framework does not ask questions about unevenly distributed resources and power asymmetry. Its assumption is that easing women's access to resources would translate un-problematically into their control over how those resources would be used, which is the view of the behaviourist view to teaching and learning. Most women involved in economic activities do not enjoy their economic benefits, mainly because as minors, they do not have a say on the income, as such, their economic activities are not sustained.

Research has identified the need to focus on the relationships between men and women in order to enhance sustainable development[9]. Sustainable development requires that both men and women decide how resources are used. The need to enhance sustainable development resulted in a need for a shift to Gender and Development theory, which is premised within the constructivist theory of teaching and learning where people continuously construct the meaning of their environment.

[9] Sustainable development in this context is an exercise of informed choice in a dynamic process of adaptation and change in the light of new circumstances or a new understanding of the new circumstances (SADC REEP, 2002:20).

2.2.2 THE CONSTRUCTIVIST LEARNING THEORY

Constructivists assume that learning is an active process of constructing meaning derived from the learner's action in the world (Gravett 2005:19). Educators who hold this view, see learning as an abstraction of meaning and an interpretive process aimed at understanding reality or one's surroundings (Candy, 1990:36). Constructivists refer to this type of learning as meaningful learning. The constructivist assumption holds that learners are not passive beings that only respond to information being presented. Learning is meaning making or making sense of something and building ideas around that meaning. When new information is presented to a learner, the learner becomes engaged in the construction of the meaning of the new information by using pre-existing knowledge, which provides an interpretive framework.

This means that prior knowledge plays an important role in understanding new information. The learner incorporates new knowledge into existing structures, which may result in knowledge enrichment, or the alteration of existing knowledge. This may result in the construction of new meaning and thinking. This means learners can better construct the meaning of new information when it is linked to what they already know and can link new information with existing knowledge. Teaching and learning within this view entails the creation of situations, experiences or activities where learners can construct or extract meaning with the help of the educator.

For Biggs (1995):

> Learners arrive at meaning by actively selecting, and cumulatively constructing their own knowledge, rather than by receiving and storing knowledge. The process of construction occurs through both individual and social activity. The learner brings an accumulated baggage of assumptions, motives, intentions, and previous knowledge to every teaching-learning situation, which forms a framework that envelops the immediate situation and determines the course and quality of learning that may take place (cited in Gravett, 2005:21).

The above citation suggests that knowledge construction involves the learner's participation by acknowledging their prior knowledge as a frame of reference in

discoveries about new knowledge resulting in a more concrete, anchored learning, which broadens the learner's horizons and leads them to a wider worldview. It also suggests that the individual does not construct meaning in isolation but through interacting with his or her society. This brings in Vygotsy's social constructivism that emphasises the societal factors in learning such as language use, culture, beliefs, and values.

Social constructivism places meaning construction within a social setting and emphasises the learner's interrelationship with society. This makes learning to be shaped socially and culturally as learners construct meaning of new information within his or her context, culture and uses the shared tools or symbols, which depict shared values, principles, and beliefs, to adopt, adapt, or reject new information. Social constructivism suggests that meaning making is a social activity although the construction process is within an individual's mind (Gravett 2005:21).

Existing knowledge structures and beliefs may enable or impede new learning. Thus, gender awareness approaches should be developed through socially supported interactions since gender is a social construct. The suggestion implies that teaching and learning practices in gender awareness should be embedded within the socio-cultural beliefs and values of the society.

The above discussion reflects that gender awareness programmes should adopt the constructivist approach to teaching and learning since gender is a social construct. This is demonstrated by the shift in development theories, from Women in Development to Gender and Development. Next, I present the link between Gender and Development theory with constructivist approach and their implication to teaching and learning by previous gender awareness approach research studies. The approaches are: gender consciousness approach, REFLECT action approach, and popular education approaches to gender awareness.

The Gender and Development theory

The focus of the Gender and Development theory is on how relations between women and men are defined and structured. The intention is to transform the relations towards gender equality. According to the World Survey on the Role of Women in Development 1999: ix) the Gender and development approach is different from the Women in Development approach. First, the focus shifts from exclusively women to gender, and the unequal power relations between men and women. Second, all social, political, and economic structures and development policies are re-examined from the perspective of gender differentials. Third, it is recognized that achieving gender equality requires "transformative change."

Gender and Development focuses on "gender mainstreaming." Mainstreaming a gender perspective is the process of assessing the implications for men and women of any planned action, including legislation, policies and programmes, in all areas and at all levels (World Survey on the Role of Women in Development 1999: ix). The ultimate goal of gender mainstreaming is to empower women to achieve gender equality through training and policy formulation. According to Arnfred (2002:76) mainstreaming implies that attention to equality between men and women should pervade all development policies, strategies and interventions. Mainstreaming involves giving attention to equality in relation to analysis, policies, planning processes and institutional practices that set the overall conditions for development.

This does not simply mean ensuring that women participate in a development agenda that has already been decided upon but aims to ensure that women and men are involved in setting goals and in planning so that development meets the priorities and needs of both women and men. Gender and Development through gender mainstreaming women are expected to take initiative as equal partners in a participatory "bottom up" process of development. The aim of the Gender and Development empowerment process is transformative change in that both women and men are provided with enabling resources, which allow them to take greater

control of their own lives, to determine what kind of gender relations they want to live within, and to devise strategies and alliances to help them get there.

Transformative learning

Literature reveals that gender inequalities are a result of the way people have been socialised. Transformative learning, which is learning mainly in adulthood, "involves revision of significant aspects of our world view, our view of ourselves or our way of being in the world" (Gravett 2005:26). In other words transformative learning entails the process through which people critically analyze, construct and reconstruct meaning, in adulthood, to suit their present time and context (Gravett, 2005). This means gender awareness in adulthood involves a critique of the presuppositions on which our beliefs, expectations, feelings, attitudes, and judgments have been shaped.

Gender awareness also involves a critique of the preassumptions about the ways people interpret events and situations, judge or typify people as a result of who they are concerning sex or social class. People acquire these presuppositions and beliefs (assumptions) throughout their lives through a process of socialization. They are taken for granted, people can never be totally free from them and they become the basis of their worldview (Mezirow, 1991:2).

Transformative learning is situated within the social constructivist theory as it challenges not only individual assumptions but also the shared socio-cultural beliefs, which form the basis of the meaning-making process. Mezirow, a proponent of transformative learning, suggests that the critique or revision of previously held assumptions happens through a process of critical reflection. Critical reflection involves a higher-order mental process of assessing the grounds of our beliefs and a process of rationally examining the assumptions by which we have been justifying our convictions.

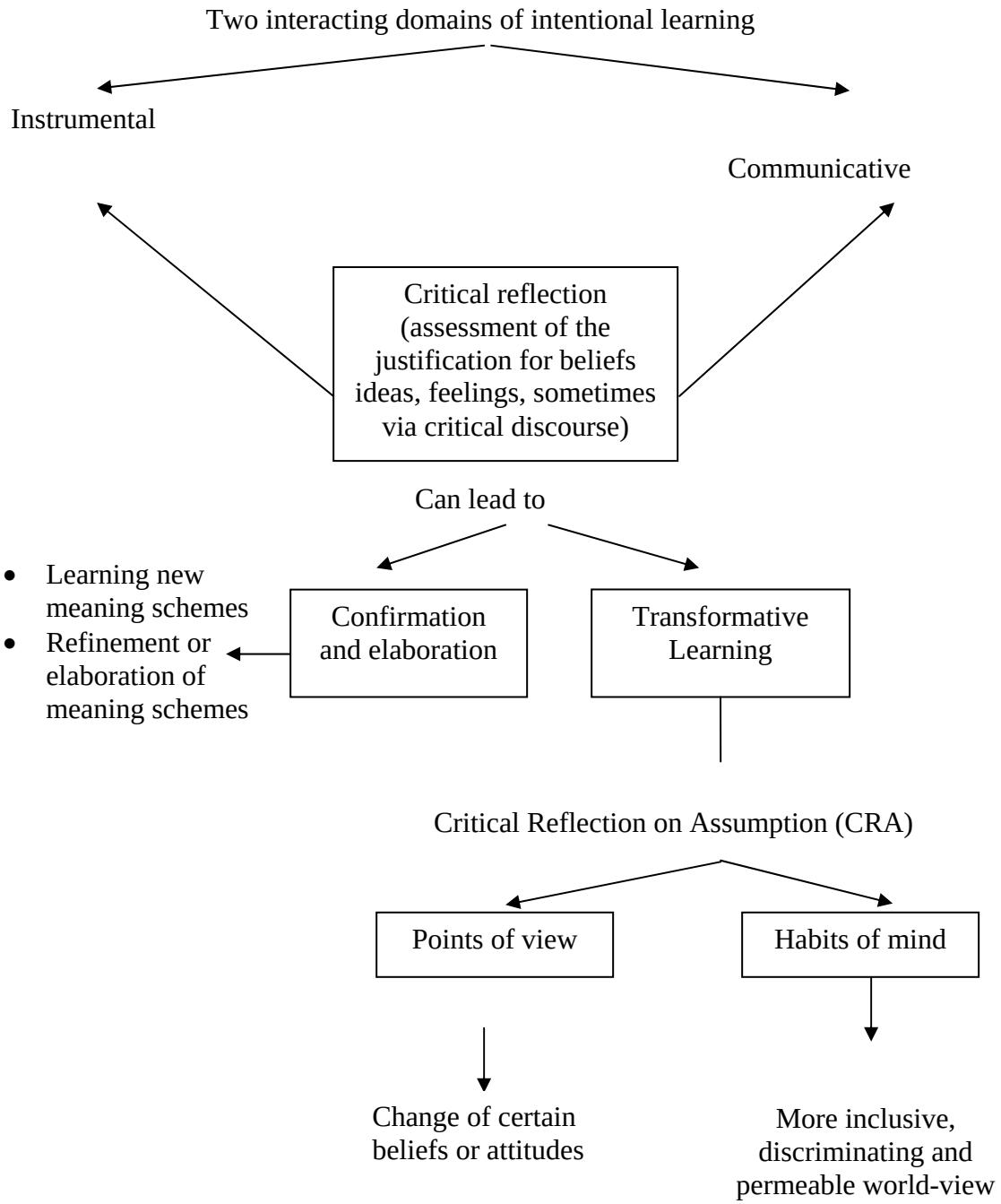
In gender awareness, for instance, learners should be helped to analyse critically their previously held assumptions. Critical reflection is not about highlighting the negative aspects of people, events or practices, but questioning the situation or

information (prior learning) people have received or are receiving in relation to reality, rather than accepting it as it is; that is, validating the evidence. In this regard, critical reflection is both an educational and political process.

However, not all forms of adult learning are transformative as some forms of learning adults engage in do not challenge the taken-for-granted assumptions (Gravett 2005: 26). Mezirow, cited in Gravett (2005:27), makes a distinction between two forms of learning; instrumental learning (learning how to do something) and communicative learning (learning how to understand something). In instrumental learning, the environment is controlled and manipulated to accomplish specific ends, that is, what is done gives information for a particular behaviour or result. Communicative learning, however, entails understanding by communicating what others' feel, value, intend, their philosophies and educational concepts.

According to Brookfield (2000), communicative learning involves critical reflection and thus is deeper, although not necessarily independent of, instrumental learning as most learning involves both forms of learning. Mezirow's transformative learning theory has three central themes; one, the central role of the learners' prior knowledge which forms the interpretive framework, second, critical reflection, and third, verification of beliefs through rational discourse. The themes can be graphically illustrated as follows:

The interacting domains of intentional learning (Gravett, 2005:28)



The above illustration shows that reflection is the processes through which a person learns from experience. It can be done through memory, recording devices or with the help of others. Van Manen (1977), an educationist, describes three levels of reflection. The first level is concerned with techniques needed to reach

an objective and associated with single-loop learning where the assumptions and values behind the theory-in-use are not questioned. The second level is concerned with clarifying the assumptions underlying an action and assessing the educational consequences of different actions. This level is associated with double loop learning where the concern is not only reaching the objective but also involves the questioning of the underlying aims, norms, and policies. The third level is deeper than the second as it is concerned with principles such as justice, equity, and human concerns. The second and third levels are often called critical reflection whilst the first one is simple reflection.

The first theme or level of transformative learning entails reflecting on the importance of context. Brookfield (2000: 36) in Wilson and Hayes (2000), argues that at this level of learning, the learner's historically and socially sedimented values which are at work in the construction of knowledge, social relations and material practice are identified or recognised. This level attempts to lay bare the dominant ideologies people tend to embrace as being in their best interest and view them as their own.

These ideologies include the sets of values, beliefs, myths, explanations and justifications that appear self-evidently true and morally desirable. In the first level of transformative learning people become aware of the ideologies they hold, how they live or express themselves through symbols or language. The first level of transformative learning can be associated with critical reflection's single loop learning as the assumptions and values behind the theory-in-use or assumptions are just acknowledged or brought to the surface but not questioned. The first level or theme can only lead to the reaffirmation and elaboration of the assumption held (see above illustration).

The second theme in transformative learning is challenging previously held assumptions, that is, critical reflection on assumptions (Gravett 2005:30). This level or theme entails the identification and reappraisal of inhibitions acquired in childhood as a result of socialisation. Critical reflection on assumptions and presuppositions is a crucial theme especially when the goal of learning is change

of behaviour or thinking (transformation) as it refers to a change of reference for one's meaning making process. Critical reflection involves answering questions on the how and why (critical reflection) people hold. It challenges our point of view; the attitudes, values, beliefs, and concept which form the basis of our world view, and the habits of our minds; the way we interpret the world, or events (Gravett 2005:27).

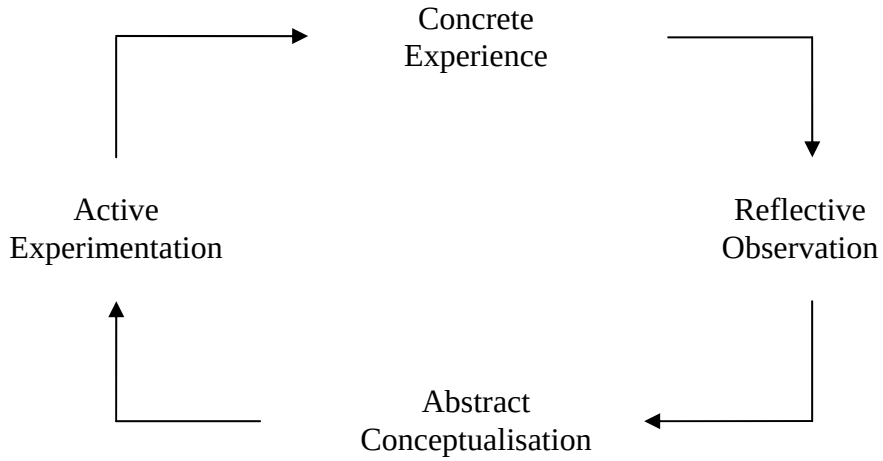
Answering questions on the why and how may result in the revision of the assumptions we hold and consequently a change in the way we act, think or view the world, which means transformative learning has occurred. Becoming aware of how and why the structure of psycho-cultural assumptions has come to constrain the way people see themselves and their relationships is transformative learning. Wilson (2000), states that as adults we come to realize how childhood inhibitions serve to frustrate us from realising our development as persons through critical reflection. This realisation is emancipatory as it puts to rest previous/childhood inhibitions and allows people to live an integrated and authentic life by trying to find alternatives to the problems people find themselves faced with.

The third theme or level of transformative learning is rational discourse; the use of dialogue to search for a common understanding and assessing the justification of an interpretation or belief (Gravett 2005:29). This theme explores alternatives, that is, how best to perform, act or solve the problem. It is through critical reflection that we become skillful in argument analysis. We tend to act critically when we recognize logical fallacies, when we distinguish between bias and fact, opinion and evidence, judgment and valid inference. The evidence collected during dialogic discourse involves justifying the validations of learning as true which is the role played by people when they construct and deconstruct their own experiences and meanings. Events cease to be events but turn to being experiences, that is, how they understand events.

Kolb's (1984) theory of experiential learning presents a model of how people engage in a rational discourse leading to transformative learning (see illustration

below). He suggests four stages, which are not necessarily sequential, as concrete experience, reflective observation, abstract conceptualization, and active experimentation. He states that, depending on who the learner is and what is being learnt, learners enter the cycle at the level of concrete experience. They then reflect on the what, why, and how that has happened. The learner will then critically review the evidence and arguments on the experience to make a determination about a justifiably expressed idea (abstract concept) whose meaning is contested until it has been put into practice. The results of the practice will lead to new knowledge and new experience, which makes the process start all over again.

Kolb's (1984) theory of experiential learning model



The experiential learning model suggests that transformative learning may be triggered by a particular stimulus, a particular experience that may be the foundation for learning. According to Mezirow (1990), these stimuli can be anomalies in life, externally imposed disorienting dilemmas, or exposed to new or abstract information. Adult learners involved in gender awareness programmes should be able to construct meaning of their experiences as they interpret their daily experiences, life crises, events, and problems to make, maintain or adapt their meaning to suit their daily challenges.

This is a dynamic process as adults are faced with gender related experiences everyday because of societal changes. Interpretation or "meaning making" of

these experiences involves the individual's whole being mentally, socially, politically and culturally as adult learners actively engage into constructing meaning of new or abstract information (the stimuli) within their social space.

Gender awareness as transformative learning implies a different view to teaching and learning than teaching as infodelivery and learning as infoconsumption discussed earlier in the review of related literature. According to Gravett (2005), it implies viewing teaching and learning as negotiation, mediation and dialogic.

2. 3 IMPLICATIONS OF THE CONSTRUCTIVIST THEORY TO GENDER AWARENESS PROGRAMMES

I concur with literature that uncovering and challenging previously held gender assumptions and presuppositions which underlie our actions, values and belief system is not an easy task (Gravett, 2005, Mezirow and Brookfield). It involves the constructivist view of learning. It requires the assistance of an outside facilitator or stimuli to tease out taken for granted assumptions that form the interpretative framework of knowledge construction. This means gender awareness requires a teaching and learning process that is deeper than viewing teaching as infodelivery and learning as infoconsumption (Gravett, 2005).

According to Slatterry (1998) this is a reconceptualised view to teaching and learning. Reconceptualisation is a postmodern view to teaching and learning that promotes the view that teachers and learners be involved in reflective dialogue concerning new knowledge through the use of autobiographical theory and practice (Slattery 1998). Thus according to Gravett (2005), transformative learning emphasises teaching as negotiation, mediation, and dialogue. This implies that the facilitator has to first position himself or herself with regard to new knowledge and then help his or her learners to construct the meaning that relates to their everyday lives.

2.3.1 Teaching as negotiation

Teaching as negotiation recognises that as knowledge is socially-constructed, teaching should involve reaching a consensus on new knowledge and skillfully overcoming obstacles that hinder learning (Gravett, 2005). This means the educator and the learner engage in a negotiation process as they construct meaning within their social space. To enhance the negotiation, Pinar *et al* (1995) suggests the concept of "curreere' which views learning as a journey rather than the delivery and consumption of information. This concept, is a reflective cycle in which thought bends back upon itself and thus recovers its volition (Madeiline and Grumet 1976 in Pinar *et al* 1995). The concept of "currere" suggests that educators and learners engage in a negotiation process as they journey in the active meaning construction of the new knowledge by sharing and understanding their experiences relating to the new knowledge. This view makes teaching and learning collaborative rather than bureaucratic, institutional or a single exercise. Slattery (1998) suggests that this view tries to understand the new knowledge autobiographically, relate it to life, rather than as an abstract and unquestioned or God given body of information; that is, relating the new knowledge to real life.

This sense of educational journey, where there is collaboration and sharing, would lie dormant where an educator transmits information as absolute knowledge and individual experiences are ignored (Pinar *et al*, 1995). Engaging with new knowledge autobiographically implies learning that works from within the individual's experiences and forms the basis for the renewal of strategies and examination of cultural sense and heightened consciousness (Pinar *et al* 1995). As the learner engages in the search of inner self in relation to the new knowledge, there are intense possibilities for personal encounter, that is, how our educational experiences have resulted in the way we view and understand the world politically, culturally, economically, and socially. Teaching and learning as negotiation, for transformation, creates a situation where learners engage in the search of inner self with a possibility for personal encounter. This is demonstrated by the gender consciousness development approach by Bierema (2003), presented below.

The gender consciousness and development approach

Bierema (2003), used action research to explore how women develop gender consciousness and use that knowledge to take connected action (described below) to address gendered power relations in their lives and work. The study was done in The United States of America. Gender consciousness development is a transformative learning process that occurs individually and collectively. There are four conditions for transformation: presence of the other; reflective discourse; a mentoring community; and opportunities for committed action. Gender consciousness begins by realizing yourself as the 'other'. This is done through a process of constructively engaging with the political and social consequences of perceiving yourself as 'other' (usually marginalized) from the dominant culture. The gender consciousness development approach has three stages. These stages are identity development, gender consciousness development and connected action.

Identity development

The first step involves helping the learner to recognize his or identity or self. That is, how identity development is achieved through a 'hidden curriculum', the rules and roles accompanying gendered power relations that are not written but are ingrained in culture and are practically invisible, not challenged or questioned by most people. This is where girls and boys, and women and men develop their identities through experiences that are learnt throughout their lives. The lessons learnt by girls and women in this hidden curriculum, by male-dominated social context of subordination, include gender roles, the devaluing of women, silence and invisibility, submission to male power and acceptance of role contradictions. The result of these lessons is that one either identifies himself as a man who has to perform a leading role or as a woman who has to be submissive to male power.

Gender consciousness development

The second step entails exposing the participant to learning experiences, formal or informal, which will make him or her become aware of the powers that influence their identity as a men or woman, that is, gender consciousness. These experiences can result in gender awareness because of critical reflection. Most men and women choose to ignore, deny, or minimize the step that requires critical assessment of gendered power relations, rejection of socially dictated gender roles and the questioning of the legitimacy of the 'hidden curriculum'. Bierema (2003:6) argues that gender consciousness only happens through a critical assessment of gendered power relations, rejection of socially dictated gender roles and the questioning of the legitimacy of the 'hidden curriculum'.

Most women may become aware, as individuals, of the need to reject the status quo of gendered power relations but may not take action to foster gender consciousness until they decide to engage in connected learning. In connected learning is where women come together and compare experiences after which they gain courage to reject the status quo of gendered power relations. Through this process, women reclaim their voices, share their experiences, and recognize that there are underlying assumptions in the development of their identity. Connected learning/knowing serves three functions. One, it provides a safe space for women to share and compare their experiences. A second function of connected knowledge is the courage to name the oppression. Participants in connected learning help participants to validate experience and name it.

Bierema (2003:6), states that a third party is needed to help one accept, understand, or value common things. The third function of connected knowing is the fostering of courage to move forward to begin acting on their awareness. In other words, connected knowing helps women to persevere in both their learning and commitment to women's issues as they learn to question the hidden curriculum, reject the status quo, reclaim their voice and reframe their identity. These four developmental shifts happen in a spiral form; they overlap and influence each other continuously.

Connected action

Connected action is the third aspect of gender conscious development; it may be either individual or collective. According to Bierema (2003:6), new insights without action do not foster social change, and awareness of gendered power relations without action is futile. Connected action is the third aspect of gender conscious development; it may either be individual or collective. Connected action results from connected knowing which feeds the actions of both the individual and collective action. A high level of awareness of gendered power relations and a commitment to taking strategic action to promote change for women characterise collective action. The participants in connected action have four roles which are also the attributes of connected knowing. These roles are to educate, to work to make the invisible visible, to adopt a conscious/unconscious strategy when expedient and to exhibit consistency between thought and action.

The educative role involves teaching others about oppression. Participants of connected action take the risk to address gendered power relations and view themselves as teachers. They function as critical activists where they critically analyse work and life situations and view them as a lens for gender awareness.

This education may take place at work, church, community meetings, and so on. The participants of connected action bring the invisibility of women's oppression into visibility by bringing to their attention the oppression and discrimination of women. Some people do not recognize the oppression because it has become part of their culture and therefore it is important that someone makes the invisible visible.

Another role that women in connected action play is that of adopting a 'conscious-unconscious' strategy. Women in connected action are not so naïve as to blatantly fight for gender issues without weighing the costs. They constantly calculate the risk of voicing gendered issues against their personal and professional levels. They make a conscious decision at times to adopt a conscious-unconscious strategy when dealing with gendered issues, that is, they deliberately choose not to act versus acting, not because they are not aware or

denying the oppression, but for a particular moment and time. The last role for participants of connected action is that they are differentiated by their consistency in their thinking and action. In other words, they practice what they preach, that is, there is consistency between their espoused theories and theory-in-practice (Argyris 1993 in Bierema 2003) when it comes to gender issues.

There is a scarcity of literature on gender conscientisation approaches and Bierema (2003), suggests that it would be useful to conduct further exploration of factors that inhibit learning about gendered power relations in context among women and men. In the Swazi context, I think literature that relates to gender consciousness to the level of connected action is limited or non-existent. It may be that the practice, on its own, is limited or non-existent.

2.3.2 Teaching as mediation

Apart from viewing teaching and learning as negotiation, the re-conceptualised view considers teaching as mediation. The re-conceptualised view of teaching and learning suggests that the facilitator mediates between the learner's current ways of thinking (personal knowledge and skills) and new knowledge (Gravett 2005:23). This implies that the educator's relationship with the learner changes from being authoritative to being a guide, facilitator and coach as the learner makes meaning of the new knowledge. This means that the educator has to position himself or herself in regards to adult learning (ideology) and the new knowledge.

Ideological positioning as an educator is important because the way one teaches or engages with new knowledge (teaching) reflects one's educational perspective and ideologies and may not be in line with the suggested teaching as mediation. Teachers who were educated using the teacher-centred method, for instance, need to engage themselves in a critical reflection process in order to be able to adapt to teaching adults, adult teaching methods, and approaches. According to Pinar *et al* (1995), ideological positioning implies that the adult educator engages in the four stages of regression, progression, analysis, and synthesis.

Regression implies that the educator regresses to his or her own educational history and experience. It entails returning to the past as it impinges on the present, that is, the educator's lived experiences within the educational institutions forms a data source on how it influences his or her present involvement with new knowledge. It involves the educator giving special attention to his or her own education, teachers, pedagogical experiences, and artifacts that result from such experiences. For instance, a teacher taught by authoritarian teachers or lecturers will be autocratic. Progression involves imagining the future, envisioning what the future possibilities of the learners' engagement are with the new knowledge. In the analysis stage the educator may ask himself or herself if he or she is in a position to achieve those possibilities in view of his or her educational history and experience. Does he or she need more subject content or skills to achieve it?

At the synthesis stage the educator may, based on regression, progression and analysis, not only take action to close the identified gap but can be explicitly aware of his or her ideology that underpins his or her engagement with the new knowledge. These four stages are meant to help the educator to critically reflect on his or her teaching methods and skills concerning adult learning.

As a mediator of the learning process, the educator has to take a critical stance in regards to the new knowledge. The critical stance entails digging deeper and understanding the underlying concepts that inform new knowledge. According to Gough (1999), a critical stance requires that one should deconstruct the new knowledge to understand its underlying concepts. Gough (1999), views the deconstruction of the new knowledge as a messy process, thus referring to it as chaos theory. There are four criteria that guide the deconstruction of new knowledge; richness, recursion, relation and rigor. Richness refers to the new knowledge's depth, that is, its layers of meaning, multiple possibilities or interpretations that are continuously negotiated amongst teachers and learners a way of connecting it to life. This means finding out the initial purpose of the new knowledge; what it wants to achieve and how it can be socially interpreted.

Recursion of the chaos theory entails the way the principles have been built upon each other. It asks the question of whether the principles promote foreign concepts whilst ignoring certain societal beliefs, values and concepts. Relation includes both the pedagogical relations and connections within a curriculum structure. This entails questioning if the teaching methods and practices that come with the new knowledge are appropriate for adult learning within their social context. Rigour involves purposely looking for alternatives, relations, and connections for the new information to suit the context. It is only after the educator has gone through the four steps with the new knowledge that she or he can find alternatives in teaching about gender for instance, such that learners are able to construct a meaning of gender that suits their context. Teaching as mediating between new knowledge and learners' real life ensures conscientisation of who people are and how they came into being. It promotes a type of learning where facilitators and learners are critical of new knowledge such that principles are integrated in their lives in a way that suits their context. In other words, it tries to balance theory and practice. This is illustrated by the REFLECT approach presented below.

The REFLECT Approach

Re-generateted Frerian Literacy through Empowering Community Techniques (REFLECT) is an approach that brings literacy and development together (Attwood, Castle, and Smythe, 2004:144). REFLECT draws from Paulo Freire's conscientization approach and Participatory Rural Appraisal, an approach most often used in a rural context as a means to empower people by using local knowledge as a starting point for development action (Attwood *et al* 2004). The REFLECT approach was used in Lesotho, not only as a project for promoting literacy, but for challenging power relations more generally, and gender relations more specifically.

Through the REFLECT approach participants were able to question and renegotiate gender contracts in their lives. The participants would meet together, under the guidance of the facilitator, to identify issues that the members themselves viewed as relevant. There was no predetermined curriculum or

printed primer for the literacy class, instead, participants developed their own learning materials using Participatory Rural Appraisal (PRA). Through the PRA participants would construct calendars, matrices and other diagrams on the ground, using locally available material such as seeds, stones, sticks, etc. PRA enabled participants to own the issues that arose and they responded by taking action on those issues. Gender was an integral part of both understanding and transforming the ways in which oppression operates and power is distributed.

Attwood's study drew the conclusion that REFLECT learning circles in Lesotho encouraged both men and women, to participate equally through the setting of ground rules. However, the equal value accorded to opinions from both men and women had to be slowly and consciously nurtured gradually and consciously because of the male-dominated social context that participants were accustomed to. Through the learning circles, a constructive and supportive space for renegotiating or disrupting gender perceptions and experiences of both women and men was provided. The learning circles also provided a way for the group to take action at a community level as gender concerns were raised in areas such as deforestation, water pollution, health and sanitary issues on how these issues had impact more on women as opposed to men.

One limit of the REFLECT approach was that "gender" was not part of the local agenda, so participants could not identify gender as an issue themselves (Attwood *et al* 2004). There was need for the facilitator to introduce gender as an issue. In most cases, participants quickly drew out the conclusions they were supposed to arrive at, which made this approach doubtful in its supposed participatory and emancipatory process. Another limit was with regard to the facilitator's level of understanding and skill in the use of the approach, especially given the complexity of gender and power relations in a community.

These are the power dynamics within which interrelationships take place in a community (Thompson, 1990). In most cases these power dynamics have a great influence on the last limit of the REFLECT approach. Attwood *et al* (2004), pointed out that the approach facilitated change at the individual and community

level alone, it does not instigate change at the top level. In other words, the REFLECT approach does not ensure political will. This means the approach does not guarantee a change in discriminatory laws and policies and the implementation of structures that will enable women to participate fully and equally with men. In this regard, there is little hope for sustainable change.

2.3.3 Dialogic Teaching

Dialogic teaching combines teaching as negotiation and mediation as it highlights the crucial role of the learner's prior knowledge (Gravett, 2005:24). It emphasises the importance of structuring learning so that learner's prior knowledge, existing views, beliefs and values are explored through dialogue to identify where they form the base for teaching. If prior knowledge is ignored, teaching might leave the learner's assumptions and presuppositions untouched. Exploring the learner's prior knowledge also enhances learning. Shulman (1993:39), cited in Gravett (2005:25), suggests that in order to learn something "inside beliefs and understanding must come outside and only then can something outside get in." However, Shulman's (1993), suggestion does not mean that for learning to take place prior knowledge has to make room for new knowledge. It simply means that educators should help learners to articulate their existing knowledge as a basis for constructing new knowledge. Gough (1999), suggests viewing new knowledge textually. Through textuality, the learners are conscientised on how their lives have been shaped by learning experiences and it also helps learners to design strategies for correcting that. In textuality, the educator helps the learners to take a critical stance towards new knowledge and not treat it as a sacred vehicle for producing eternal truth (Giroux 1992:148).

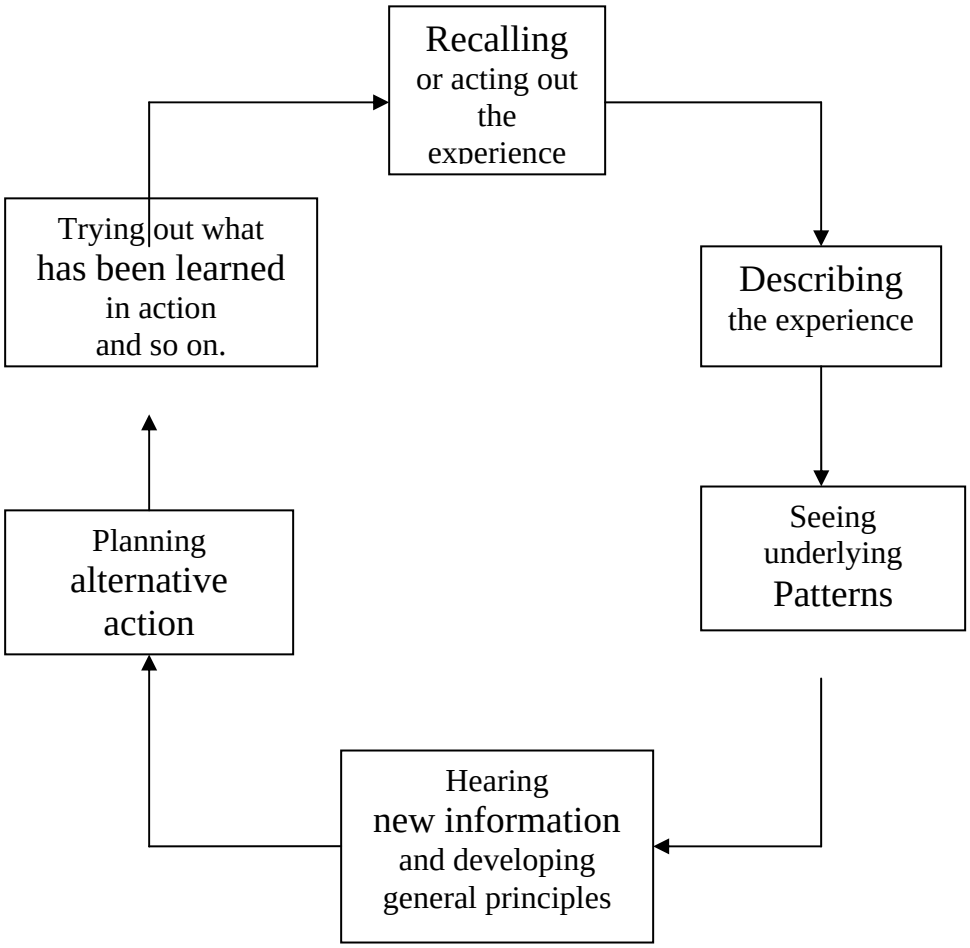
Dialogic teaching involves collaboration between the adult educator and learners and amongst learners themselves. The dialogic view of teaching is underpinned by mutual respect whereby the teacher and the learners are involved in cooperative and reciprocal inquiry (Gravett 2005:24). Dialogic teaching means attaching personal meaning to public knowledge, that is, the change from public information to personal knowledge. Public information has individual value and meaning only when it is converted into knowledge.

Apps (1994:170), cited in Gravett (2005:24), explains the difference between information and knowledge by saying, “my knowledge becomes your information and your knowledge becomes my information until we both have wrestled with it, analyzed it and attempted to apply it.” This means the teacher and the learner both wrestle with the information until it becomes knowledge to the learner. The dialogic view to teaching and learning is illustrated by the popular knowledge and gender approach by Mackenzi (1993).

The Popular Knowledge and Gender Approach

The term “popular education” describes education for social change, a type of education that emerged in Brazil in the 1960s (Mackenzi 1993:48). It is a way of challenging the social structures that silence and marginalise people. Its aim is to empower the poor and marginalized to take a political stand. Popular education is based on the idea that “knowledge is the capacity to first understand the world in order to change it” (Mackenzi 1993:48). People learn about the world through formal and informal education, that is, through our families, work, community, cultural activities and through our own experiences.

When using a popular education framework in gender conscietisation, we create situations in which participants can make sense of their work together. Popular education is a collective way of learning which has been used at grassroots level to understand and challenge unequal gender relations around the world (Mackenzie 1993:49). It is based on the idea that “knowledge is the capacity to first understand the world in order to change it” (Mackenzie 1993:49). In the popular education framework, participants make sense of their world through a cycle of stages. Below is the learning spiral as proposed by the popular education approach (Mackenzie 1993:52):



These stages begin with people's own experience, to experience analysis (description and making sense); to encouraging collective action to change oppressive systems and reflecting, and evaluating the process. Popular education encourages equal relations of power in society, provides "space" for questions and solving societal problems, is based on what concerns the learners, dependant on high level of participation and encourages everyone to learn and teach.

Political or legislative gender relation changes, as a result of dialogue, have been documented more than relations between men and women in Swaziland. The country has ratified gender related conventions, the constitution promotes gender equality, and a Gender Unit within the Ministry of Home Affairs has been introduced. However, I think the greatest concern still remains, behavioural change which entails individual and communal transformation that could be a

result of dialogic teaching. There is a need for an atmosphere where dialogue could be promoted such that individual transformation is witnessed. According to Gravett (2005), dialogic teaching and learning could be ensured under a cooperative learning climate as cited below.

2.4 CREATION OF A COOPERATIVE LEARNING CLIMATE

Table 1- Monologic versus dialogic teaching

	Monologic teaching	**Dialogic teaching**
Knowledge	Bodies of stable facts and theories transferred to students; external to learners	Public knowledge: a social construction, temporary Personal knowledge: jointly constructed by learners and teachers
Learners	Receivers of knowledge	Active constructors of personal knowledge
Teacher	Knowledge transmitter; unilateral authority	Co-learner, mediator, guide; democratic authority
Relationships and context	Individualistic, teacher-centered, univocal, strongly directive	Cooperative, mutual respect, learning-centered, reciprocal

The above table shows the difference between monologic and dialogic teaching. A conducive learning climate for both types of teaching is necessary for effective teaching and learning. According to Gravett (2005:43), dialogic teaching involves a cooperative learning climate that should ideally be democratic, open, collaborative, and challenging. A cooperative learning climate helps to lift fears and anxiety about learning which learners might have from previous learning experiences or about the learning content. The feelings learners may hold; stress, anxious, or threatened, may result from a feeling that they cannot contribute anything and cannot cope with what is expected in the learning process. This

means a “non-threatening learning climate is crucial for promoting meaningful learning” (Gravett 2005:44).

To create a non-threatening learning climate it is essential to put learner’s minds at rest by answering basic questions learners might have in their minds. This includes asking learners to share information about who they are and why they are participating in the learning. The educator also has to establish credibility and authenticity with the learners by describing his or her own experience and educational background. This should be done with care, as the purpose of the description is not to make the educator superior to the learners but to show his or her competency in the subject matter. It is therefore also important for the educators to introduce themselves such that learners can relate with them as human beings and an active participants in the learning process.

Creating a cooperative climate also entails taking into consideration the physical climate, a climate that is comfortable, attractive, and conducive for working enhances learning. To promote dialogue the chairs must be comfortable for adults and may be arranged in a circle or semi circle to maintain eye contact and easy interaction. The learning environment should also be free of noise and big enough for group discussions.

A cooperative climate also takes into consideration the affective-social climate, that is, the feelings the educator and learners have towards each other and the way they interact with each other. To promote dialogue, learners have to feel safe within the educational setting. Learners develop trust in the educator’s competence, the relevance of what they learn to their everyday needs and their ability to discuss their problems and questions in small groups helps to build self-confidence. Building trust is a crucial aspect in dialogic teaching. It involves having a realistic understanding of learner’s expectations of what is learnt in order to adapt the teaching to the learners needs. Trust calls for an empathetic educator. Giroux (1992: 147), refers to the concept of being an empathetic educator to enhance learning as crossing borders.

Crossing borders into the learners' position to enhance or help learners to learn does not refer to physical borders, but refer to cultural borders historically constructed and socially organized within maps of rules and regulations that limit and enable particular identities, individual capacities and social forms. These borders might hinder or enhance learning. It is therefore crucial for the educator to stand in the learners shoes whilst engaging in dialogic teaching. For Hammond and Collins (1991:37), there is a need for a developed trust amongst learners:

> We want learners to know that we are with them; that we want to accompany them as they embark on a journey of discovery with us, and that we would like to be able to count on them to support us and others in the learning group during the shared journey (cited in Gravett, 2005:48).

A non-judgmental environment can also enhance the affective-social climate where everybody's idea is valuable to the educator and other learners. The educator needs to make a comment on the contributions of learners, silence may mean your point or idea is not worthwhile. Sequencing activities so that simple tasks are done before ones that are more complex would help to create a sense of safety amongst the learners. The subject matter content should also be challenging enough that the learner does not remain in his or her comfort zone but is challenged to scrutinize beliefs, thought and actions. The use of language that promotes free participation is also essential. This includes relating on a first name basis or as one has introduced himself or herself, the use of facilitator instead of teacher and co-learners instead of fellow students. The facilitator also needs to make learning interesting and lively by being enthusiastic with the subject content and using humor to lighten up the mood.

3 CONCLUSION

I suggest that the constructivist approach to teaching and learning that views teaching as negotiation, mediation and dialogic should be used in gender awareness programmes since gender is a social construct. The above literature review has revealed that gender relations are influenced by the way people have been socialised and that gender awareness could involve a change in people's worldview. This means gender awareness, especially for Swazis, entails challenging what one has taken for granted and viewed as a way of life.

In my view there is need for negotiation, mediation and dialogue in gender awareness programmes to help participants to reflect critically on their world view with regard to gender relations. For gender awareness adoption, awareness programmes should go beyond helping participants to realize themselves as the 'other' or the marginalized, but should foster reflective discourse and ensure connected action. Connected action would ensure that invisible cultural practices that promote gender relations as well as invisible women's oppression are brought to visibility. I think taking a critical stance of our practices and of gender as new knowledge could preserve our identity (culture). It could also avoid the imposing of universal gender issues. Connected action also promote a practice of critiquing

The practice of critiquing, in connected action, could be achieved through the initiation or promotion of community learning circles, where gender related concerns would be identified and the costs or risks for acting on them is calculated before taking action. One of the roles for connected action is to exhibit consistency between thoughts and action, putting theory into practice that could result in behavioural change. Community learning circles could be formal and informal for people to make sense of gender relations at work, within families, in the community or in cultural activities. Chapter Three presents the methodology used to study a gender awareness programme of the Council of Swaziland Churches.

CHAPTER THREE

RESEARCH METHODOLOGY

INTRODUCTION

Chapter one showed that despite government and non-governmental organization's efforts to raise gender awareness in Swaziland, particularly in the rural areas, the level of gender adoption is very low or non-existent. A review of related literature explored revealed how different development theories as well as different learning theories have influenced gender awareness approaches adopted over time. The research focused on identifying factors that contribute to gender awareness adoption in rural Swaziland.

This chapter presents the research methodology used to collect data to identify these factors. The research drew from illuminative evaluation methods to understand gender awareness that includes phenomelogical concerns of the people involved in the programmes. This means participants' experiences and suggestions were used to illuminate gender awareness programmes in Swaziland. The researcher used naturalistic data collection methods including observations, focus groups discussions, analysis of programme records and interviews using an open-ended questionnaire as a guide. In particular, the research focused on a gender awareness programme in the Capacity Building Department of the Council of Swaziland Churches; a non-governmental organization. The research also tried to elicit insiders' views; practitioners and learners, on suggestions for change that could enhance the adoption of gender awareness in Swaziland.

3.1 THE RESEARCH METHOD

This research does not rely on measurement, statistics or other things associated with methods used in the natural sciences. Instead, I located this research in the phenomenological research paradigm. The phenomelogical paradigm is opposed to the positivist paradigm because it emphasises subjectivity rather than objectivity; it is descriptive rather than analytical; it is interpretative rather than

concerned with measurement. According to the African Intellectual Resources (AIR) (2005:45), phenomenology is concerned with, first and foremost, human experience something denoted in the term 'phenomenology' itself. Phenomenology deals with people's perceptions, values, attitudes and beliefs as well as feelings and emotions. It is directly experienced. It is not conceived in the mind as some abstract concept or theory. It allows people to be subjects, rather than objects of discussion or research, by finding out how life is experienced from their point of view.

According to Merriam (1998:1), the qualitative, interpretive, or naturalistic research paradigm is sensitive to underlying meaning. The main interest in my research was the experiences that people had gone through, what they have seen, heard, and felt in being involved in gender awareness programmes. Illuminative evaluation methods were used to understand the phenomenon; peoples' gender awareness experiences. Patton (1990:118) categorizes illuminative evaluation as one of the "transaction model" of evaluation derived from "subjectivist epistemology" that tends to be naturalistic. Parlett, *et al*, (1977:3) argues that the traditional approach is "a paradigm for plants not people."

Parlett and Hamilton, (1976:144) define illuminative evaluation as

> An evaluation … that takes account of wider contexts in which educational programmes function. Its primary concern is with description and interpretation rather than measurement and prediction. It stands unambiguously within the alternative anthropological paradigm. The aims of illuminative evaluation are to study the innovatory programme: how it operates; how it is influenced by the various school situations in which it is applied; what those directly concerned regard as its advantages and disadvantages; and how students' intellectual tasks and academic experiences are most affected. It aims to discover and document what it is like to be participating in the scheme, whether as teacher or pupil; and, in addition, to discern and discuss the innovation's most significant features, recurring concomitants and critical processes. In short, it seeks to address and to illuminate a complex array of questions. (Cited in Patton, 1990:119).

From the above definition, illuminative evaluation methods do not only take into account the educational innovation, but also the context within which the

innovation operates. Illuminative evaluative methods are underpinned by the qualitative research assumption of understanding educational programmes in their natural context without introducing external controls or manipulation. Illuminative evaluation emphasizes that "understanding emerges most meaningfully from inductive analysis of open-ended, detailed, descriptive, and quotational data gathered through direct contact with the programme and its participants" (Patton, 1990:119). This means adopting research methods that are based on two central concepts: the instructional system (the theory or what was planned) and the learning milieu (the context, practice and what actually happens) (Hamilton, 1976).

Van Niekerk (2002:92) elaborates further to state that the instructional system is defined by documents such as educational catalogues, prospectus, reports, formalized plans, policy statements, etc. The instructional system includes pedagogic assumptions, syllabuses, details of equipment; it is, in short, an idealized specification of the scheme, or a set of elements arranged into a coherent plan. An instructional system may be a shared idea, model, or slogan (according to Steinberg, 2001, an "official curriculum") which may assume different forms in different situations. Teachers and students may expand, emphasize, or deemphasize certain elements as they interpret it in different situations. This may, in practice, lead to the programme objectives being re-ordered, re-defined, abandoned or forgotten. This is why, in illuminative evaluation, the "learning milieu" (according to Steinberg, 2001] the context of a curriculum) is considered as well.

The learning milieu is the social-psychological and material environment in which teacher's; students, administrators, and other stakeholders work together. The factors and variables in the learning milieu include administrative, financial constraints, pervasive operating assumptions held by staff (arrangements of subjects, curricula, teaching methods, and student evaluation), professional orientation, management, hidden agendas and student perspectives of the programme. In an illuminative evaluation, studying the instructional system and learning milieu cannot be separated.

A Case study

Merriam (1998:232) states that a case study '…is a detailed examination of one setting, one single subject, one depository of documents, or some particular event'. According to Guba, *et al* (1989:181), House (1986: 84) and Merriam (1998:238), case studies provide vicarious experiences to the reader. Merriam (1998) offers three compelling advantages for conveying the vicarious experience of a case study to the reader. These advantages include accessibility for the reader to the experiences of the individuals in their original settings, and to areas the reader has never been. A case study also offers the reader to see through the researcher's eyes. Finally, a case study decreases defensiveness, which means people could learn from a case study, perhaps more willingly than from actual experience.

Through the case study approach, I was afforded a chance to engage in face to face talks with the Council of Swaziland Churches facilitators, workshop participants, analyze available programme's records, enquire about certain issues, and make observations in the Capacity Building workshops. The data collected was characteristic of both the phenomelogical and illuminative evaluation approaches. It helped to look at the curriculum of the Capacity Building workshop in its context, in other words 'curriculum-in-use', (Steinberg, 2001). Parlett and Dearden (1977:17), states characteristically that in illuminative evaluation there are three stages; investigators observe, inquire further, and then seek to explain. To facilitate this process, I used naturalistic data collection methods that also ensured triangulation.

3.2 DATA COLLECTION METHODS

The data collection methods that I used in this study included observations, unstructured interviews, analysis of programme documents, and focus groups discussions. I used a form designed by the University of Witwatersrand (see appendix 1) to identify the data collection method. In answering the research question, the form helped to identify sources of information, the method and tools to use to gather that information, and the potential problem I would

encounter whilst collecting data. The methods and tools I used to collect the data are closely associated with illuminative evaluation and phenomelogical research.

Observation

According to Cohen, Manion and Morrison (2005: 305) observational data should enable the researcher to enter and understand the situations as described by practitioners in interviews as well as in programme reports. I was also a non-participant observer in two workshops and one community meeting on gender awareness. I developed an observation sheet which enabled me to take into account the following factors (see appendix 2). One, the physical; location and general environment where the workshop is held. Two, human, factors such as who comes to the workshop, their representation in terms of gender and age. Three, interactional, factors including participants' interaction amongst themselves and with the teacher, (formal, informal, verbal, non-verbal, planned or unplanned). Four, the programme; resources and teaching methods needed for the programme.

Unstructured Interviews

Research interviews are a two-person conversation initiated by the interviewer for the purpose of obtaining research-relevant information (Manion and Morrison, 2005: 269). The purpose of interviews is to gather information about what people think, value, like or dislike. Initially, I had planned to hold unstructured interviews only with facilitators from CSC as this was a case study. However, I have included the views of a CANGO gender specialist, who I had the privilege to meet in a gender consortium meeting. Her contribution enhanced the understanding of gender awareness programmes in Swaziland. The views of the facilitators contributed to the development of the programmes' instructional system that is presented in chapter four. Their views were with regard to the best gender awareness approach, factors that contribute to gender awareness in rural Swaziland, and suggestions on what changes could be made to enhance gender adoption.

Although the facilitator's interview guide (see guiding questions Appendix 3) was in English, for a relaxed atmosphere, I conducted the interviews in siSwati. The guiding questions were pre-tested on two university colleagues and modified from one interview to the next to suit each situation. I recorded the information I obtained from these interviews by writing.

Programme Documents and Records

Programme documents and records are non-human sources of information, which has the attraction of being always available, often at low cost and being factual (Cohen, Manion and Morrison, 2005: 147). The Council of Swaziland Churches' documents helped me to obtain information about the organisation's mission statement, role, and objectives (see chapter four). The CSC gender programme facilitator helped me to access organisation documents as I asked for them. While I got some of the documents, such as the organisation's flier, before the regional workshops, the rest of the documents were obtained during my observation as well as when I was writing the results of the study.

The documents could have helped in clarifying certain gender related issues. For instance, I needed to know previous workshop participants characteristics in relation to their age, locality, and sex. However, due to time constraints and other factors I could not access other documents such as reports from the organization which I think would have enhanced the understanding of the gender awareness programme. Lack of time also contributed to the facilitators not having a written curriculum for the regional workshops. This has been discussed in detail in chapter four.

Focus groups discussions

Focus group discussions were used to elicit gender workshop participant's views about gender workshops and factors that contribute to gender awareness adoption. According to Morgan (1988:12), focus groups are useful when it comes to investigating what participants think, but they excel at covering why participants think as they do. The discussion was meant to reveal the basis of participants' views and get their suggestion on how gender awareness

programmes could be improved. The initial plan was to hold two focus group discussions in the two regions where I did workshop observations. However, the time of my research coincided with Christmas holidays when most non-governmental organizations close. So I held only one focus group discussion in Manzini, Caritas center, in November 2006.

Focus group discussion was selected because of the belief that people are often happier comparing their experiences rather than challenging someone else's opinion (Morgan 1988:12). I was able to obtain what the participants felt about gender awareness programmes as they related to how they have learnt in the workshops, how they could be improved and their experiences with gender related issues in the communities. By sharing their experiences, in my view, the participants were reconstructing gender as a concept[10]. As they shared their experiences, I was able to access data that could not be easily obtained by either interviews or observation. This included the range of perspectives and a variety of interactions. For instance, an elderly couple within the group held separate views with regard to myths surrounding mourning practices. It might not have been possible to pick up their differences in opinion using other forms of data collection.

Focus groups are limited to verbal behaviour which makes the method effective if used as part of a larger effort to "triangulate" different forms of data collection on the same topic (Morgan 1988:25). Cohen, Manion and Morrison (2005) also support methodological triangulation, whereby different methods are used for the same study as a way to check the reliability of the information received. Stewart and Shamdasani (1997:509) cite limitations of focus group discussions as: one, the small number of participants for an effective group discussion which make generalisations of findings difficult. Second, group interaction may be dependent on the facilitator or biased towards a very dominant or opinionated member. Third, the open-ended nature of responses often makes summaries and interpretations of results difficult. Four, an unskilled evaluator may bias results

[10] See discussing on using textuality to reconstruct a curriculum in chapter two: Literature Review.

unknowingly by providing cues about what type of responses and answers are desirable.

In an attempt to overcome these limitations, certain precautions were undertaken. For instance, before the discussion was held, the participants were asked to complete an unstructured questionnaire individually (see appendix 4). This was to capture individual opinions without being influenced by the group or the facilitator. To ensure understanding of the questions, the researcher read the questions and explained them to the participants before they responded. I facilitated the discussion to ensure participants equal opportunities in voicing out opinions.

I also probed those who were reserved or quiet. The discussions helped the participants to say more about a particular point and to reflect critically on their own and others view. The focus group discussion was held in siSwati to ensure involvement of all participants, irrespective of their educational background. I asked a friend to video record the proceedings of the discussion. Before she started recording I sought the permission of the participants to do so. They were, at first, reluctant to have somebody recording them but when I explained that I could not facilitate and write down what they said, at the same time, they allowed me to record only their voices. The recorded data was transcribed immediately so that the feel of the discussion was not lost.

3.3 SAMPLING

The aim of this study, as stated in chapter one, was to understand gender awareness programmes, so it focused on one programme, Council of Swaziland Churches. Convenience and purposive sampling were used to identify this non-governmental organization. The time for the research coincided with the time CSC held its regional capacity building workshops. For convenience sake, I would have liked to observe workshops within and closest to my residential area. However, my full time studies and examinations with the university, which coincided with the dates of some of the workshops contributed to my attending the Shiselweni and Manzini regional workshops.

My research time coincided with a time when the organization held a community meeting on HIV and AIDS and gender issues. I had a privilege to be invited. The community meeting, although not initially planned for, helped me with data collecting. The CSC gender practitioner also identified previous gender workshop participants to a focus group discussion. The initial agreement was on having to ten participants, but we only managed to have nine. The main criterion in the selection of previous workshop participants was to their geographical location, in the rural areas of Swaziland. However, that criterion was also not achieved as we had participants from around town. Having participants with different backgrounds contributed positively to the discussion as some participants held strong views about culture and the others demonstrated the influence of western lifestyle.

3.4 VALIDITY AND RELIABILITY

In this study, reliability and validity were ensured through triangulation, that is, by collecting data using a variety of methods including: observation, focus groups, interviews and programme records. The research results were sent to one CSC facilitator to check for accuracy and completeness before the final report was produced. This step helped to ensure the validity of the information I had gathered.

3.5 ETHICAL CONSIDERATIONS

As this study dealt with people's feelings, views and values, it was important to explain the aims and purpose of the research to the research participants at the beginning of the research. It was also important that the participants were not treated as objects, or manipulated, but were treated as human beings from which the researcher hoped to learn from their meaningful experiences. Thus, the conditions for interactions with participants went beyond ethical considerations to consider human issues. A letter from the University of the Witwatersrand was used to introduce the student researcher, explain the aim of the research and inform participant of his or her voluntary participation in the research (see Appendix 5). Participants were also assured of confidentiality and anonymity as

they raised issues and suggestions on gender awareness. I also obtained an ethics clearance from the University's Research on Human Subjects (Non Medical) committee (see Appendix 6). Permission to conduct research with the Capacity Building Department was granted by the General Secretary of the Council of Swaziland Churches.

3.6 DATA ANALYSIS

The data is analyzed thematically from the results in chapter five. According to Neuman (2003:442), themes entail recognising patterns in the data collected using different methods. Chapter four helped me to identify these themes as I presented the results of the study. The results were presented under headings which relate to the two key concepts of illuminative evaluation: the instructional system and the learning milieu. The results also include phenomenology's concern with human experiences, perceptions, views and feelings. The analysis or discussion of the results is presented in chapter five by identifying the matches and mismatches between the instructional system and the learning milieu and identifying the issues that emerged and were followed up during the evaluation. The discussion is presented in relation to the research questions and is reflected to the theoretical concepts discussed in the review of related literature.

3.7 CONCLUSION

The aim of the study was to identify factors that contribute to the adoption of gender awareness programmes in rural Swaziland. The study borrowed illuminative evaluation methods to elicit the gender practitioner's and workshop participant's (insiders) views on the best gender awareness approach as well as suggestions on how gender awareness can be enhanced in rural Swaziland. In the next chapter I present the results of the study.

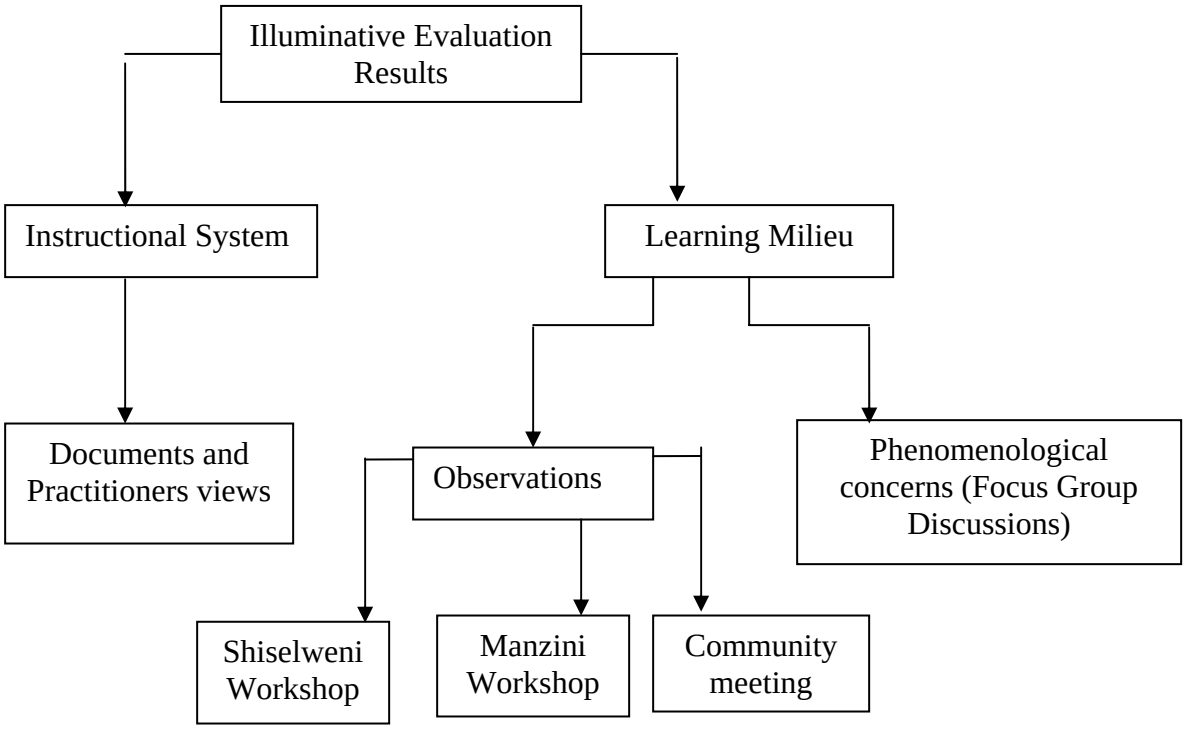
CHAPTER FOUR

PRESENTATION OF RESULTS

INTRODUCTION

The aim of my research was to understand gender awareness programmes and to identify factors that contribute to gender adoption in rural Swaziland. The literature showed that different development theories and learning theories influence approaches adopted to raise gender awareness. Chapter three presented the illuminative evaluative methods, that includes the phenomenological approach, used to understand the gender programme of The Council of Swaziland Churches; Capacity Building Department. The data collection methods used includes natural observations, unstructured interviews, focus group discussions as well as analysis of documents. This chapter presents the results under headings which relate to the two key concepts of illuminative evaluation: the instructional system drawn from the organization's documents and facilitator's unstructured interviews and the learning milieu drawn from observations and the phenomenological concern obtained from focus group discussions. Issues that emerged during the evaluation have been integrated in the results. Thematic sub-headings appear under the main headings: instructional system and the learning milieu. The structure of my presentation is illustrated as follows:

Illustration 4. Presentation of results



4.1 THE INSTRUCTIONAL SYSTEM

The instructional system refers to the mission statement, the formalized plans, reports, and policy statements regarding the existence of an organization (Van Niekerk, 2002:92)). In other words, it involves a set of elements arranged in a coherent plan to achieve the organisation's aims and objectives. The focus of my study was on the Council of Swaziland's Capacity Building Department. I obtained information about the Capacity Building Department (CBD) from the organisation's leaflets and from the facilitators. The information I gathered includes the department's aims, objectives and its official or planned curriculum. Information from officer's reports, and policy statements, although I feel they would have enriched the research, were not available.

The Capacity Building Department (CBD)

The Capacity Building Department is one of the three Council of Swaziland Churches' departments; the finance and administration department, the Capacity Building department and the Justice, Peace and Reconciliation department. The

department, under which the Gender Programme falls, is charged with the responsibility of empowering member churches as well as building capacity within the church, with the aim of enabling members to pursue sustainable development activities (Capacity Building department leaflet, undated). The other programmes within the Capacity Building (CB) department are the Youth programme, and the HIV and AIDS programme. One of the functions of the gender programme is to raise awareness not only amongst member churches but also among the general public on gender issues as they relate to the church. This is achieved mainly by conducting awareness workshops, holding community meetings, organizing campaigns, and participating in activities organized both locally and regionally.

Gender Awareness workshops

My research coincided with several activities planned by the CB department including regional capacity building workshops. The workshops were on Gender, HIV and AIDS and Human Rights. To lay a foundation for the regional workshops, an introductory workshop was held which had three objectives: One, to empower church leaders with up to date information on HIV and AIDS, Gender issues and law for the protection of God's people. Two, to create a forum for church leaders to deliberate on what the church can do to demonstrate the compassion embraced in Christ. Three, to prepare church leaders for the regional workshops.

The introductory workshop also aimed to encourage church leaders to release their members when invitations to the workshops arrived and to create a forum for them to discuss issues which pertain to the church as a whole. I observed that most of the targeted church leaders sent representatives to the introductory workshop. Sending representatives did not impress the Capacity Building officers as the intentions of the workshop could not be achieved. It was in the introductory workshop that the dates for the regional workshops were announced. The regional workshop dates were as follows:

Shiselweni ; 17 – 19 October	Hhohho: 1- 3 November
Lubombo: 14 – 16 November	Manzini: 21 – 23 November

The workshop programme was the same for all the regions; the same objectives and same topics to be covered in each day, only the venues changed as the facilitators moved from one region to the other (see appendix 7). The programmes were sent to participants together with the letters of invitation and more programmes were distributed during the workshop. Although similar to the regional workshops, the programme for the community meeting was different in that it was only for two days and it did not include "The One Body Concept" of the curriculum.

The purpose of the regional workshops was different from the community meeting. While the workshops aimed at empowering participants with information, the community workshop aimed at eliciting community member's views on HIV and AIDS drivers and draw suggestions on how the pandemic could be combated. What transpired in each regional workshop and the community workshop is detailed under the learning milieu section.

Gender Awareness curriculum

I realised early in our discussions, even before the introductory workshop was held, that there were no written reports of previous workshops and no official curriculum for the regional workshops. This did not mean that the facilitators did not know what they were going to say to the participants. Rather, due to their busy schedule, they had it in their minds and not on paper. I was invited to attend the introductory workshop which was held at the Castle hotel in Mbabane on 25th to the 27th of September 2006. I took this opportunity to formulate an outline of the curriculum for the regional workshops which was later approved by the facilitators. The outline was tabulated as follows:

Table 2. The Curriculum for the Regional Gender, HIV and AIDS and Human Rights Workshops

Topic	**1. HIV and AIDS Basic Facts**	**2. The One Body Concept**
Content	What does HIV and AIDS stand for Issues related to HIV and AIDS o Multiple partners o Opportunities for HIV infection o Use of Drugs o Rape o Unprotected sex	• The Inclusive Church - What it means to be Church - A holistic and Christ-centered perspective - The listening church- healing, caring, networking - Being One body- The Church as a community; stigmatization, taboos, guilt and responsibility • Human Sexuality - The creation- men and women equal in the eyes of God - The church and its role in sexual education • Images of God - Is God judgmental? - God as Creator, Emmanuel, a grace filled God, suffering God, Healer, Servant and helper - Love as God's people's identity
Topic	**3. Gender and The Church**	**4. Human Rights**
Content	Definition of Gender Strategies against women oppression . From Women in Development to Gender and development . Critical issues for gender and development i) Decision making ii) Violence iii) Reproductive health iv) Culture v) Retrenchment vi) Inheritance	What are Human rights and where do they come from Classification of human rights Human rights and HIV. - Health Issues - Social issues The goal for Human Rights - Government Responsibility - Church Responsibility

I compiled this curriculum from the presentations made by facilitators. The presenters approved the curriculum as a guide for the regional workshops. It helped me to have something in writing that was planned for the regional workshops. Seeking the approval of the facilitators with regard to the curriculum enabled me to ask them to give me a copy of their notes before each presentation. For the purposes of this study, the notes used by each facilitator were considered to be a lesson plan.

The lesson plan and the curriculum served as the instructional system (what was planned) and created a platform for further enquiry into what actually took place. The enquiry, after each presentation, was mainly on eliciting explanations for gaps and deviations from the lesson plan as well as reasons for special emphasis on certain points during the presentation. At first, the task of seeking these

explanations was not easy because my role was confused with that of being an inspector, and since I had just met some of the facilitators the element of trust was lacking. We started by exchanging pleasantries only to being part of the CSC team as I was also assigned certain duties.

Workshop participants

Participants for CSC workshops were mainly from member churches. The CSC officer pointed out that in CSC's practice that officers send out invitations, attached with the programme for that particular workshop to member churches. Based on the content of the programme and guided by the target audience specified by the officer, church leaders then identify individuals within the church to attend the workshop. The practitioner mentioned that the same people are usually picked up to attend the workshops, which in most cases is usually a woman. Occasionally and depending on the workshop content and objectives, the CSC gender officer also identifies certain individuals within member churches, as well as outside to enhance dialogue on particular topics. According to the gender officer, these participants whose churches are not members of CSC, have said how they appreciate and value the knowledge they acquire from these workshops.

Content Selection for gender workshops

Apart from interviewing the CSC gender officer, I was fortunate to attend a meeting organized for the Gender Consortium, housed by CANGO, where I had the privilege to discuss issues that relate to my study with the Gender Specialist, Sizakele Hlatjwako. Throughout my presentation I cite the views of both officers. The CSC gender officer said that they select their content based on the organisations educational three year plan. The educational plan usually is an attempt by CSC to respond to social issues such as HIV and AIDS and gender. Current social issues help to adapt the content of gender workshops as well as feedback from workshop evaluations.

The gender officer also mentioned that participants fill up evaluation forms at the end of each workshop that also help to point out knowledge gaps to be addressed

in subsequent workshops. Some workshop participants state clearly it in the evaluation form what they would like the department to cover in upcoming workshops, which usually results in the adaptation of the content.

The CANGO gender specialist stated that she normally develops content based on the topic she has been given on invitation. On cases where the invitation does not specify the gender area of concern the specialist stated that she normally makes further enquires to give her the focus. She emphasized that she is not normally comfortable with broad invitations (where she is asked to present on gender generally, as gender has several thematic or critical areas of concern[11]). She said *"I usually call to find out the workshop background or the topics covered in the workshops to get the theme for the workshop so that I can prepare relevant content"*. She usually adapts her content from previous presentations, former papers, and reports. If the presentation requires new information, she does a research from books and materials available in the office or use the internet.

Resources

Concerning availability of resources, the officer said CSC provides resources to implement the objectives of the gender programme. These resources include; one, financial resources to enable officers to run workshops or to honor invitations from communities and other organizations, two human resources, that is, officers employed by the organization to implement the programmes objectives and three, materials used to enhance learning such as handouts, booklets or electronic material. The CSC gender officer pointed out that although the resources are there,

> *"It is worth noting, that such resources are never enough for any organization to achieve the plans and desires of those who are hands on or programme implementers. One always has the wish to have more in order to achieve more."*

[11] Gender thematic or critical areas of concern: Culture, Family and Socialization, People with Disabilities, Education and Training, Politics and Decision Making, Poverty and Economic Empowerment, Legal and Human Rights, Health, Reproductive and HIV and AIDS, Gender Based Violence, Environment and Natural Resources as well as Information and Communication.

The CSC gender programme is no exception in this regard the officer said that there is a lot that can be improved for effective delivery. For instance in regards to human resource, the gender programme has one gender officer responsible for all gender related programmes within the CSC. Having one gender officer to serve all members impacts on the effectiveness of the programme in that sometimes what is planned in the beginning of the year is not achieved. For instance, planned workshops may not be held, invitations to present on gender issues not honored as desired, and collaboration and coordination with other organisations not achieved as desired.

Teaching material

My observation in regards to teaching material, the Council of Swaziland Churches has lots of written material to give to the participants. These are in the form of handouts, booklets, posters, pamphlets, and brochures, which were given to participants to take home. Most of the material is written in simple English without any jargon, which makes them understandable to the ordinary person. Some of the materials have been translated into Siwati, especially those that have detailed subject content. For presentations, facilitators had flipcharts, markers, and an HIV story board.

Concerning the CSC teaching materials, the officer pointed out that the printed materials have been used over a long time without being revised. In some cases, they may therefore provide out of date information. In addition, the target audience for the printed materials is the general public whereas the target audience for the CSC is mainly the Christian community. This creates a problem, as most of their participants do not feel like the materials are meant for them. In other words, they do not identify themselves with the material. The gender officer said, "*the time has come for CSC to develop gender materials targeted to the Christian community, to use their language so that Christians can identify with the message as opposed to ignoring such*."

Teaching Methods

With regard to teaching methods, I observed that participatory methods of teaching such as discussion, role-plays, group work, and peer teaching were used in the workshops. However, when transmitting facts, the lecture method of teaching was used. The gender practitioner felt that the most effective method of teaching is the role play as it could be easily combined with the discussion method and as the discussions continue, she gets to correct or highlight important points. The CANGO gender specialist also felt that participatory methods are most effective and that the top-down approaches do not work for gender awareness programmes. She preferred introducing the topic first using a case study or picture clips, depending on the topic, and then opening it up a discussion. For her, role-plays are to reinforce whatever has been learned.

Factors that influence the curriculum

The CSC gender practitioner said there are many factors that contribute to gender adoption. These factors include the way people have been socialized, the disposition of the presenter, and the way the new knowledge is presented. She pointed out that socialisation has the greatest influence on gender adoption. She said t*he way people have been socialised has resulted in practices that they view as their own, as part of their identity; their culture. Behavioral change is therefore very slow or difficult as some view it as change of identity.* The CANGO gender specialist also concurred with the CSC gender practitioner's view in that socialisation or culture is the major influence in gender adoption. The suggestion made to improve gender adoption was to study our cultural practices to find out their initial purpose, how they have been misused and how they can be improved or rejected in a way that would to enhance gender awareness.

Concerning the facilitator's disposition the CSC officer noted that many of the gender practitioners in the country are trained in law; this included herself. As law professionals, they are used to talking or addressing people with authority which may not be effective in gender awareness. She pointed out that gender

practitioners need skills to relate with participants in an everyday language; incorporate the law and bible verses (in the case of CSC practitioner) into real life or in a way that participants may relate with and not to communicate new knowledge so authoritatively such that it is perceived as the God-given truth. On this point CANGO Gender specialist uttered a statement that practitioners should send the message that "*I am one of you!*" as opposed to "I *am better or am more knowledgeable than you!*." This can be achieved through dress code (be considerate to the locale), language usage (local, collective and inclusive of the presenter; we rather than you), content (logical and related to real life of participants) and in the attitude practitioners demonstrate towards the participants.

Concerning the presentation of new knowledge, the CSC gender practitioner pointed out that the practitioner has to first understand or internalize the content before she or he can effectively communicate it. There is also a need for the practitioner to know the participants background and the general environment of where they will present so as to appreciate achievements, and pick up on the participants' good points before pointing out the gaps or the negatives. The practitioners also emphasised that, during presentations facilitators should acknowledge or respect what the people understand about the new knowledge. The emphasis was on contextualising foreign concepts as opposed to transmitting knowledge.

4.2 THE LEARNING MILIEU

4.2.1 Observations

I had planned to be a non-participant observer in the regional workshops. However, as an adult education practitioner, Christian and gender activist myself, it was difficult not to say something during the discussions. When I felt that I could not control myself I ended up making occasional contributions. For instance, during a discussion on the gender imbalance in Christian teachings in the Church where women participants pointed out that most church sermons emphasize women's submissiveness rather than the role men should play within a household, I pointed out that for the church to make a difference, there is a need

to introduce or strengthen men's fellowships (where Christian men share how to relate to their wives according to Biblical principles). Currently, most churches have women's fellowships where biblical principles are imparted "effectively". However, most women have reported that they encounter problems when applying the principles in their households as most men have not been exposed to such teachings or principles. The participants, especially the clergy, were in agreement with this statement and mentioned that in realizing this imbalance most churches have now started men's fellowships.

I observed two three-day regional workshops (Shiselweni and Manzini) and one two day community workshop (Ngwemphisi *Inkhundla)* on Gender, HIV and AIDS and Human Rights. CSC organized and sponsored the workshop venues. The objectives for the regional workshop were to empower churches with up to date information on HIV and AIDS, Gender issues and Law for the protection of God's people. Secondly, it was to create a forum for the church to deliberate on what the church can do to demonstrate the compassion embraced in the character of Jesus Christ.

I observed that prayer was the heart of the CSC workshops. There were morning and evening devotions and a joint prayer was done before each meal; this justified the need for a prayer co-ordinator. Normally in the morning and evening devotion a verse from the bible and brief comments from the prayer leader would be made before a joint prayer. The spirit of the participatory method of teaching was demonstrated by some prayer leaders. One prayer leader, in the Shiselweni workshop, opened up a discussion rather the normal delivering of a sermon before a prayer. He requested participants to share their responses to two. One, what lessons they learnt from the passage? Two, what does the passage talk about and what title they could give to the passage?

The participants shared their different lessons and titles. The prayer leader summarized the devotions by emphasizing that he had decided to use the participatory approach because he wanted to demonstrate that God does talk to everybody to not only Pastors or *bafundisi*. Therefore, if we believe that God

talks to us as individuals through his word, irrespective of who we are, male or female, physically able or disabled, rich or poor, it is up to the individual to make an effort to find out what God says which could lead to transformation. He summarized the devotions by stating that he had given the passage the title; “The love of God, which is non-discriminatory, which Christians are expected to reflect”. This approach to leading the prayer devotions, to me, demonstrated the need for a constructivist approach to teaching and learning that could lead to individual transformation.

The participatory approach to teaching and learning was used. The approach led to participants relating well with each other as well as with the facilitators. The details of what happened (interaction and teaching method) are discussed in the presentation of each workshop observed below. The choice of which regional workshop to observe highly depended on my full time lessons and examination dates for my coursework at the University. An observation schedule guided my observations of these workshops, which are presented in regards to the physical location and general environment (the venue), the participants (target audience analysis), the content: subject matter and presentation, and interactions; participants’ interaction amongst themselves and with the teacher.

Workshop 1 Shiselweni region - at Khula Guest house in Nhlangano; 17 – 19 October 2006

The Shiselweni workshop venue was very convenient for the participants as it was at a central point for the Shiselweni region; in Nhlangano. There was accommodation for participants who lived far away from the Guest House. In fact, participants were encouraged to spend the night as there were evening activities they were expected to participate in. The meals were good, balanced and accommodating for people with special diets and ailments in terms of variety and meal times. In my view, the flexibility was very important for adult learners. The Guest House had only one conference room which made group work difficult. However, participants did not complain about working outside in the fresh air. Although most of the participants, especially those from rural areas,

were not familiar with the place and it was a bit out of town, it was not difficult to find as it was known to most Nhlangano residents.

The participants interacted well amongst themselves and with facilitators. The registration sheet reflected 22 participants in the workshop (see appendix 9). I observed that the participants were from CSC member churches in the Shiselweni region. There were 8 men and 12 women, which shows a fair representation in terms of gender. The participants related to each other with full respect. Before the workshop started the participants drew up ground rules for the workshop and delegated duties to participants for the smooth running of the workshop. The ground rules included respecting each other's opinion, switching off cell phones or setting them on vibrate, punctuality, and indicating an intention to talk by a show of hands. The duties included time keeping, recapping, chairing the sessions, prayer leading, food and welfare, accommodation, and registration. The participants, led by the facilitator, discussed these freely and some participants volunteered for some of these duties. During workshop breaks, participants would be found in groups discussing workshop proceedings and the time keeper would ask any participant, even the facilitator, to sing a song to mark the beginning of a session. This demonstrated that participants related with facilitators in a relaxed but respectful manner.

The facilitators requested the participants to fill in an evaluation form at the beginning of the workshop (see appendix 9). The aim of the questionnaire was to establish the level of knowledge the participants had in relation to what was to be presented. In my view establishing participants' prior knowledge is important for adult learning. I observed that due to the busy schedule, the facilitators were not able to look through the questionnaire before they made their presentations. The same evaluation form was completed at the end of the workshop. I presume that it was anticipated that there would be an increase in knowledge or change in attitude as a result of the workshop.

Below, are details of the subject matter under three workshop topics; HIV and AIDS, Gender and the Church and Human Rights Issues. The details also include the teaching methods used.

Content and teaching methods

HIV and AIDS

Agnes Mtetwa, Victoria Nxumalo (affectionately known as Vicky) and Maureen Magwaza co-presented the basic facts about HIV and AIDS. They used the HIV string story[12] to show how HIV is spread. Vicky and Maureen presented the story and they would intermittently stop and request Agnes, an HIV and AIDS practitioner, to draw out certain facts about HIV and AIDS from the story. Participants asked questions, made comments, or shared their experiences concerning the following issues:

First, concerning HIV transmission participants asked, "w*hy there was no HIV transmission in some of the sexual contacts?"* The facilitator explained that if there were no bruises or cuts, the chances of transmission are low. This means there was need for couples to be educated about the importance of foreplay such that both men and women are sexually ready before penetration takes place.

Second, concerning virginity, participants asked if *"virginity testing was currently practiced for both boys and girls and where?"* The facilitator said that culturally, virginity testing is for girls, a practice which is still practiced by an organization known as "*Khulisa umtfwana*" that now uses nurses to test girls' virginity at Nkhanini. Culturally boys virginity testing is through the "*lusekwane",* a tree brunch cut by boys during the annual "*incwala"*[13] ceremony. It was said that if the shrub withers in the boy's hands then it meant the boy is no longer a virgin and the other boys would beat him. In this regard, there was a heated debate on the relevance of such beliefs in this era. It was agreed that, traditionally, this was the only way to promote virginity. As such these practices

[12] The HIV and AIDS string story was written by Pastor Wright and was contextualized to Swaziland by Mr Allan Brodey after conducting a research about the Swazi way of life. The objective of the story is to demonstrate how HIV is transmitted this helps in the identification of social issues relating to HIV and AIDS.

[13] Incwala: An annual cultural ceremony, known as the national prayer, where one of the activities is presentation of tree brunches by young boys.

need to be reviewed or adapted to suit the present day and age because they assisted girls and boys to maintain their virginity.

Third, concerning sex education in the church, the facilitator asked if "*the church engages itself in sex education?"* Participants said that the church has ignored issues of sex and sexual relationships in the church. There was a lot of discussion with respect to sex education in the church as pressure has been put on people by the church unknowingly. Widows and widowers are often pressurised to remarry and young couples are pressurised to have children. It was emphasised that there was a need for the church to address these things from the pulpit.

The "One Body" Concept

The facilitator for this topic was Agnes Mthethwa who stated at the beginning of her presentation that the topic "One Body" has three components: The inclusive church, Human Sexuality and Images of God. I observed that in her presentation, she engaged her participants. For instance, she illustrated the concept of "One Body" by a picture of detached body parts on the flip chart. She then asked the participants what they saw on the flip chart and they said they saw body parts, which they could not identify as a human being because it was disjointed or not connected. They stressed that for it to be a human being the parts would have to be joined together, in that way the body can function. The facilitator then showed an illustration of a men and women whose parts were joined together. To further clarify the "One Body" concept she read scripture from I Corinthians 12: 12-31, which emphasizes about the importance of "One Body" and how each part completes the whole. It was emphasised that, as the Body of Christ, it was high time that we acted as One Body not as parts such as the feet, the nose, mouth, etc which cannot function on their own. She emphasised that it was high time that the church changed their tendency to promote and view their own denomination, or individuals within the same denomination, as the best. She said it was high time that we went beyond being individualistic and discriminatory, but we should view each other as parts of One Body.

When introducing The Inclusive Church, the second component of the "One Body" concept, I observed that Gavin Khumalo, the facilitator, used an illustration of a church building drawn in a flip chart. He then asked the participants to say who was allowed to go into such buildings. The participants mentioned different categories of people. He pointed out that there are people we exclude from the church. For instance, people living with disabilities as our structures do not accommodate them, people living with HIV we do not talk to them or about them in the church, they cannot share their experiences freely, we view them as sinners. In doing so, are we not dismantling the body of Christ into body parts? (He asked, without expecting an answer from the participants).

Other people that are usually ignored are the gays, lesbians and commercial sex workers. Still without expecting an answer, he asked the participants how the church could empower such people if we discriminated against them. He then went on to explain what gays or lesbians are, how people become gays or lesbians and how we can recognize them.

On the second component of the "One Body concept," Sexuality, the facilitator asked the participants to do a question and answer game. He divided the participants into two groups. The instructions were that each participant was to write down a question or respond to a question they had in mind. Group 1 wrote down questions and group 2 wrote responses without consulting each other. One member from group 1 read his her question and a member in group 2 read the response. There was a lot of fun as the responses were in no way addressing the questions asked as well as the diversity of the questions that came from the group. One or two questions and responses talked at least about the same subject although not at all related. The facilitator then asked the participants why the responses were not addressing the questions.

The participants gave different responses such as that they had had not discussed the questions, they did not have one common topic and mainly because group two did not know the questions that group one was going to ask. The facilitator then pointed out that the purpose of the exercise was to show that you cannot

respond to needs of someone unless you know what that need was. So the purpose of this workshop was to learn more about people living with HIV and AIDS so that we may address their needs more appropriately. The facilitator then used group work to present the component on Sexuality. Each group was given a set of question to discuss and present to the rest of the participants.

The facilitator, Gavin Khumalo, then introduced the last component; Images of God, by asking the participants if HIV was a punishment from God for a lack of morals. This topic put emphasis on every human being as being God's image whether one is a sinner or holy. Through a question and answer method, the facilitator emphasized that reading Deuteronomy 28 for people regarded as sinners such as HIV positive people does not promote unity in the church, but demonstrating love does.

Issues that emerged during the presentations concerned, first, same sex relationships; participants shared their experiences and deeply felt concerns about gays and lesbians. On how the church could help such people, participants indicated emphatically that the bible, in Leviticus and St Paul's writings, does not acknowledge such relationships. Participants went on to say that the human rights era is now messing up things and our morals. They noted though that cases of same sex relationships involving the clergy have been reported and had been ignored in the church for a long time while in communities people practicing same sex relationships are given derogatory names to mock them. A challenge was put forward to the church to reveal its Christian point of view in regard to same sex relationships. As a church, there is a need to talk openly about these relationships so that people can seek and get help if faced with such a problem. The facilitator stated that these workshops are not meant to give solutions but to raise awareness about such issues so that they can be discussed and strategies to address them designed at respective churches.

Second, it was resolved that there should be a welcoming spirit in the church as that may stop someone who has resolved to commit suicide because he or she has just found out his or her HIV status, sexual orientation, is a commercial sex

worker, etc. The church should be different from other social structures that discriminate against people. People in these categories should enjoy the same welcome in the church as those who pay tithes, make huge offerings and are considered valuable. Marginalised group's talents should be identified and be used for the growth and progress of the church.

Gender and the Church

Maureen Magwaza, the facilitator for this topic, introduced the topic by asking the participants to brainstorm around the term "gender". Participants said it was the difference in roles, *bulili* (being male or female), having equal opportunities (males and females) in employment, wages, and election to leadership. During the discussions on leadership the participants observed that even the church holds the view that leadership positions are for men. Males occupy positions such as priest, bishop, archbishop or being in the church council, whereas the congregation is comprised mainly of females. Males occupy most leadership positions.

The facilitator then distributed a booklet on Gender and Development. Using the lecture and discussion method, the facilitator referred participants to the booklet as she presented the difference between sex and gender, gender roles, gender as socially constructed, and two approaches used to address women's oppression; Women in Development and Gender and Development. I observed that most of the participants concentrated on reading the booklet rather than participating in the discussion and listening to what she said. Continuous reference was made to the booklet for the points that followed.

The booklet was used to support a discussion on "Critical areas of concern" for women[14] after which the facilitator concentrated on violence. Role-play was used to tease out issues of violence from the participants and how they solved them. The first role-play was a situation where a father did not want to give his son

[14] Critical areas for women include: unequal opportunities in education and training, violence against women, unequal access, control and benefit of resources, unequal opportunities for the girl child, women's human rights, minority status, women's reproductive health and HIV and AIDS, women's multiple roles, cultural practices impacting negatively on women, disabled women, feminization of poverty, power and decision making and limited access to information, communication and media (Gender and Sustainable Development booklet, undated).

money to pay for school fees and told him to go and look after cattle as he, the father, used to do as a boy himself. The second role-play depicted the case of an educated boy who asked his traditional father to give him a car so that he could go to a night party. The third role-play was that of a husband who wanted food from his wife even when the wife was sick. The fourth was a case of incest where two orphaned girls whose uncle volunteered to support them and pay their school fees turned around and demanded sex from them.

During a discussion on each role-play the participants raised four issues on violence. First, power, the father who did not pay for the son's school fees whereas he had cattle to raise the money needed at school; power dynamics between father and son relationship. Second, abuse of human rights, the son's abuse of the father to allow him to go anywhere using his car and the incorrect use of human rights discourse to pressure his father to allow his son to go to party against his wishes.

Third, whose rights should take priority? The man or the woman's right? The case involving the sick women who was expected to cook for her husband even though she was sick stimulated a heated debate. Some participants strongly felt the husband was not being considerate for his sick wife when he said "*I should have taken a second wife who will meet all my needs as it is clear that you are a failure*". They condemned polygamy and argued that it encourages men to seek support from able wives and abandon sick or unable ones. In other words, they viewed polygamy as not promoting interdependency between a man and a woman. Whilst some participants condemned the man, other participants strongly felt the discussion was biased towards women. One participant, a man and a priest, uttered a statement to the effect that the "*participants were forgetting men's rights; it is a men's right to always find his food ready no matter what the circumstances"*. An bitter argument took place to the effect that a woman is always supposed to make sure that her husband's food is prepared. The argument was about whose rights should be a priority the man's or the woman's. Whilst some participants supported polygamy as a practice that ensures men's rights, some participants were for the rights of both men and women. Fourth, rape or

incest which contributed to the vulnerability of orphans in communities and use of power to get what you want (the case of the uncle). The role-play demonstrated that to resolve issues of violence in communities the help of the church and SWAAGA should be solicited.

The facilitator then led a discussion on the relationship between the church and the community. The church was described as a place where everyone is the servant of the other. That includes everyone in the community; children, adults, (males and females). The critical area of gender-based violence was discussed using another booklet on violence produced by Soul City, South Africa. The lecture method was used to present a definition of violence as inflicting pain on another without his or her consent. Violence can be physical, emotional, or on property. Rape was defined as unlawful sexual intercourse with a woman without her consent and into the physical violence category of abuse. Other topics discussed under violence were domestic violence and its forms that led to the discussion about marriage, writing of wills and cases of violence and abuse in the church (sodomy).

After the presentation I made enquiries on the subject matter and presentation of one topic only. My concern was with the emphasis on one critical area, Gender based violence, while ignoring the others. The facilitator explained that her experience in running gender workshops had revealed that participants tended to close up when gender issues were presented in a confrontational way. Thus, she always tried to avoid being confrontational and, instead, to use strategies or methods that imply gender imbalances. However, our discussion revealed that there is a need to present gender as it is, not necessarily in a confrontational manner but present it in a way that would make the participants realize; why is gender important here? The discussion touched on how the reading material they received during the presentation distracted the participants' attention.

The result of our discussion was that, in a form of recap the following morning, the facilitator led a discussion that covered the relationship between gender and sustainable development. It emphasised that understanding gender as what is fair

and just helps us to review and reflect on our relations so that development is non-discriminatory and helps both men and women to improve their lives. She emphasised that a violated person cannot develop socially, economically, culturally and politically and that violence not only has an impact on that person's life, family, and community, but it also affects national development.

Human Rights

Lungile Magagula, a facilitator from the CSC department of Justice Peace and Reconciliation, used the question and answer method to present how different categories of people in our communities are protected by the law. The discussion on how the law protected people led to the realisation of three issues. They are, first, stigma and discrimination. Certain laws and practices encourage discrimination; people are stigmatized and discriminated against according to the type of sickness they have, for instance, having an HIV test when completing application forms for insurances, loans, medical aid schemes, etc. People living with HIV and AIDS have to be protected in regard to confidentiality, disclosure, and exclusion and inclusion. She emphasized that the approach adopted to combat HIV transmission is discriminatory, especially in the Christian community. The emphasis on abstinence when one is single and faithfulness when one is married sends the message that the use of a condom is meant for those who fail to control themselves sexually. The church is so emphatic about faithfulness such that we view those who use a condom as sinners who have failed to uphold Christian principles. This is discriminatory.

Second, the property rights of spouses and orphans, the newly adopted constitution purports to protect women from being forced to undergo cultural practices to which they are opposed to in conscience. However, the existence of the dual legal system creates confusion. For instance, when can women reject certain cultural practices that do not suit them, like wearing mourning gowns, in such a way that she is not socially ostracized? Currently even if a woman has a court order that denies certain practices, local authorities and families use traditional laws to create a problem for her, for example, issues of inheritance. It was pointed out that it was only men who could take a stand with regard to these

cultural practices and protect their wives even after their death. It was noted that to achieve this men had to engage in a process of negotiation with their families over a long time and not simply announce their stand when the situation calls for it.

The third issue is culture. The facilitator explained that most Swazi cultural practices were initiated for a good purpose with the aim of promoting good relations between men and women. However, societal, economical and political changes have had a great impact on cultural practices. Some of them have resulted in discrimination, oppression and marginalisation as most of them no longer work for equal advantage to both men and women. For instance, polygamy has planted the seed of unfaithfulness amongst men. As a church, we need to reflect on our objective or mission with regards to HIV: do we promote Christianity or try to reduce the spread of HIV? Christianity promotes western marriage as opposed to traditional marriage in which men may have more than one wife. This means that men cannot have extra-marital relationships and therefore no illegitimate children.

However, the reality is that men, even inside the church, have extra marital relationships and have children outside marriage, which they hide for fear of being excommunicated from church or being divorced by their wives. Traditional marriage accommodates many wives and children. There is a need to reflect on how, as a church, we can work towards combating HIV with regard to our attitudes to the two types of marriages.

During the discussions, the participants also noted that in some of these oppressive cultural practices it is women rather than men who oppress other women. It is women who subject widows to these practices. The facilitator explained that women do not just do these things to others out of their own free will. The male-dominated social context within the country implicitly dictates to women to do these things to others.

As a way forward, the participants were then divided into groups to map a way forward in relation to the topics discussed in the workshop. Five points came up from the presentations. One, Christians need to pray for and give advice to Christian policy makers so that they bring the Christian perspective into discussions in parliament without fear. Two, there is a need to revive cultural practices that are non-discriminatory, especially those that relate to men and women for sustainable development. Three, for sustainable development, the public should be encouraged to read the recently released (gazetted) constitution. Although there are still areas of improvement in the constitution, there is a lot of positive aspects in regards to gender. Four, 2001 -2010 has been declared a decade for fighting violence, churches need to devise strategies to overcome violence in the community and the church.

Fifth, the church has to take responsibility with respect to: information sharing with the different groups within and outside the church, establishing programmes for both church and non-church members; Establish support groups people living with HIV, encouraging people to go for voluntary counseling and testing for HIV and AIDS and engaging in non-discriminatory practices as a church; the Church should model a non- discriminatory way of life inside and outside the church.

Conclusion

From what I observed the workshop content was aimed at raising awareness of discriminatory practices in the church, at home and within communities against different categories of people such as those living with HIV and AIDS, women, lesbians and gays, and commercial sex workers. There was not enough time for critical reflection stimulated by the different facilitators' presentations on the topics. I observed that the facilitators used various teaching methods to engage their participants as they presented the different topics. Apart from the presentation on the Human Rights topic that integrated the other topics, I observed that the presentations were independent of each other, whereas in my opinion they should have complemented each other to show the link between the topics. Each presenter focused on his or her topic and did not relate it to the others.

Workshop Two –Manzini, at Caritas Center on the 21st to 23rd November 2006

I observed that the Manzini workshop venue, although not very different from the first workshop, was in the centre of town, Manzini, which is also the hub of Swaziland. Its centrality worked well for the participants because it was easily accessible and as CSC members they were familiar with the place. The centrality of the venue and that this was the last workshop was advantageous for participants who had missed the other three workshops in their regions. As a result, participants in this workshop were not strictly from the Manzini Region. However, the fact that the center is in town makes people think that they can run errands while attending workshops, thus resulting in divided attention.

Most of the participants were from CSC member churches (see registration sheet Appendix 8). Unlike in the first workshop, most of the participants were young, that is between ages 19 – 35. However, there were some elderly men and women whose age range could be estimated between 40 and 70. In terms of gender, there was a good representation of both sexes in both the younger and older generation. I observed that the fair representation had an effect on the views shared during discussions. There was a balanced view on how things were done before and how they are done now.

Like in the first workshop, I observed that the way the participants related among themselves and with the facilitators was relaxed. This was ensured by that in the beginning of the workshop ground rules were set, and participants stated their workshop expectations and duties were delegated. Due to the relaxed atmosphere, some participants volunteered for some of the responsibilities. It was very interesting to note that in this workshop, the facilitators discussed workshop objectives with the participants rather than assuming that they have read it from the programme. It was emphasised that this was an empowerment workshop where there was information sharing with participants and discussion of issues related to the topics. The need for empowerment was a result of that many churches ignored such issues and concerned themselves with spiritual issues whereas they are dealing with people who live in the physical world. The

objective of such workshops is to create a forum where people can voice out their concerns in regards to these highly sensitive but ignored issues.

Content and teaching methods

HIV and AIDS

The facilitators gave more detail in the content than they did in the Shiselweni workshop. The explanation given for the details was that the CSC had just completed an evaluation of its programmes where it was revealed that the information they give to their participants in workshops was too basic and repetitive. For instance, information on how HIV was transmitted has been said repeatedly. Participants needed to hear something new. Another contributing factor to the change in the teaching methods and content came as a result of feedback from participant's evaluation forms and discussions held with each facilitator. The facilitators took into consideration the characteristics of the participants; most of them were literate and young. They needed facts on which to base their discussion.

The change in the content and presentation was mostly evident in the HIV and AIDS topic. One facilitator, as opposed to being co-presented by three facilitators, presented the topic by herself. The facilitator did not use the HIV and AIDS string story but used the lecture method to present details about HIV and AIDS. The details included an overview of HIV and AIDS, including when the first case was found in the world (1981) and in Swaziland (1986). I found this to be valuable information as the facilitator revealed that the world ignored the seriousness of the HIV virus because in Africa it was first discovered amongst women who are a marginalised group in society. In Swaziland, it was ignored because it was thought of as a disease one contracted because of loose morals (*intfo yetingwadla*). It was only after professionals and those of high status were infected that the world, including Swaziland, started teaching about preventing it. However, in Africa, HIV and AIDS is considered to have the face of a woman because the escalating statistics for HIV prevalence are from pregnant women.

Another detail added in the presentation was the emphasis on the difference between HIV and AIDS. HIV occurs when one had acquired the virus but AIDS is a state where there is a combination of ailments, admitted in a hospital or at home. Another detail was the fact that HIV relates to gender issues in that it is mostly women who are infected, as a result caring for the sick or lack of decision making power in regards to sexual matters. Another detail was the use of ARV; when, why and how they are used.

The issues raised during the discussion included positive living for a better and longer life. Participants strongly felt that behavioral change could curb HIV transmission and that behavioral change cannot take place if people do not identify themselves with the message presented. They pointed out that for a long time the Christian community distanced themselves from the HIV message and have viewed it as targeted to the general public; those outside the church, even though the Christian community is also infected or affected by HIV and IDS. The participants strongly suggested that for the Christians to identify with the message the presenters or facilitator should identify themselves with Christians in language and dress code. One participant emphatically said that facilitators should "*Faka ijoyina bese uletsa indzaba yakho, ngelulwimi lwalabazalwane (put on a church uniform, use Christian language, and bible verses in your presentation).*; use bible verses etc so that they can identify with you. Participants also noted that behavioral change is not instant or an overnight process as people need to unlearn what they have been socialised in at home, by the church, and in the community

The "One Body Concept"

As opposed to drawing the body parts on the flipchart as in the Shiselweni workshop, the facilitator used the body parts as pieces of a puzzle. She introduced the topic by asking the participants to assemble the puzzle pieces in groups. The participants were divided into four groups and each group was given the puzzle pieces to assemble as agreed in the group. It was interesting to see each group's final product as each was different from each other, although they had the same body pieces. As the groups presented and justified their product, it

demonstrated to me the importance of prior knowledge and context in the meaning making process.

I observed that the facilitator explained why CSC introduced this topic. She explained that CSC as an organisation that works with different denominations realised that it could not be successful in its objectives if it does not operate as one body. She challenged the participants that the concept should be adopted within denominations, communities and individual homesteads as nothing would be achieved if there is an individualistic concept as opposed to the "One Body" concept. The components of the One Body Concept were presented as detailed in the Shiselweni workshop. During the discussions on this topic, it was clear to me that talking about principles and applying them are two different things. Participants (especially pastors) clearly pointed out that it would be very difficult for them to marry couples of the same sex in their churches or to fellowship with such couples or individual who have declared their sexual orientation. This shows that sometimes we can agree in principle but have problems with application even within the Christian community.

Gender and the Church

The gender programme officer could not present this topic so she asked Sakhile Dlamini, an officer in the Justice, Peace and Reconciliation department to present the topic. After introducing herself and stating that she was going to present on Gender and the Church, the facilitator; Sakhile Dlamini, asked the participants to brainstorm on the definition of gender. The brainstorming session resulted in four definitions of gender. One, that gender is the distribution of roles because one is either male or female. Two, that the siSwati word for gender is "*tebulili*" which unfortunately refers to being either male or female. Third, gender refers to people's welfare (whether male or female) in communities while considering the development of those people. Fourth, gender is the unequal relations between male and female.

After a lengthy discussion, the participants agreed on defining gender as concerned with people's welfare in communities while considering their

development. It was noted that unequal relations between male and female hinder sustainable development. The widely used siSwati word "*tebulili*" was thought of not only as referring to individuals being either female or male but not as a siSwati word for gender. It was agreed that a word defining gender had to be found. The participants viewed defining gender only as roles confusing because sometimes roles are allocated to people because they are male or female, that roles change over time, and are different with cultures.

I observed that the facilitator combined the lecture and discussion method in her presentation. The combination of these methods resulted in a lengthy discussion on why we had to deliberate on gender. It was emphasized that it was a result of gender imbalances at the workplace, within households and in communities, that sustainable development was hindered. Development was defined as a change from a least desirable state to a better one. It was suggested that development could be social, economical, spiritual, and political. Each of these areas was discussed to show the imbalances in gender relations. As each of these areas of development was discussed, the issue of gender roles brought in the fact that roles could be performed equally by both sexes, except where biologically related, and that roles changed over time.

The participants pointed out that culture influenced gender relations during the discussions. The discussions were mainly centred on culture as a contributing factor to gender awareness. One participant said "*initially cultural practices were to bring peace but now they work to the disadvantage of women especially; they are used to oppress women."* The participants were all in agreement of the fact that cultural practices were meant to bring peace and harmony but they have now been used to oppress and discriminate women.

Swazis have identified themselves with these cultural practices such that it is hard for even Christians, who are expected to have a distinct way life from an ordinary Swazi, to view themselves as Christians first in situations where these practices are in direct conflict with Christian principles. One would hear even the Christian saying, *"I am a Swazi so this should be done in a cultural way."* The

participants also noted that the Constitution has now tried to be gender balanced in areas where women were previously disadvantaged. The concern was on the practicability of the constitution, if and how that would be actually implemented in communities. Who would want to be a pioneer in recognising the constitution, how will the family and community view that woman especially in regards to wearing the mourning gowns?

When the facilitator realised that the discussion method she had adopted was time consuming, she then used the lecture method to present the gender theories, the Women in Development theories and Gender and Development theories. She mentioned that Gender and Development is concerned with equal treatment for both men and women for sustainable development. She also lectured on critical issues or gender areas of concern. I viewed the regress to confrontational approach as an effort by the facilitator to achieve what she had planned to achieve in her presentation. The confrontational approach deprived the participants' time to reflect critically on gender issues as they did initially.

Human Rights

Unlike in the first workshop the presenter for the Human rights topic was Sakhile Dlamini who is also a CSC officer from the Justice Peace and Reconciliation (JPR) department. Like in the first workshop, Sakhile used the discussion method in her presentation. However, when she realised that her time was running out before she finished what she had planned, she also resolved to the lecture method to speed up her presentation. I observed that the discussions allowed the participants to define Human Rights in their own way. The discussions also enabled the participants to name a human right they knew and that allowed the facilitator to expand on what the participants had said.

For instance, one participant defined human rights as "*something from the United Nations*," The facilitator emphasized that although some of our rights have been designed from The United Nations, they are concerned with people's welfare (*inhlalakahle yebatfu*). Since their concern was people's welfare, it means they are from God as God is the first person to be concerned about people's welfare,

as such in Swaziland Human Rights begin at conception of that particular human being. The facilitator then asked the participants to give a list of human rights. She cautioned the participants that rights went together with a responsibility. Therefore, the discussion of a right went together with that of a responsibility.

The examples of rights which the participants gave included the right to life, the right to education, the right to freedom of speech, the right to freedom of religion, the right to health, and equality before the law which is also in the Swazi constitution. The facilitator then pointed out that there is positive discrimination, whereby policies are made such that there is protection for the disadvantaged or previously marginalized. These policies include;

CEDAW – The Convention on the elimination of all forms of discrimination against women which Swaziland signed in 2004.

CRC – The Convention on the rights of the child which Swaziland signed in 1995.

CAT – The Convention against Torture.

ICCPR – The International Covenant on Civil and Political Rights which was also signed in 2004 by the government of Swaziland.

With regard to human rights and HIV and AIDS, the facilitator pointed out that a human rights' emphasis is to raise awareness that although there is no law which directly applies to HIV and AIDS, people living with HIV and AIDS should be protected by the law. In some cases people, living with HIV and AIDS are discriminated against at workplaces; where mandatory testing is required such as in applying for insurance policies, or for acceptance in institutions of higher learning, etc.

Concerning human rights and social issues, the facilitator said that human rights is also concerned with social issues such as, one, property grabbing especially for widows and orphans. Two, negative cultural practices that promotes gender inequality. Three, eviction of widows from their households by extended family members. Four, un-informed cultural/traditional healing practices that spread HIV and AIDS. Five, the breakdown of the family safety net, especially the

extended family which provided a supportive structure in the development and sustainance of individuals.

In conclusion, I view the Manzini workshop as more detailed about subject matter and background on the topics in the programme than the Shiselweni workshop. The facilitators pointed out that this was a result of considering participant's characteristics. The majority of the participants in Manzini were young and educated compared to the Shiselweni participants. I also noted that each facilitator tried to integrate the other topics during presentations, which to me justified the topic's inclusion in the programme.

Workshop Three – Ngwempisi on the 27th – 28th November 2006

In an effort to elicit people's views about HIV and AIDS especially in regards to what CSC can teach, how to care for the infected and affected in communities and generally have the people's view on the way forward regarding HIV and AIDS issues, the CSC invited themselves to the Ngwemphisi *inkhundla.* The CSC decided to work with this *inkhundla,* which is in the Manzini region, as a result of a previous working relationship. Ngwemphisi *inkhundla* is a community centre for the ten chiefdoms under the *inkhundla*. The participants were from the ten chiefdoms that include: *Mgazini, Lushikishini, Bhadzeni I, Mahhashini, Khabonina, Bhadzeni II, Ngcoseni, Edladleni, Velezizweni* and *Macudvulwini* (see attendance list Appendix 8b).

In his welcoming remarks, I noted that the Honourable Member of Parliament *Vulindlela Msibi,* thanked the CSC for coming to the *inkhundla* to share information. After welcoming the participants from the different chiefdoms, he acknowledged their dedication in learning, this was reflected by the way they have honored the invitation to attend the workshop and that all the chiefdoms were represented. He encouraged the participants to fully participate in the discussions. I observed that the Honourable Member of Parliament did not only encourage the people to participate and contribute in the discussions, he was part of the workshop as well. He also did not only attend, but contributed responsibly

in that he did not dominate the discussions and group work. This is not usual with people of his status.

Content and teaching methods

HIV and AIDS

The HIV and AIDS officer; Agnes Mthethwa, introduced her topic in a different but highly sensitive and emotional way. She first highlighted that HIV and AIDS has affected or infected all of us. The majority of people have a relative who has died or is living with HIV and AIDS. She then requested that participants collect stones from outside, with each stone representing a relative that has died because of HIV and AIDS. The facilitator requested me to record the number of stones as the participants brought them in. Almost all the participants brought at least one stone and they ranged from one to seven.

Those who did not bring any stone said they were not sure if their relatives died because of HIV and AIDS or not. This was an emotional exercise as participants' brought in the stones in a deep thoughtful mood. From the 39 participants, in the first day, 138 stones were collected. The facilitator explained that she did not ask them to do this exercise just because she wanted to raise their emotions but to demonstrate that HIV is real and affects real people. After a lengthy, reflective and emotional discussion about how real HIV and AIDS is, participants felt the stones were to be kept at the table to symbolize the grave of someone who had died from HIV and AIDS.

The introduction approach adopted by the facilitator generated reflective questions and discussions in regards to HIV and AIDS. The questions participants asked included, one, w*hy can't we start giving ARVs earlier?* The facilitator's response was that ARVs are only given after a persons CD4 count has been found to be 200 or below. Medical practitioners feel they cannot be started earlier. Two, c*an Council of Swaziland Churches visit the different chiefdoms or churches to raise awareness on HIV and AIDS?* The facilitator explained that, as CSC, it was their responsibility to honor invitations. Their office is always open for groups of people to invite them to make presentation in

any part of the country. Three, y*ini singabuyeli endleleni yakadzeni yekudlala ematsangeni khona kutoba bete lokutselelana le HIV?* (Why don't we revert to the traditional method of non-penetration so that there would be no HIV transmission). The facilitator explained that the conditions for transmission are that there should be a cut or bruise and that body fluid that has HIV gets in touch with that bruise or cut. Therefore, even if we revert to the traditional method, the friction can result in bruises which can be a door for HIV.

I observed that the discussions did not only cover the basic facts about HIV and AIDS but also led to the details the facilitator pointed out in the Manzini workshop. These details included the HIV and AIDS background, HIV progression and treatment.

A role-play by the participants reflected their knowledge about HIV and AIDS, how it is transmitted and its drivers. The role reflected two families; one family had a Christian background and tried to bring up their only daughter in a highly principled way; not going out to evening parties and the like. The other family was the opposite, did not set ground rules for their children. So, they could go anywhere at anytime and they supported them financially for those nice times. When the Christian girl hooked up with the girl from the other family, they went into night clubs, they had lovers who were drinking, had sex without a condom such that the Christian girl got pregnant. After realising that she was pregnant, she informed the partner and friends and they decided she was too foolish to be their friend.

During a discussion of the role-play, participants identified five HIV and AIDS drivers and their suggestions in dealing with them. The first is, alcohol abuse, most people who use alcohol excessively compromise their decision power. For instance, they might in unprotected sex. There was a heated discussion that bottle stores and access to them in the area should be highly controlled as they were a temptation, especially to the youth and to men. In fact, some believed that there should be no bottle stores or alcohol spots in the area at all. The second is lack of recreation, the youth at Ngwemphisi said that lack of recreation facilities in their

area would drive an idle mind into undesirable acts. So there was need for recreational facilities in the chiefdoms and some in the *inkhundla* centre.

The third is lack of decision making power influenced by one's upbringing. Different family backgrounds have an influence on the decision making power a child has. So parents were charged with the responsibility of ensuring that their children acquire life skills that would help them make positive and progressive decisions in life. This means not to confine the child such that every decision is made by parents and not to be too losing such that children think life is about doing as you please. The fourth is failure of income generation projects initiated in the area which leads to high unemployment and youth resolving to seeking jobs and immoral income generating activities within the area and in the cities. The reason for failure of income generating projects in the community was the requirement to form a group or association to access the *Inkhundla* funds. The fifth is youth's lack of support from chiefdoms. The youth said that in chiefdoms they are viewed as being political whenever they raise ideas such that they are rejected upfront or ignored. The community leaders, participating in the workshop, however, extended a word of advice to the youth that they should use the right channels of communication for their ideas to be acknowledged. They emphasized that the importance in using the right communication channels did not only apply in youth related issues, but to anybody within the community: men, women, and the disabled.

Concerning HIV and AIDS and behavioural change, the facilitators raised a concern that from the role play it was obvious that the people were knowledgeable about HIV and AIDS basic facts but the confusion was on why there was still no behavioural change. Facilitators requested the participants to state their views in regards to the causes of this. To me this concern was the same as my concern with gender awareness. Many people are aware of gender inequality, but the behavior does not change.

Participants raised the following reasons for non-behavioural change. One, *Indlela lefakwe ngayo ekucaleni ayikalingisi letinye tifo njenge diabetes ne BP*

(The way HIV and AIDS were introduced was not like the other sickness like Blood Pressure or Diabetes). HIV was introduced as a pandemic; the deadly disease, a sickness acquired by people with loses morals and such that some people did not identify themselves with it. People living with HIV and AIDS were discriminated, and marginalised. Two, u*ma umuntfu umkhafula aselapha angakuva njani lokushoko? (If you start by telling a person all the wrong he/she does, how do you expect him or her to understand you message?* The participant explained that in most cases practitioners capitalise on the wrong and thus are confrontational. Picking up more on negative practices that contribute to the HIV transmission rather than the positive is like attacking the person. It was emphasized that obviously people went defensive instead of reflecting on their practices. Three, cultural belief and practices with regards to decisions that concern reproductive health. Culturally a man makes decisions for his household that includes decisions in regard to reproductive health. Thus, culturally, unless the women's partner makes the decision the women is in danger of being infected.

Gender and HIV and AIDS

Sakhile Dlamini, the presenter for the Human Rights topic in Manzini workshop; presented Gender and HIV and AIDS at Ngwemphisi community. She used the discussion method to define gender whereby participants defined it as bulili (being male and female), and further made the difference between gender and sex. They did this by discussing male and female roles in order to determine if there are any roles, that could be performed exclusively by either males or females. A lengthy discussion on the roles and how they could be done by both resulted in one male participant bursting out that *sekwasala munye kuphela umsebenti lowentiwa ngubabe kuphela emhlabeni ngulowekutalisa (there is only one role that is exclusive to men which is impregnating).*

The participant was referring to changes that have led to women developing themselves economically so they are no longer dependant on men. The facilitator emphasised that gender encourages relations between a man and his wife, that is, communication which would result in sustainable development of that household.

She emphasised that for sustainable development, gender is concerned with men and women having equal opportunities such as equal access to resources, employment, voting, and being elected for leadership positions such as being Members of Parliament. Equal access to these resources does not in any way change a man from being the head of the family.

The facilitator emphasized that gender does not change the administrative structure within the household; a man is the leader and the wife is a helper and that they set rules together to run the household, including the welfare of their children. One male participant was still not comfortable with gender such that he uttered the following statement *"yini langayihola babe ngoba namake sewenta konkhe" (who can a man lead as a woman does everything now).* The participant was trying to point out that women are now doing everything that used to be exclusive to men, he wondered how then can he, as a man, be referred to as a leader of his household. The facilitator tried to point out that for women to perform the roles, perceived as men's roles, and being a leader of a household is not the same thing. Gender and development is about relations between men and women for the development of their household.

Even though the participants agreed to what was presented another male participant in an indignant but low voice said that "*igender ayilungi lapha emakhaya incono iye khona le emadolobheni ngoba ngeke sikhone kupheka tsine"* (gender is not for rural areas as is better to talk about it in town because, culturally, a man cannot cook and wash dishes). The participant was referring to the misconception that gender was about the change of roles between men and women to which the facilitator had tried to correct. When everybody was in agreement about the importance of gender relations, one male participant jokingly said "*umfati uyadvwala uma umkhombisa kutsi uyamtsandza" (a women becomes proud when her husband demonstrates that he loves her).*

Human Rights

The Human rights topic was again presented by Sakhile Dlamini, the CSC Justice Peace and Reconciliation officer, using the discussion method. Like in the

Manzini workshop, she asked the participants to define rights and say where they came from. The participants defined rights as something that ensures people's welfare, that they were a God given right. The examples of rights were listed as in the Manzini workshop right to life, education and health,

Concerning gender based violence and HIV, the facilitator led the discussion such that I noted the link between gender-based violence HIV and AIDS. First she pointed out that research has shown that most rapes, women's and girls', result in HIV transmission. A hot discussion was generated when participants deliberated that this was centered on the myth that one's HIV status becomes negative after having sex with a virgin or an elderly woman. This hot discussion led to both facilitators explaining the processes involved in protecting the victim from acquiring the virus and for justice to prevail. Participants expressed their disappointment in dealing with government and non-governmental officers as their attempt to help rape victims. They stated that in most cases they did not get help as fast as the situation calls.

Two, research also shows that most women acquire HIV from their unfaithful husbands. The discussions revealed that it was mostly men who could not agree on the use of condoms with their wives. Even after women participants expressed how they felt at risk by sleeping with their husbands who they knew have multiple partners or are unfaithful, some men participants felt sex with their wives, when and how they wanted, is non debatable. The facilitator brought in the issue of marital rape into the discussion. Even then, some men participants felt they had a right with their wives. Whilst some supported their sexual right with verses from the bible, some supported it with cultural reasons.

Three, caregivers are mostly women or girls who, if not using protection, get infected with HIV. If the economy of a household is low, it is the girl child that is affected. She may have dropped out of school. Four, poverty has the face of a woman. For most instances, as food in all households is a daily requirement, it is often women who, due to unemployment, are forced into raising income using socially unacceptable methods such as prostitution.

Concerning human rights and social issues with regard to oppressive cultural practices, the facilitator pointed out that from what she has gathered, cultural practices were initiated for the good and protection of people. However, some of these cultural practices have been abused to serve the interest of men while being oppressive to women. Some elderly men participants agreed with the facilitator in this. One elderly man presented the *kungenwa* practice as a case of an abused practice. He emphatically said that *kungenwa* was meant to ensure a men figure in a household after the head of the family had died. The man was to act as an intermediary between the women and the extended family as she could not voice out her concerns in such meetings. The man's responsibilities did not include a sexual relationship, as it is currently the norm. A man would be responsible for his brother's household without having sexual relations with the wife. It was only after the wife's consent that the relationship was extended to that level.

In the case of oppressive practices, especially during the mourning period, men participants expressed that generally it was not men who are oppressive to women but women oppress each other such as during the mourning period. Women perform all the rituals with the other women. B*o-anti* often does this. In response, the facilitator tried to bring in the concept of socialisation to explain how women think they are enforcing what men want. She said:

> Women oppress others, especially during mourning periods, because they think it would please men who are normally leaders and enforcers of customary practices. In other words, women were socialized to be submissive to men, who are usually leaders, so they like to appear so even when they are by themselves. It is a way of demonstrating that they are submissive. In a way, men as leaders are responsible for the way women behave even when they are not there.

This became a very heated argument, as the men participants initially could not agree to the fact that they are responsible for the oppressive practices. However, examples of cases where men demonstrated their leadership qualities and protected their wives even after they had died, were also presented to show that men are responsible for what happens to their wives during the mourning period.

Men who stood their ground and voiced out to community leadership and extended family how they would like their wives to be treated during the mourning period have been exemplary in how women can be protective and be leaders of their households even at such times. The oppressive practices are not done in such cases. Men should ensure that they demonstrate being responsible leaders while alive and also prepare for their death.

Regarding marriage laws, women participants expressed that they often find themselves in a predicament concerning the way they have been married and the way the husband would marry other wives. The facilitator said that there are two laws governing marriages in Swaziland; marriage by civil rights and marriage through Swazi law and custom. Civil rights marriages do not allow polygamy while Swazi law and custom does. She explained that a man who marries his first wife through civil rights and then marries a second wife through Swazi law and custom commits bigamy, which is a criminal offence. The women participants said their ignorance in such laws and said: a*sibabophi bobabe ngoba singawati umtsefto lolengela enhloko yababe uma asitsetse ngetindlela letehlukene. We do not report our husbands to the police because we are ignorant of the law.*

This discussion about the two types of marriages led to the discussion about the problem in the dual system of governance. Roman-Dutch Law as well as the unwritten Swazi law and custom govern Swaziland. The two systems of law are often in conflict. For instance, culturally, corporal punishment is promoted whilst in Human rights discourses drawing on Roman Dutch Law; it is a criminal offence to punish a child using that method. This led to a discussion of a number of cultural activities and practices, which could be viewed as criminal offence in the eyes of the law whereas in our culture they are accepted and are of moral value. Such practices include the cutting of the reed and the reed dance by the girls, especially their dress code and the long walk to where the reed is cut which in human rights terms is considered abusive.

On this, one participant exploded and said: *Lalabati singisi abachazele belungu ngemasiko etfu, njengekuteka, umhlanga, kushaya bantfwana, bese basentela*

lokutawulungela tsine njengemaswati. (The educated should explain our culture to the people in the West so that they can develop rights that would suit us as Swazis). This shows how Swazis feel about their culture and practices, if anything in the contrary comes their way they feel like that person does not understand them and needs to be initiated into their practices. To me this demonstrates the gap between culture and practice discourse and human rights discourse, cited in the literature review.

At the end of the workshop, the facilitators asked the participants to break into groups and identify social issues that contribute to HIV transmission and gender inequality. The participants identified five social issues. One, participants said that most cultural practices were introduced for a good purpose and that many of them are now abused. That is why they have such an impact on gender relations. The abuse of cultural practices result in the oppression of women (especially) such as property grabbing. The participants pointed out that there is need to identify positive cultural practices and promote them. There is also a need to adapt those practices that contribute negatively to gender relations.

Two, poverty, as a contributing factor or driver of HIV transmission, impacted more on women than on men. The *inkhundla* was urged to initiate and promote more income generating projects in the area. Three, people's beliefs in witchcraft and myths about transmission and "cure" for HIV have promoted the spread of the virus. There is need for awareness raising about the HIV and AIDS basic facts, until there is behavioral change. Four, discriminatory practices within households, churches and communities resulted in some being called derogatory names. Participants said that as change agents, we need to identify ourselves with people in order to help them, not to call them names while expecting behavioral change. They said *facilitators or change agents should be like Jesus who lived and ate with sinners in order to win them, Asilingise Jesu lowaphila netoni, asingabetfuki bantfu singakefiki kubo kutebasita bese sibheka kutsi batawuva lesikushoko.* To me this demonstrates that facilitators should be negotiators and mediators in a teaching and learning situation.

Five, collapse of social safety nets, that is, structures that provided moral support such as the extended family have collapsed in Swaziland. This is demonstrated by the high figures for orphaned and vulnerable children, who culturally belong to an extended than a nuclear family. For support, there is a need to revive or replace such structures for the different categories within households, chiefdoms and community in general.

Finally, the community workshop was different from the other workshops in that I could easily pick up the relationship between the topics from all the presentations made. For instance, gender related issues could be identified from the HIV and AIDS to the Human Rights topics. Also, although the group was larger, the participants were active and respectful. They actively participated during presentations and group discussions. The participants also demonstrated love for traditions and cultural practices such that they emphasised on the need to contextualise foreign concepts and approaches to teaching.

4. 2.2 PHENOMENOLOGICAL CONCERNS

The phenomenological concerns are the insider's views, experiences, and perceptions about a phenomenon. In this research I elicited the views, experiences and perceptions of gender practitioners and previous workshop participants involved in gender awareness programmes using unstructured interviews and a focus group discussion. Facilitator's views have already been integrated in the instructional system presentation. The following presentation is on the focus group discussion.

The focus group discussion was held at the Caritas center on the 30th November 2006. The group comprised of nine members who had attended at least two of the gender awareness workshops by the Council of Swaziland Churches. I chaired the discussions and asked a friend to record the proceedings using a video camera. At first, the participants expressed their dislike about being recorded but when I tried to explain how difficult it would be for me to write down what was discussed whilst chairing the discussions I was then accorded the privilege of recording only their voices.

However, when I transcribed the data I observed that to avoid influencing the discussion it might have been more beneficial if somebody else was chairing the discussions. The discussions revealed that gender awareness workshops are normally held at the Caritas Centre; a centre that belongs to the Roman Catholic Church that has accommodation, a conference room and catering service. Four of the participants got to know about the gender workshops from their respective church leaders. This means the gender officer sends out invitation to the Council of Swaziland Churches members. The member churches then identify people to attend the workshop. Two of the participants were identified by the gender officer as a result of previous workshops and three of the participants did not respond directly to the question. The duration for the workshops attended by the participants ranged from two to five days.

The discussion started by examining the definition of gender. The response was the siSwati name for gender, *bulili,* which they said when directly translated, means being either male or female. The participants said gender to them was not that *(bulili)* but *kuphilisana kahle emkhatsini webesilisa nebesifazane* (positive relations between males and females). The participants observed that there is no siSwati word for gender. One participant said gender entails freedom rather than focusing on roles, such that individuals do not feel confined by certain roles or tasks just because of his or her sex. If a man feels like cooking or dishing he can do so as much as a woman can go to the field to plough or milk cows. The participants emphasised that gender promotes flexibility in the performance of roles for the development of the household.

On the question of whether gender, as they have defined it, is new or has always been there, the participants stated relations between men and women have always been there culturally within households. A girl child would look after cattle and a boy child cook especially if her or his siblings were younger. In some homestead, household chores were not according to the children's sex but children were taught to do all chores. Even a man would do the chores thought of as a woman's, although it was never publicised. The participants were in agreement

that gender was not a new phenomenon to Swazis but the term was. In most developmental homesteads, the husband and his wife related well.

They said that positive relations between men and women were not a characteristic of all Swazi households. Some men did not relate well with their wives as is presently the case. Those who do not relate well attribute their behaviour to culture. The point on culture brought in the issue about myths that surround certain cultural practices. For instance, it was believed that if a boy child was told not to open pots in the kitchen, otherwise, he would never have a girlfriend.

The questionnaire required the participants to list at least five methods of teaching used in their workshops. Seven of the participants mentioned group work followed by a presentation. There were four participants who mentioned role play and lecture, three mentioned discussion (question and answer) and peer teaching, two case studies, the sharing of experiences and the use of pictures.

Four participants rated group work as the most effective teaching method, whilst two felt the lecture method was the most effective and there was one participant for each of the following methods: felt role play, sharing experiences and case study. During the discussions, the participants put emphasis in the use of case studies as that led to discussions either in groups or with the facilitator. Participants felt that case studies helped them to identify with the people in the case, so their learning was enhanced. They also felt that role-playing helped them to demonstrate how much knowledge they have acquired. During role-play, they had stood a chance, to be corrected by the facilitator and the other participants.

Participants highlighted socialisation as the main influence for gender adoption. Swazis have been socialized such that gender inequality has been taken for granted: the Swazi culture or a way of life. The participants noted that the socialisation process has taken a lifetime so change cannot be over night, rather it would be gradual a process. One participant noted that there is need for role models in gender issues in communities. These could be traditional, spiritual

leaders or gender activists; somebody should model what gender relations is about. The participants pointed out that it was always challenging to be a pioneer, especially in regards to cultural issues as there are always myths surrounding them.

For instance, there is a belief that there is always natural disaster if widows do not adhere to cultural practices such as the wearing of mourning gowns. One women participant strongly believed this myth such that she quoted a case in her community of a hailstorm that came after a widow did not put on mourning gowns. Even after participants refuted the myth by using verses from the bible she could not be convinced otherwise. The woman was so adamant that she pointed out that not mourning for one's husband is sign of disrespect to him and to the community in general. This debate was so hot that the participants picked up again over lunch. The participants could not come to an agreement in regards to the validity of the myths surrounding some cultural practices.

Another participant pointed out that gender adoption is highly influenced by how practitioners conceptualise the term gender. The participant made a statement to the effect that:

> gender is like verses in the bible that can be used to lead people into light and everlasting peace, whilst the same verses can be used to lead people to their doom. It highly depends on how the interpreter of that verse interprets it to himself and herself and then to his or her listeners. This is the case with concepts like gender; adoption and behavioural change depends on how the one interpreting it conceptualized it. Gender can be used as a fighting weapon and can also be used to help participants towards sustainable development.

With this statement, the participant was trying to make the point that the bible is misrepresented in several life issues including gender. This misrepresentation occurs to the extent that some practitioners quote bible verses to show how the bible contributes to gender inequality. The way people misrepresent the bible is the same way some gender practitioners misrepresent gender that results in gender adoption (as they have defined it) being hindered.

Participants pointed out that in the community and in the church leadership, males occupy positions. This includes that in most denominations only males are archbishops, priests or *emagosa*. In the community, only men are made chiefs, are *bobandlancane* or chief runners. The freedom to stand up and address people is only accorded to men, in the church and in the community. In the church, the verse that says a woman must keep quiet; if she has a question she should ask her husband at home *(umfati akathule, a women should be quiet*) is usually quoted and used to restrain women from preaching especially where there are men. In the community, a woman is not supposed to stand up and address men. If she should, she must do so while kneeling.

Generally a woman is a minor from the cradle to the grave. In marriage, she lives with her family and assumes the husbands surname and place where she is regarded as a foreigner and a dependant on her husband. Publicly a women's idea is not taken seriously. The participants also pointed out that in communities the concerns of a girl child are ignored. This is manifested in issues of violence such as rape, in teenage pregnancy and when the girl child or women exchange sex for a job and nobody says anything.

To enhance gender adoption participants uttered the following statements:

> Facilitators should know about target audience so that they relate with them in an acceptable way. Do not take sides (either men's or women's side) during presentation so that everyone is accommodated.
>
> Gender practitioners should visit our communities, churches and schools so that more people are conscientized as by coming to Caritas only a few people are reached
>
> Lecturing for a short time and spend more time discussing issues relating to gender.
>
> First explain what gender is and how it is different from sex and then get participants views on why they behave the way they do.

Facilitators must have love for teaching, give participants a chance to ask questions, summarize the discussion by finding out what participants have learnt by asking them to tell a story or role play issues that relates to gender.

It is good to relate gender to practical life or to reality as opposed to being abstract.

4.3 Conclusion

In conclusion, this chapter has presented what the CSC had planned for their regional gender awareness workshops and what actually happened during the workshops. The presentations have demonstrated how Swazis value their culture and traditions as expressed by the practitioner and participants and this has influenced gender adoption. The next chapter discusses the results in relation to the research questions and the literature explored in chapter two.

CHAPTER FIVE

DISCUSSION AND CONCLUSION OF RESULTS

INTRODUCTION

This study drew from illuminative evaluation methods to study gender awareness programmes in rural Swaziland. The focus of my study was on the Council of Swaziland Churches' gender awareness programme. Chapter three presented details of the methods used to understand the gender awareness programme. Data collecting methods included observation of three workshops (two regional and one community workshop), analysis of the organization's documents, unstructured interviews and focus group discussions. I presented the results of my study in chapter four. The results were divided into two sections, first, the instructional system derived from documents and discussions with facilitators, and two, the learning milieu which includes observational descriptions and the phenomenological concerns of previous participants in gender awareness workshops.

In this chapter, the matches and mismatches together with the issues that emerged from and followed up through further inquiry during the evaluation are discussed. The discussion is presented in relation to the research questions and reflects the theoretical concepts discussed in the review of related literature. This chapter concludes the study.

This study focused mainly on factors that contributed to the adoption of gender awareness programmes in rural Swaziland. The specific questions were, one, which gender awareness approaches are more advantageous according to gender practitioners? Two, what facilitates and hinders the adoption of gender awareness according to practitioners and learners? Three, what suggestions do practitioners and learners have to enhance the adoption of gender awareness in rural Swaziland?

5.1 Advantageous gender consciousness approaches

The study revealed that advantageous gender consciousness approaches places the participant at the center of the teaching-learning process. This is with regard to content selection, contextualization of content, resources and teaching methods.

Content selection

In an unstructured interview, CSC gender facilitator, Maureen Magwaza, said that content should be selected based on the participant's needs. Programmes within the organisation selected content from a three-year education plan that responds to social issues. The content is then adapted for each workshop based on current social issues, learner characteristics and feedback from learners. Although facilitators stated, in an interview, that there was no written curriculum for the regional workshops, observations revealed that facilitators had in mind what they would present. The content changed from one workshop to the other.

For instance, the Manzini workshop was more detailed than the Shiselweni workshop. On inquiry, the facilitators pointed out that the difference in content was a response to many factors such as feedback from participants in the three previous workshops, recommendations from an evaluation of CSC conducted simultaneously with the regional workshops, and the characteristics of the participants. The difference in content was most evident in the Manzini workshop. On the HIV and AIDS topic, the facilitator included progression, and positive living rather than only the basic facts. The details included figures and illustrations, which were not previously presented in other workshops. These details ensured that the content addressed participant's needs, and in that way, the content touched on the participants lives such that their motivation to learn was sustained.

Basing the selection of content on learner's needs is what Knowle's (1973) andragogical approach to teaching advocates for effective adult learning. He states that adults, because of their adult qualities, learn more if what is learnt benefits them. In other words, it should address their needs. Learning that

responds to identified needs helps adults to construct meaning or build ideas around that meaning. This is referred to as constructive learning by Biggs (1995, in Gravett, 2005:21). This means facilitators should create conditions whereby participants would be actively engaged in the construction of meaning. For instance, the Ngwemphisi community workshop, the facilitator created a situation for critical reflection by asking participants to collect a stone representing each family member lost because of HIV and AIDS. The stone collection exercise stimulated the participant's emotions, as they reflected on the number and how they had lost their relatives. They were motivated to learn as the activity helped them to relate HIV and AIDS to real life. Creating and maintaining motivation to learn is another andragogical assumption that enhance adult learning (Knowles (1973)).

The content selected should be relevant to the participants to enable them to construct its meaning around realities of life. CANGO specialist, Sizakele Hlatjwako, placed emphasis on the need to focus on relevance of the subject matter rather than being general. She finds focusing on subject matter relevance very important, so much that she said "*I usually call to find out the workshop background or the topics covered in the workshops to get the theme for the workshop so that I can prepare relevant content if the invitation was too general."*

In community presentations, her research to ensure subject matter relevance would include achievements and successes as individuals, committees, or as a community to incorporate that in the content for affirmative action. Participants also emphasised the need for background information during a focus group discussion. One participant said that "f*acilitators should know about target audiences so that they relate with them in an acceptable way. They should not take sides (either men's or women's side) during presentation so that everyone is accommodated."* Another participant said that *"it is good to relate gender to practical life or to reality as opposed to being abstract."*

Contextualisation

Contextualising subject matter ensures subject matter relevancy. The CANGO gender specialist stated that to ensure relevance she used local or relevant language, selected relevant case studies, and recognized learner's characteristics and prior knowledge in her subject matter. This means she would not present cases from America or Europe, doing so would mean gender inequalities take place in foreign countries, making gender a foreign concept. Rather, she uses local cases. During a discussion on the role the church has to play to combat HIV and AIDS, one participant in the Manzini workshop pointed out that for a Christian audience, for instance, facilitators should wear their church uniforms, cite bible verses, cases or individuals within the Christian fraternity.

This relevancy of subject matter strengthens the possibility that participants will identify themselves with the content. It localises the subject matter so that participants do not view it as foreign and abstract. Identification with subject matter ensures that there is critical understanding which, according to Gravett (2005), is a process included in transformative learning.

Contextualising subject matter also seeks to link content with what the participants already know (prior knowledge) so that it forms an interpretative structure for the new subject matter in the meaning making process (Gravett, 2005). If facilitators of gender awareness programmes consider the above suggestion when selecting content, they would not only be acknowledging that their target audiences are adults who may have prior knowledge about gender, but would make learning a negotiation between prior knowledge and new knowledge. This negotiation, according to Gravett (2005), results in rejecting, adaptation, or maintenance of previously held assumptions. This is transformational learning.

Transformational learning is enhanced not only when subject matter is relevant and engages participant's prior knowledge but also when content addresses the topic. Facilitators' fear of previous experiences where workshop participants developed a defensive attitude towards gender, influenced the selection of content in the Shiselweni workshop. A mismatch in content selection was

observed when the gender facilitator presented on Gender Based Violence (one of the critical areas) rather than giving an overview of gender as initially planned. On enquiry, the gender practitioner pointed out that the confrontational approach initially adopted by gender practitioners in Swaziland has resulted in participants being defensive about their cultural practices. In selecting content that did not necessarily address the topic, she was trying to find a way to present gender without creating a defensive attitude amongst her participants.

I think gender practitioners initially shared the Feminist approach which holds the view that men are perpetrators of women's' subordination. They adopted a radical, confrontational, and political approach and advocated having women in positions of power and leadership. In my view, through this approach Swaziland has improved in legal or political gender related issues. This is reflected in the inclusion of clauses within the constitutions that attempt to address gender inequalities, the establishment of The Gender Unit in the Ministry of Home Affairs as well as the ratification of gender sensitive international conventions such as CEDAW. However, the approach has had little impact, if any, in the relations between men and women. Gender awareness programmes have adopted monologic types of teaching and learning where the practitioner is an expert and an authority of the learning process. The facilitator points out negative cultural practices and social structures that prevent gender equality. Participants simply regurgitate what has been taught, as demonstrated in the HIV and AIDS role-play at Ngwemphisi *inkhundla*. However, there would be no challenge to the underlying causes of gender imbalance. As a result the relations between men and women were not improved.

Resource Availability

The research showed that the availability of resources is advantageous in gender awareness programmes. Facilitators plan, develop, and implement awareness programmes more effectively if resources are at their disposal. Gender facilitators stated that they adapt previous reports or presentations, or use the internet and books as sources of new information to design and develop the content of gender awareness programmes. CSC provides the resources needed in workshops or

other presentations, such as transport, refreshments and learning materials and printed material for learners to take home.

With regard to human resources, the CSC has only one gender officer. It is through this one officer that CSC has to achieve its objectives amongst member churches and the Swazi community. The same officer has to collaborate with local, regional, and international organizations with regard to gender issues. In my view having one gender officer in an organization that serves the whole country may affect on the officer's effectiveness. The officer may find herself not achieving what was planned for the year.

Concerning printed material, participants who attended the workshops were given booklets, handouts, and leaflets relating to the topics discussed as well as other topics. However, as stated in chapter four, the materials were written for the general public and not the Christian community which is the target audience of CSC. The gender practitioner said, *although written materials are available for participants, time has come for CSC to develop gender materials targeted to the Christian community, to use their language so that Christians can identify with the message.* Developing material for a specific audience, as discussed earlier, ensures relevance and could result in participants' identifying themselves with the content. Teaching material that relates to the participants' context may enhance critical understanding as it touches on their needs and lives in general. According to Mezirow (1991), critical understanding enhances transformative learning.

Concerning financial resources, observations revealed that CSC caters fully for participants during workshops and meetings. CSC provided accommodation, food and sometimes transport. Gravett (2005) and Knowles (1973), psychological and physical stress, especially in adulthood, may hinder learning. In my view, learning was enhanced, for CSC participants, by knowing that their workshop expenses were taken care of. They were psychologically relaxed. The physical environment also influences learning. The two workshops and community workshop were held in environments that promoted adult learning.

The seating arrangement, programme, and meals were conducive to adult learning. I noted that one conference room was used in all the workshops, there were no other rooms for group discussions which usually enhance adult learning.

Participatory Teaching Methods

With regard to teaching methods, facilitators and participants shared the view that top down approaches are not advantageous for gender awareness programmes. Unstructured interviews with gender practitioners revealed that participatory methods were most appropriate to deliver subject matter. Facilitators stated that the top down approaches, such as the lecture method, are not always suitable for gender awareness programmes. The gender practitioner preferred participatory methods of teaching, including discussion, group work, role-play, and case studies. Practitioners stated that interacting with the participants gave them an opportunity to identify knowledge gaps and misconceptions and then make an intervention accordingly. The same sentiments were shared by previous workshop participants, during a focus group discussion, in which seven of the nine participants expressed that they learnt more when they participated in the learning process particularly in group work and classroom discussions where participants' shared their experiences.

For instance, participants said that

> we learn more when lecturing was for a short time and we spent more time discussing issues relating to gender or when the facilitator first explained what gender is and how it is different from sex and then get participants views on why they behave the way they do with regard to gender issues in real life.

Observations revealed that facilitators used participatory methods such as question and answer, group work, role-play, case studies, and story telling as teaching methods. The lecture method was used in limited instances. Lecturing, as Gravett (2005) pointed out, is monologic teaching where bodies of facts and theories are transferred to learners who regurgitate the information without relating it to everyday life. It promotes learning that is teacher-centered and knowledge that is external to the learner.

Challenging participants to engage with the subject matter is advantageous in gender awareness programmes. Participatory methods of teaching and learning, which participants and facilitators preferred, adopt a constructivist approach to teaching and learning. Gravett (2005:43) advocates dialogic teaching, which recognizes that participants socially construct or make meaning, thus there is a need for group work, role playing, question and answer as well as case studies.

In dialogic teaching the role of the facilitator changes from being directive and expert to being a facilitator, mediator, guide, or co-learner. Dialogic teaching requires a cooperative climate that is ideally democratic, open, collaborative and challenging (Gravett, 2005). A cooperative climate in dialogic teaching entails a non-threatening climate. Observations and discussions revealed that participants had respect for each other because of the ground rules they set at the beginning of each workshop. To help put the mind of both the participants and facilitators at rest, workshop expectations, and objectives were stated at the beginning.

Informing the participants about the workshop objectives helped participants to know what they would get out of the workshop. The participants' workshop expectations helped the facilitators to adapt their subject matter so that the needs of the participants could be addressed. Facilitators also tried to ensure everybody's contribution by seeking the views of quiet members during discussions and limiting the number of group members during group work. The relationship between the participants and facilitators was also relaxed. In my view this was promoted by the fact that facilitators did not see themselves as in a superior position to the participants with regard to the subject matter and life in general. At the *Ngwemphisi inkhundla* (constituency) I observed that even the Member of Parliament did not dominate the discussion but contributed like other participants.

Critical reflection

Time to reflect critically, as dialogic teaching requires, is advantageous in gender awareness programmes. Observation revealed that there was never enough time to enhance critical reflection for transformative learning during workshops. The majority of the facilitators reverted to monologic teaching in order to cover what they had planned for the workshop rather than allow the process of critical reflection to develop. One facilitator, Agnes Mtetwa, even pointed out that the workshops were merely to raise awareness and they expected participants to continue their discussions in their respective churches and communities. She said this as a way forward to another activity when participants' reflected on the implications of "The One Body concept" in relation to the marginalized groups such as, widows, commercial sex workers, and same sex relationships.

This meant that due to time constraints the purported communicative learning was reduced to single loop learning, as only the meaning of an inclusive church was laid bare by the facilitator. Participants could not get deeper into the historical and socially stratified values, which worked in the construction of previously held assumptions. Critical reflection could have taken place if time had allowed participants to share their experiences with marginalized groups in their communities. In the gender awareness workshops, participants were left at the stage where the assumptions and values behind theory-in- use were laid bare. Another facilitator, Maureen Magwaza, noted, during an unstructured interview, that the objectives or plans facilitator had for a particular workshop deprived participants time to reflect. Facilitators strive to achieve set workshop objectives rather than give participants time to reflect. From my experience, as a community development practioner, this seems inherent in most social development projects. They have set targets to achieve so they can get funding.

To transcend the problem of time I think gender awareness programmes should look into adapting Bierema's (2003) gender consciousness approach (detailed in the literature review section). In this approach, during a workshop, men and women could pledge to take connected action as a way forward from a workshop to address gender related issues in their lives. The connected action would provide a platform where members would shamelessly share and critically reflect

on their experiences in their own terms and within their social context. They would identify their underlying assumptions with regard to cultural practices. Group members would support each other if the cultural practices need to be reinforced, rejected or adapted. The members can collectively or individually form a support structure (a safety net) as a form of connected action for consistency of that action. Shiselweni workshop discussions on Human Rights revealed that for one to stand his or her ground with regard to cultural practices one needs to engage in a process of negotiation with his or her extended family. For instance, men have to engage in a process of negotiation with their families over a long period of time and not simply announce their stand when the situation calls for it.

In my view, for transformative learning to take place, gender awareness programmes should not end with bringing to the fore the underlying assumptions of cultural practices, but should also create conditions for critical reflection and verification of belief through discourse. To me this means creation of support groups for connected action and the adoption of the REFLECT methodology. This would mean more work for the organisation as gender awareness would be a process that does not end with conducting a workshop but includes visiting learning groups in communities. These groups would provide support for connected learning and action; when and how they inform relevant people about their cultural stand. It also includes support on how they handle the consequences of their stand such that their integrity is upheld.

5.2 Adoption of gender awareness programmes

The study revealed the following factors as contributing to gender awareness adoption:

Strong hold on cultural practices

Practitioners and workshop participants pointed out that the strong hold of cultural practices affects gender awareness adoption. This relates to literature that indicates that Swazis hold strongly onto culture and tradition and that culture tends to guide their codes of behaviour and their world-view. The strong hold on

culture affects on behavioural changes: change can be slow or hindered. One participant pointed out that socialization influenced behavioural change. Viewing cultural practices as one's identity is a result of a socialisation process, which takes place in different social institutions over a long time. Therefore, it should be expected that even a change of behavior would be a gradual process. This was noted in the Manzini workshop by participants who pointed out that even Christians of whom one might have expected that Christian principles would change their behaviour, viewed themselves as Swazis first before viewing themselves as Christians.

Participants noted that socialisation took place at home, in the community and in the church. The Swazi people's strong hold on culture makes the application of Christian principles very difficult. This was demonstrated in the workshops as participants discussed "The One Body Concept". The workshop discussions revealed that it is difficult for Christians to apply this concept to previously marginalised groups such as women, commercial sex workers, gays and lesbians. It appears that for them, "The One Body Concept" and other concepts such as gender are still at the level of information, not knowledge. Dialogic teaching as proposed by Gravett (2005) would promote reflection on the assumptions held so that information could become knowledge and behavioural change could be demonstrated.

Dialogic teaching

Engaging in a dialogue (teaching and learning as dialogue, detailed in literature review), so that information changes to knowledge could lead to behavioral change. To me the study revealed that there is no behavioural change because participants have not owned Christianity, gender, HIV and AIDS as well as other concepts. They are still information rather than knowledge to them. As Apps (1994:170) in Gravett (2005:24), suggests "*my knowledge becomes your information and your knowledge becomes my information until we have wrestled with it, analyzed it and attempted to apply it*". Wrestling with information calls for an affective-social climate (Gavett, 2005:46), whereby participants feel psychologically safe to share their experiences. It involves a learning

environment where there is mutual respect. Facilitators need to help participants to critically reflect on their assumptions by asking probing questions to stimulate discussion. Gough (1992:147) further suggests that the facilitator crosses borders to the participant's position. For a fair and justified reflection, he argues that facilitators need to get inside participants' borders, which may not be physical but created by culture or socialisation processes that have contributed to the identity of that individual.

The way practitioners conceptualize new knowledge, the gender concept, influences gender adoption. This is because, the way one has conceptualised a concept would influence the way he or she would teach that concept. One participant viewed conceptualising gender the same way as conceptualising the bible. The participant made a statement to the effect that gender can be used to instigate a war between the sexes as well as for sustainable development, the same way the bible can be used to lead people to spiritual freedom or maturity as well as to false doctrines:

> "Gender is like the bible that can be used to lead people into light and everlasting peace, whilst the same verses can be used to lead people to their doom. It highly depends on how the interpreter of that verse interprets it to himself and herself and then to his or her listeners. This is the case with concepts like gender; adoption and behavioral change depends on how the one interpreting it conceptualized it. Gender can be used as a fighting weapon and can also be used to help participants towards sustainable development.

To me this highlights the two camps in fighting women's oppression. One camp is the feminist approach, viewed by Mwale (2002), as the war between the sexes. This is radical, revolutionary, and confrontational approach which has had limited success. The other camp is African Womanism (Mwale, 2002), which desires change within existing structures. The way new knowledge is conceptualized also brings in the point stated by facilitators that there is a need for them to take a critical stance with foreign concepts, not to transmit them to participants as they are. According to Gough (1992), taking a critical stance entails the practitioner deconstructing new knowledge or foreign concepts to find

out the underlying concepts, their purpose and future possibilities, and then taking a stand whether to promote or jeopardize that knowledge. This means the facilitator should ask questions like the origin of the gender concept. What is gender awareness trying to achieve, universally and locally? Is the concept really new in the Swazi context? Are there any conflicts; culturally, socially, economically or politically? If so, how can they be overcome?

As suggested by the participants in the focus group discussion, I think it is only after practitioners have taken a positive stand that facilitating with love to enhance gender awareness adoption could be demonstrated. If the facilitator has not taken a stand, he would facilitate in gender awareness programmes out of duty, and thus adoption would be affected. According to Gravett (2005) gender awareness adoption could be promoted through "teaching as negotiation and mediation" (Gravett, 2005) which is beyond mere facilitation. It entails creating situations where new knowledge would be reconstructed in the participant's best interest. In other words the facilitator and the participant would engage in reconstructing the knowledge within the participant's context.

Reconstructing deconstructed knowledge, as Gough (1992) suggests, with the participants, could help them develop a sense of who they are and how they became that way. In my view, that is cultural consciousness, which could enhance gender awareness adoption. Reconstructing deconstructed knowledge involves sharing gender related experiences, finding out underlying causes and patterns, planning for and trying out what has been learnt. O'Neil (1994:18, in Brooks and Watkins, 1994), describes this as action reflection learning (ARL). He points out that "action rather than the study of books" or principles influences adoption. People need to bring their minds and bodies into synergy. This is a practice that is "not done by the facilitator or expert but gained by participants through the reinterpretation of the learner's own experiences and new knowledge" (O'Neil, 1994:18, in Brooks and Watkins, 1994).

Action reflection learning involves an equal emphasis on learning and doing. Since some people do not learn from experience, action reflection learning

promotes peers helping each other solve real life problems. In my view ARL involves the learning spiral for popular education as proposed by Mackenzie (1993), cited in the literature review. The learning spiral promotes collective action and provides "space" for questioning and solving societal problems. It promotes a learning environment that is conducive to learning where everyone teaches and learns. Such an environment is characterized by mutual respect and understanding.

The role played by men in gender adoption

The study revealed that change of behaviour hinged on how men lead their households even after their death. Men who participated in the workshops pointed out that in most cases women were the ones who oppressed others not men: "it is women who perform all the rituals to the other women." Men participants cited the example of *kuteka*[15] and mourning rituals[16]. Facilitators stated that women do not have an option in those instances. The male-dominated social context has as an influence on the practice:

> Women oppress others, especially during mourning periods, because they think it would please men who are normally leaders and enforcers of customary practices. In other words women were socialized to be submissive to men, who are usually leaders, so they like to appear so even when they are by themselves. It is a way of demonstrating that they are submissive. In a way men as leaders are responsible for the way women behave even when they are not there.

Examples were cited on how men as leaders could make a difference in the way women and men related. If men could not only voice out but demonstrate their wishes on how their wives should be treated during their lifetime even after their death, women protection could be promoted. Fear of cultural myths would not contribute to women's oppression.

Biasness towards cultural practices

[15] Kuteka: The process of traditionally marrying a women.

[16] Mourning: A bereavement cultural process that entails practices that are oppressive especially to women.

Viewing cultural practices only as oppressive and ignoring that they were initiated for the good and protection of people influences gender awareness adoption. Facilitators and participants noted that some of these cultural practices had been abused to serve the interests of men whilst being oppressive to women. For instance, one elderly male participant stated that the *kungenwa* [17] practice was meant to ensure a link between women headed households and the extended family. Culture does not allow women in meetings where there are men, especially when the woman is in mourning. It was not to make the men enjoy full rights as his brother. The participant emphatically stated that the man's responsibilities did not include a sexual relationship, as is currently the norm. Culturally, it was within a woman's power to extend the relationship, not the other way round. Participants pointed out that during awareness raising, it was important for facilitators to acknowledge the good a practice was initiated for before pointing out the bad. One participant stated that *"uma nitosikhiva kucala bese nibheka kutsi sive vele ngeke siseva; if you facilitators are confrontational or negative how could you expect people to understand.* The participant was pointing out the need to acknowledge the good in the practice before pointing out what needs to be improved.

To me acknowledging the intentions for cultural practices could enhance gender awareness adoption. It concurs with Gravett's (2005) recognition of prior knowledge. I think recognizing participants' prior knowledge would help participant's identify with the knowledge. It could also enhance the negotiation and mediation process involved in the meaning making process. In my view it is through participants and facilitators' engagement with new knowledge that a consensus for a siSwati word for gender could be reached.

The collapse of societal structures

The collapse of societal structures that previously provided moral support, such as the extended family, has affected gender awareness adoption. The participants have noted how people are now embracing an individualistic rather than a

[17] Kungena: A cultural practice whereby a man takes over the responsibility of being a father and husband to his late brother's family .

pluralistic way of life. They stated that traditionally there were no orphans because children belonged to the extended family. Even if the biological parents died, a child would be supported by the extended family. Social changes have also affected informal education provided by structures within the household and in the community. They noted that there is the need to revive, or replace such structures for the different categories within households, chiefdoms, and communities in general. In my view the connected action by support groups, suggested earlier, could provide moral support in churches and communities.

Conflict between human rights and socio-cultural discourse.

The conflict between human rights discourse and socio-cultural discourse influences gender awareness adoption. Participants in all three workshops said that there is a need for facilitators to take a critical stance when discussing human rights. For instance, the participant cited the case of maidens' traditional attire during *Umhlanga*[18] reed dance. Culturally, young maidens wear skirts that barely cover their buttocks and woollen tassels that expose their breasts to highlight their pride in being a virgin during the reed dance. Human rights strongly view this attire as abuse because of the exposure of a girls' body to the people. They argue that tourists may use the maiden's pictures for pornography.

To this, one participant, irked by this conflict said, l*alabati singisi abachazele belungu ngemasiko etfu, njengekuteka, umhlanga, kushaya bantfwana, bese basentela lokutawulungela tsine njengemaswati. (The educated should explain our culture to the people in the West so that they can develop rights that would suit us as Swazis).*

To me, this illustrates a big gap between human rights discourse and cultural practices and discourse. Cultural practices valued as promoting values by Swazis are viewed as being abusive or oppressive by human rights activists. This conflict could be linked to the gap in the application of the constitution's clause that does not force women to wear mourning gowns but makes it optional. Whilst the

[18] Umhlanga: A national and traditional ceremony where girls cut the reed for the queen mother. This is celebrated annually and girls, dressed traditionally, dance for the king and queen mother.

clause may be viewed as a positive change, cultural values may still be binding such that the woman may not find herself having a choice in the matter. In my view, this gap between cultural values and human rights discourse results in viewing human rights and gender as challenging the socio-cultural context, thus making people defensive. I think gender awareness programmes should recognize the values, beliefs and attitudes (underlying principles) people hold about gender and plan their intervention from there.

For instance, some women view wearing mourning gowns as a sign of respect for their late husbands and for the community. Some women would wear them even after their husband's had made it optional or had undergone the process of protecting their wives even after death, as stated earlier. This reminds me the case of my mother who wore mourning gowns even after my father had prepared the family for his funeral and stated that he was against the wearing of mourning gowns and the cleansing ceremony that goes with it. My mother said that for her it was a sign of her last respect for my father and for the community from which he also had respect for. She wore the mourning gowns for two years.

To me this shows how Swazis, even women, are deeply entrenched in their customs, values and beliefs. To me it emphasizes the need for the negotiation and mediation of knowledge as opposed to infodelivery for the adoption of gender awareness programmes.

5.3 Enhancing the adoption of gender awareness in rural Swaziland

To enhance the adoption of gender awareness in rural Swaziland the study revealed the consideration of the following factors:

Facilitators' disposition

Facilitators and workshop participants pointed out that the way a facilitator presents himself or herself hinders or enhances learning. This is with regard to dress code, language usage, relations with students (viewing participants as consumers and facilitators as depositors of knowledge), and presentation skills. To this effect, the CSC gender officer, during an unstructured interview, raised a

concern that many of the gender practitioners in the country, herself included, are trained in law. She noted that their profession may account for the authoritarian attitude some of them demonstrate. The CANGO gender specialist said, gender awareness could be enhanced if practitioners adopted an attitude that demonstrated that "*I am one of you!*" as opposed to "I *am better or am more knowledgeable than you!*" to their participants.

Contextualization

Gravett (2005:24), views facilitators as mediators between participant's current way of thinking and doing (personal knowledge and skills), and new knowledge. She argues that educators must guide or facilitate the incorporation of new knowledge to existing knowledge. This implies viewing content from the learner's perspective. It involves structuring teaching in such a way that learners' existing views are used as a base for meaning making. Only knowledge that is well organised, connected, and touches on participant's lives can serve as a basis for meaning making (Gravett 2005:25). For gender awareness adoption, mediation entails that facilitators should consider their dress code (be considerate to the locale), language usage (local, collective and inclusive of the presenter; we rather than you), content (logical and related to real life of participants) and in the attitude facilitators demonstrate towards the participants. This shows the importance of connected teaching, connecting participant's prior knowledge with new knowledge. It shows how piecemeal teaching and abstract knowledge could inhibit meaningful learning.

Mediation and negotiation, according to focus group discussion participants, implies that f*acilitators must have love for teaching, give participants a chance to ask questions, and summarize the discussion by finding out what participants have learnt by asking them to tell a story or role play issues that relate to gender.* In my view, it entails the creation of a democratic atmosphere where participants would construct knowledge without feeling threatened.

Modelling

Workshop participants felt modeling a gender balanced relationship was necessary to enhance gender awareness. They felt gender practitioners and community leaders should be role models so that community members may copy the "lifestyle". Participants felt change of life style, with regards to gender issues, could be enhanced by reviving or adapting education or support structures, in the communities, especially in the church for the different categories of the congregants and community members. In my view this means formation or promotion of support groups that are conscious of people's spiritual, cultural, educational or economic needs.

Formation of support groups

I think the formation of support groups to enhance gender awareness adoption follows Bierema's (2003) suggestion on connected action[19] groups. The connected action groups if initiated as suggested above, could be similar to what Wenger (1998) cited in Kaye (2003: 249) defines as a community of practice. Wenger (1998)

> … describes three essential characteristics of communities of practice. There is a domain of shared interest, requiring a minimum level of the domain or a shared competence that differentiates members from other people. There is a community for members to engage in joint activities and discussions, helping each other and sharing information. There are common practices in which the members develop a shared repertoire of resources that include experience, stories, tools, and ways of addressing recurring problems- in essence, a shared practice (p. 249).

The members of connected action would share similar knowledge and have the same interest, such as the different fellowships within the church, community groups, and an income generation group. The members would have the same objective, supporting each other in putting the principles they have learnt about gender into practice.

[19] Bierema's (2003) connected action: The third level of Bierema's gender consciousness development approach. The first level is identity development, the second gender consciousness, and the third connected action. Details of connected action are presented in chapter two.

Continuing with gender awareness raising campaigns and decentralising the workshops could result in more connected action groups being formed, thus gender awareness adoption could be enhanced. Participants said g*ender practitioners should visit our communities, churches and schools so that more people are conscientised as by coming to Caritas only a few people are reached.* Participants felt that since gender was a result of the way we have been socialized; unlearning what we have been socialized in would be a process. As stated earlier gender awareness programmes workshops help to lay bare previously held assumptions and may stimulate critical reflection on assumptions that lead to transformative learning.

Rational discourse

Brookfield (2000), states that critical reflection is important to empower and emancipate participants. Critical reflection helps people to make informed decisions. Careful and critical investigations on assumptions we hold help us in explaining and justifying our actions to ourselves and others. It also helps people to develop a rationale for practice (rational discourse). This is the third level of transformative learning. It is a practice for grounding what and why we do something, thus giving us a sense of our identity. It involves assessing reasons, weighing supporting evidence, and examining alternative perspectives. In my view developing the habit of critical reflection on assumptions could empower us in owning information (foreign concepts). This means we would be able to contextualise new knowledge rather than viewing it as foreign and not associating ourselves with it. In other words, the habit of critical reflection would emancipate participants in that they would make informed decisions to reject, adapt or adopt new knowledge. They would not expect an outsider to make that decision for them.

Creation of a democratic climate for rational discourse

The role of facilitators in transformative learning is to create a democratic climate for rational discourse. This is a situation where participants are able to weigh evidence, assess arguments objectively, and open to alternative points of view and the way others think. According to Gravett (2005: 29), this entails

putting into participant's disposal all necessary information for informed decisions. She says *it also entails equal opportunities for participants to challenge, question, refute, and to hear others do the same*. Although Gravett (2005) points out that such a situation cannot be achieved in real life, she emphasises it as a yardstick for transformative learning. Facilitators thus create a triggering scenario, a feeling of disequilibrium, that would stimulate the questioning and examination of assumptions and viewpoints, planning a course of action, provisional trying out of new concepts and building of competence and self confidence in the action (see illustration on learning spiral by Mackenzie, 1993).

Contextualising the subject matter by gender facilitators could enhance transformative learning. This could minimize the tendency in people viewing gender as foreign or unSwazi. Contextualising the subject matter does not only entail the use of local language but it also means adapting subject matter to suit target audience. This means, for transformative learning, cultural practices that promote positive gender relations have to be identified as they could enhance gender awareness. Participants said that facilitators should have a positive attitude towards positive cultural practices during presentations and criticize constructively those practices that impact negatively on gender awareness. In my view such an attitude defines the facilitator as a co-learner rather than an expert in the teaching and learning situation.

5.3 SUGGESTION FOR FURTHER RESEARCH

I suggest that a study on the original purpose of cultural practices be carried out. Being aware of their original purpose could demonstrate the value people hold towards the practice, thus facilitating the dialogic process for promoting gender awareness adoption.

5.4 CONCLUSION

The research has demonstrated that the Council of Swaziland Churches has contributed positively towards gender awareness adoption in Swaziland especially amongst its member churches. As its mission statement describes, the

organization attempts to further the unity of the Church as a Body of Christ by facilitating dialogue for justice and peace for self reliance especially amongst marginalized persons, especially women. The study has shown that the organization provides resources, financial, human, and material, to run gender awareness raising workshops.

These workshops only lay bare and sensitize learners for cultural or social assumptions that contribute to gender inequalities. There is usually not enough time to critically reflect on these assumptions, which could lead to transformation, because facilitators work towards achieving the set workshop objectives. One of the factors that contribute to gender awareness adoption identified in this study is the gap between the socio-cultural practice discourse and the legal or political discourse resulting in the gap between theory and practice, the constitution and policies and their application to real life. In my view the Council of Swaziland Churches, through its gender awareness programmes, should play a mediatory role between the two forms of discourse with regard to gender related issues.

Culture plays an important role in the adoption of gender awareness programmes. The strong hold on culture of most African countries, including Swaziland, has resulted in the limited success of gender awareness programmes. Uncritically adopting foreign concepts, without contextualising them, results in participants not identifying with the subject matter. This hinders critical reflection. Confrontational approaches where behavioural change is the ultimate aim, have been seen to have limited success. They make participants defensive rather than engaging them in a critical analysis of the assumptions they hold, thus hindering the transformative learning which could result in change.

For transformative learning in gender awareness programmes, the study has shown that facilitators have to first critically analyze their previously held assumption with regards to gender. Facilitators need to take a critical stance on gender before helping participants to make meaning of gender in their everyday life. This means acknowledging participant's prior knowledge and the cultural

practices that promote gender awareness and then assisting them to use that knowledge to construct the meaning of gender as it relates to their lives.

The study also revealed that workshops failed to provide support for participants when applying the principles in real life. Previous research has shown that providing support structures for action within communities through learning circles could help. CSC could integrate learning circles with popular education for connected action in its gender awareness approach with its member churches and in communities. Lacking a siSwati word for gender, cited as a limitation by Attwood, *et al* (2004) in the REFLECT methodology, could have been overcome by the awareness raising workshops CSC conducts. In the learning circles, participants would identify gender related problems and devise strategies to overcome the problems without the facilitator's intervention.

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APPENDICES

Appendix 1.

UNIVERSITY OF THE WITWATERSRAND
WITS SCHOOL OF EDUCATION
M.Ed Adult Education/ Tertiary Teaching, 2005

Research aim(s):				
Research question(s)	**Source(s) of information**	**Method(s) of gathering data**	**Tool(s) needed**	**Potential problem(s)?**
1.				
2.				
3.				
4.				
5.				

Jane Castle
JC/wp9/502resdesigntable

Appendix 2: Observation Schedule

	Description of what is observed		**Researcher' comments**
Physical	Location and general environment . Access in terms of distance .Suitability of venue for adult learning (eg type of chairs, tables and sitting arrangement)		
Human	Representation . Gender . Age		
Interactional	- Amongst learners - Between learners and facilitators (Formal and informal, planned and unplanned, inside and outside workshop)		
Programme	.Suitability of programme for adult learners (length of session and breaks) . Availability of resources to enhance learning (handouts, writing material, and other teaching aids) . Teaching methods (variation of methods, relevance of methods to transformative learning)		

Appendix 3: Facilitator's/Practitioners' questionnaire

1. Name of organization…….
2. Position held in the organization……
3. How are workshop participants identified?

   ……

   ……..... .....
4. Who selects the workshop content?

   ……

   ……

   ……
5. What resources are available when designing course content/learning materials? Eg, a curriculum, workshop objectives, learners' information.

   ……

   ……

   ……

   ……
6. What teaching methods have been used in the gender conscientization workshops?

   ……

   ……

   ……
7. In your opinion which teaching method is most effective and why? Please rate these teaching methods according to their effectiveness starting with the most effective and please justify your rating.

   ……

   ……

   ……

   ……

8. What factors (socially, politically, or economically) do you think have contributed to people's consciousness or non consciousness of gender in Swaziland? Please explain their contribution.

   ……
   ……
   ……
   ……

9. How can we, as gender practitioners, enhance gender awareness in Swaziland?

   ……
   ……
   ……

Appendix 4: Participants Questionnaire – Focus group questions

1. Wawungenela nini lomhlangano noma lemihlangano sikolwa lebeyikhuluma ngetebulili/igender (Gender workshop date/s)……
2. Watsatsa sikhatsi lesinganani lomhlangano sikolwa (Workshop duration)……...
3. Indzawo yemhlangano sikolwa lowawungenela (Workshop venue). ……..…… ……..
4. Weva kanjani ngalomhlangano sikolwa (How did you know about the gender workshop that you attended)
   ……
   ……
   ……
5. Chaza tinfto letisihlanu lebenitenta eklasini lebekunenta nifundze (Describe at least five learning activities in the workshop).
   ……
   ……
   ……
   ……
6. Kulentitfo lebenitenta ngukuphi lebekukusita kutsi uve kancono ngaloku bekufundvwa ngako? Cala ngaloku bekukusita kakhulu ugcine ngalokwakusita kancane. (Please rate these activities according the most effective in helping you understand gender. The most effective activity should be rated as 1 and the least effective as 5. Please explain your rating).
   ……
   ……
   ……
   ……

7. Mibono mini lonayo lengenta kutsi kufundzeke noma kuvakale ncono nakufundziswa ngegender? (What suggestions can you make that would enhance gender conscientization).

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8. Tikhona yini timo emmangweni noma ebandleni letikhombisa kungalingani kutebulili? Shano lokungenani letisihlanu. (Are there situations in the community or the church that reflect gender inequality? Please identify at least five.).

……
……
……
……
……..

9.Ucabanga kutsi letimo tekungalingati kutebulili letingenhla tibangelwa yini?

(In your view what are the factors that have contributed to the above gender inequalities?).

……
……
……
…….

10. Yini locabanga kutsi kungentiwa kuze letimo letingenhla tilungiseke? (Please state what could be done to address these issues or situations).

……
……
……

Appendix 5
Participant Information and Consent Form

The University of the Witwatersrand, JHB
School of Education

Dear
I am a Wits student currently working on my Masters Degree in Education. As part of the requirement for this degree I have to produce a Research Report. My research topic is: **Educational innovations and their adoption. The case of gender awareness in rural Swaziland**. The main aim of my research is to identify factors that contribute to the adoption of gender awareness programmes in rural Swaziland. The research seeks to find out the following:

. Which gender consciousness approaches, according to the gender practitioners, are more advantageous for rural Swaziland?

. What facilitates and hinders the adoption of gender awareness according to the practitioners and learners

. What suggestions do practitioners and learners have to enhance the adoption of gender awareness in rural Swaziland.

It is hoped that the findings from this research will help to improve gender awareness approaches in Swaziland and as a result improve the relations between men and women at home, community and nationally.

The researcher will be a non-participant observer in gender awareness workshops. There will also be unstructured interviews with gender awareness practitioners as well as focus group discussions with previous workshop participants to get their experiences with the gender concept. Apart from inviting you to participate in this research, the researcher also seek your permission to record data using audio devices and note taking.

I would be grateful if you would agree to participate in this research and share your views, and understanding on how gender awareness programmes can be improved in Swaziland. Please be aware that you are free to withdraw your participation at any time.

Yours Sincerely
Tibekile Manana.

Please fell free to contact me at any time. My cell no 6073840 or write me at Box 95 Mhlume, Swaziland.

If you are willing to participate please sign below:

I……consent to take part in the research that seek to identify factors that contribute to the adoption of gender awareness in rural Swaziland.

Date…….
Signature…….

APPENDIX6

Ms T Manana
Room 225
West Campus Village
Wits
2050

STUDENT NUMBER 0515918D
Protocol2006ECE21

03 November 2006

Dear Ms Manana

Application for Ethics Clearance: Master of Education

I have pleasure in advising you that the Ethics Committee in Education of the Faculty of Humanities, acting on behalf of Senate has agreed to approve your application for ethics clearance submitted for the degree of Master of Education for your proposal entitled: **Educational innovations and their adoption: The case of gender awareness in rural Swaziland.**

The Committee has agreed that you may proceed with your research project.

Yours sincerely

Mathoto Senamela
Faculty Officer for Faculty Registrar Faculty of Humanities

cc GSEC file Ethics File Supervisor
HDethics clearance

APPENDIX 7

COUNCIL OF SWAZILAND CHURCHES: CAPACITY BUILDING DEPARTMENT The main objectives for Shiselweni workshop are:

1. To empower churches with up to date information on HIV & AIDS, Gender issues and Law for the protection of God's people.
2. To create a forum for the church to deliberate on what the church can do to demonstra compassion embraced in Christ.

EMPOWERMENT WORKSHOP FOR THE COUNCIL OF SWAZILAND CHURCHES MEMBERS 17th OCTOBER - 19th OCTOBER 2006		
DAY ONE	DAY TWO	DAY THREE
8.00- 9am • ARRIY AL & REG I STRA TION • PRAYER Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Magwaza	8.00- 9am • PRAYER • RECAP	8.00- 9am • PRAYER • RECAP
9.00 - 10.30am WORKSHOPLOGISTICS Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Magwaza	9.00 - 10.30am • IMAGES OF GOD Facilitator(s): Mrs. Agnes Mtetwa	9.00 - 10.30am PROTECTION OF GOD'S PEOPLE USING THE LAW' Facilitator (s): JPR
10.30-11.00 am -TEA BREAK	10.30 - 11.00am -TEA BREAK	10.30 - 11.00am -TEA BREAK
11.00 - 1.00pm HIV & AIDS BASIC FACTS Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Magwaza	11.00 -1.00pm GENDER AND THE CHURCH Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Magwaza	11.00 -1.00pm • PROTECTfON OF GOD'S PEOPLE USING THE LAW Facilitator(s): JPR • EYALUATfON & WAYFORWARD Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Magwaza • CLOSING PRAYER
1.00- 2.00pm - LUNCH	1.00- 2.00pm - LUNCH	1.00- 2.00pm - LUNCH & DEPARTURE
2.00 -4.00pm THE "ONE BODY": • THE INCLUSIVE CHURCH • HUMAN SEXUALITY Facilitator(s): Mrs. Agnes Mtetwa & Mr. Gavin Khumalo	2.00 -4.00pm GENDER AND THE CHURCH Facilitator(s): Mrs. Agnes Mtetwa & Mrs. Maureen Ma~.vaza	
4.00 - 7.00 pm; BREAK & DINNER	4.00 - 7.00 pm; BREAK & DINNER	
EVENING DISCUSSION AND DEVOTIONS	EVENiNG DISCUSSION AND DEVOTIONS	

APPENDIX 8 A

THE COUNCIL OF SWAZILAND CHURCHES

P.O. Box
1095 Manzini
Swaziland

Telephone: +268 5053628, 505
3931 Fascimile: +2685055841
Email:c.o.c@arricaonline.co.sz

Proposed Gender, HIV / AIDS and Human Rights Workshop Ngwempisi Inkhudla 27th to 28th November 2006

List of participants

Name	Sex	Inkhundla	Chiefdom	Contact details
1. Vulindlela Msibi (11P)	M	Ngwempisi	Ngwempisi	6088645
2. Tibekile Manana	F	CSC Visitor		6073840
3. Fenny Dlamini	F	Ngwempisi	Bhadzeni 1	6045418
4. Thandi Nhlabathi	F	Ngwempisi	Bhadzeni 1	5301049
5. Beauty Dlamini	F	Ngwempisi	Mgazini	6145176
6. Nompilo Msibi	F	Ngwempisi	Ngwempisi	5057660
7. David Motsa	M	Ngwempisi	Macudvulwini	6140158
8. Xolile Thwala	F	Ngwempisi	Bhadzeni 1	5301122
9. Dumsile Masuku	fi	Ngwempisi	Bhadzeni 1	5301069/6333764
10.Ntombikayise Dlamini	F	Ngwempisi	Bhadzeni 1	5301122
11. Bonisiwe Yende	F	Ngwempisi	Bhadzeni 1	5301122
12. Nobuhle Masuku	F	Ngwempisi	Bhadzeni 1	5301069
13. Sicelo Sibandze	11	Ngwempisi	Bhadzeni 1	617 7152
14. Ndumiso Motsa	M	Ngwempisi	Bhadzeni 1	6210394
15. Muzi 1Isibi	11	Ngwempisi	Bhadzeni 1	6376691
16. Simphi\ve Msibi	M	Ngwempisi	Bhadzeni 1	5301065
17. Moses Vilakati	M	Ngwempisi	Ngcoseni	611 7030
18. Thembisilie Zikalala	F	Ngwempisi	Macudvulwini	N/a
19. Gladys Hlophe	F	Ngwempisi	Khabonina	5301064
20. Lindiwe Zwane	F	Ngwempisi	Mgazini	6032354
21. Sphephile Dlamini	F	Ngwempisi	Mgazini	6449126
22. Winile Mhlanga	F	Ngwempisi	Mgazini	631 0165
23. S'borusiwe Shongwe	F	Ngwempisi	Ngcoseni	6239789
24. SinChsiwe 1Iaziya	F	Ngwempisi	Ngcoseni	6364038
25. Caswell Motha	11	Ngwempisi	Macudvulwini	621 5805
26. 11fanzile Magagula	M	Ngwempisi	Ngcoseni	N/a
27. Lucky Tsabedze	M	Ngw~mpisi'	Mgazini	N/a
28. Saico Dlamini	M	Ngweinpisi	Mgazini	628 1461
29. Job Ginindza	M	Ngwempisi	Bhadzeni 1	N/a
30. Christine Zulu	F	Ngwempisi	Lushikishini	N/a

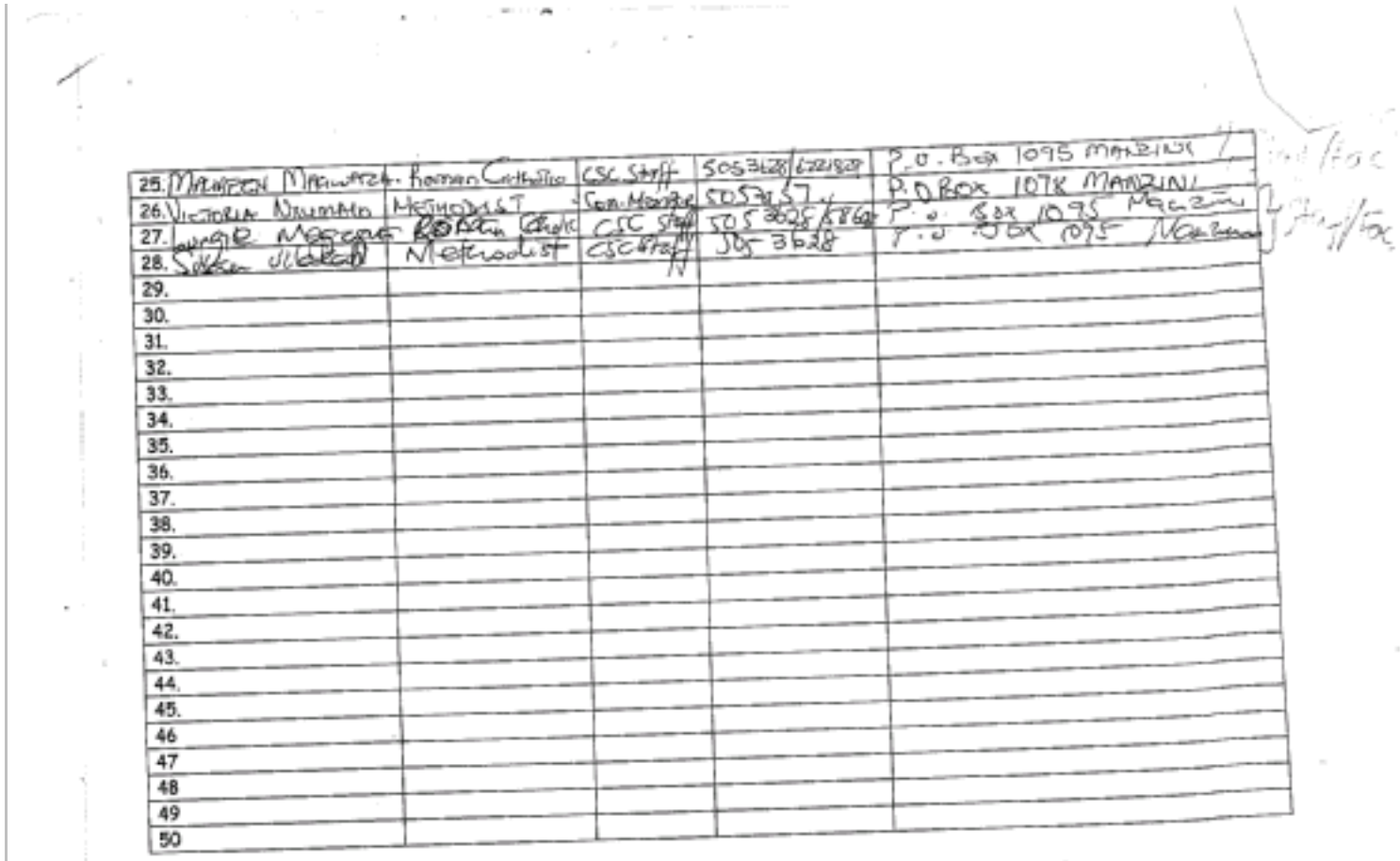
31. Ntombikayise Motsa	F	Ngwempisi	Lushikishini	6256347
32. Langa Dlamini	M	Ngwempisi	Bhadzeni 1	6044272
33. Kholiwe Soko	F	Ngwempisi	Mahhashini	6184847
34. Cornelia Zwane	F	Ngwempisi	Velezizweni	617 8098
35. Thulani Fakudze	M	Ngwempisi	Khabonina	6235784
36. Velie Shongwe	M	Ngwempisi	Lushikishini	6077231
37. Abraham Dlamini	M	Ngwempisi	Khabonina	N/a
38. Gertrude Ngwenya	F	Ngwempisi	EDladleni	N/a
39. Nok'thula L. Dlamini	F	Ngwempisi	Bhadzeni 1	6050581
40. Beauty Dalmini	F	Ngwempisi	Bhadzeni 2	N/a
41. Bongani Dlamini	M	Ngwempisi	Khabonina	6132430
42. Richard Mabuza	M	Ngwempisi	Khabonina	5301143
43. Thomas Motha	M	Ngwempisi	Mahhashini	N/a
44. Azania Nsibandze	M	Ngwempisi	EDladleni	N/a
45. Lydia Maziya	F	Ngwempisi	Mgazini	6189778
46. Thuli Dlamini	F	Ngwempisi	Velezizweni	6327518
47. Zandile N dlangamandla	F	Ngwempisi	Macudvulwini	N/a
48. Joyce Msibi	F	Ngwempisi	Bhadzeni 1	N/a
49. Busani Dlamini	M	Ngwempisi	Bhadzeni 2	613 5185
50. MthunziNIagagula	11	Ngwempisi	Mgazini	N/a
51. Zeblon Nkambule	M	Ngwempisi	Bhadzeni 2	N/a
52. Rhine V. Fakudze	M	Ngwempisi	Ngcoseni	603 5429
53. James 1\1. Fakudze	M	Ngwempisi	Ngcoseni	6070901
54. Paul Makhubu	M	Ngwempisi	Edladleni	6228831
55. Sihle Ngozo	M	Ngwempisi	Mahhashihi	641 5662
56.Wellington Sigwe	M	Ngwempisi	Ntshanini	N/a
57. Samson Zwane	1\1	Ngwempisi	Velezizweni	N/a
58. Jabulani Simelane	M	Ngwempisi	Ngwempisi	6332456/6340608
59. Martha Simelane	F	Ngwempisi	Ngcoseni	6330129
60. Fikile Motsa	F	Ngwempisi	J\1acudvulwini	6385534
61. Babe Mbuyisa	M	Ngwempisi	Ngwempisi	N/a
62. Sifiso N tshangase	1\1	Ngwempisi	Ngwempisi	N/a

Appendix 8B

REGISTRATION FORM

REGIONAL EMPOWERMENT WORKSHOP- Shiselweni 17-19 October 2006

NAME	DENOMINATION	POSITION	TELEPHONE/CELL	POSTAL ADDRESS
1. MRS Busi Kunene	Lutheran	Member	6082502	Box 80 Nhlangano
2. Ncadile Kunene	Lutheran	Member	6138348	Box 80 Nhlangano
3. Adelaide Mthombo	New Covenant	Member	6357740	Box 73 Mankayane
4. Rev. B.M. Hlope	A M E	Member	6044271	Box 603 Manzini
5. Andrew Kunene	Lutheran	Member	6159980	P.O. Box 80 Nhlangano
6. Tsebekile Manana	Evangelical	Member	6073840	Box 95 Mhlume
7. Annie Ndlangamandla	Roman Catholic	Home Based C.	6038004	Box 497 Siteki
8. REGINAH MAVUSO MDLULI	ROMAN CATHOLIC	SECRETARY	6149894	Box 420 Hlatikulu
9. Michael Dlamini	Anglican	Fr	6071332	Box 161 Hlathikulu
10. ROSELYN MADUSENKO	AME	MEMBER	6173050	Box 220 NHLANGANO
11. Simphiwe Mdziniso	Lutheran	HIV/ member	6434586	Box 12 Mankayane
12. Rev. M.B. Mdziniso	Lutheran	Pastor	3388050	Box 12, Mankayane
13. Gavin Khumalo	Methodist church	Hiv committe	6184915	Box 112 Maikeving.
14. Abel Mthethwa	U.C.C.A.	Hiv/aids	2370377	Box 126 Siteki
15. Nkosiso Mamba	Apostolic faith	Member	6037 6026112	Box 143 NHO
16. Zanele Masuku	A.M.E	Member	6187346	Box 539 NHO.
17. Nokwazi Dlamini	Anglican	member	6114422	Box 2995 Manzini
18. Phindile Dlamini	Methodist	Member	2370674	Box 93 Mahamba
19. Sibekile Hlatshwayo	Methodist	Member	2370015	Box 8 Mhlambanyatsi
20. Hlobisile Vilakati	Catholic	Member	2370144	c/o
21. Fikile Mkhonta	A.M.E.	MEMBER	0726713117	Box 370 NHO
22. Zandile Vilakati	Anglican	Member	2079722	Box 193 Nhlangano
23. Qhekani Tfwala	Anglican	member	+268 6086867	Box 1453 Mbabane
24. Agnes Mtetwa	CSC	Staff	+268 6048277	Box 1095 Manzini



25. Marilyn Martinez	Roman Catholic	CSC Staff	505 3628 672 1829	P.O. Box 1095 MANZINI
26. Victoria Dlamini	Methodist	Com. Member	505 3657	P.O BOX 107K MANZINI
27. [illegible]	Roman Catholic	CSC Staff	505 3628 6868	P.O Box 1095 Manzini
28. [illegible]	Methodist	CSC Staff	505 3628	P.O Box 1095 Manzini
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APPENDIX 9

EMPOWERMENT WORKSHOP EVALUATION FORM

Kindly assist the workshop organizers by completing this form.

1. Answer the following by **ticking** either **true or false** in the appropriate column below:

Statement	True	Fals
HIV is the same as AIDS.		
You can get HIV by sharing utensils.		
You cannot get AIDS without an HIV infection.		
HIV & AIDS only affects non- Christians and those whose faith is weak.		
The church should not talk about sexuality. It is an unholy issue! topic.		
Seeking more accurate information on HIV & AIDS helps to reduce the spread.		
Behaviour change is very vital for the prevention of HIV infections.		
Inclusive church means different denominations should now worship together.		
Inclusive church means the church should not discriminate against any human being regardless of HIV status, sex, gender, race, religion, nationality or social status.		
Images of God refer to those who look holy and hold high positions in society.		
ARVs do not cure AIDS but with good nutrition they greatly improve the health condition.		
Gender refers to the roles given by society to males and females.		
Sex roles are biological and unchangeable . Gender roles are not universal. They differ from one society to the other.		
Giving birth and breast feeding are examples of sex roles		
Cooking, weeding, driving trucks and building houses are examples of gender roles.		
Gender equality means equal representation of males and females at all levels of decision-making.		
The church needs to ensure its buildings are user-friendly to all people.		

Some people have no talent/ gift that can benefit the church.
The church does not need to speak out whenever society oppresses som.e people.
The constitution is not meant to protect all God's people, males, females, believers and non-believers.
All children should have equal opportunities to education.
Access to land is not a necessity for both males and females.

2. Topics I found **most useful** were:

3. Topics ▌found **not at all useful** were:

4 For future workshops ▌would **recommend** that:

a)

b)

c)

5.The venue:

The venue was easy to find .....Yes .....No .....

▌t was user friendly ..... Yes .....No .....

6. The food and accommodation:

Excellent. .... Good ..... Satisfactory
Needs improvement. ...

7. Facilitators:

They used simple language and communicated well. .....Yes .....No
.

They were fully prepared for their presentations .....Yes .....No .....

They allowed time for questions and comments .....Yes ..... No
.

8. Workshop duration:

The time of the workshop was Too short. .....Too 1ong .....Ok

THANK YOU FOR YOUR TIME AND EFFORT.


SWAZILAND
MAIN ROADS, TARRED
MAIN ROADS, UNTARRED
RAILROADS
FOREST RESERVES
INTERNATIONAL AIRPORT
MINES
DAMS
RIVERS
OTHER TOWNS
DISTRICT CAPITALS
NATIONAL CAPITAL
DISTRICT BOUNDARIES
INTERNATIONAL BOUNDARIES
HHOHHO
MANZINI
LUBOMBO
SHISELWENI
MOZAMBIQUE
SOUTH AFRICA
MBABANE
MANZINI
HLATIKULU
SITEKI
Big Bend
To Barberton
To Johannesburg
To Amsterdam
To Piet Retief
To Komatipoort
To Maputo
To Durban
KILOMETERS
MILES
NAMIBIA
BOTSWANA
ZIMBABWE
SWAZILAND
LESOTHO
SOUTH AFRICA
INDIAN OCEAN