

**LOW ENROLMENTS AND THE HIGH DROPOUT RATE  
IN TELKOM'S ABET PROGRAMME**

by

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## DEDICATION

I dedicate this study to my daughter, **Tendani Kathryn Mabadzhabadza**. It is my utmost desire that you be inspired and fueled by this research essay to an extent that you cannot help but use your potential and accomplish more than I did. *Remember, with God, nothing is impossible.*



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## ABSTRACT

Telkom responded to the call for development of employees by introducing Telkom's ABET programme. The Open learning group offered it. This programme was to cater for the illiterate and semi-illiterate Telkom employees at Oumashoop, one of Telkom's sections in Pretoria. Telkom employees were released from their duties in order to attend Telkom's ABET programme. The programme was hampered by the low enrollments and high dropout rate.

In the literature review the following topics were discussed: the influence of initial education experience on participation in adult education programmes, participation and non-participation in adult education programmes, society's influence on participation in adult education, the attitudes of adults in educational programmes, motivation, and the barriers to participation.

This study focused on the reasons for low enrolments and high dropout rate in Telkom's ABET programme. Purposive sampling was used to select participants who served as information cases. Qualitative interviews were used to collect data. Data was audio and video taped. The constant comparative method for data analysis was used. It involved the construction of categories, in which units of data were compared in order to identify recurring themes. The following categories served as the findings of this research: Lack of awareness, the level of initial education, the structure of the programme, age and multiple responsibilities.

Participants didn't understand the significance of Telkom's ABET programme, for example, they felt that it is a waste of time for aged employees to enroll for Telkom's ABET programme. The fear to disclose their status of literacy also contributed to low enrolments and high dropout rates. Furthermore the structure of the programme was inconsistent. Age and multiple responsibilities were among the further barriers impending enrolments.

# **LOW ENROLMENTS AND THE HIGH DROPOUT RATE IN TELKOM'S ABET PROGRAMME**

## **1. INTRODUCTION**

The research reported in this essay focused on low enrolments and the high dropout rate in Telkom's ABET programme at Oumashoop, Pretoria.

In the initial part of this essay I present the background to the problem and problem statement, followed by the aim of the study, assumptions and presuppositions. The next section outlines the literature review, research methodology, presentation of data and in the final section the discussion of the findings take place.

## **2. BACKGROUND TO PROBLEM AND PROBLEM STATEMENT**

The statistics presented by the Van Niekerk (1997:2) indicates that 9.4 million adults in South Africa have low levels of initial education, they have less than nine years of schooling. The Transitional Developmental Trust (as quoted in the Mail & Guardian, 10 September 1999:10) further stipulates that approximately 40% of adults in South Africa are illiterate. Illiterate adults, and those with limited initial educational experience in Oumashoop are potential participants of Telkom's ABET programme. There were various reasons why Telkom employees participated in this ABET programme, for example, preparation for a new and higher position, personal development and to enhance one's performance at work.

Regardless of the high numbers of illiterate and semi-literate Telkom employees in Oumashoop, very few of these employees are enrolled for Telkom's ABET

programme. The low enrolments are further reduced by the high rate of dropouts.

Against the preceding background, the question that was addressed in this study was formulated as follows:

What are the reasons for low enrolments and high dropout rates in Telkom's ABET programme?

### **3. THE AIM OF THE STUDY**

In the light of the research problem, the aim of the study was formulated as follows:

To explore the reasons why Telkom's ABET programme has low enrolments and high dropout rates.

### **4. ASSUMPTIONS AND PRESUPPOSITIONS**

Prior to this study, I held the following assumptions: I expected to find Telkom employees attending the Telkom's ABET programme in great numbers, with the common goal of getting promotion in their work phase. Conversely, I also assumed that many Telkom employees would not enroll for Telkom's ABET programme for fear of disclosing their literacy status. Disclosing their literate status could affect their reputation among their colleagues. I also expected that low levels of initial education experience would impact on the attitude toward learning and also hamper motivation for enrolment in the Telkom's ABET programme.

In addition to the above, I anticipated that most of the Telkom employees, may not be aware of the significance of Telkom's ABET programme. Furthermore

those who would like to enroll for Telkom's ABET programme, may fail to do so due to the lack of time and pressing social and domestic issues. I presupposed that these could be the reasons for low enrollments and high dropout rate in Telkom's ABET programme.

Like most adults who are either non-literate or semi-literate, I expected Telkom employees to feel embarrassed to enroll for Telkom's ABET programme as they may associate it with children and may not be willing to sacrifice their dignity. That is they will feel that they have passed the stages of learning

## **5. LITERATURE REVIEW**

### **5.1. Introduction**

In order to elucidate the research problem of this study, the literature review will explore the influence of initial education experience on participation in adult education programmes. The participation and non-participation of adults in educational programmes will be examined by focusing on the following factors: society's role on participation in adult education; the attitudes of adults towards educational programmes; and motivation, which is the force behind persistence in adult education programmes (Galbraith, 1991:97). Barriers hindering adults from participating in adult education programmes will be examined too. Barriers are classified into two categories: internal and external barriers. This paper will further explore the reasons for non-participation by looking at the above categories for example, socio-economic barriers, the impact of multiple roles adults have to play and the influence of the society on participation.

## **5.2. The influence of initial education experience on participation in adult education programmes**

The lives of adults are rich with experiences they acquired at various stages and levels of their lives. MacGivney (as quoted in Jarvis, 1995:53) and Edwards (1993:14) stressed the fact that life experiences in most adults include prior-learning experiences. Adults with initial education experience participate in adult educational programmes more willingly than adults with little or no initial education experience. Furthermore participation is a continuation of a process that began at the elementary school and with adults it ceased by the time they left formal schooling. Later in life, adults are compelled to re-enter the process of learning due to changes in their work and social lives. According to Edwards (1993:19) the school, from which the process of participating in educational activities begins, creates patterns in which learners see themselves as either academic achievers or failures.

Adults who were "successful" during their initial education experience are more likely to participate in educational activities than learners who see themselves as academic "failures." From this point one can argue that the level of initial education experience influences participation of adults in educational activities, while determining the number of enrolments in adult education programmes.

Young adults tend to participate in adult education programmes in greater numbers than older adults. According to Quigle (1997:139) many older adults left school at an early age whereas young adults left school at an advanced stage, and for that reason young adults have fresh memories of their initial education experience as compared to that of older adults. Young adults don't only have fresher memories of their education experience, the levels of initial education are often higher than those of older adults. Due to their high initial levels of education experience, young adults are usually more highly motivated to participate in adult education programmes.

The level of initial education is actually the level of exposure to educational experience that sets young adults apart from older adults in terms of their participation in adult education programmes. This creates a situation where people with some initial education are more inclined to participate in further education while others are more likely to remain non-literate.

The level of the initial education coupled with the duration of the exposure to education, together determine the understanding and the interest the particular adult will have in education. In this regard, Rogers (1993:31) states, that the level of initial education experience determines the kind of perspective adults will have about education, especially when it comes to adult educational programmes. The perspective and the view that adults have about education will also determine their participation in educational programmes. In addition to this, it influences the number of enrolments of the particular education programme. It is important to emphasize that the views and perspective adults hold about education plays an important role in attitude formation. The aspect of attitude and how it influences participation will be discussed in detail later in this study. Despite the level of initial education and the exposure adults have to education during their formative years, adults do participate in educational programmes due to either work or family changes that requires new knowledge and skills.

It has been indicated before in this study that adults are characterized by valuable experiences, skills and a vast amount of accumulated knowledge. Furthermore Dirkx and Prenger (1997:20) claim that adults participate in educational programmes for different reasons, while being influenced by one common thing, and that is their experiences. These life experiences in the absence of formal prior learning could lead to participation in adult learning programmes, for example, the social responsibilities impose some demands that made adults to realize their lack of knowledge. According to Gravett (1997:9) learners bring valuable experience into the learning environment, and it is these

experiences on which they draw in order to understand what they are currently learning.

When adults participate in educational programmes they reconstruct their experiences in order to learn new experience. The same experiences are what Mezirow (1990:1) claims adults learn from them when they make meaning of what they are learning by making sense of those experiences. I concede the fact that the same experiences that are important for participation in education programmes may hinder learning from taking place. The problem arises when these experiences lead to negativity towards learning, for example, the experiences adults had acquired may contradict with what they are currently learning. This could result in adult learners dropping out of the education programme, reducing the number of enrolments.

### **5.3 Participation and non-participation in adult education programmes**

In the previous section, participation in adult education based on the life-experiences and the level of initial education has been discussed. In this section, the focus will be on the participation and non-participation in adult education programmes.

The Organisation for Economic Co-operation Development (as quoted by Edwards, 1993:14) indicates that the problem of non-participation is an international phenomenon irrespective of the level of development of that country. This is as true to the first world countries like United Kingdom, America as it is for third world countries, for example, South Africa. In addition to that much of the research on adult participation in educational programmes have been conducted in the western countries and the findings shows that adult education programmes are affected by non-participation. In order to narrow down the investigation of this aspects, the following three factors that lead to non-participation were addressed: society's role towards participation in adult

education, attitudes of adults towards educational activities and motivation as it pertains to participation.

### **5.3.1 Society's role towards participation in adult education**

As mentioned before, many adult education programmes are characterized by low enrolments and high dropout rate. There are various reasons for low enrolments and high dropout rate that ultimately lead to non-participation in adult education programmes. The society influences its members either to participate or not to participate on adult education programmes. According to Merriam & Caffarella (1991:92) the society plays this role through the responsibilities it assigns to its members. Culture, norms and beliefs of the particular society are the forces of influence in the decisions that adults should take. It is common that adults will prefer to conform to the standards of the society they live in. Above that they feel much comfortable when whatever they do, for example participating in adult education programmes is approved by their peers and their families.

In addition to the above paragraph, when adults interact with each other within the particular society they influence individual's decision to participate in any educational programme. Merriam & Caffarella (1991:5) emphasize the fact that learning in adults doesn't take place in isolation, it take place within the society and is influenced by it. The view adults have about educational programmes is the same view that is shared by their society. Based on the role the society plays on the lives of adults, one can argue that the participation and non-participation of adults in adult education programmes, either at work place or within the community is basically dependent on the approval of the society. Depending on the type of influence, adults from the particular society will then decide to enroll or refrain from enrolling in adult education programmes.

Based on the view outlined in the above paragraph, if education in that society is viewed as being suitable for children and young adults while older adults are

viewed as having passed the age of learning, adult education programmes are likely to be affected by low enrolments and high dropout rate. Quigle (1997:140) and Houle (1992:114) maintain that as long as education is regarded as an activity for young people, adults whose children may be in the equivalent level or higher find it difficult to continue with adult education programmes. These adults ultimately drop out from the adult education programmes, further affecting the already small number of enrolments.

Edwards (1993:17) argues that non-participation that results in low enrolments is due to lack of awareness programmes about adult education. When the society is not aware of adult education programmes, about who should attend to these programmes, and what relevance these programmes have to the social and work lives of adults, the role of the society is less informed and tend to be negative towards educational activities. Dirkx and Prenger (1997:5) claim that lack of relevance of educational programmes to the life contexts of adults is the reason for low enrolments and dropout in adult education programmes. Looking at the complexity of the lives of adults, I argue that one cannot pin point one or two aspects, for example, lack of awareness and lack of relevance to be the ultimate reasons for non-participation.

In addition to the above paragraph, the role of the society towards participation and non-participation of adults in adult education programmes is itself predetermined by various factors and elements that constitute the society. It is not a particular thing but a combination of roles and activities that determines the roles of the society and the direction to which it should influences participation in adult education programmes. For example, the family is the primary structure of the society, and its level of education according to Aslanian and Brokell (as quoted in Houle, 1992:112) influences the participation or non-participation. Then the role of the families together determines the role of the society towards the participation and non-participation in adult in education activities.

### **5.3.2. The attitudes of adults towards educational programmes**

The society and the family, together influence the formation of attitudes in adults that are possible candidates for educational programmes. According to Edwards (1992:20), it is not the family and the society alone but peer groups and friends that do contribute to the formation of attitudes. Attitudes are the most factors identified with non-participation in adult educational programmes. Negative attitudes towards education create perceptions in adults in such way that they tend to view education as something that is irrelevant and foreign to them. Furthermore Merriam & Caffarella (1999:57) advocate that internal or dispositional barriers, usually cited by older adults it depicts personal attitudes, for example, older adults think that they are too old to learn.

Darkenwald (as quoted in Merriam and Caffarella, 1991:90) indicates that negative attitudes result in non-participation at the time when one is required to take part in adult education programmes. Further more, Dao (as quoted in Merriam and Caffarella, 1991; 87) maintains that negative attitudes may not be directed to learning as such but to the organisation that is offering the instruction. In addition to this, learners may not see the relevance of the course content in terms of their life contexts. Rogers (1992:2) indicates that attitudes despite of their source are the main obstacles to participation in adult learning programmes.

MacGivney (as quoted in Jarvis, 1995:53) sums up factors that build up and nurture negative attitudes hindering adults from participating in adult education programmes. He cites the mentioned lack of adequate initial education experience, low aspirations, dependency and the average level of education of the adults, immediate families to be the factors hampering participation while perpetuating dropout in adult education programmes.

### 5.3.3. Motivation

Motivation or lack of it, also determine participation and persistence of adults in education programmes. Farquharson (1995:41) expresses the view that learners accompanying perceptions and expectations within the learning environment are important to consider during ice breaking sessions. Vella (1994:3) presented the concept of learning through dialogue in which perceptions and expectations of adults are expressed and made known to the educator. Farquharson (1995) went further to say that when expectations are not met, and perceptions are not realised, adult learners' motivation could be negatively affected.

In addition to the above paragraph, Houle (as quoted in Jarvis, 1995:51) and Boshier (as quoted in Merriam & Caffarella, 1999: 55) indicate that adults participate in educational programmes with different motives. Johnstone & Rivera (as quoted in Jarvis, 1995:51) for example, listed some of the motives as follows: preparing for a new job; to improve ones' performance in the present job; to gain knowledge in order to handle family and other social responsibilities. These motives are the reasons behind adults' participation in educational programmes. Adults pressed with so many responsibilities competing for the same attention and time, they tend to participate first to those activities that are primary to their lives and then consider taking on secondary activities. Adults spend most of their time at work and there is no enough time left to attend to other social responsibilities. Given the above situation, adults may choose not to participate in adult education programmes depending on their level of motivation.

One can further argue that to have adults initially motivated is different to keeping them motivated. According to Dirkx and Prenger (1997:2) and Galbraith (1991: 989) the motivation of adults is fragile, among other things, caused by pressing responsibilities competing for their attention. On the other hand the educator doesn't have the second chance to alter and reconstruct the perception adults

have about education, once they see themselves as failures. The importance of success comes in here in the same magnitude as discussed in the previous sections. If one was successful in the same activity before, that person will be motivated to take part in the same or related activity in the future.

Galbraith (1991:99) and Rogers (1992:43) maintain that the experience of success is the motivational force that leads to participation in the future education programmes. It is important to indicate that whether one had a good experience and was motivated during the first learning experience, still, taking part in adult education programmes, according to Merriam & Caffarella (1999:45) is voluntary. Therefore motivation does not guarantee participation in the future education programmes because there are other aspects that are equally important in determining the participation of adults. These barriers in adult learning could be socio-economic or lack of time due to the multiple roles adults have to play in their daily lives

#### **5.4. Barriers to participation**

Carp, Peterson and Roelfs (as quoted in Jarvis, 1995:52) and Johnstone & Rivera (as quoted in Merriam and Caffarella, 1999:56) classified barriers into two categories: external barriers/situational barriers and internal barriers/dispositional barriers. In addition to the above two categories, Cross (as quoted in Merriam & Caffarella, 1999: 57) mention a third class of barriers, namely, institutional barriers. Family responsibility is one of the barriers less cited in these categories but indeed prevent many adults from participating in adult education programmes..

Institutional barriers mentioned above, are characterized by practices that discourage and exclude adults from participating in educational programmes. The system of education in the particular institution could be in a way that it doesn't cater for all adults, for example, Edwards (1993:19) and Cross (as quoted in Merriam & Caffarella, 1991:87) mentioned that education was only

accessible to middle class people to the exclusion of the majority / or excluding the majority who are today less educated and less motivated to participate in adult educational programmes. Many adults are unlikely to participate due to the damage caused by the apartheid system.

Adult multiple roles and responsibilities mentioned several times in this essay are some of the barriers preventing adults from participating in adult education programmes. An adult can be a spouse, parent, an employee and a member of the civic simultaneously. Adults who are viewed as possible participants, according to Merriam and Caffarella (as quoted in Gravett, 1997:7); Dirkx and Prenger (1997:2) and Edwards (1993:17) are already occupied with full time occupations. They therefore participate in educational programmes on a part time basis. In this case time allocation to all the roles facing them, depends on their merit of these roles. They usually choose to do what matters most to them and their immediate family. This often leads to adults dropping out if they had enrolled in the first place.



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## **5.5. CONCLUSION**

This paper's argument was that non-participation and dropout that result in low enrolments characterise many adult education programmes. It has been indicated that several aspects including less initial education experience, social responsibilities, attitudes, motivation, and barriers for example, internal and external barriers cause non-participation.

## 6. RESEARCH STRATEGY AND RESEARCH METHODS

### 6.1 Research approach

The research was approached from an interpretative perspective, with the use of qualitative data collection methods. According to Merriam (1998:2), an interpretative design aims at interpreting the meanings and understanding that research participants have constructed. Interpretative designs are descriptive, using words to convey what the researcher and participants understand about the phenomenon.

### 6.2. Research methods

#### 6.2.1. Sampling

In this study I used purposive sampling for selecting the participants. Purposive sampling was used to select rich information cases (Merriam, 1998:61; Maykut & Morehouse, 1994:45). Information cases are cases that provide information from which one can learn about issues of central importance to the purpose of the research. Furthermore participants were selected by making use of *maximum variation sampling* (Maykut & Morehouse, 1994:46). *Maximum variation* sampling according to Maykut & Morehouse (1994:46) is a sample that is representative of different views from different participants that are correlated to the research problem regarding the research problem. The respondents were sampled from Oumashoop, which is one of Telkom's ABET centres in Pretoria. The sample consisted of the following participants:

1. Four adult learners enrolled with the Telkom ABET programme
2. Three Telkom employees who dropped out of the Telkom ABET programme.
3. Two tutors in Telkom ABET programme

### 6.3. Data collection methods

In this study, interviews were used to collect data. Interviews were used to get the views and perspectives that participants had about the research problem (Patton, 1992:196).

Semi-structured interviews were used in this study and open-ended questions were asked. The participants were informed about the purpose of the interview and given chance to ask questions if they didn't understand. Probing, clarifying and follow-up questions were asked. During the interview summarized notes of the interview were taken. A tape recorder and a video camera were used to record the interviews. The recorded information was then transcribed immediately after the interview. The interviews were conducted in southern Sotho, but where the interviewee didn't understand Southern Sotho, the questions were translated into the language, which he/she understood, because participants were not all fluent in Southern Sotho.

The following questions were asked to students who were enrolled with Telkom's ABET programme:

Why did you enroll with Telkom ABET programme?

What were your expectations?

Did the programme fulfill your expectations?

What was your experience of Telkom's ABET programme?

Why do you think people don't enroll for this programme?

The following questions were asked to tutors of Telkom's ABET programme:

Why do you think people don't enroll for this programme?

If given an opportunity to restructure this programme, what would you change and why?

What is your involvement in this programme?

The following questions were asked to students who dropped out of Telkom' s ABET programme

Why did you leave Telkom ABET programme?

What changes should be made to the programme and why?

#### **6.4 DATA ANALYSIS**

Transcribed audio and video recorded data from interviews were analysed using the constant comparative method for data analysis as outlined in Merriam (1998:159) and Maykut and Morehouse(1994:126). In this case recurrent themes were grouped together to form categories.

#### **6.5. Ethical consideration**

Participants were not forced to say or do anything against their will. The information given by the participants was treated with confidentiality. Pseudonyms were used to protect the participants in cases where the name of the participant was to be mentioned.

#### **6.6. Provision for Trustworthiness**

Trustworthiness according to Merriam (1998:198) should be maintained by "ensuring validity and reliability in qualitative research." She further stipulated that qualitative research should be conducted in an ethical manner. In addition to the above view, Maykut & Morehouse (1994:145) advocated that trustworthiness is to make readers to have confidence in the outcomes of the study to the extend that they will believe the report of the researcher. Patton (1990:461) on the same view maintains that "the credibility of qualitative inquiry is especially dependent

on the credibility of the researcher because the researcher is the instrument of data collection and the center of the analytic process”.

In order to ensure reliability and internal validity in this study, I began by explaining my assumptions and presuppositions. Furthermore I have tried to present a clear “audit trail” as outlined in Maykut and Morehouse (1994: 146). The audit trail comprised of the original interview transcripts and field notes, the researcher’s journal, the unitized data and the use of the constant comparative method of data analysis.

According to Merriam (1998:201) internal validity answers the question of how research findings match reality. I asked my co-student to have a look on the findings and tell me if they made sense.

According to Guba and Lincoln (as quoted in Merriam, 1998: 207) internal validity is essential for external validity to be realized. External validity as Merriam (1998: 207) puts it, is “the extent to which the findings of one’s study can be applied to other situations.” In this study I tried to ensure external validity by providing what Merriam (1998:211) calls a “rich, thick description.” That is providing enough description in order to help readers to see whether the findings are relevant to their particular situations.

## **7. PRESENTATION OF DATA**

It has been previously indicated that the constant comparative method was used for data analysis. Merriam (1998:178) referred to data analysis as the “process of making sense out of the data”. The constant comparative method involves the construction of categories. Comparing units of data with each other constructed categories. Merriam (1998:179) refers to that process as the search for recurring patterns, in other words, information that had something in common.

Data collection according to Merriam (1998:180) takes place simultaneously with data analysis. This is what the constant comparative method implies. When using the constant comparative method, I started by reading through the transcript of my first interview. While reading I began the process of categorising as outlined in Maykut and Morehouse (1994:128). I first unitised the data, by identifying the units in the data. I separated the first unit of meaning from the second unit of meaning by drawing a line across the page. Opposite that unit of meaning, in the margin, I wrote a word or two sometimes a phrase that represented that unit of meaning. For easy referencing, each unit of meaning was coded. For example, T/K-1 refers to the transcription (T) of the interview with Koketso (K), page one (1). In order to illustrate how unitisation and categorising was done, below here, I presented the response of Koketso.

*“Telkom ABET programme ga e ya ka ya diragatsa ditsholofelo tsa ka, ka gore ke ileka kobiwa tirong, ka nako e re tswileng. Telkom ABET programme e ile ya ernisiwa nakonyana. Mme le ga ke ne ke sa kobiwa mo tirong, ke ne ke ka se tswelele pele le Telkom ABET program ka ke setse ke fetilwe mengwaga e e tshwanetseng Godimo ga moo matlho a ka ga a kgone go bona sentle, go boima. ABET mo bagolong ba go tshwana le nna ga e mosola ka gore nako le nako motho a ka tlogelo tiro kampo a kobiwa. Go kwadisa le Telkom ABET e ka nna tshenyo ya nako. Go tla ba botoka ga nka dira tse di okeditswng ke kgone go tlisetsa bana ba ka chelete. (Telkom ABET programme didn't fulfill my expectations because I was retrenched before I completed my studies) But even if I was not retrenched, I was not going to continue with Telkom ABET programme because I am already in an advanced age, and as a result I can no longer see properly which makes learning difficult for me. ABET or no ABET to people of my age made no difference because any time one can be retrenched or go for pension). That would mean enrolling with Telkom ABET was a waste of time and it would be better to work over time and get more money for my children.*

From Koketso's response I extracted a unit of meaning and the following words were written on the margin: Age, Inconsistency of the Telkom ABET Programme, financial programmes, uncertainty of one's future in the company. After that I cut out the units of meaning and pasted them on an A5 size cards in order to facilitate categorization. Index cards were coded for easy referencing and retrieval as indicated in the previous paragraphs.

From the interview with Koketso, about seventeen (17) provisional categories emerged. Some of these are listed in Table 7.1 below.

**Table 7.1**

. Lack of awareness	. Retirement
. Lack of consistency	. Pressure of multiple responsibilities
. Age	. Financial problems
. Uncertain of the future	. Time management.

Having prepared a list of provisional categories, I then placed each coded unit of meaning under the provisional category, using the "look/feel-alike criteria" described by Maykut and Morehouse (1994:137). I used "look/feel-alike criteria" to continuously compare data cards with other provisional categories. During this process data cards that didn't fit into a particular category were named to form a new provisional category, making sure that all data was categorized. Once each provisional category contained approximately six to eight units of meaning. I employed a "rule of inclusion", that would serve as the basis for including data cards in the category.

**Table 7.2:** Excerpt from a provisional category (Advanced age) with units of meaning, rule for inclusion and notes to assist in further exploration.

<p><u>Age and Retirement.</u></p>	<p><u>Rule for Inclusion: Most participants cited age, Which also determines the time for retirement To be the cause of low enrolments and high dropout rate in Telkom's ABET Programme.</u></p>
<p><b>Learning is for young People</b></p>	<p><b>T/M – 7</b>          Bontsi ba itsa gore bona bo godile mme mogo-          Polo wa go baela kwa sekolong e kete ke go          Itseela kwa tlase legale ba bantseng yalo rene          Re ba rotloeta (Most of them think that they          are too old to go back to school and they          undermine their ability to learn)</p>
<p><b>Low levels of initial Education</b></p>	<p><b>T/E – 13</b>          Batho bale bantsi ba bona gore ke tshenyo ya          Nako kge a tlosetse sekolo ka mephato e kwa          Tlose mme nako janong ga bana yona ka ba          Godile (Most of us left formal schooling at an          early age, and going back to school now is a          waste of time. One other thing we felt embarrassed          to enrol for ABET, especially the thought of our          children going to school too).</p>
<p><b>Multiple responsibilities</b></p>	<p><b>T/K – 3</b>          Ke tsene ABET kwadi AA, Soshanguve ka tsena kwa          Sekolong segolo fa ngwana wa me atla simolola go l          lwala mmeka pateletsega go tlogela ka dithutho tsame          (Before I enrolled for Telkom ABET programme, I first          attended ABET at Soshanguve, then at one of          the high school at Soshanguve, but I dropped out          because my daughter got sick and I had to look after          her).</p>

**Retirement****T/M-8**

Ee jaaka bagolo ba baying kwa nakong ya go ikhutsa kwa lapeng ba bona go se bothlokwa go tsena sekolo kge ba bona ba tsile go nna fela kwa lapeng mme gogo bothlokwa bope ba thuta (When one is at retirement age, it is not important to go to school because the acquired knowledge cannot be used at home).

**8. FINDINGS****8.1 Introduction**

The aim of this study was to gain an in-depth understanding of the reasons for the low enrolments and the high dropout rate in Telkom's ABET programme. Interviews with the participants indicated that the most important finding arising from the study was that the participants were not all aware of the Telkom's ABET programme in terms of how it could contribute to their social and work lives. They didn't understand why they should enrol for Telkom's ABET Programme, for example, for most of the participants, it was not out of their own, but it was an instruction from the management and they had to enroll in the programme.

Furthermore, most of Telkom employees who were possible candidates for Telkom's ABET Programme were in an advanced age, and were further hampered by low levels of initial education. It was evident that most of them were afraid to disclose their status of literacy, and for that reason they refrained from enrolling for Telkom's ABET programme. The structuring of the Telkom ABET programme contributed to the high dropout rate because of its inconsistency (that is classes were attended with breaks in between), teaching approach and its exclusion of practical working environment in the course content. Most participants couldn't see the relevance of the programme to their

working environment and that led to many dropouts from Telkom's ABET programme.

As indicated in the above paragraph, age was associated with retirement, and many felt that it was a waste of time to enroll for Telkom's ABET programme as they would soon leave the Company. In examining their view, it was apparent that they were not aware that education is not situational but can be used throughout one's life. The factor that played an important role in low enrolments and the high dropout rates in Telkom's ABET programme was the issue of retrenchment. Employees who were to enroll and those who were already enrolled for Telkom ABET programme were also candidates for retrenchment.

In addition to this Telkom employees had other responsibilities for example, parental and social responsibilities. These responsibilities competed for their attention and time, and that led to many participants not enrolling for Telkom's ABET program while those who enrolled dropped out in order to concentrate on other issues of life. Most of those responsibilities required money and when participants were attending the Telkom ABET programme they were not allowed to work overtime. This was a blow to almost all the participants as the normal salaries were below a living wage, and therefore they supplemented it by working overtime. I did find those participants for whom Telkom's ABET programme was a dream come true as they were determined to go to any length to achieve it. Despite all shortcomings they were willing to learn and they could even point out the outcomes of the programme.

Furthermore, at the end of the data analysis process, I identified a number of categories and sub-categories. These categories serve as the basis for the findings of this research and are listed in Table 8.1. In this section I discussed each major category in the order they appear in the table. During the discussion of the findings, I draw excerpts from the interview, which illustrate or substantiate the discussion. I concluded with a summary of the findings.

**Table 8.1:** Table of Categories and Sub-Categories and the outcome statements as they emerged from the process of data analysis.

Category and Sub-Category	Outcome statement
<p>1. Lack of awareness</p> <ul style="list-style-type: none"> <li>.Absence of programme orientation</li> <li>.Purpose of the programme not outlined</li> </ul>	<p>Telkom employees felt that there might be something good about the ABET programme though they didn't understand the purpose of the programme and what it could offer.</p>
<p>2. The level of initial education</p> <ul style="list-style-type: none"> <li>.Fear to disclose one's status of literacy</li> </ul>	<p>Participants left schooling at an early age. Early age. They felt ashamed of being illiterate</p>
<p>3. The structure of the programme</p> <ul style="list-style-type: none"> <li>. Lack of consistency</li> <li>. Compulsory attendance</li> <li>. Working environment not included in the programme</li> <li>. Teaching approach</li> <li>. Relevance of the course content.</li> </ul>	<p>The structure of the programme didn't cover all the learning areas. The Telkom ABET programme didn't seem to offer anything that was directly and practically related to the actual working environment they find themselves in.</p> <p>Learners attended the programme sporadically.</p> <p>Educators treated learners like children.</p>

<p>4. Age</p> <ul style="list-style-type: none"> <li>. Uncertain of the future</li> <li>. Retirement</li> </ul>	<p>Participants felt that they were too old to learn.</p> <p>Retirement threatened their future in the company.</p>
<p>5. Multiple responsibilities</p> <ul style="list-style-type: none"> <li>. Time management</li> <li>. Financial problems</li> </ul>	<p>Telkom employees indicated that they were faced with multiple responsibilities in competition for their attention and time. Money was required to manage these responsibilities.</p>

## 8.2 Discussion of findings

### 8.2.1. Lack of awareness

Most participants indicated that they didn't understand what the Telkom ABET programme was all about. They could hardly tell what was expected from them or what they expected from the programme itself. It was clearly indicated by their response to learning how to speak and write English. Many learners regarded that as an ultimate goal of having to enroll with Telkom's ABET programme. One of the participants' response was "*ka ke ile ka tlogela sekolo ka mophato wa botshelela kene ke sa rate go tlogela thuto mme ka ABET ke kgona bua sekgoa ka kwa ntlheng keneke bua seburo fela. Mme modingwageng tse ditlang ke tlabe ke rutegile go tshwanakang tse ditlang ke tlabe ke rutegile go tshwanakang le batho botlhe.*" (I left school in grade 8, even though it was not my intention to do so. But because of ABET I can now speak English whereas I used to speak

Afrikaans. I hope in few years to come I will be educated like other people). I am convinced that if the participants were first introduced to some form of awareness raising about the value of ABET programme, they would have a different perspective of the programme. It is quite evident that they need to learn more than just English, which was not the end in itself but a means to an end.

According to Dao (as quoted in Merriam & Caffarella 1991:82) unawareness is the main cause behind non-participation and dropout in adult educational activities. Adult learners should be assisted during the awareness programme so that they can reflect on their lives in order to realize their educational needs. It is important to note that what one needs is self-motivation.

Awareness raising was expected from each adult educational activities. But participants of Telkom's ABET programme were not made aware of the outcomes of the ABET programme. It was doubtful if there were outcomes for that programme because the course content was inconsistent. Inconsistency of Telkom's ABET programme will be discussed later in this section. In the absence of orientation and awareness programme, participants still had goals and objectives of their own whether or not they were realistic. One of the participants responded and said "*Ga keke motsofe ke bone fa thuto e le yona e eka dirang gore ke bone mo emu kwa tirong.*" (I thought maybe this education will help me to get promotion at work). The expectations held by that participant were due to lack of awareness because even though one could get promotion, it would not be instant. After finishing each level, most participants expected to get promoted or an increase and when they saw this was not happening, some of them dropout of the programme.

From the above paragraph it was apparent to all participants that they didn't fully understand the purpose and the importance of the ABET programme, for example, one of the participants responded by saying "*Nnyaa a ka ene e ntshwere pila e ne e ntshitse fa bodutung ka ka yona ke ne ke nna le tiro ya*

*sekolo*” (ABET programme kept me busy from loneliness and boredom). All Telkom employees who were attending the ABET programme were regarded as being at work. Most participants perceived that opportunity of attending Telkom ABET Programme as a time for vacation, they treated it as “time off work.” Those wrong perceptions were caused by the fact that they didn’t know why they should enroll for Telkom ABET programme.

Half of the participants didn’t have a slightest idea how significant the ABET programme was for their social and work development. During the interviews I was lucky to come across one of the participants who realised the need and the importance of ABET in their lives. Koketso was in an advanced age like other employees who were ear-marked for the Telkom ABET programme. What was different about her was that she found out that there was a problem relating to a lack of knowledge in her colleagues. She highlighted that through her response when she said *“ke bona gore batho batshwanetse ke gonna le pelo tele le mme le barg ba ABET bonne le pelotelele ba tswelopele ka go nea batho lesedi mme ba seka ba fela pelo mme kwa bofelelong go tlatswa go mongwe le mongwe gore a o ikwadisetsa kwa ABET kgosa nyaa.”* (I think people should be patient and continue to enlighten the employees. May be at the end all will enroll for Telkom’s ABET programme).

During my discussion with Koketso, she further stipulated that Telkom employees who had either not enrolled for ABET programme or had dropped out, all lacked knowledge about ABET. She said that in her response, *“Nnya ga ke dumela ka ntlha ya gore ba tloka kitso ya se sedinwang kwa ABET mme sekai go re mongwe yo o janong a kgonang go tlatsa pamphitsana ya kwa “banking” e leng selo sea ithutileng sona kwa ABET mme ke jalo ABET e re thusa thata.”* (No, I don’t agree because they lack knowledge of what is happening in ABET programme, for example, there is another man who now can fill bank withdrawal slip of which he learnt in ABET class. The ABET programme is so helpful)

Edwards (1993:17) advocated that although a lack of information is not the sole reason for non-participation, it does play an important role in low enrolments and high dropout rates in adult education activities. The mentality that one is too old to learn, was a common excuse to almost all the participants, even those who were still enrolled with the Telkom's ABET programme. One of the participant responded in support of this view by saying *"Bongwe bore bona bo godile mme thuto ke ya baswa fela eleng bone batho ba banang le bokgone eseng bone."* (Other people say they are too old to learn, education is for children who still have ability to learn) It is a fact that those participants are old, but what was wrong was the belief that they could not learn. What they were not aware of was that "education has no age limit."

### **8.2.2. The level of initial education.**

Most of the participants left formal schooling at an early age and for that reason they had low levels of initial education. The sad part of this was that those participants as they had been at school some years back, they tend to forget the experience of being at school, failing to remember what they learnt during their school days. Participants indicated that the status of their literacy was part of themselves, part of their dignity as people. The idea of disclosing one's status of literacy was threatening to them, and enrolling for Telkom's ABET programme was like revealing to other people that "at my age, I am illiterate". From the discussion with the participants who chose not to enroll for Telkom ABET programme, it was clear that fear to disclose one's status of literacy was among the reasons for not enrolling for Telkom ABET programme. This was uttered by one of the respondent when he said *"Gontsi ke lemogile gore batho ba mona Oumashoop ba tshaba matlho a batho gore go tla theng fa ke tsena ABET fela nna ke ipoditse gore ga le kgotelele ope, lefa batho bare ke lemogolo yane kganthe ke tsena ABET mme ga ke rutega kwa bufelelong ke a rutega mme nna ga ke tsee sepe sa bone kwa tshaloganyong."* (Most of the time I realized that people at Oumashoop are afraid and shy of what other people would say if they

*enrolled for ABET programme at their age. In my case, I didn't care what they will say, even if they say I am too old to learn, as long as I am getting educated).*

Participants found it difficult to deal with their past, some of them were not even aware of the fact that their low levels of initial education were hindering their progress. As Quigle (1997:36) puts it, the educational setting of adult learners that have not been orientated about the learning programme, tend to run the risk of reducing adult learners to failed overgrown school children.

*MacGivney (as quoted in Jarvis 1995:53) "noted that adults who had no initial education are likely to be non-participants because of their insecurity, distrust, low aspirations, limited time, dependence, negative attitudes towards education and shame at the low level of their achievement."*

The view of McGivney (1995) confirmed what one of the participants said: *"Gantsi batho ba ratile go itsela kwa tlase mme ka fala go ba kgathelele sengwe le sengwe eleng selo se badirang go ikgatella, segolo thata fa ba ikgotelela mo munoganong le go itsela kwa tlase ka gore bona ke bona bona ba tseneng sekolo mme go boela kwa sekolong ke go tshameka le go boela bongwa."* (People undermine their ability to learn, and maintain that only children should go to school as they think going back to school is like going back to childhood.)

Participants thought that only children should go to school because they thought schooling was for the children and young adults. That understanding was limited according to Edwards (1993:12) people who are most likely to participate in educational activities are those with the longest initial education and are usually in the higher social classes.

### 8.2.3. The structure of the programme.

During the interviews and the discussion I had with the participants it was evident that the short comings of the Telkom's ABET programme and the alarming state of low enrolments and high dropout rate that characterised Telkom ABET programme were all linked to the way Telkom's ABET programme was structured. To begin with, Telkom's ABET programme was inconsistent for example, it had unplanned breaks and participants were usually told at short notice that there would not be any classes the following week.

Mary was one of my participants and she was an educator/ or facilitator of Telkom's ABET programme at Oumashoop. She highlighted in her response the fact that the ABET classes were attended in a sporadical manner. She said "*Ee gone go nna le kgoreletsi fela barutwana ba ba fatlase gonwe bane ba tsena dibeke dile thataro tsatsi lengwe le lengwe ba sa tshidise go fitlhela ba kwala fela ba baneng ba tsena ga bedi mo bekeng e ne e ba tshwenya thata mme ka e le bagolo gantsi ba ratile go lebala ka pejana mme sena se ba boisetsang kwa morago mme nako yone e ne e tsamaya morago ba tswanne ke go kwala ditlhatlhobo. Lenna tota ke sa erate fela ka lebaka la tiro ya fa Telkom ba ne ba sena bakge thele mme nna ke ne nka rata botsena tsatsi nngwe le lengwe"* (There are those who attended ABET classes for 6 (six) weeks, everyday without breaking till they write examination, while others only attended twice per week and that hindered their progress because they tend to forget what they learnt the week before. While they were not progressing, the time was running out and they were also expected to write an examination. Myself as a facilitator, I didn't like the manner in which ABET classes were being conducted, on the other hand, Telkom didn't have any choice as they were focusing on the production of the company)

From what Mary said, it was apparent that Telkom didn't do thorough needs analysis prior to the programme's inception. For instance, it wanted to equip its employees with knowledge and skills but would not allocate sufficient time for quality learning. Telkom wanted both production and literate, skilled workers at the same time. Participants who attended Telkom ABET programme without taking a break showed that they were satisfied with the programme and they did learn something as what they learnt was linked and reinforced the following day. One of the participants said that "*Ee ke bona go ka bo gose mathata go tshwanakana le level ya bobedi e re tseneng debeke dile tshelela tsetsi lengwe le lengwe.*" (Yes, there is no problem like in level two where we were taught for six weeks, everyday). Participants were not happy with the manner they were attending ABET programme. Their attention span was short and could hardly link what they learnt the day before, with what they were learning the next day. The inconsistency of Telkom programme contributed to the increase of confusion that was already looming among the participants.

Most participants were either assistants or cleaners, and for that reason when they enrolled for Telkom's ABET programme they expected to learn something that was related to their work. They thought that the ABET programme would help them to earn a promotion at work. It was disappointing when they found that what they were learning was not related to their work, and their working environment was not included in the Telkom's ABET programme. Titus, one of the participants said that "*Badirile pila ka batseni bakwa ABET ga ba direle dilo tse si diriwang kwa tirong tsa bone fela a tsone ABET ga oitse go dira tiro ya gogo.*" (It was a good thing to enroll for Telkom ABET programme, the only problem was that what they learnt was not related to their working environment). Participants had valuable experiences they acquired in their work. According to Tennant & Posson (1995:153) education should use an approach called "moving from known to unknown", that is beginning with what learners know, and linking it to the new information. When one knows the experiences of learners, it is easier

to provide continuity between the material to be learned and the learners' experiences.

Exclusion of the working environment and the experiences of learners were like sending a message to participants that what they were learning could not be used at work. As stated in the previous section, participants were not aware of the fact that the ABET programme is not an end in itself but a means or a tool to acquire knowledge and skills. Some participants cited that other employees were being sent to Telkom College in Olifansfontein to learn and to be trained on the work they do on daily basis. They further argued that enrolling for ABET was a waste of time if one couldn't do the job after completing those levels. One of the participants stated bluntly *"Bongwe ba re ke tshenya ya nako ke go tshamekiwa fela rona re bone masola wa ano."* (It is a waste of time, we are playing.) Participants who didn't enroll for Telkom ABET programme indicated that after they heard the comments of those who enrolled for ABET programme, they thought that they took the right decision not to enroll for the ABET programme.



In addition to the above paragraph, participants were affected by the way ABET was structured to an extent that some of them dropped out. From those who dropped out, the facilitator made an effort to follow them but only few came back and continued with their ABET programme. Mary indicated that those who dropped out just stayed at home doing nothing and they couldn't go to work as they were released from their duties in order to attend the ABET programme. She cited all these in her response when she said *"Ee jaaka mongwe a sa tlhele a tsena sekolo ka tiwelo fela a sa ipolele kwa sekolong gore goring a kgaotsa mme a fitle ka go re helelela mathata a gawe a kwa lapeng sekai mongwe ore o ne a tloka madi a gotla sekolong fela rena re bua le ene re moeletsa gore go dirwa jaana eseng jaan. Ke gopele gole mongwe wa barutwana bone yo le ena a neng a kgaotsa gotla kwa sekolong fela a ntse kwa lapeng a sa dire sepe fela re ne ra buisana nae go mo rotloetsa gore ABET e tsile go mo thusa mme go se*

*kgale o tla fetsa ka level ya gagwe ya ntlha.” (One of the employees dropped out of the ABET programme without informing the facilitator. After some time she was followed and she indicated that she was experiencing some family problems. The other one indicated that he didn't have money for transport. I remember one of the adult learners who dropped out and stayed at home doing nothing. We tried to explain the importance of ABET and the fact that ABET is here to help him and he came back and continued with Telkom's ABET programme.)*

To a certain extent, facilitators of Telkom's ABET programme could also be blamed for the low enrolments and the high drop out rates. Most participants cited that some of the facilitators taught them as if they were teaching children. They asked the facilitators about their position as adults in the learning environment. This was clear in his response when he said “*Renereboleli marutabana fela e seng Telkom nne bane ba araba ka gore rona re ronetswa fano go ruta mme gotwa ga lona gore lotsena sekolo kgotsa nnya ka rona re ruta fela*” (We asked teachers about their views of adult learners, and they responded by saying that they are there to teach and nothing else. It is up to learners whether to continue with ABET programme or dropout.). ABET facilitators were not willing to address adulthood, as indicated, they were only focusing on teaching. It resulted in many adults being discouraged. On the other hand some participants were happy to be treated as children. They said that is what they were familiar with and they had that experience while they were still young. Rogers (1993:25) express a similar idea when he said, “Adult educators can contribute in the loss of interest in learning by adult learners”. They could do this in two different tendencies that may prevail during the teaching and learning of adults. Adult educators sometimes tend to treat adult learners like children. This may prohibit learning from taking place and strangle the interest in the whole system of education. This may also lead to dropout. On the other hand, some adults who returned to school expected to be treated like children, usually because most of them have been socialized to think that schooling is for children.

In addition to the above paragraph I have found that most participants felt that Telkom's ABET programme was not relevant to their working environment. During my discussion with Mary the facilitator, I found out that the course was designed to cater for illiterate and semi-literate Telkom employees. She further indicated that it was not meant to train Telkom employees on their work phase. She admitted that most participants conceded that they needed a reasonable educational background before they could be trained for their work phase. But it was evident that participants didn't want to do anything else except what they were doing at work. The expectations of participants might have been better realised if the ABET programme was structured within the Telkom, practical working environment.

Promotion and salary increase were the most important issues in the minds of participants and they thought by enrolling with Telkom's ABET programme they would achieve these goals. The response of one of the participants was "*Gore bongwe banne le kgatlahego ya kwadisa kwa ABET ke ene ke tla ba boelelela gore ka thuto ya ABET ke ene ke tla ba boelelela gore ka thuto ya ABET o ka kgone go bona maemo kwa tirong e leng selo se se gore madi a gago a oketsege*" (*Some of the participants enrolled with Telkom's ABET programme expecting to get promotions at work in order to get an increase in their salaries*)

#### **8.2.4. Age and health**

Telkom employees who enrolled for the ABET programme in Oumashoop and those who were possible candidates for the Telkom ABET programme consisted of people from different ages. Most of the participants were at a matured age and very few of them were middle aged. Old age was found to be associated with retirement, and because of that perception most of the participants who were in their early and late fifties were reluctant to enroll for ABET programme whereas those who enrolled at first place some of them dropped out.

They repeatedly said that they were too old to learn and Edward joined in that unison to say *“Ee lekgale baitse gore ke bagolo latseneng kwa ABET mme botlhe batswanetse gonna le kutlisiso sontlha a ba itse ke bagolo ba tseneng kwa ABET? ABET ke sekolo sa bogolo. Rene rebabolela gore Telkom e tshwanetse ke go reduela fela e seng gore tsena sekolo”* (We knew that ABET is for adults, it is the school for old people. We were told that Telkom had only one thing to do, and that was to pay the ABET provider.)

Participants indicated that because of their age some of the barriers were physical. They complained about the fact that they found it difficult to sit for a long time in one place as their bones began aching. Koketso complained about her poor eyesight. She indicated that even though she would have loved to stay with ABET programme, she couldn't because reading was beginning to be impossible. This was what she said in her own words *“Nnya ka ntlha ya gore ke setse ke godile le gona gake sana bokgone ba go bona go lekalo fela seke se fitlheletsena kwa ABET se ntshiametse.”* (Beside the fact that I am old, I have already began to lose the ability to see. I have no choice, I have to settle for what I have already achieved from Telkom's ABET programme).

From the above excerpt I found that health problems were among the factors affecting the number of enrolments in Telkom's ABET programme. They made learning impossible for some of the participants as indicated above.

Telkom's ABET programme took place concurrently with retrenchments in Telkom. Participants were confused; they didn't know if they would be among those to be retrenched. They indicated that Telkom would begin by offering an early retirement package. Most of the more matured participants were going to be affected, and that thought was disturbing to an extent that some of them dropped out. They claimed that it was fruitless to attend ABET programme when one was going to be retrenched anyway. One of the participants cried during the interview, by the time he was responding, he couldn't finish what he was

saying. The following excerpt indicated how one of the participants responded to the question I posed to him *“Ee jaaka bagolo ba baying kwa nakong ya go ikhutsa kwa lapeng ba bona go se botlhokwa go tsena sekolo kge ba bona ba tsile go nna fela kwa lapeng mme gogo botlhokwa bopeba thuta”* (Yes, as old people would be going for a pension, it was not necessary for them to go to school, as that would be the waste of time).

From the above excerpt, a point previously discussed recurs. Participants that were not made aware of the fact that despite their age and retirement or retrenchment, they could still utilize the knowledge and skills acquired from Telkom ABET programme. The participants generally accepted the uncertainty of their future as their main reason of dropping out or refraining from enrolling in Telkom’s ABET programme.

### **8.2.5 Multiple responsibilities**

Furthermore, adults are characterized by multiple responsibilities. It was the same with all the participants as they indicated that as adults they already didn’t have enough time for issues at hand. In addition to what they were doing they had to add another task of attending ABET. One of the participants put it in this manner *“Ba tho bale bantsi ba bona gore ke tshewnyo ya nako kge a tlogetse sekolo ka mephato e e kwa tlose mme nako janong ga bana yona ka ga ba godile”* (It is a waste of time, hence we left school at our early age and now we have to be embarrassed by enrolling for ABET, schooling together with our children) Rogers (1993) expresses a similar idea when he said, adult education is a secondary activity, meaning that if there were other tasks to be relegated in order to have enough time to do other things, education will be one of them.

One of the participants said that as parents and learners at the same time, they experienced problems of having to attend to several tasks. She further indicated that there were many problems at home, including the fact that children also

demanded the very same attention she had to give to other issues. She put it clearly when she said *“Bothata e ne ele gore ke batsadi jaaka mme fa lapeng a tshwere mabaka a fa lapeng mme bana ka fa letlhakoreng longwe le bona ba tlhoka nako ya gagwe fela ke ne ke leka ka go ba rotloetsa gore ba tsee ka letsatsi ka nako ya boitapologo kgotsa kwa bofelelong ba boke”* (The problem is that parents like a mother at home are responsible for many things including looking after children. These children require their attention and time, and they don't have enough time to give them).

Most of the participants felt that attending ABET programme helped them to relax a bit and forget problems at home, it was refreshing to have time to think about other things as they were required to pay attention and to concentrate on what was happening in the class. The mind didn't have a time to be idle and it would not revert back to problems at home. In addition to that, one of the participants responded and said *“Lefa ana le mathata fa a tseba ABET tlhologanyo e kgona go e khutso ka o lebala mathata a gago, jaaka fa o nna o le maphatepha te a tshwana ke go duela dikoloto tsa gago kgwedi le kgwedi ba kwa ABET be re ruta go duela dikoloto tsa rona ka lolamo”* (If a person has family problems and he/she is attending ABET, the mind forgets all those problems and rests).

Merriam and Caffarella (1991:79) in support of the above view advocated that adults are busy people, where most of them spend at least eight hours a day working and often spend many more hours attending to family and social matters. Merriam and Caffarella (1999:56) further stipulate that family responsibilities had been cited as the most silent barrier towards participation in adult education programmes. These responsibilities participants were faced with, imposed pressure on them to the extent that it was difficult to remain persistent or to stay with the ABET programme.

## 9. CONCLUSION

This essay has focused on the reasons for low enrollments and the high dropout rate in Telkom's ABET programme.

It was found that the low enrolments and the high dropout rate in Telkom's ABET programme resulted from several aspects, some of which included a lack of awareness, participants with low levels of initial education and the fear to disclose literacy status, the structure of the Telkom ABET programme, age and health and the multiple responsibilities facing participants in their daily lives. I found that before the inception of any adult education activity a special research should be conducted so as to deal with negative ideologies and perceptions that may jeopardize the success of an ABET programme. I also discovered that most of the problems underlying low enrollments and high dropout rates were due to the fact that Telkom and the Open learning group overlooked aspects (discussed above) that were critical to the success of the programme.



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## 10. RECOMMENDATIONS

Telkom initiated the development programme of its employees. The provider of Telkom's ABET programme was the Open learning group. From the findings, it was evident that the two parties didn't discuss the objectives, and outcomes of the programme. The needs of employees were not taken into consideration, their current education status was not examined, their experiences were not considered hence these didn't form part of learning context. All these omissions led to the low enrollments and high drop out rates in Telkom's ABET. Therefore I recommend that needs assessment should precede all adult education activities to enhance the overall effectiveness of such activities.

As many participants were unhappy about the fact that the ABET programme didn't refer to or cover the practical working environment which should somehow have been included either as examples, or as scenarios. The learning content should have included common terminologies used in their working environment.

The main issue raised by the participants was that they didn't know what they would do with the knowledge they were to acquire in the ABET programme. This view resulted in a lack of awareness as discussed before. I believe that raising awareness can be a solution to most of the problems, and many problems can be identified and attended to in time. The recommendation I am making is that, raising awareness should precede the implementation of ABET programmes. During awareness raising the following should be noted: educators should first find out where learners are in terms of what they know (background knowledge) as this is the logical starting point for educators.

Adult learners should be motivated during this awareness-raising period, and remembering that adults do not have enough time and many competing roles, they should be shown the value of the knowledge they are going to acquire.

In conclusion, the approach in the adult education should be carefully outlined including the fact that adults should be treated as adults. The content should be based primarily on the needs of participants.

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**APPENDICES****APPENDIX A**

607 Tulleken Villa  
36 Tulleken street  
Berea Park  
0002  
27 August 1999

The Director  
Open learning group  
Johannesburg  
2000

Dear madam

**APPLICATION FOR PERMISSION TO CONDUCT INTERVIEWS TELKOM'S  
ABET PROGRAMME AT OUMASHOOP**



I am an employee of Telkom, stationed at Oumashoop-BVS section. I am currently doing master's degree in Adult Education and Training with Rand Afrikaans University. This master's programme, has four modules, and the last one is the research essay. In this research essay I should conduct interviews. I am focusing on the reasons for low enrolments and high dropout rates in Telkom's ABET programme.

I am requesting your permission to conduct interviews at your ABET centre in Oumashoop.

Yours truly,  
Mabadzhabadzha M. Silence

**APPENDIX B**

607 Tulleken villa  
36 Tulleken street  
Berea Park  
Pretoria  
0002

The manager  
Telkom center for learning (CFL)  
Centurion  
0002

**PERMISSION TO CONDUCT INTERVIEWS IN Telkom's ABET PROGRAMME**

I am an employee of Telkom, working at BVS section in Oumashoop. I am currently enrolled with RAU for Master's in Adult Education and Training. In this master's programme I should complete four modules and one of them is a research essay. In this research essay, I should conduct interviews. My research topic reads as follows: Low enrollments and high dropout rate in Telkom's ABET programme

Therefore, I am asking you to give me the permission to conduct interviews to employees who are enrolled with Telkom's ABET programme.

I am looking forward to hear from you.

Yours truly,  
Mabadzhabadzha M. Silence

## **APPENDIX C**

### **QUESTIONS ASKED DURING THE INTERVIEWS**

**The following questions will be asked to Telkom employees who are currently enrolled with Telkom'ABET programme**

Why did you enroll with Telkom ABET programme?

What were your expectations?

Did the programme fulfill your expectations?

What was your experience of Telkom's ABET programme?

Why do you think people don't enroll for this programme?

**The following questions will be asked to tutors of Telkom's ABET programme:**

Why do you think people don't enroll for this programme?

If given an opportunity to restructure this programme, what will you change and why?

What is your involvement in this programme?

**The following question will be asked to students who dropped out of Telkom' s ABET programme**

Why did you left Telkom ABET programme?

What changes should be made to the programme and why?

## APPENDIX D

## TRANSCRIPTS OF INTERVIEWS

T/K-1

MOARABI WA NTLHA (FIRST RESPONDENT): *koketso*

Potso Ke level e efeng eo edirileng?

Karabo ke direle level ya bobedi

Potso Goreng o ikwodisitse kwa ABET?

Karabo ka ntlha ya gore lenna ketle ke kgone go buisa le go kwala

Potso A ke ka lobaka lone fela?

Karabo Ee mme gape ka Abet ke kgona go tlhaloganya dilo di le dintsi

Potso E wa solofela eng kwa go ABET?

Karabo Ga kele motsofe ke bone fa thuto e le yona e e ka dirang gore ke bone moemo kwa tirong.

Potso A gongwe ka ABET o kgona go fitlhelela tsotlhe tse oneng wo disolofelela?

- Karabo** ga nkake ka kgona go fetsa ka dithoro tsame ka jalo ga ka kgona go fitlhelela tsotlhe tse keneng ke ditlhoka la go ABET 'fela yona e nneile lesedi ka janong ke na le bokgone ba go kwala, go buisa le go dirisa lokwalo lo lo tolokang (Dictionary).
- Potso** Ga o ne o tsenela mephato ya kwa ABET ke eng se o seithutileng sona?
- Karabo** Ke kgonne go tlhalonya go le gontsi.
- Potso** A ABET ene ya go tshwara ka tsela efe?
- Karabo** Ene ya ntshwara ka tsela e e siameng
- Potso** Ka gole batho bantsi ba senang bokgone ba go kwala le go buisa mono mo Oumashoop a o bona eleng lobaka lolo dirang batho go se kwadise le ABET?
- Karabo** Bongwe bore bona bo godile mme thuto ke ya baswa fela eleng bone batho ba banang le bokgone eseng bone.
- Potso** A wena o dumeletsana le seo?
- Karabo** Nnyaa ga ke dumele ka ntlha ya gore ba tlhoka kitso ya se sediriwang kwa ABET mme sekai go rre mongwe yo o janong a kgonang go tlatsa pamphitsana ya kwa "banking" e leng selo se a ithutileng sona kwa ABET mme ke jalo ABET e re thusa thata.
- Potso** Go ya ka wena thuto ga se ya baswa basi?
- Karabo** Ee thuto ke ya mongwe le mongwe, ga se ya baswa basi

- Potso: ka o setse ole fa gae ka nako tsotlhe a gongwe o bona gore thuto eo neng wa e fitlhelela kwa ABET o ka kgona go e dirisa fa lapeng?
- Karabo Nnyaa fela gongwe e nthusitse ka jonong ke kgona go buisa, legona ke ikemeseditse go ya sekolong sa goroka mme ka jalo ABET e nthutile go kgona go buisa jonong ke tla kgona go dira ditekanyo tsa goroka ka lolama.
- Potso A o bona eleng se seka dirang gore bangwe ba bone ABET ka mokgwa oo wena oe boneng ka one?
- Karabo Ke bona gore batho batshwanetse ke gona le pelotelele mme le bang ba ABET bonne le pelotelele ba tswelolepele ka go nea batho lesedi mme ba seka ba fela pelo mme kwa bofelelong go tlatswa go mongwe le mongwe gore a o Ikwadisetsa kwa ABET kgosa nyaa.
- Potso A gongwe ga ABET e ka dirwa mo motseng wa lona, mme yo o ikutlwang go etsenela a bidiwa a wena o ka itumelela go boela kwa go yona?
- Karabo Nnyaa ka ntlha ya gore ke setse ke godile le gona gake sana bokgone ba go bona go lekalo fela seke se fitlheleletsena kwa ABET se ntshiametse.
- Potso Ka bangwe ele batsadi kwa malapeng ao bona e kanna lobaka lo lo dirang gore ba se kgone go tsena sekolo sono sa ABET?
- Karabo Nnyaa ka ntlha ya gore fa o simolola go nagana ka sekolo mathata a fa lapeng a lebalega mme ka o le motsadi o na le bana o tshwannang le go ba thusa ka tiro ya kwa sekolo eleng selo se o ka se dirang fa o tsena ka mmereko wa bona wa sekolo eleng selo

seo ka sekgoneng fa a tsena kwa ABET ka bona be go ruta go buisa le go kwala ka jaalo o ka kgona go thusa bana ba gago, legona thuto ya pele e farologan le thuto ya seswena.

**Potso** A o nagana gore batho ba segologolo ba tlhalogonyana ka thuto ya seswena?

**Karabo** Ka ABET ke kgonne go dira dilo tse dintsi go tshwanakana le dipalo tse ke kgonang go thusa ditlogolo tseme ka tsona mme eleng selo se ke sa sedirang bogologolo.

**Potso** O tsene ABET kwa lefelong lefe?

**Karabo** Ke tsene ABET kwadi AA, ka tsena kwa sekolong segolo (High School) fa ngwana wa me atla simolola go lwala mme ka pateletsega go tlogela ka dithuto tsame.

**Potso** Ke eng se seneng se go rotloetsa go tsena kwa ABET?

**Karabo** Kene ke batla thuto ka ke rata go thusa bana molapeng ka tiro ya bona ya kwa sekolong.

**Potso** a o bona gore gongwe bangwe bane ba tlhoka rotloetsa?

**Karabo** Ee ka nna kene ke nale rotloetso ya gore goreng ke boela kwa sekolong le go itumedisiwa ke dilo tse ke dirutiwang.

**Potso** Morago ga ABET a o lemogile tsena tsotlhe?

**Karabo** Ee

**MOARABE WA BOBEDE (SECOND RESPONDENT)**

Potso O dirile level e e feng?

Karabo Ke dirile level ya bobedi

Potso Ao ile wa tlogela kgotsa a gongwe o tlhokile mephoto kgotsa go lobaka longwe lo go dirileng gore o tlogele kwa ABET?

Karabo Morago ga go kwala ditlhatlhobo tsa level 2 reile ra bolelelwa gore morago go dipholo retla bolelelwa gore re felotse kgatsa ga re a dira ka natla go ya kwa level 3 kgotsa nnyaa mme re boleletswe gore kwa Soshanguve go level 1 le 2 fela.

Potso O raya gore lofeleleditse ka go leta dipholo tse lona tsa level 2?

Karabo Ee mme rene re lebetse fa rene re kerayo dipholo gore re dirile ABET ka ditlile morago ga lobako.

Potso Ke eng se go odirileng gore o tsene kwa ABET?

Karabo Ka ke ile ka tlogela sekolo ka mophato wa botshelela kene ke sa rate go tlogela thuto mme ka ABET kgona ke bua sekgoa ka kwa ntlheng kene ke bva seburo fela. Mme modingwageng tse ditlang ke tlabane ke rutegile go tshwanakang le batho botlhe.

Potso One o solofetseng kwa ABET?

Karabo Ka ke utlwile gore go level ya ntlha go fitlha go ya botlhano kgotsa thataro kwa ABET go tla dira gore ke itse mephato yotlhe ya kwa sekolong le gore ke kgone gonna le bosupi kwa oliphantsfontein.

- Putso** Morago gago tsena level ya ntlha le ya bobedi ao ile wa keraya tse oneng o disolofetse?
- Karabo** Level ya ntlha le ya bobedi ke mephato ya ntlha ya kwa sekolong go fitlha gongwe mophato wa bone e leng dilo tse keneng ke sa gopole gore nka didira goba go tlhakana natso ka e ne ele lobaka ke sa diakanye, mme ABET e nthusitse fela lena ke sa solofela fa sekolo setla khutliswa re sa lebelela fa garereng.
- Potso** A fa maina a ka romelwa a batho ba baneng le kgatelego ya go tsenela ABET a o bona wena a o kenne le kgotlegele ya go boela?
- Karabo** Ee nka rata go tswelala pele
- Potso** Ka nako eo dirileng level ya ntlha le ya bobedi a gosengwe seo ithutileng sone?
- Karabo** Lefa ana le mathata fa a tsena ABET tihaloganyo e kgona go e khutso ka o lebala mathata a gago, jaaka fa o nna o le maphatephate a tshwana ke go duela dikoloto tsa gago kgwedi le kgwedi ba kwa ABET be re ruta go duela dikoloto tsa rona ka lolamo.
- Potso** A o raya gore ka ABET o kgona go dira tse o neng o se kgone go didira kwa ntleng?
- Karabo** Ee mme seka ABET e re ruta go itse gore fa a betla tiro o tshwana ke go dirisa tsela e e feng ya go kwaleka tiro e e batlang mme o itse go kwala ka tsela e e lolameng.

- Potso Kge o nale mabaka mme o le ire fa lapeng a gongwe o ne wa tlhakana le mathata a a go kgoreletsena ka dithuto tsa gago?
- Karabo Nnyaa lefa mathata a le teng a a se gantsi o ka nagana ka one fa o tsena ABET ke bona bare nea lesedi le wena o ka thusa batho kalone, mme ka le wena o tsena sekolo mme barutabana ke ba ba motlana gona le rona re kgona go ithuta go tlhomphana.
- Potso A o rayo gare lefa barutabana e le ba motlana gona le lona ba kgona go le tlhompha?
- Karabo Ee kge le rona re batlhompha le bona bare tlhompha.
- Potso Kge gole ABET mo Hounashoop a o bona lobaka e leng lo lo dirang batho go se ikwadisetse ABET?
- Karabo Gantsi batho ba ratile go itsela kwa tlase mme ka fala go ba kgathelele sengwe le sengwe eleng selo se badirang go ikgatella, segolo thata fa ba ikgotelela mo monoganong le go itsela kwa tlase ka gore bona ke bona ba tseneng sekolo mme go boela kwa sekolong ke go tshwanaka le go boela bongwaneng.
- Potso A ebe bona fa ba boela bongwaneng?
- Karabo ee mme ke bona fa ba impolao ke o fitlhele motho a sa kgone go dirisa motshini wa kwa polokelong ya medi gore o tshwana ke go dirang go tobetsa dinamoro tsa gagwe tsa sephiring, a iphetlhele a biditse mongwe go mothusa e leng go ipakele mathata ka a ka ba bo a kgonne go iterela tsotlhe tsena fa o tsena kwa ABET.

**MOARABI WA BORARO (THIRD RESPONDENT)****T/T-5**

Potso Ke eng se se dirileng gore o ikwadisetse kwa ABET?

Karabo Gore ke tle ke kgone go itse go buisa le go kwala sekgoa

Potso Pele o ikwadisa kwa ABET o ne wa solofela eng?

Karabo Kene ka solofela go falola mephato yotlhe ya kwa sekolong e ke e neng ke palelwa ke go edira.

Potso A ka ABET o kgonne go fitlhelela tsotlhe tse o neng wa disolofela?

Karabo Nnyaa ka ntlha ya gore ke feleleditse kwa level ya bobedi mme ke ne ke tshwanetse go fitlha kwa level ya bone e leng gongwe inophato wa borobong mme gakwe go sekolo segwe sa ABET se o feletsang mophato wa gago wa losome gone, se se kwa ntle.

Potso A lo itse gore gongwe lo bile go tswelela pele kgotsa nnyaa?

Karabo Nnyaa ga ke itse

Potso A wena o ka itumelela go tswelela pele?

Karabo Ee

Potso O ka dira eng fa Telkom ABET 'ya fana e ka tswelela kgotsa go se tswelela pele?

- Karabo Ke bona nka ya ABET e ke itseng fa go duelwang R60, 00 ka ngwaga mme bona ba simolola ka mephato e e kwa godimo mme ke bona batla tlhaloganya fa ke batlhalosetsa fa ke setse ke tsene ABET nngwe. O ithutile dilo dingwe tse ke neng ke sa dilemoge pele mme ABET e nthutile go buisa mafoko a gantsi batho ba roleng go a dirisa ka nako dintsi.
- Potso Ka gole batho bantsi mono mo Oumashoop ba seneng bo kgone ba go buisa le go kwala a o bona lobaka e le eng go se ikwadise ABET?
- Karabo Gantsi ke lemogile gore batho ba mona Oumashoop ba tshaba matlho a batho gore go tla theng fa ke tsena ABET fela nna ke ipoditse gore ga ke kgotelele ope, lefa batho bare ke lemogolo yane kganthe ke tsena ABET mme ga ke rutega kwa bofelong ke a retega mme nna ga ke tsee sepe sa bone kwa tlhaloganyong.
- Potso Kge o na le mabaka a gongwe a ne a sa bone mathata fa o ithuta?
- Karabo Nnyaa fela boimo ke bo bone kwa level ya ntlha ka rene re bona ga bedi me bona ga bedi mo bekeng morego re boelo tirong mme o fitlhele fa re boela sekolong re setse re lebetse tse ke dirutilweng beke e e fetileng.
- Potso A gongwe fe lona lo sena boitapoloso ke raya gore lo tsena beke yotlhe a o bona gore gongwe o ka ba o tlhalogonya?
- Karabo Ee ke bona go ka bo gose mathata go tshwanakana le level ya bobedi e re tseneng debeke dile tshelela tsetsi lengwe le lengwe.
- Potso O nagana eng ka tsotlhe tse ke go arabileng ka tsona?

(question from the respondent)

Karabo kge o ratile go tswela pele ka ABET ke bona o tswela ka go tsena ABET nngwe gore o kgone go falola mephata yotlhe ya one.

**MOARABE WA BONE (FOURTH RESPONDENT)**

**T/M-7**

Potso O tsena ka ngwaga ofe fa Telkom ABET?

Karabo Ke tsena ka (Aprial 1999) moranana 1999

Potso Letlole la lona le bediwa eng?

Karabo Lo bidiwa " open Learning Group

Potso E na le dilevel dile kae?



Karabo E na le level dile tharo (3) mme ya bone (4) e ne e diriwa kwa "Olifant"

Potso Ka la felela ka level 3 o gongwe bengwe ba ne ba dira level 4/5?

Karabo Nnyaa ga keitse di felela ka level 5 ke itse level 4

Potso Level 1 e tshwana le mophato ofe wa kwa sekolong?

Potso Level 2 le level 3 tsone?

- Karabo Level 2 e ka ma mephato ya bogoreng ya kwa sekolong mme level 3 e ka ma mephato ya ntlha ya sekolo segolo (High School)
- Potso Ka gole batho bantsi mono Oumashoop ba sa itseng go buisa le go kwala a wena o bona lebaka e leng ba sa ikwadisetse ABET?
- Karabo Bontsi ba itsa gore bona bo godile mme mogopolo wa go baela kwa sekolong e kete ke go itseela kwa tlase legale ba bantseng yalo rene re ba rotloeta.
- Potso Fa one o ka fetola ABET ke eng se o neng o ka sefetola mme goring?
- Karabo Gore bongwe banne le kgatlhego ya go kwadisa kwa ABET ke ne ke tla ba bolelela gorek ka thuto ya ABET o ka kgone go bona maemo kwa tirong e leng selo se se raying gore madi a gago a oketsege.
- Potso Fa one o dira kwa ABET a one o na le nako ya go ba rotloetsa barutwana ba gagwe.?
- Karabo Ee segolo selona ba ba dirang level ya ntlha (1) mme baneng ba dira kwa phaphosing ya boapelo (kitchen) ba ne ba kgona go bona maemo mme ba iphetlhela ba diro kwa dikantorong ke fa nna ke sa ntse ke dira kwa "Head Office". Bangwe ba ne ba sekgone go kwala mme ebile ba latlhile tshepo jaaka mongwe ya o sa kgoneng go ya kwa sekolong go le gonye fela kene ke ba rothotsa go fitlhelela ba nne le bokgone.

Potso Ka nako e o neng o banea maele o bone bothata ele eng?

Karabo Bothata e ne ele gore ke batsadi jaaka mme fa lapeng a tshwere mabaka a fa lapeng mme bana ka fa letlhakoreng longwe le bona ba tlhoka nako ya gagwe fela ke ne ke leka ka natal go ba rotloetsa gore ba tsee ka letsatsi ka nako ya boitapoloso kgotsa kwa bofelong ba beke.

Potso A go bangwe ba neng ba sa tsene sekolo ka malatsi otlhe?

Karabo Ee jaaka mongwe a sa tlhele a tsena sekolo ka tlwaelo fela a sa ipolele kwa sekolong gore goring a kgaotsa mme a fitle ka go re bolelela mathata a gagwe a kwa lapeng sekai mongwe ore o ne a tlhoka madi a gotla fa sekolong fela rena re bua le ene re moeletsa gore go dirwa jaana eseng jaan. Ke gopele gole mongwe wa barutwana bone yo le ena a neng a kgaotsa gotla kwa sekolong fela a ntse kwa lapeng a sa dire sepe fela re ne ra buisana nae go mo rotloetsa gore ABET e tsile go mo thusa mme go se kgale o tla fetsa ka level ya gagwe ya ntlha.

Potso A gongwe go bongwe ba e tlogebeng gotlhelela?

Karabo ee jaaka bagolo ba bayang kwa nakong ya go ikhutsa (pension) kwa lapeng ba bona go se botlhokwa go tsena sekolo kge ba bona ba tsile go nna fela kwa lapeng mme gogo botlhokwa bope ba thuta.

Potso Wena o bona o ka mo rotloetsa ka go reng motho yo a ntseng jalo?

Krabo Lefa o ya kwa nakong ya go ikwatsa thuto e ka go thusa lefa ole kwa lapeng jaaka fa o akanya go bula kgwebo ya gago o tshwanna

ka go itse dipalo tsotlhe tsa gago ka o tsile go dira ka madi mme lefa o ya kwa banking o tshwanetse ke go itse go iterela eseng go kopa mongwe thusa eleng ona mabaka a a dirang gore o tsene sekolo.

**Potso** A one a dira fela kgotsa gongwe o ne o tsepa lotsogo ka go thusa?

**Karabo** Lefa ke ne ke direlo ABET ke ne ke kgona go thusa barutwana bane le go nna kele mothana go bona.

**Potso** A bane ba go tihompha?

Ee bane ba ntlhompho ba sa nyatse ba nthetsa mme ba bontsha kगतlego

**Potso** A bane ba na le kगतlego mo dithutong tsa bone?

**Karabo** Ee bane ba na le kगतlego mo dithutong tsa bone

**Potso** Go tsena sekolo bele mme e re e e latelang go senne le sekolo a gongwe gone go sa kgoreletse dithuto tsa barutwana?

**Karabo** Ee gone go nna le kgoreletsi fela barutwana ba ba fatlase gonw bane ba tsena dibeke dile thataro tsatsi lengwe le lengwe ba sa tshidise go fitlhela ba kwala fela ba baneng ba tsena ga bedi mo bekeng e ne e ba tshwenya thata mme ka e le bagolo gantsi ba ratile go lebala ka pejana mme sena se ba boisésang kwa morago mme nako yone e ne e tsamaya morago ba tshwanne ke go kwala ditlhatlhobo. Lenna tota ke ne ke sa erate fela ka lebaka la tiro ya fa Telkom bane ba sena bakgethele mme nna ke ne nka rata botsena tsatsi nngwe le lengwe

**MOARABE WA BOTIHANO (FIFTH RESPONDENT )****T/B-9**

POTSO O dirile e efeng?

Karabo Ke dirile level ya ntlha

Potso Goreng o ikwadisitse kwa ABET?

Karabo kge kene ke batla go ithuta go buisa le go kwala le go itse ka ga ABET

Potso One o solofetse eng kwa ABET?

Karabo Go ithuta dilo dile segolo setana go ithuta go buisa le go kwala

Potso Morago gago falela a one wa bona o kgonne go fitlhelela tsotlhe tse oneng wa disolofela?

Karabo Ee ka ke fitlheletse kitso e e meang bokgone jabo gaisang swa bogologolo.

Potso O ithutile eng kwa Telkom ABET?

Karabo Ke ithutile gole gontsi mme ke itumetse thata.

Potso Se o se fitlheletseng kwa ABET a o ka sedirisa jang?

Karabo Ee nka e dirisa ka go ithusa ka dilo dile dintsi jaaka dilo tse ke ratang go di dira jonong.

Potso Kge gole mabaka fa lapeng a gongwe a ne a sa gokgoreletse ka biro ya gago ya kwa sekolong?

Karabo Nnyaa ka ene e ntshwere pila e ne e ntshitse fa bodutung ka ka yona ke ne ke nna le tiro ya sekolo.

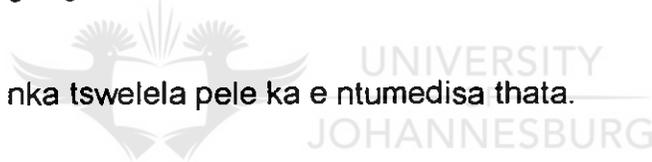
Potso Ka gole batho bantsi ba tshwanang nao ba sa itseng go buise le go kwala a bona llobaka e le lofe lo lo dirang gore ba se ikwadisetse ABET?

Potso Bongwe bore ke tshengo ya nako mme ke tshamelo fela ka bone be so bone mosolo bothata ele bofe?

Karabo Ga ke itse fela nna ke ikwadisetse ka ntlha ya go itse ya go itse go buisa le go kwala e leng dilo tse ke kgonang go di dire janong.

Potso Fa gongwe ABET e ka bulwa fa Mamelodi a o ka etsenela?

Karabo Ee nka tswelela pele ka e ntumedisa thata.



### **MOARABE WA THATARO (SIX RESPONDENT )**

**T/F-11**

Potso O dirile level mang?

Karabo ke dirile level 1

Potso Lo reng o kwadisetse kwa ABET?

Karabo Le go itse gore ke eng ABET

Potso O ne o selofetse eng go ABET?

Karabo Go itlta dilo dintsi segolo se tona go buisa le go kwala

- Potso Morago ga go falola a bona gore o fitlheletse tsotlhe tse oneng o ditlhoka?
- Karabo Ee ke kereile koitso ha ke na lebokgoni go feta bogologo
- Potso O ile wa ithuta eng kwa go Telkom ABET?
- Karabo Ke ithutile go le gontsi mme ke itumetse thata
- Potso Se o sekereile kwa ABET o ka se dirisa jaang?
- Karabo Ee e ka nthusa ka dilo dile dintsi jaaka dilo tse ke ratang go di dira janang
- Potso Ka gona le bongwe ba tshwanang nao ba sa ibe ga buisa le gokwala o bona lobaka e lefe le le dirileng gore ba sa kwadise le ABET?
- Karabo Bongwe ba re ke tshenya ya nako ke go tshamekiwa fela rona re bone masola wa ano
- Potso A o bona mathata e le bofe?
- Karabo Ga ka ke itse fela ka nna ke ne ke batla go itse go kwala le go buisa eleng bona dilo ke kgonang tse ngo
- Potso A o ka e tsenela fa go kwa twe e kwa Mamelodi? di dira.
- Karabo Ee nka tswela pele ka entumedisa

**MOARABI WA BO SUPA (SEVEN RESPONDENT)****T/E-12**

Potso O dirile level mang?

Karabo ke dirile level 2 fela ga ka

Ka morago ga dibeke di le thsetero

Potso ke eng seose go tlotlholeditseng go tsena ABET?

Karabo Ko re badiswa kwa tirong gore re tshwanetse go kena sekolo

Potso Ake ka lobaka lona?

Karabo Ee



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Potso A gongwe fa o ne ona le "choice" a one o tla tsenela ABET?

Karabo Kareboleletswe gore ka ABET re tliile go ithuta mme go ya kanna kene ketla ya e le go itlhapa.

"e boima" fela rene re tlhoka lesedi la ABET go ithuta sekgoa.

Potso O ne o solefetseng go ABET?

Karabo Go tlhalefa, go itega, le gonna le thuta go itse dipolo ka kge sa rate go boela morago.

Potso A ABET e go neile tsothle tse oneng o disolofetse?

Karabo Ee ka enka gile golo gongwe mme ABET e nthutile botlhale e nthutitse mme tsothle tse ke neng ke ditlhoka ke na natso.

Potso A ke bothale bofe bo o boneilwereng ke ABET?

Karabo E mphile bothale ba go bua sekgoa le bareki le goitse ga thata dipomphitsana tsa kwa banking le tirisano ya madi mme le ge kene kedietsi yanong ke ditlhaloganyo botoka yanang.

Potso Nako e oneng o tsena ABET o ne wa lemogang?

Karabo Ga ka lemoga sepe sesekalo mme ka nako dingwe ke sena kgotsofela, kwa ntlheng gone go siame fela kwa bokhutlong segolo setsona fa go kwala ditlhatlhabo le kwala dilo tsere sa rutiwang ka tsone. Fela ke na le pamphitsana ya phololo.

Potso A o raya leno lokwala dilo disele?

Karabo Ee

Potso Nako e oneng o tsena kwa ABET o ne o sa itshoge gore o mogolo?

Karabo Ee lekgale baitse gore ke bagolo latseneng kwa ABET mme botlhe batswanetse gonna le kutlisiso sontlha ba itse ke bagolo ba tsenang kwa ABET?. ABET ke sekolo sa bagolo. Rene rebabolela gore Telkom e tshwanetse ke go reduela fela e seng gore tsena sekolo

Potso Ba ABET batsere yang fale batlhalosetsa gore lebagolo?

Karabo Renereboleli marutabana fela e seng Telkom nne bane ba araba ka gore rona re ronetswa fano go ruta mme gotwa ga lona gore lotsena sekolo kgotsa nnyaa ka rona re ruta fela.

Potso A lefa a bene a godile o bone gore o tsene ABET?

- Karabo Le ga ke sa bone gore ke godile ke bone gore ke tsene ABET ke Telkom ene e le yona e ne tsentshang ABET mme ABET ere fa tsebo kge re sa fetsa kwa sekolong, mme ABET ke bona e sa retswele mosola fa tirong ya rona. Ke bone bubiter le ABET di farologana ka wa bubiter ke tiro e ke e dirang kwa tirong.
- Potso A o bona e sa go thusa ka selo?
- Karabo Ee ka ABET ke ithuta sekgoa fela e leng selo se seteng kwa mmerekong wa mme.
- Potso Kge gole batho mo Houneshoop ba sa ibeng go buisa le gokwala goreng kgotse o bona lobal e lele fe le dirileng gore base tsene ABET?
- Karabo Badirile pila ka battseni ba kwa ABET ga ba direly dilo tse si diriwang kwa tirong tsa bone lefa a tsone ABET ga oitse go dira tiro ya gago.
- Potso Ka bubiter e kwadile ka sekgoa a ga a bone gore fa o ka bo a tsena ABET one o ka kgona go tlhaloganya bubiter sentle?
- Karabo Ga ke ganelane legore ba ruta sekgoa pila gona ke kgona go bua lebatha ka sekgoa pila.
- Potso Yonang o bona lobaka eteng? Ka
- Karabo Batho bale bantsi ba bona gore ke tshewnyo ya nako kge a tlogetse sekolo ka mephato e e kwa tlose mme nako janong ga bana yona ka ga ba godile



Potso a wena o bona ele tshenyo ya nako?

Karabo Ga keitse ka gere saitse maikutla a bona fela nna e ntlhalefisisitse lekgale nna ga le bone e diriseng le mmereko wa me

Potso A o bona gore mabaka a ka lapeng ke ona a dirang gore go sekwadile batho ABET?

Karabo Le ge gole mabaka le mathata fela nna ke itumetse thuto tsame kwa ABET.

**MOARABE WA SESWAI (8<sup>TH</sup> RESPONDENT)**

**T/T-14**

Potso ke level e e feng o e edirileng?

Karabo Ke dirile level 3

Potso O semolotse ka level ee feng?

Karabo Ke semolotse mo level 3

Potso Go reng o ikwadisetse kwa ABT?

Karabo Gore ke kgone go tswelapele ka dithuto tsame kge ke ne ke sa dira mophato wa me wa losome

Potso O ne o solofetseng kwa go ABET?

Karabo Gore ke nne ke tseba ka ke ne nka ithumelela goitse dithuto tsa fa mmerekong

Potso O ne o solofetse sona?

Karabo Ee le gonna le botlhale le kutluwesiso

Potso A e go neile tsotlhe tse oneng o disolofetse?

Karabo Ee lefa ke hweditse lesedi ga ka itumelela thuta ya yona ka kge ne ka batla tsebo ee tletseng a thuto.

Potso One e batla gore e go fitihese kwa koe?

Karabo Emphithese kwa e felelang gona

Potso O ne wa lenega eng?

Karabo Le ne le itumelela yona thata go bala madi

Potso O dirisetse dipalo tseo fa kae?

Karabo Ke ithusitse go ithuta go bala madi

Potso Ka nako e o neng o tsena ABET a o ne o ke raya rotloeba kwa gae kgotso gone gole mathata?

Karabo Lefa gole mathata kwa lapeng kene ka ke raya rotloeto.

Potso O boneng e le lobaka lefe le lodirang gore ba seikwadisetse?

Karabo Ke mogolo mme ga ke tihaloganye sepe legolo fa ke bona bathlaka rotloetsa mme thuto gae golevel jaaka bagoruta go bea madi a gago kwa banking jalo le jalo

Potso A o ka e tsenela kwa Mamelodi

Karabo Ke nka itumelela go buela pele ka yona

Potso ABET e ka go thusa jang?

Karabo Ee eka nthusa jaaka kage ke raya maemo kwa tirong lo kena le dipholo tsa.

