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# An Introduction to the Study of Adult Education

*A Multi-Disciplinary and Cross-Cultural  
Approach for Developing Countries*

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Edited by

Lalage Bown  
and  
J T Okedara



# AN INTRODUCTION TO THE STUDY OF ADULT EDUCATION

*A Multi-Disciplinary and Cross-Cultural  
Approach for Developing Countries*

FOREWORD

E. Akande Tugbiyele

THE UNIVERSITY OF CHICAGO  
DIVISION OF THE PHYSICAL SCIENCES

PHYSICS DEPARTMENT

PHYSICS 321

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Lalage Bown,  
University of Lagos, Nigeria

and

J.T. Okedara  
University of Ibadan, Nigeria

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## FOREWORD

by E.A. Tugbiyele

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5/10/88  
V.H.

The need for books on Adult Education, especially with the African context in mind, has become a problem to all in the field—not only to adult educators and educationists in the developing countries but also to their counterparts throughout the world. In a way, the need demonstrates the nature of the profession. While in some other disciplines there are tendencies towards the north-south struggle, the authors of this book have practically demonstrated that the needs and development of man cannot and must not be considered in terms of east versus west or north versus south. As the Editors rightly put it, 'adult education studies are clearly linked to one specific profession—which may be termed a service profession; that is, one directly related to serving human beings and with no reason for existing other than serving human beings'!

For some time now, especially since the establishment of the African Adult Education Association, the demand for a comprehensive book on adult education in developing countries has been expressed by the Association, by national adult education associations, by individuals and by many institutions and agencies interested in the overall educational, socio-economic and political development of African and other developing countries of the world. This book will, to a large extent, fill this need.

The authors write from many years of varied practical experience in the developing countries. In Nigerian parlance, all of them can be regarded as 'sons of the soil' as far as the subject of this book is concerned, for they have all given most of their working lives to service in the developing countries.

The adult education profession is young, but it has emerged in an age of knowledge explosion, facilitating its growth in algebraic professional terms. What is more it has emerged as one of the very few professions the service of which *everyone*—old or young, male or female, rich or poor, highly educated or otherwise—will continue to need throughout their whole life span. Adult education must be flexible and dynamic in

its orientation in order to allow human beings to 'cope' in a rapidly changing and shrinking world. Users of this book will find out various ways of doing this. The Editors must therefore be congratulated for their initiative in designing the unique format bringing into practical focus what adult education is all about. The ramifications of 'coping' are clearly illustrated—economic, cultural, political, philosophical, and so on. So is the cross-cultural balance.

The book should serve as an indispensable handbook for students, instructors and administrators of adult education. It is also a good reference book for other professionals interested in the possible linkages between their own professions and adult education. A unique and successful attempt has been made to build up a grand edifice of the adult education profession and students, instructors and administrators alike are given fairly adequate and reliable guidance in the prosecution of their work.

The reader is fortunate in a way. In very simple language and without making noisy claims, the authors clearly elucidate the meaning and nature of adult education, the concept of development and the relationship between adult education and some other disciplines. In each chapter, well-charted and solid foundations have been laid. The adult educator, the educationist or the student who may wish to broaden his or her knowledge in any particular aspect of adult education is already given the 'open sesame' for his or her pursuits. The Editors and authors must also be congratulated for the copious bibliography provided.

Academics, researchers and practitioners in various disciplines are made aware of the relevance of their professions to adult education and how they too can participate in the adult education effort which is so massive and yet so urgent, especially in the developing countries. The book illustrates very convincingly how in the national development effort, all hands can be 'on deck'. It also gives in an un-assuming manner, possible guidelines for an integrated national massive adult education for development.

The Editors who conceived the idea of this work deserve the praise and thanks of all seekers of knowledge and agents of development throughout the world.

The book is a practical adult education method showing what achievements are possible in international co-operation as well as in close co-operation among the various disciplines and professions. For human growth, development, progress and survival, there can be no 'we' and 'they' but 'us'.

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AN INTRODUCTION TO THE STUDY  
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PART ONE: POINTS OF DEPARTURE

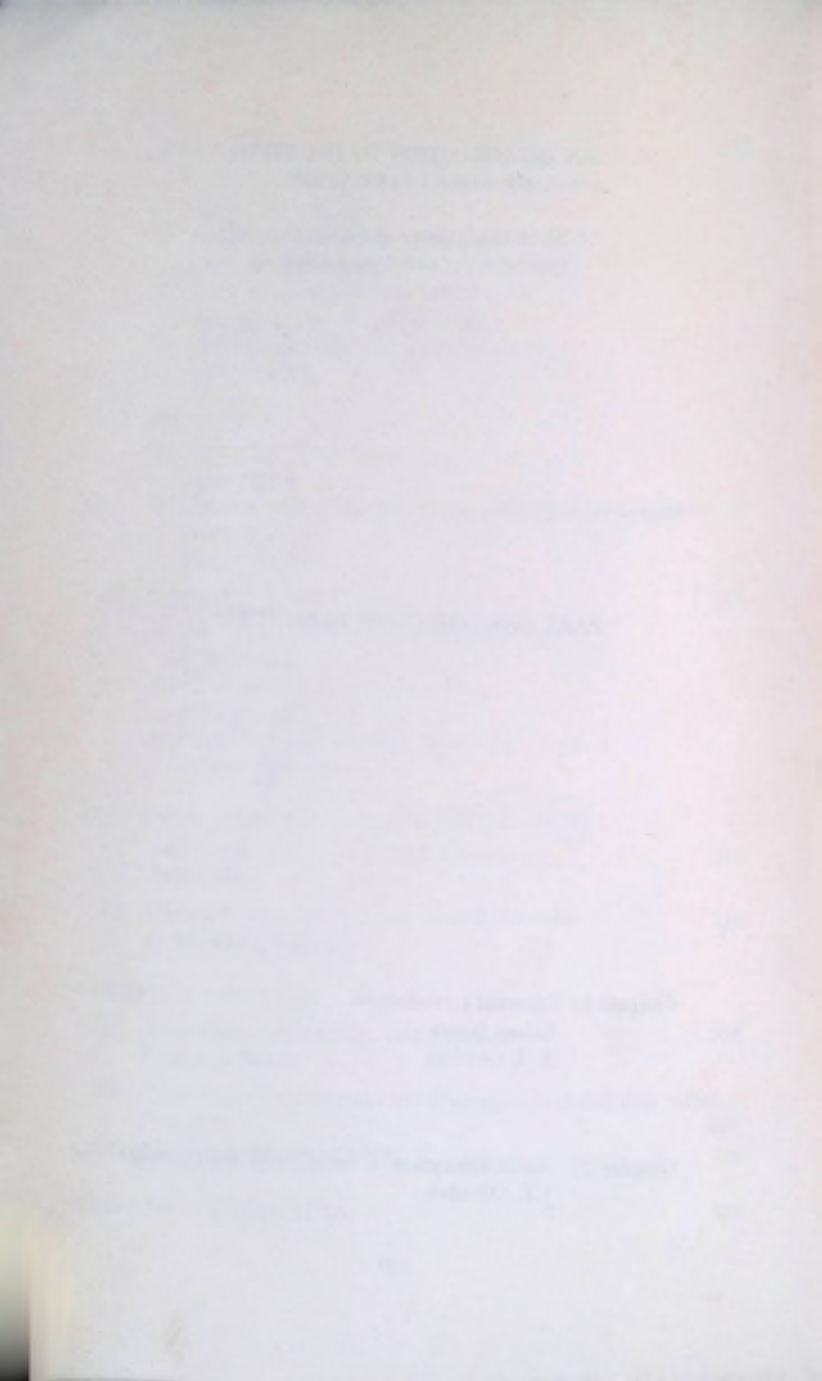
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J. T. Okedara

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J.T. Okedara



## CHAPTER I

### EDITORIAL INTRODUCTION

Lalage Bown and J. T. Okedara

#### Purpose of this Book

The idea of this book germinated in 1972, when an international meeting of scholars interested in Comparative Adult Education was held at Nordborg in Denmark under the auspices of UNESCO and the Danish Ministry of Education. A previous international meeting, held at Exeter in the USA in 1966, had laid down a first agenda for comparative studies in Adult Education; the Nordborg meeting followed up this agenda and uncovered a number of new approaches.

An obvious need pinpointed by the Nordborg discussions was that of applying the insights of other disciplines in both arts and sciences to adult education studies. One of the editors of this volume at that time started to investigate ways in which the study of history might illuminate comparative adult education, since comparisons could be across time as well as between different geographical, cultural or political segments of the world. The other of us had a wider-ranging vision and started talks with colleagues in a number of fields on links between their own fields and Adult Education. It became apparent that there would be use and interest in a written symposium studying these relationships.

The *first aim* of this book, then, is to apply the insights of other disciplines and professions to the discipline and profession of Adult Education, and to explore connections and relationships between them. In the case of each subject, an attempt has been made to define the discipline concerned and isolate its main preoccupations, to discuss what can

be learnt, from that discipline's own perspective, about Adult Education and to identify ways in which the discipline can be used by adult educationists and adult educators. At the same time, while we are naturally most concerned about ways in which our own field may gain from other disciplines, we are conscious that any inter-disciplinary exchange should benefit both parties to the exchange and we have hoped that the study of relations between each other discipline and Adult Education will have exposed ways in which that discipline has gained or might gain from Adult Education. The lines of exploration are both theoretical and practical; and different contributors have emphasised one or the other at their own choice.

Discussions were originally with other academics in Nigeria, but Nordborg had shown us that there were fellow adult educationists elsewhere with similar interests and had also emphasised the cross-cultural dimension to comparative studies. We therefore decided to add this to the cross-disciplinary approach and to invite contributions from other parts of the world. Our *second aim* therefore is to apply some cross-cultural perspectives to Adult Education. The authors in this volume are of more than half a dozen nationalities, from three continents and reflecting a very broad range of experience in their own and other cultures. It is our opinion that this has enriched the work.

Both of us are, however, working in Nigeria, a "developing" or "Third World" country (we use the common jargon, while realising that it isn't entirely satisfactory). We therefore share a particular interest in the function and role of Adult Education in a developing country. Our *third aim* has inevitably been to scrutinise the needs, practices and prospects of Adult Education in developing countries, especially those of Africa, through the spectacles of the various disciplines and cultures. Reference has therefore been made to countries in Asia and Latin America as well as to West and East Africa.

Adult Education, in common with many other "service disciplines" has been affected by cultural diffusion and several specialists have followed the lead of the late Coolie Verner and scrutinised how patterns of adult education in a country have been affected by patterns from elsewhere, through conscious or unconscious imitation or importation, or through academic or political proselytisation. Many developing countries have in the past been affected by ideas and institutions imposed by or copied from a colonising power. Now they have an opportunity to learn from other developing countries. It is no longer a case of borrowing from Western Europe or North America, but of interchange between Latin America (which has given birth to the Freirean

ideas of literacy as a tool of conscientization), Asia (which has produced large educational programmes for agricultural transformation) and Africa (which has, for instance, shown what can be achieved through the multimedia campaigns mentioned in this book by Paul Mhaiki and Budd Hall). It goes without saying that some of the developing countries' innovations have already been taken up in the "developed" countries.

It is our hope that the collection of papers presented here, in pursuance of our three aims, will help to advance the work of comparative studies in Adult Education begun at Exeter and Nordborg and will suggest to colleagues all over the world other lines to follow — or ideas to examine in greater depth or to controvert. The book is intended to be useful to anyone with a serious interest in the comparative study of the theory or practice of Adult Education and in particular to University researchers and advanced students.

### Structure and Pattern of the Book

Before plunging into the disciplinary studies, some preliminaries were felt to be necessary. Following this chapter, the rest of *Part One* is concerned with terminology and concepts in Adult Education. These are given from the viewpoint of an Adult Education specialist, to provide a jumping-off point and also a comparison with the alternative definitions and analyses given later by the other subject specialists. *Part Two* deals with other initial views and data. Prof. Kidd gives a comprehensive picture of the present stage of comparative adult educational studies and Dr Okeem develops a theory of the present marginal status of adult education in Africa, as a representative developing area; because of the need for cross-national and cross-cultural exchanges of view and of information, a chapter is also included on international organisations with adult educational links.

*Parts Three and Four* represent the core of this work. Part Three shows how various other disciplines relate to Adult Education. All the contributors, while specialists in their own subject, have practical knowledge and experience of Adult Education. In particular, Dr Akinpelu is acting head of a University Adult Education Department and Mrs Thomas was for many years director of a unique institution, the Dar es Salaam Institute of Adult Education; while Prof. Lucas and Prof. Taiwo Williams work in subjects which overlap significantly with Adult Education. Part Four takes us to sister professional disciplines with a close community of interest with Adult Education and which, like it, are concerned with the dissemination of knowledge of all kinds.

*Part Five* is an effort at synthesis. In the light of the rest of the book,

a survey is made of the disciplinary and professional concerns of Adult Education itself, its operation, components and potential development. Among other things, a useful paradigm is set up by Dr Blakely to explain relationships between various other disciplines and Adult Education and Dr Tate goes on to indicate possible avenues for further research, experiment and innovation.

Each chapter closes with a summing up and is followed by notes. A consolidated bibliography will be found at the end of the book.

The reader will quickly see an intellectual pattern. Certain threads recur. Most authors here show an interest in one or more of three main themes. First, they are interested in the *nature* of Adult Education and most attempt some form of definition — often quite divergent from the accepted ones given in Chapter 2. Their attempts are significant for various reasons—they represent useful alternative views linked with an author's own discipline and personal experience; they explain each author's starting assumptions; and occasionally they may serve as a criticism of professional adult educationists for not having made clearer their own rationale.

A second thread is the effect of adult education on *human attitudes*. Two contributors who take up this theme from quite different angles are Prof. Armstrong and Prof. Taiwo Williams. The reader will be led to consider the importance of attitude change in national unity and in economic development and also the old but difficult question of the dividing line between education and propaganda.

A third thread is the relationship between adult education and all forms of development. The late Prof. Okediji has given a general framework for the consideration of the effects of Adult Education on social economic, political and ecological development and various other contributors have picked out specific aspects. For example, Prof. Bassir mentions the role adult educational programmes may have in manpower development.

#### Discipline and Profession: A Discussion

There is one latent confusion in all Adult Education studies. Those of us engaged in teaching and researching into Adult Education in universities may be caught in the status trap so clearly explained by Dr Okeem and claim more for our subject than it at present will bear. As one of our contributors has rightly pointed out, ours is still "an emerging field of study." It is, in effect, precisely because it is still emergent that we hope a book such as the present one will have a contribution to make—to give some of us a better understanding of that

field.

In our opinion, it is fair to claim that Adult Education is a discipline, in the same sense that Medicine or Engineering is a discipline—that is, it is a subject worthy of academic study. But like Engineering and Medicine it is a discipline related to a set of practices—to a profession; and a major objective of academic study of the subject must be to enhance the practice of the profession. Ours is not an abstract discipline, like astrophysics, which may be of relevance to a variety of professions or to no profession. Adult Education studies are clearly linked to one specific profession—which may be termed a service profession, i.e. one directly related to serving human beings and with no reason for existing other than serving human beings.

As with other professionally related fields of study, Adult Education is not so much a single discipline as a particular concatenation of disciplines; it includes philosophy, psychology, history and so on, but each of these fields, seen as a part of Adult Education studies, has a particular emphasis dictated by the nature of the profession—for example, adult educationists (theoreticians) and adult educators (practitioners) are not concerned with the whole of psychology, but with that part of psychology related to adult learning and to guidance and counselling. Just as in medical practice the most important person is the patient, so in adult educational practice the most important person is the adult learner; and all efforts of professional adult educators must start from the needs of the individual learner or of groups or communities of learners. The profession is concerned with the facilitation of adult learning and the adult educator is first and foremost a facilitator of learning. Enquiries related to the development and improvement of this facilitatory process are thus the core enquiries in Adult Education as a field of study or discipline.

Academics serving a professional discipline may be divided into those who have themselves qualified as professionals and those who are specialised in some subject relevant to the profession, but are not themselves professionals. If we follow the medical analogy, the agglomeration which makes up the discipline of Medicine includes “pre-clinical” subjects such as physiology, anatomy, biochemistry, which are fundamental to medical training, but may be taught and researched by scientists who are not trained doctors, and “clinical” subjects such as obstetrics or paediatrics which can only be effectively researched and taught by those who are themselves doctors. In the Adult Education field, there may well be a few subjects, such as history, which are “pre-clinical” or basic to the whole area of study and can be taught by

a scholar who is not a professional adult educator; but there are certainly other subjects which can only be effectively researched and taught by someone fully qualified as a professional, such as Andragogy or Adult Education Administration.

This is not particularly original, but we feel it gives a necessary clarification. As we have earlier said, the first purpose of this book is to gain illumination from other academic disciplines, so we need to justify the use of the word "other", i.e. to stake a claim for Adult Education as some form of academic discipline in its own right. Then, if we are to gain maximum illumination from other disciplines, we have to distinguish between those whose subject-matter has a bearing on the academic study of Adult Education as such, whether brought to bear by professional adult educators or not, those whose subject-matter is apt for teaching to adult learners and those whose make-up forms a cognate professional discipline. The first two categories may overlap: and we may find that the group of subjects making up a cognate professional discipline includes some of the subjects which go to make up Adult Education as well.

#### Adult Education in Relation to other Selected Academic Disciplines

Any profession needs a rationale and any profession concerned with education requires a knowledge of the psychology of learning, so that *philosophy* and *psychology* are the first disciplines selected for application to the study of our professional discipline of Adult Education. Dr Akinpelu has done an excellent service in aiding the adult educationist and the adult educator to distinguish, as he says, between real problems and pseudo-problems, to appreciate their ideological biases and to assess their choices. Mrs Thomas has emphasised what modern psychological research has to tell us about adults' continued capacity to learn and has shown how this capacity can be supported in practice.

Other disciplines have been grouped together as Social Sciences, Humanities and Pure and Applied Sciences. The chapter on *Social Sciences* reminds us of the relation of Adult Education to development (Prof. Okediji), of the intercultural and international dimensions of adult education as well as "the equality of all forms of human experience" (Prof. Armstrong) and the vital part which political education has played in the decolonisation and reshaping of some developing countries (Mr Mhaiki). The *Humanities* chapter reminds us of the need to take account of past experience and experiment (Prof. Bown), of the crucial function of language in all education (Dr Stanford) and of links between

creativity and learning; Dr Stanford also discusses a number of serious questions about adult literacy including a number of definitions and their implications. The chapter on *Natural and Applied Sciences* is written by three distinguished Nigerian scientists who are all refreshingly immune to jargon and who are all convinced of the value of Adult Education; they remind us of the contribution of Adult Education to manpower development and the practical needs in terms of scientific equipment if much scientific education is to be carried on (Prof. Bassir), of the psychological, social and personnel needs if agriculture is to be improved on farms and not just in research stations (Prof. Taiwo Williams) and of the immediacy and universality of health education (Prof. Lucas). Faced with the problem of interpreting scientific theory and the results of scientific and medical research to non-scientists, the authors emphasise methodology of teaching and communication and recall us constantly to the task in hand. As Prof. Taiwo Williams says, "[our] classrooms are the fields of the farmers or the homes of [our] women clientele". The learners' work-places, dwelling-places and recreation places are the ultimate proving grounds for all adult educational research and professional training.

We then move to two cognate professional disciplines—*Mass Communication* and *Library Science*. Like Adult Education, they serve and are served by the Sciences, Humanities and Social Sciences. Like Adult Education, they are concerned with the diffusion of ideas and knowledge; consequently, like Adult Education, they start from the group of concepts highlighted by Professor Ogunsheye (which interestingly reecho the underlying assumptions of Adult Education brought out earlier by Dr Akinpelu), such as "belief in the inalienable right of the individual to knowledge." Both Prof. Ogunsheye and Dr Hall offer practical suggestions and interesting examples of ways in which Adult Education could work together with Library Science and Mass Communication respectively. Their ideas lead us to wish that more countries could follow the example of Czechoslovakia and train librarians, journalists and adult educators together.

### Towards Synthesis

In this richness of material, we are of course aware that there are still omissions. Other significant disciplines have been left out, for example Geography, Engineering, Environmental Design; and we had hoped to include one or two other partner-professions, such as Community Development. Of general topics, somehow no contribution has taken account of some of the current thinking on education at large—

ideas of de-schooling, for instance—although current thinking about Adult Education (e.g. relation with lifelong learning and the Freirean approach) has been treated by several of the authors.

In spite of these lacunae, we do dare to hope that some useful paths have been opened up, and that the final chapters by Dr Blakely and Dr Tate show where they might lead. Dr Blakely's models seem to us helpful in indicating relationships and Dr Tate has given a stimulating panorama of possibilities for research and experiment. We would like to end this introduction on his own note of optimism. The practice of Adult Education within a system or reference-frame of lifelong learning is becoming more widely and more highly regarded; and this practice calls out for more systematic study of its conceptual, methodological and other problems from the perspective of varying cultures and varying disciplines. The field is wide open.

## CHAPTER 2

### TERMINOLOGIES AND CONCEPTS IN ADULT EDUCATION

J. T. Okedara

#### Introduction

The approach in this paper is to deal with terms and concepts both very broadly and in detail. The aim is to show the relationships among concepts and terms, using the analogy with genus and species to illuminate the discussion. Ordering of concepts and terms in Adult Education is by no means a settled exercise, since the study of it, as a discipline as well as a profession, is of relatively recent origin. The more this kind of exercise, the more refined and understood the field of Adult Education. In fact, this kind of exercise will help clarify and show the place of Adult Education within the global term of Education, and its relationship with other disciplines such as those presented in this book.

Adult Education is a discipline within the field of Education, just as Economics is a discipline within the field of Social Sciences or Geology is a discipline within Physical Sciences, and Biology is a discipline within Natural Sciences. Compared with other disciplines within the field of Education, such as Educational Psychology, it is relatively young. While older disciplines have enjoyed systematic research, study and training for a long time, Adult Education has just emerged. Consequently, many Adult Education terms and concepts are yet to be consistently defined or standardised. Comment on this fact abounds in the literature. For one instance, Jessup and Townsend Coles declared in 1967, “. . . There is no internationally accepted definition of adult education”<sup>1</sup>.

The unsystematic nature of Adult Education terms and concepts is a

product of cultural differences. And many scholars have shown in the literature that culture and beliefs dictate somewhat the practices in Education. In fact, Friedman defined Adult Education as a product of culture by saying that:

. . . adult education is a process which is part of cultural development, primarily the establishment of a means of communication between the cultural systems of the transmitters (inventors, research workers, creative minds) and the cultural systems of the receivers (i.e. groups for whom adult education is intended. . . <sup>2</sup>

Thus, one expects many scholars to refer to Adult Education, using different terms and concepts, depending on who they are, the culture they represent, whom they are writing for, the social, economic and political prevalence at the time of their writing, and the context in which their terms and concepts are used. Against this background, instead of being confused by the multitude of terms and concepts in Adult Education, one should have appreciation for them. To illustrate this point, some concepts of "Adult Education" will be presented and explained.

#### Who is an Adult?

In North America and most European countries, an "adult" appears to be defined using age in a broad sense, with some variations as the term applies to law, work and civic responsibility. *Webster's New College Dictionary* hints this point. There, an adult is defined as a person who has reached maturity. The same dictionary defines "maturity" as a stage of ripeness or full development. In civil law, the term applies to males after the age of fourteen and to females after twelve. The legal age to work is fourteen, as defined by laws of many countries in the developed and developing world. The legal age to vote used to be 21 and is now lowered to 18 in many countries, especially in the western world. According to twenty-six adult educators, mostly from North America and Western Europe, who met in Exeter, New Hampshire, U.S.A. to explore a comparative approach to the study of Adult Education, an adult is someone who is 21 years old. Thus, growing up into adulthood is not a consistent affair, but depends on the role to be performed; a person is regarded as grown to full size and strength in law as regards to civic and employment responsibilities. There appears, however, to be no age demarcation as far as social responsibility is concerned.

This depends upon the prevailing circumstance in a particular culture. An adolescent may be asked to take on social responsibilities that are normally performed by an adult. *Webster's Dictionary* defines "puberty"

legally as fourteen for boys and twelve for girls when they are capable of bearing offspring. This point is illustrated in the work of M. David. He said:

Finally, it should be noted that the concern for adult education does not extend to the whole of Yugoslav youth indiscriminately, but simply to those employed in production. To use the term 'adult education' under these conditions is, in fact, to consider the status of adult less as a question of mere age than of the part played in society. One becomes an adult without ceasing to be young. Hence, it is not surprising that a definition of adult education which fits the facts in Yugoslavia can and should, in our view, be sought in an extension of the definition I formally proposed for workers' education, or rather in an adaptation of it to the case of a socialist country in which all adults are workers and all workers, including young people, are considered as adults, and in which, too, participation in the strengthening of the new social relationships takes the place of enrolment in the workers' movement'.<sup>3</sup>

Africans are no exception in this regard. For instance, in an African setting youths may be called upon to perform social roles normally performed by adults, based on their births and circumstances. In Nigeria recently, when the Deji (ruler) of Akure died, his eldest daughter, a girl of about fourteen years of age, was asked to leave her studies at the International School, University of Ibadan, to assume traditional leadership of Akure as a regent, until the installation of a new 'Oba'. The girl automatically headed the Council of Chiefs, made up of people who were as old as, if not older than her late father. Such a young person surely needs to be educated in traditional sense in order to perform her tasks successfully. Again, in some African cultures, some families or clans make it socially mandatory for youths to follow their parents as apprentices in performing family jobs such as circumcision, smithing, hunting, et cetera. Thus, an adult's role extends to youths in African cultures. One Yoruba proverb substantiates this point: "*Lati kekere ni Imole ti ko omọ re ni aso*" or: the Moslems teach their young ones their ways from childhood. Therefore, to talk of the concept of an adult using age, psychology and biology as suggested in some of the literature (Bryson, 1936; Boyd, 1966; Verner, 1964; Liveright and Haygood, eds., 1968) is not enough. One has to reckon with the culture of the people involved. Taking the above account into consideration, there appears to be no demarcation into primary, secondary and post-secondary education in African cultures, as compared to distinctions made among the Europeans, North Americans, Soviets or Chinese.

What is Adult Education? Cultural Phenomenon and Specialised Activity

*Education* is a *macro* term or, as it were, a *genus*, under which are all

kinds of *species* or components (e.g. nursery, kindergarten, primary, secondary, post-secondary). Thus, *Education* refers to all kinds of learning that take place, whether formal or nonformal (and some would include informal as well). On the other hand, *Adult Education* can be regarded as a *micro* term, since it refers specifically to learning that takes place among adults.

At one time there was a tendency for scholars in developed countries, where the society is mostly literate, to define Adult Education as the kind of learning that is expected to be undertaken by those who need to catch up on their formal education or who need to use their leisure purposefully or who need to upgrade their skills and knowledge in the face of changing technology. A typical example of such definitions is found in the Report of the First International Congress on Comparative Study of Adult Education. It runs thus:

Adult Education is a process whereby persons who no longer attend school on a regular and full-time basis (unless full-time programmes are especially designed for adults) undertake sequential and organised activities with the conscious intention of bringing about changes in information, knowledge, undertakings or skills, appreciation and attitudes or for the purpose of identifying and solving personal or community problem. <sup>5</sup>

In this definition it is assumed that all adults have been to school for some period of their childhood.

Individual scholars who tried to define or explain Adult Education in the context of the developed world or of a literate society have been: M. David, Edmund Brunner, Bryson, Scott Fletcher, Reeves, Fensler and Houle, Ohliger and Morgan, et al. The Canadian Association of Adult Education had a similar view.<sup>6</sup> They all wrote of a situation, be it in the Eastern or the Western World, in which the percentage of literacy is high, as a result of a long experience with universal and compulsory education up to high school level. The 1973 Summary Statistical Review of Education published by UNESCO shows that in 1970 the percentage of school-age children actually in school was 99 for North America; 97 percent for Europe, USSR and Oceania. Under this circumstance, one expects only a minimum number of the population to need a basic literacy programme, while a large percentage is expected to take either remedial or continuing education or training to qualify themselves for jobs, to spend their leisure wisely and to acquire new knowledge and skill, in the case of knowledge explosion. Thus, the conception of Adult Education by scholars in the developed world is meaningful when it is examined against the educational background of

the participants.

If culture and beliefs dictate somewhat the practices in education in the developed world, the situation in the developing world is no exception. Scholars residing in or writing for the developing world conceptualise Adult Education in terms of the circumstances prevailing in the developing countries, such as high illiteracy, the problem of free and compulsory education, the need to catch up technologically, ignorance and conservatism. Many have focussed their attention on literacy alone, in reaction against the lack of interest which some past scholars in the developed world have shown in it. Their view is echoed by Morgan when he says:

Adult Education offers some who were not privileged a last chance to learn. Some feel a need for training in basic skills of learning so they enrol for work in reading, writing and arithmetic.

Already, however, Unesco, as a body made up of both developed and developing nations, had gone further, in its 1952 *International Directory of Adult Education* (p 11):

Adult Education has been associated with teaching of literacy and with such remedial measures as the night school for adults who have missed the opportunity for formal schooling. The concept of adult education has been broadened considerably so as to cover the activities of a wide range of institutions or agencies and to include a content as wide as life itself . . . In some states there is a strong tradition of voluntary effort and so they tend to stress that democratic adult education stems from work of non-state agencies. In others, adult education has become a means of propagating views having official approval. In essence, adult education is so closely related to the social, political and cultural conditions of each country that no uniform or precise definition can be arrived at .

But, while stressing the broad nature of Adult Education as including both literacy and other content, and relation with the cultural background, this comment is an alibi for making no definition at all. More positive approaches have resulted in attempts at definition by the Dag Hammarskjöld Foundation (1969, p 3), Commonwealth Secretariat (1970, p 13) and AAEA/Unesco (1975 p 5). A typical example, influenced by problems of developing countries, is that of the National Institute of Adult Education (England and Wales), given in its 1970 annual report and used by the *Encyclopedia Britannica* in the 15th edition (p 97):

"[Adult Education is] any kind of education for people who are old enough to work, to vote, fight and marry and who have completed the cycle of conti-

nuous education (if any) commenced in childhood. They may want to make up for limited schooling (or for no schooling), to pass examinations, to learn the basic skills of trades or profession or to master new working processes. They may turn to it because they want to understand themselves and their world better and to act in the light of their understanding or they may go to classes for the pleasure they can get from developing talents and skills, intellectual, aesthetic, physical or practical. They may not even go to classes: they may find what they want from books or broadcasts, or take guidance by post from a tutor they never meet. They may find education without a label by sharing in common pursuits with like-minded people".

Besides organisations' pronouncements, there are individual definitions relating Adult Education to the context of developing nations. Prof. E.A. Tugbiyele said:

By Adult Education we do not mean literacy education alone. Adult Education is more than literacy or remedial education to 'fill the gap'. It is something people need and want as long as they are alive and regardless of the amount of their previous education. It must therefore be an integral part of any modern country's educational system. <sup>8</sup>

Here he broadens the concept of Adult Education from literacy to life-long education for the purpose of human and national development. In a famous address, President Julius K. Nyerere of Tanzania gave his view of the scope of adult education as a lifelong activity and its relevance to development:

Adult Education ... cover(s) many of the subjects learned at school for those who never had the opportunity. It applies to every one of us, without exception. We can all learn more: Those who have never been to school, those who have just attended primary school, and those who have attended secondary school or university—there is much more that everyone can learn about our work and about areas of knowledge that they were not taught when they were at school . . . The first objective of adult education must be to shake ourselves out of resignation to the kind of life Tanzanian people have lived for centuries past. We must become aware of things that we, as members of the human race, can do for ourselves and our country. <sup>9</sup>

Other similar definitions within the context of individual and national development can be found in the works of P.L. Sheats *et al*, Robert J. Blakely, C. Houle, Robert Knowles and Lalage Bown. <sup>10</sup>

However, culture is not the only standpoint from which Adult Education can be explained or defined. It is also important to understand the nature of the activity which any particular scholar or policy-maker may have in mind. Robert Smith<sup>11</sup> summarises this approach and provides a framework for studying Adult Education; it may be seen, he says, as a *programme* (or programmes), a *process*, a *social movement* and a *discipline* (or professional field of study).

Robert Smith refers to Adult Education as *programme(s)* providing learning activities, organised by, for example, universities, public schools, churches, labour and industry and other voluntary agencies. The definition provided by Aser Deleon of UNESCO substantiates this point. He refers to Adult Education as "... all kinds of education for adults—in-school and out-of-school, formal and informal, full-time and part-time, for persons who no longer attend schools as well as for those who never attended a school, and so on"<sup>12</sup>

Robert Smith refers secondly to Adult Education as a *process*, whereby learning activities for adults are designed, conducted and evaluated, such as a process of organising and managing seminars, conferences and workshops. Houle substantiates this type of definition by referring to Adult Education as:

The *process* by which men and women (alone, in groups, or institutional settings) seek to improve themselves or their society by increasing their skill, their knowledge or their sensitiveness: any process by which individuals, groups or institutions try to help men and women improve in these ways.<sup>13</sup>

President Nyerere is thinking in terms of process when he says:

... The best way to learn sewing is to sew; the best way to learn farming is to farm; the best way to learn cooking is to cook; the best way to learn how to teach is to teach and so on... We learn from the experience of doing.<sup>14</sup>

Thirdly Smith depicts Adult Education as a *social movement* for action projects or self-help projects (e.g. building roads, bridges; sinking wells; political education etc.) for community development. This is substantiated by President Julius Nyerere of Tanzania's view that:

... education in our traditional societies was part of life, not something separate, which a person took part in for just a short period in his lifetime. A man's education continued throughout his whole life, and this is how it should be, even these days.<sup>15</sup>

Finally, in his conception, Smith talks of Adult Education as a *discipline* or a *professional field of study*, organised on a systematic basis, buttressed with research in institutions of higher learning, having its own terms and concepts. Malcolm S. Knowles' work supports this view by referring to the art and science of helping adults learn as *Andragogy*.<sup>16</sup> This has led adult education theorists both in Europe (especially in Germany and Yugoslavia) and in North America to work on the development of distinctive theory of adult learning.

The above definitions and concepts show that Adult Education can-

not be explained or understood in a vacuum. It has to be seen in the cultural context and in the nature of the activity. However, the term may be further illuminated by a *classification process*, the next stage in this chapter.

### Classification and Rationale of Adult Education Terms

Adult Education may be systematised and categorised in the same variety of ways as the rest of the Education field, and also in some ways peculiar to its own conditions and not applicable to the rest of education. Adult Education is viewed here as part of *Integrated Lifelong Education or Education Permanente*.

The term Lifelong Education refers to education from the cradle to the grave; that is, life-long learning—learning that takes place as long as one has breath. The concept arises out of the awareness of the accelerated pace of changes in technology, communications and in institutions which require human beings to up-date their skills and knowledge in order to keep up-to-date in the twentieth century.<sup>17</sup> The assumption underpinning Lifelong Education is that formal school education is not enough and learning does not stop at leaving school (for those who have been to school). Part of the goal of Lifelong Education is to reinforce and improve the education of the young as well as to offer adults broad opportunities for self-renewal and social advancement. Unesco, which has popularised the concept of Lifelong Education, has elaborated it, by the addition of an adjective, to become Lifelong Integrated Education. This is expounded in the 1976 recommendation of the Unesco General Conference held in Nairobi. The stress is on a global approach to education, restricted neither to schooling for the young, nor for the adults. It includes all the different sectors of education at all ages. The institutionalisation of Lifelong Education is now being designated, especially in the developed countries of Europe and North America, as Recurrent Education. Recurrent Education involves reorganisation of the whole educational system so that learners may come back to or come into it at will throughout life. John Lowe refers to it as, "that block of Life-long Education which occurs chronologically after people have completed their basic education".<sup>18</sup> Lifelong Education rejects age-limits and it rejects concepts of failure. It assumes that individuals of equal intelligence and ability may progress at varying rhythms and that they may pursue learning at varying stages, starting and re-starting at will.

Within a Lifelong Education system, Adult Education may be distingui-

shed as we have described in the previous section of this chapter. It may also be classified in several ways useful for education as a whole. It may, for example, be *expressive* or *instrumental*. Expressive education is that type in which the goal lies within the act of learning or is so closely related to it that the act of learning is a goal. For instance, the learners may study arithmetic for the pleasure of learning about numbers and quantities. This implies that the learning of arithmetic is its own reward.

*Instrumental Education* denotes education for a goal which lies outside and beyond the act of education itself. The idea is that such an education is an instrument for changing the learners' situation. A learner may be expected to study arithmetic so as to be able to change money and to buy and sell things. Again, a learner may study vocational skills so as to get promoted. Thus, Instrumental Education is a kind of investment of time and energy in the expectation of future gain.<sup>19</sup>

Another type of distinction which may be made across the education system and which applies specifically to Adult Education is the division into *Formal*, *Non-Formal* and *Informal*.

*Formal Adult Education* refers to systematically arranged adult education programmes in which students are enrolled or registered to follow established courses, either on a full-time or a part-time basis. The programmes are normally held within the walls of institutions, and follow established norms set by the school-type learning.<sup>20</sup> Here the teacher who knows the subject and how to present it to the learner lectures, asks questions, conducts discussions; gives examinations, and may recommend the granting of credits or certificates. *Certain methods of teaching* and *certain types of institution* are usually associated with formal Adult Education, for example an evening class run by a private agency or by a government school is likely to be formal. But the essential distinguishing characteristic of formal work is that it involves a combination of registered enrolment and work to a syllabus which leads to some sort of certificate. It is parallel to (or a part of) the regular school, college or university provision.

*Non-formal* connotes "alternative to schooling"—hence the term "out-of-school education". The rubric of Non-Formal Education covers training and instruction outside the formal education system and ranges from individualised apprenticeships to nationwide literacy. It may be vocational, such as the craft training centres in Nigeria, designed to provide employment opportunities for young school leavers and for other unemployed persons or the girls' vocational centres established in many African countries, which train girls in vocational skills and prepare

young women for marriage and business. Non-formal Education may be political and social education, such as that carried on in citizenship and leadership centres (e.g. the Nigerian centres in Plateau State and Lagos State). It may be the large-scale programmes of rural *animation* in many French-speaking African countries; these are an attempt at developing rural communities from within.

In *Informal Adult Education*, learning tends to come unintentionally and accidentally as adults engage in their daily routines, such as moving about to meet people, solving problems, listening to radio broadcasts, watching television, reading newspapers, listening to music or engaging in other forms of recreation. The characteristics of this type of adult learning include:

- (i) absence of any form of planning;
- (ii) absence of stated goal, purpose or objective;
- (iii) learning programme is accidental in nature;
- (iv) a life-long experience;
- (v) lack of awareness on the part of the learner.<sup>21</sup>

The recipients of this type of education need to be cognisant of the experiences that they have gone through, reflect on these experiences and seek out those that are beneficial to their lives. Then, they can bring rich experiences to bear in solving life problems, and the older the better. This is one of the reasons that explains why the oldest person is usually made the head of the clan in the African tradition.

By their nature, non-formal and informal Adult Education cannot be classified by level, but formal Adult Education can. The first level is sometimes called *Adult Basic Education* (ABE) which includes *Adult Literacy Education*, often thought of as education in the 3 Rs; in this context *literacy* refers to the skills of reading and writing, while *numeracy* specifies the skills of computation and handling figures. How do we know whether a person is literate or not? The basic criterion is whether or not the acquired skills in reading, writing and computation are useful to the individual in his day-to-day life. This point is substantiated by the consensus reached at a meeting of Experts on Literacy, convened by Unesco in June 1962, that:

a person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading and writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development and for active participation in the life of his country.<sup>22</sup>

The skill may vary from almost nothing to the equivalent of high school or university training, depending upon the extent to which reading, writing and computation generally play a part in the community life.<sup>23</sup>

Historically, Adult Literacy Education was brought to Africa successively by the two religions of Islam and Christianity, both of which depended for their continuation on at least some persons in their communities being literate. Their goal was to enable at least some people to read the holy books and commentaries. Later, colonial governments required literacy to train interpreters and clerks for their convenience and also to make societies more easily governable. There was a very wide range of literacy teaching methods, but they are all nowadays referred to as *Traditional Adult Literacy Education*. It is often assumed that the old method fostered little retention power and that it had little social or practical value; however, many adults did learn to read somehow, and the literacy levels of certain communities (e.g. Southern Ghana) were appreciably raised. The major disadvantage was that teaching the 3 Rs alone, with no other knowledge to accompany or follow it, provided only a very narrow education. A more functional approach was needed.

In 1965 a Unesco Conference at Teheran discovered that world illiteracy rates had been decreasing at a decreasing rate and that, judged by the amount of human and material resources that had been invested, the traditional methods were not able to cope with the problem—while literacy *percentages* were increasing, the absolute numbers of illiterates were also increasing. Members came up with the idea of more closely-defined functionality.

*Functional Literacy Education* deals with selective and intensive literacy education that is tailored to a particular need. There are two aspects of Functional Literacy Education: The first aspect is known as *Work-oriented Functional Literacy*. This deals with the teaching of literacy in the context of vocational knowledge and technical skills to the extent that the generative literacy knowledge and acquired skills enable the learners to improve their working efficiency and increase their productivity. Here the technical language to be used and vocational knowledge to be included are tuned to the selected occupation. The second aspect is known as *Socio-cultural Functional Literacy*. It deals with the teaching of literacy in the context of socio-cultural matters, such as family life, sanitation, nutrition, religion and civics. Here literacy skill is geared to social matters. The two aspects of Functional Literacy Education have to be integrated (literacy, vocational and social

skills) in order to sustain the interest of the participants fully.

Any form of literacy education has to be fitted into a larger plan. Following from Adult Basic Education, there may be programmes of *Post-Literacy Education*, while Adult Literacy Education may be part of a wide system of *Remedial Education*, designed to enable learners to make up for schooling previously missed, either those who never entered school at all, or those who started and then dropped out for one or another reason. Remedial programmes may cover the width of the primary and secondary school curricula.

Taking Adult Education by level, we come, after the remedial stages, to *Continuing Education*. The concept pre-supposes that participants have had some formal educational background and desire to go further, but continuing education is not a mere prolongation of conventional education; within it, learning is dynamic and not static. A comment on Adult Education made by M. David summarises the conception and role of Continuing Education in Adult Education:

Adult Education must be continuing as a means for each individual to improve the insufficient education received during his compulsory schooling; it must also be a continuous process of adaptation of the worker's training to technological changes and the resultant increase in the minimum of knowledge required; it is continuing, too, as an opportunity provided each citizen to assume widening responsibilities with ever increasing competence; finally, it is continuing as a factor promoting 'personal affirmation' in a society in which all the roads are open to the worker for a better, finer and more cultural life.<sup>24</sup>

A very well-known type of Continuing Education is that offered by universities, which often have departments or other agencies charged with the education of adults. Among a variety of names for the activities of such departments is *Extra-Mural Studies*—programmes of education for adults designed within the walls of a university to help the community outside those walls. They may provide formal or non-formal education. The content of their formal courses is usually expected to be related to examinations of the university itself, but may also be related to other qualifications. Their non-formal work may be *vocational* or *liberal*, though both characteristics may be combined; all vocational education should be liberating, but not all liberal education relates to working life.

This brings us to a point at which our classification will diverge from those of the formal school system, as we are now beginning to talk of categories which cut across formal, non-formal and even informal Adult Education. We may classify Adult Education by *function*, by *method* and by *responsible agency*.

If we consider *function*, Adult Education may be classified by social or individual needs to be fulfilled. Starting from social need, Adult Education, according to David, may be divided into:

1. *Basic Education Needs* — designed by religious bodies and government agencies, to combat illiteracy, give additional schooling to those who have been deprived of it and give others functional education to make them employable or enable them to perform their social role satisfactorily. We have already discussed Basic Education earlier in this paper.

2. *Technical-Vocational Training Needs*, to fit new manpower for employment and provide continuing training for those already qualified, so that they can keep up with modern working methods and be equal to the new tasks created by constantly evolving twentieth-century technology.

3. *Socio-Economic Education Needs*. David says of Yugoslavia:

. . . these responsible workers need sound training in the economic, financial, technical, and legal fields. They are not, of course, expected to act as managers, accountants or engineers, or even to compete with them in knowledge. Nevertheless, they need to be well enough informed about production, organisation, financial results, wages, conditions of work, welfare, marketing, etc., to be able to keep, or be kept, abreast of matters which dominate the future of their whole economic unit and which in the long run call for decisions by them as members of the management organisation . . . The daily life of many workers' councils provides concrete evidence that this single act . . . in itself capable of giving them a clear enough sense of their responsibilities to induce them to make a persevering effort to learn. <sup>25</sup>

In other developing countries, as in Yugoslavia, appropriate government agencies have to identify and satisfy socio-economic needs of their citizens in order to enable them to participate fully in running the affairs of public and private economic and social institutions at local and national levels.

4. *Ideological-Political Education Needs*. In countries where there is an attempt at national mobilisation for political change, citizens need opportunities to increase their ideological awareness, develop political maturity and encourage better understanding and sound criticism of state issues.

5. *Needs for Improving the Quality of Life*. These include matters of health, such as individual and family hygiene, matters of environment, such as design of dress, home decoration etc. and matters of culture such as enrichment of leisure through theatre, cinema and radio.

Most developing countries, owing to limited resources and the urgency of socio-economic change, are bound to look at Adult Education as a

*social* instrument and see it as fulfilling social needs, but it is also possible to express most Adult Education for social needs in terms of fulfilling *individual aspirations* or of competencies it is desired to achieve. According to individual competencies expected, Adult Education may be applied as follows:

1. To acquire basic education as tools (again literacy and computation skills);
2. To acquire skills and techniques in chosen occupations or professions, to enable an individual to earn a living;
3. To acquire skills necessary to take the best advantage of one's physical, community, civic and political environment;
4. To attain self-fulfilment and release creativity.

Classification by function helps to provide a rationale and meaning for Adult Education programmes for the sponsoring institutions or agencies. As Paul Bergevin puts it, "An effective programme of Adult Education should consider the needs and related interests of the Adult Learner and attempt to discover and meet his real needs as well as the needs of his social order".<sup>26</sup> Thus the stated objectives of Adult Education should indicate the functions that are expected to be performed.

We may also identify types of Adult Education according to *methods used*. Methods are determined in part by fundamental *philosophies* of society, in part by *content* and in part by the *number of persons* to be educated.

*Philosophies of society* which assume the right of every individual to share in the control of his society and the capacity of every individual to transform his surroundings lead to the adoption of methods such as *Conscientization*. This is a practice based on the concept of Paulo Freire, a Brazilian adult educator and educationist—

a social process by which human beings (not as recipients, but as knowing subjects) achieve an increasing awareness of the social-cultural reality that influences and shapes their lives and develops their ability to transform their society. The growth of self-awareness involves being critical of social, economic and political conditions in an effort to change existing institutions so that full humanization takes place. The awakening of consciousness is necessary so that people can not only critically analyse their world and thus attain freedom, but also become aware of their own dignity as human beings.<sup>27</sup>

The focus of Freire's theory, as applied to Adult Education, is upon liberation and humanisation rather than domestication. Literacy is not taught through externally-imposed textbooks, but through texts devised by the learners themselves; vocational education is given through solution of problems rather than programmed methods of stimulus-response

or mechanical repetition; university extra-mural courses emphasise the raising of students' level of consciousness so that they then become aware of the variety of forces—economic, political and social and psychological—that affect their lives.

*Subject-matter* also dictates method. If a group of women is learning home economics and cookery is included, it is necessary to use demonstration methods and also for the women to try out the recipes in practice. If a person is studying Shorthand, he will also need to have opportunities for practice. If a class is learning national history, they will have to go on study-visits to museums and monuments, to see the tangible evidence of the country's past; for instance in Nigeria they would need to go to Ile-Ife to see the world-famous bronzes and terracottas.

The *number of persons* to be taught affects Adult Education methodology too. One may be concerned with educating an individual, a specific group, or the masses at large. For an individual one may use means of independent study, such as *Programmed Education*, in which subject-matter is arranged in a sequence which a person can follow in his or her own time. Each stage requires an answer and if the answer is incorrect, the individual is sent back to re-study the problem set (or statement made). Much Adult Education is for *groups*; and group methods include classes, study-circles, workshops. Education of the *masses* has recently become important and means employed may be the mass media (used for *Distance Teaching*, or to encourage informal, unstructured learning) or *Mass Education*. This term is used to designate large-scale Adult Education, normally sponsored by a government, which aims at promoting literacy and community betterment simultaneously. In Africa, the concept originated from reports of the Phelps-Stokes Fund, which heavily influenced the British Colonial Office and led to the establishment by the Colonial Secretary of an advisory committee on "Native Education" in 1929. In due course the Committee's activities engendered a colonial government white paper on *Mass Education in African Society*; some of its recommendations were acted upon, with the help of Unesco—which, for instance, appointed a Mass Education specialist for Nigeria. Included in Mass Education is every programme designed for integrated training (that is literacy in the context of basic socio-economic matters), through the stimulation of initiative or encouragement of local self-help. The practice was for the Mass Education Officers to teach their clients modern methods of farm cultivation, payment of local rates, building better houses, construction of feeder roads, improved standards of living for the masses. The weakness of Mass Education was found in the recipients of this type of

education relapsing into apathy, if after a few months there was no follow-up; the programme depended too heavily on personnel from outside the community.

More realistic was *Rural Animation*, already mentioned, which relied on persons within the community animating their fellows. Rural Animation methods are based on the following assumptions:

- (i) Traditional rural society must be made aware of problems of development and of their consequences.
- (ii) The problem must be stated by local people, in their own language and by members of a group. The group must define priorities.
- (iii) Once priorities are defined, training programmes and action techniques have to be thought out, to help communities (groups) fulfil their programmes and bring about new social structures.

The essential characteristic of Rural Animation is the recruitment and training of change agents (or *animators*) from within the rural community.<sup>28</sup>

Yet another alternative way of viewing Adult Education is in terms of *institutions and structures*, that is in terms of agencies responsible for adult education programmes. This has been done by Houle (1964), Knowles (1964), Verner (1964) and Lowe (1970).<sup>29</sup> The latter, writing of his own country, England, prepared a taxonomy of adult education institutions based on proportions of activity devoted to Adult Education and on modes of finance. A useful simplification is to distinguish between institutions.

1. Established primarily to serve the needs of adults and having Adult Education as a central function. These include government adult education departments/divisions, correspondence schools, in-service training centres and post-experience technical training agencies.
2. Established for a global education purpose, in which the education of adults is included, for example public schools with evening adult programmes and universities with extension/extramural/continuing education arms.
3. Established to serve both educational and non-educational needs of the community at large. In these agencies, Adult Education is regarded as an allied function employed to fulfil some of the needs which these agencies recognise as their responsibilities. Examples of such agencies are libraries, museums, health and welfare. These are meant to serve general needs of the community, but become involved

in Adult Education as one means of satisfying part of their total functions. Many of these agencies run extension services in order to take their programmes to as many people as possible.

4. Established to serve special group interests. Such groups—e.g. trade unions, cooperatives, churches—are concerned with Adult Education to the extent that such education contributes to their effectiveness in fulfilling their primary purpose—governing, selling and spreading a doctrine.

An important descriptive term in the study of Adult Education through institutions and structures, already used above, is *Extension*—or the stretching out through educational programmes of some central institutions, such as government departments, museums, and libraries. In developing countries, when the word, “Extension” is mentioned, people think readily of *Agricultural Extension*. There are departments of Agricultural Extension in many Ministries of Agriculture and Universities in the English-speaking African countries. There, agricultural knowledge, such as how to combat plant diseases, introducing disease-resistant crops, and preparation of balanced diet are taught to farmers through demonstrations, and where people are literate, through distribution of information notes or instruction sheets to them. The aim of agricultural extension work is to teach people how to raise their standard of living by their own efforts, using their own resources or manpower and materials, with the minimum of assistance from the government. Space prevents discussion of other descriptive terms here.

Institutions or agencies of Adult Education can alternatively be classified by the type of leadership which they provide.

There are:

1. *International inter-governmental organisations* supplying norms, diffusing information and sponsoring some research. Unesco is the most important body in this regard, and its 1976 recommendation on Adult Education has had very wide influence.

2. *Governmental agencies* at all levels, which *regulate* Adult Education throughout their jurisdiction, often by legislation and/or inspection and accreditation; for example, the Nigerian Federal Government has legislation controlling correspondence education. Their funding policies (especially in developing countries) influence the shape, size and direction of Adult Education programmes; and in some countries they have a coordinative role through national boards or commissions of Adult Education (e.g. in Kenya and Singapore).

3. *Agencies giving professional leadership and direction* by training adult educators or by setting professional standards:

- a. Training and research departments in colleges and universities;
- b. Professional associations such as the International Council for Adult Education, the Asian and South Pacific Bureau of Adult Education, or the Nigerian National Council for Adult Education.

4. *Voluntary agencies* engaging in experimental programmes which may provide new ideas for others to follow. Some of the churches should be mentioned here, such as the Roman Catholic bodies experimenting with conscientization in Latin America and Africa and with media education and the Protestant groups experimenting with literacy techniques and with agricultural education (the "Preacher with a Plough" in Angola).

5. *Philanthropic agencies* supplying financial support outside the governmental structure. These are usually foundations of some kind, which may encourage innovation, research or professional development, e.g. the Rowntree Trust of Britain which has supplied grants through the years to support the African Adult Education Association, the Dag Hammarskjöld Foundation of Sweden which has encouraged correspondence education in developing countries, the Friedrich Ebert Foundation of Germany, the Van Leer Foundations of Holland and Nigeria and the large American foundations—Ford, Kellogg and Carnegie.

An attempt has been made in the literature to classify Adult Education structures in terms of similarities as a result of political, cultural, economic and educational ties. An early effort was that at the Exeter Conference, reported by Liveright and Haygood (1967), in which various *systems* were described. These included: the Anglic (prevalent in the United Kingdom, Commonwealth and ex-UK dependencies such as Sudan); the North American (prevalent in USA, Canada, Philippines, Liberia and other countries in Asia and Africa strongly influenced by the United States); the Gallic (prevalent in France and francophone countries in Africa and the Caribbean); the Scandinavian; the Hispanic (prevalent in Latin America); and—a declaration of failure in definition—the "mixed" system (as seen in Israel or Yugoslavia). Various methods and institutions are associated with the various systems: voluntary adult education movements with the Anglic, agricultural extension with the North American, rural animation with the Gallic, folk high schools with the Scandinavian, conscientization with the Hispanic and workers'

education in the work-place with the "mixed". The classification is linked with the idea of *cultural diffusion*—the spread of concepts and prescriptions from one society to another.

There are some problems in this particular systematisation. For one thing, there is interpenetration between systems; for example, Tanzania might be regarded as in the Anglic group, but Kivukoni College (a folk high school for party, union and cooperative workers) and a network of study-circles show links with the Scandinavian. For another thing, there are as many differences within the Anglic system as there are between say the Anglic and the North American systems. More fundamentally, the whole classification has a culturally patronising approach, assuming that most of the world's Adult Education systems are dominated by Western models and cultural diffusion might seem to be another phrase for cultural imperialism; it does not allow for innovation from Africa or Asia and it entirely omits Eastern Europe and China.

#### Adult Education and Other Disciplines

As Adult Education cuts across levels of education; so it cuts across disciplines. Thus, Adult Education can be further classified according to some of the disciplines it works with. Some disciplines will now be briefly related to identified Adult Education programmes. Adult Education concepts, issues and problems are briefly discussed and analysed, using theories, methods and techniques of each of the mentioned fields, as applicable.

Most disciplines have something to contribute to the field of Adult Education studies. They may be used *directly* as tools of enquiry. Thus we have such studies as the Psychology of Adult Education, the Philosophy, History, Economics, Politics of Adult Education. *Indirectly* they may be used in comparative studies; their concepts, tools and techniques may be borrowed to assist in research into Adult Education.

Apart from these general applications of other disciplines, there are specific relations between Adult Education and particular disciplines. In the area of *Economics*, one can identify *Consumer Education* and *Workers' Education* as Adult Education programmes. *Consumer Education* deals with educating adult buyers about the nature and content of what they are purchasing. It also deals with when and where to get what and for how much. Consumer Education is popular in developed countries where technological advancement and economies of scale have led to mass production of similar goods that are dumped into the market and supported with sophisticated advertisement techniques. Since such goods also find their way to markets in developing countries,

similar consumer education is also needed there.

### Workers' Education is

the sum total of educational efforts which, in the conjunction with other action, are exerted toward increasing the individual capacity and social efficiency of workers engaged to any degree in the workers' movement. <sup>30</sup>

It is particularly well-developed in the Socialist Countries, such as the USSR, and is provided everywhere by the International Labour Organisation (ILO).

The discipline of *Sociology* is related to *Social Education*, which is designed to find solutions to human social problems, through an educational process. It deals with family and community relations, the status of women, morality; and it may be broadened to include community development, civic education and recreational activities. Social Education is well-developed in Asia, especially in India and Japan. In India such programmes are carried on through community centres, youth clubs, women's organisations and farmers' groups. In Japan the programmes emphasise social services and training for citizenship and are carried out by cultural circles, parent-teacher associations, athletic associations, youth associations etc. It is used to:

- (i) Improve the educational standards of youths and adults;
- (ii) Raise the status of women;
- (iii) Promote and protect democracy;
- (iv) Strengthen youth organisations.<sup>31</sup>

*Social Education is sometimes known as Fundamental Education. Development of the latter usually gives more stress on techniques of daily living—hygiene, nutrition, agriculture, cooperative organisation and local government.*

Some of the methods of Adult Education can be illuminated by *Sociology and Psychology*. Various group methods, such as *study circles* and *group dynamics* come to mind, since they deal with human beings and their interactions. Study-circles have no individual teacher, though there is usually a leader. They operate by discussion, by cooperative reading or performance, by witnessing each other perform and by mutual criticism. Members thereby learn to raise problems, define them, analyse and solve them; in the process they gain confidence in speaking and writing and greater mental discipline. Study-circles are popular in Sweden and France.<sup>32</sup> More loosely-structured group methods, with less intellectual emphasis, have become popular in the United States, following the work of Carl Rogers and others.

Another social science, *Anthropology*, is related to *Popular Education*, which is concerned largely with community culture and individual creativity; this is as the term is understood in France and other French-speaking countries. Popular Education must also draw on a wide range of humanities—History, Literature, Languages, Art, Music, Theatre Arts. Cultural education of this type includes all sorts of performances, exhibitions, competitions and festivals and makes use of the media, especially radio and television. Organisations associated with it may be performing bodies such as masquerade troupes or dramatic associations, clubs for creation and composition, such as writers' or artists' clubs and spectator groups, such as film societies or the French Tele-clubs.

In the area of *Natural and Applied Sciences*, we shall see later in this book the work of Health Education and Agricultural Extension. Here we should mention forms of scientific education such as *Environmental and Conservation Education*. In Kenya and Zambia there are game parks, nature trails and museum displays to interest the public in the living world around them; and most countries have zoos and botanical gardens.

### Conclusion

We have classified and sub-divided. We may now turn back to a comment by T.S. Eliot:

To know what we want in education, we must know what we mean by education; we must derive our theory of education from our philosophy of life.

The distinctions we have made help us to comprehend the field of Adult Education; our final general view will depend on the cultural background and social order within which we work, including all the influences from other societies, and especially from other disciplines and professions. No doubt the inter-relationship between Adult Education and these other disciplines and professions will be clarified in subsequent chapters. The hope is that this chapter will have set the stage.

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*General Note.* Dr. Okedara is very grateful to Professor Lalage Bowen for her useful comments on this chapter.

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AN INTRODUCTION TO THE STUDY  
OF ADULT EDUCATION

*A Multi-Disciplinary and Cross-Cultural  
Approach for Developing Countries*

PART TWO: ASPECTS OF THE STUDY OF ADULT EDUCATION

Chapter 3. Comparative Studies in Adult Education  
J. Roby Kidd

Chapter 4. The Status of Adult Education in Africa  
E.O. Okeem

Chapter 5. International Organizations and Adult Education  
E.K. Townsend Coles

## CHAPTER 3

### COMPARATIVE STUDIES IN ADULT EDUCATION

J. R. Kidd

Why, with so much to learn, so much to do, would anyone spend time on a subject or topic like Comparative Studies in Adult Education?

Well, as Mathew Arnold once said, if you don't you may miss what is central and significant about human learning. "It is not more enlightening to study evaluation without comparative education than to study anatomy without comparative anatomy."

Recently a friend of mine, returning from Cambodia, told me about an incident that happened there.

A Cambodian pedestrian was knocked down by a Polish steam locomotive travelling to a brand new seaport constructed by the French. He was rushed in an East German ambulance, with a Japanese driver at the wheel, the ambulance using gasoline from the United States, along a highway laid down by the Americans, to a hospital built by the Russians, using predominantly Czech equipment. At night the patient listened to a programme on a Japanese radio, the broadcast coming from a station provided by China.

The story illustrates one aspect of our world—that there has been some mixing of people and ideas, and technology. Has this been beneficial? Is cultural diffusion desirable? Has material or educational aid been effective? Has cultural "borrowing" by African and Asian nations been productive, on the whole, or counter-productive? Can principles, or educational programmes designed in Nigeria or Tanzania be applied in other countries? What criteria or methods would one use in answering such questions? There are some of the queries that arise in a programme of comparative studies.

Some people are very much concerned about *action* for the improve-

ment of adult education. They are alarmed or ashamed because hundreds of millions of human beings are illiterate, and multitudes have never had and cannot now have the education which ought to be the right for every human being. They may feel, as Ivan Illich does, that offering conventional schooling for some children may prevent many people getting a relevant kind of education. They are wearied of debate about esoteric educational theories and concepts, intellectual fiddling while millions of men and women are burning with frustration and hatred because their legitimate expectations seem no nearer of achievement. Such persons want to know what the fuss about methods is all about. However, others, because what they have read about comparative studies seems so *ad hoc* and pointless, are equally determined that an appropriate rationale be found and articulated.

This is a chapter designed not so much to answer questions as to pose some. The paper arises out of the conviction that the questions are worth pondering and that if we are resourceful, imaginative, persistent, and very patient, we may discover some answers that will effect the course of education both at home and abroad. The writer is as much concerned with results as with theory. But he knows that the strategy and tactics of any enterprise require more than dash and good intentions.

#### Definition of Concepts

- a. The term "comparative studies"—Rightly or wrongly we have turned our back on the term "comparative education" despite the valuable contributions of many who have carried out their work under this general rubric. To many today, *comparative education* is a term lacking precise meaning, or at best it connotes a small section of a single field, education. Our concerns go far beyond a single field called education. We are interested in what can be applied from comparative history or comparative sociology or any other discipline; we are concerned with the impact of events and happenings and circumstances upon the learning of people, activities which are rarely considered in a course in education. Accordingly, we have adopted as a generic term 'comparative studies' to include any phenomena that affect learning.

Of course, this choice of a comprehensive definition pushes us into another peril, of having a term that is so broad that it is almost meaningless. As one way to increase rigour we have been emphasizing the word "comparative" and have been seeking effective means of *comparing*, comparing that is carried on

systematically enough to result in understanding and in changes of practice.

Nomenclature is important. It is more than rhetoric, more than a game. The world may be becoming a *global village* but villagers still must learn how to talk with each other, how to share and learn from each other. They should stop making not only their own mistakes but copying the mistakes everyone else has made. They need to know how to welcome, not simply be resigned to, constructive change, while at the same time resist adopting fads or innovations which will have little benefit for human happiness, and how to stand together to resist changes that will demean and belittle and cripple human beings.

In other words, comparative studies might become a kind of universal "language", perhaps as universal and significant as science. That stage may be far ahead, but the possibility should be a major incentive.

- b. Other definitions—We need not spend too much time here on definitions of adult education, since these have already been discussed by Dr Okedara in Chapter 2 of this book. For the purposes of this chapter, the following definition (put together at the first international conference on the comparative study of adult education in 1966) will serve:

ADULT EDUCATION IS A PROCESS WHEREBY PERSONS WHO NO LONGER ATTEND SCHOOL ON A REGULAR AND FULL-TIME BASIS (UNLESS FULL-TIME PROGRAMS ARE ESPECIALLY DESIGNED FOR ADULTS) UNDERTAKE SEQUENTIAL AND ORGANIZED ACTIVITIES WITH THE CONSCIOUS INTENTION OF BRINGING ABOUT CHANGES IN INFORMATION, KNOWLEDGE, UNDERSTANDING OR SKILLS, APPRECIATION AND ATTITUDES: OR FOR THE PURPOSE OF IDENTIFYING AND SOLVING PERSONAL OR COMMUNITY PROBLEMS.

Defined in this way, adult education would include: literacy and fundamental education; vocational or job training; education about health and nutrition consumer, and family problems as well as education about physical and personal development; literature, art, drama and other cultural programmes; community development, social education, and community organization; political and civic education; religious or economic education; and a vast variety of other educational programmes designed primarily for adults.

The five categories of adult education which were used at the Conference are:

1. *Remedial Education: Fundamental and Literacy Education.* (A

prerequisite for all other kinds of adult education.)

2. *Education for Vocational, Technical, and Professional Competence.*

(This may either be to prepare an adult for a first job, for a new job, or continuing or further education for an adult to keep him up to date on new developments in his occupation or profession).

3. *Education for Health and Nutrition, Welfare, and Family Living* (including all kinds of health, family, consumer, planned-parenthood, hygiene, family relations, child-care, etc.)

4. *Education for Civic, Political, and Community Competence* (including all kinds of educational programmes about government, community development, public and international affairs, voting and political education, etc.)

5. *Education for Self-Fulfilment* (including all kinds of liberal education programmes, education in music, the arts, dance, theatre, literature, arts and crafts, whether brief or long-term. All programmes which are aimed primarily at learning for the sake of personal satisfaction and liberation rather than to achieve the other, society-oriented aims included in the other four categories above.)

#### Some Goals for Comparative Studies in Adult Education

We have discussed the importance of goals in general but now come to specific goals for comparative *adult* education. In the early stages of work in Comparative Adult Education the goals were stated with commendable modesty but were rather vague and ambiguous.

It soon became clear that much of the difficulty encountered in the larger field of *Comparative Education* arose out of disagreement about, or lack of specificity about goals. In early years, the stated objective for comparative education was to obtain some lessons from foreign educational systems that could be applied at home. Later this process was reversed as western educationists began to "export" their educational systems and institutions to other countries, and comparative education was harnessed to this process. Neither of these goals would now be acceptable. But there has been little agreement about alternatives and, far too often, comparative education has become identified with "international education" or falls into an imprecise and rather romantic form of "cross-cultural" exchanges. While confusion about goals remained, attention of many comparative educationists focussed on methods—even to "search for a method" and the disagreements and debates "hotted up". It is a truism that methods and techniques must be related to goals; it naturally follows that each goal may require an explicit combination of methods and techniques of comparing.

When specific goals are examined it becomes clear that methods and modes of comparing must be many. Agreement about goals and refinement of modes are both required: these are tasks of high priority. If they are performed well, comparative adult educationists may make a major contribution to the entire field of education.

Some of the purposes that have been identified, or asserted, are (in no particular order of importance):

- (i) Comparative Studies provide the data by which it can be ascertained whether a particular kind of behaviour is characteristic of a given culture or group or may be characteristic of the human race. (Examples: the studies of performance in mathematics by children in different countries.)
- (ii) Comparative Studies provide an effective means of education and training for those who will be working in other countries and cultures. (In other words, for some people it is a form of vocational and professional training.)
- (iii) Comparative Studies are an effective content for people who simply wish to satisfy their interest or curiosity about human beings or societies. (This purpose is a "liberal or humane study" with no necessary vocational outcome.) Such studies might contribute to making "international education" a more disciplined educational activity.
- (iv) Comparative Studies help individuals to obtain a heightened and deepened understanding of one's self and one's own culture. (This is an intensification of (iii) above: it is disciplined search for self-understanding that goes beyond a "liberal education.")
- (v) Comparative Studies provide the means by which a planner or administrator of an educational institution or system may better understand his own institution or system. (This is also a vocational and professional goal, but it differs in scale from (ii) above.)
- (vi) Comparative Studies provide systematic and rational means by which those living in one culture can choose to adopt or adapt, or *can choose to reject and resist*, the impact of cultural or educational influences from outside that specific culture. (This is a goal both broader and more explicit than (v) above.)
- (vii) Comparative Studies provide experience and hypotheses useful for assessing the probable effect or consequence of a

proposed educational innovation. (This is a more specific application of (v) above.)

- (viii) Comparative Studies are a necessary preparation for "cross-national" or "cross-cultural" research.

Claims have been made that a by-product of comparative studies in education will be the refinement of modes and methods that can be applied to other comparative disciplines such as comparative law. It has also been claimed that comparative studies will lead to more exact reporting and analysis of education and thus contribute to finding a "language of discourse" which will aid in international cooperation towards a solution of educational problems.

Even in language as imprecise as that used above, it can be seen that a content or methodology that may be acceptable for Goal iii (let us say comparative literature or comparative religion) will not be useful for Goal vii or viii. It will be important to achieve some consensus about goals, so that a search for combinations of modes of comparing suited to each goal can be identified, tested, refined.

These are, in the main, positive goals. Some people would develop as the most significant goal the capacity to withstand pressures to accept alien practices or resist those aspects that are inimical to the host culture. For insights about cultural differences and values might be employed for change or to resist change. In any such considerations, of course, one's values are central.

Perhaps the list of goals is long enough, although we could identify others. On examining such a list it becomes evident that if these goals are to be achieved, it will be necessary to follow practices that will be devised with considerable care. A course in comparative studies is not a means to equip you merely to shop for treasures or gadgets in an international boutique. Yet there have been courses offered in international studies and comparative education that were little more informed than a travel poster or travelogue.

It is obvious enough that rigorous and consistent methods must be applied and invented and refined and applied. The problems are many, not the least being the paucity of comparable data. What data do exist were usually gathered in answer to questions that were not exacting, on different time axes, asked in scores of languages and related to concepts that were not identical. One need not go on and add to the long list of difficulties; they are many and will only lead to systematic, painstaking work in improving and organizing data collection everywhere. But we also have a great deal of evidence to show that there are underlying

similarities in human need and human response to need, and that there may be ways of tapping and ordering these similarities. The languages of dance and games may be just as revealing, if we learn how to comprehend them, as tables of educational statistics. Comparative religion or comparative painting may be ultimately as important as trying to match school systems. But only if we learn how to order what is to be found in ways which we yield meaning. We are not collectors of cultural trivia, shards and dance forms and advertisements, although all of these may be pertinent data in our treasure hunt. We are seeking some assurance that if we will look at certain phenomena, and examine them in certain ways, we may expect certain kinds of results.

One other fact may seem so obvious that it needs little comment: comparative studies will not grow through the act of one great integrative genius like Plato who will bring together into one system much that is known. Such Plato-like acts are needed, but we cannot wait, and need not wait, until a towering scholar arrives. The goal is so important that we must press on. The process can be like that described by Galbraith speaking about technological advance:

Most technological advance is now the result not of accident or inspiration or genius, but of highly purposeful effort. Once we had to wait for the Edisons and Wrights. Now, through education and organization we get something approaching the same results from much more common clay. We now get the larger part of our agricultural and industrial growth not from more capital investment but from improvements brought about by improved men. And this process of technological advance has become fairly predictable. We get from men and women pretty much what we invest in them.

The task is so big that it must be undertaken by men of many countries, from many disciplines and utilizing many ways of perceiving truth. There are so many facets to it that many of us of rather humble attainments can make our contribution. But the contribution will not be effective unless it is assessed carefully and diffused by others. We will need more opportunities for comparing notes and setting provisional goals. Somehow we must establish a collaboration between interested people in several countries—through exchanges of papers, course outlines, readings, and evaluation of each other's plans.

### **International Dimensions of Adult Education**

The first post-graduate course in comparative studies in adult education did not appear until 1967. That date is rather late in time. But there have been significant international associations in adult education for centuries; and details of some of the relevant present-day international organisations will be found in the Chapter written by Mr

Townsend Coles.

It is interesting to speculate why adult education always seems to have had an international dimension. However, until some further work is done by historians, speculating is all that we can do.

Throughout the ages many adult education ventures were advanced by men who were passionate about reforming society. This was true of institutions of adult education in Europe that grew up around a desire for religious reform (e.g. the "Sunday Schools" for men and women in England or the Welsh campaign for literacy, both in the 18th centuries). Another example was education associated with political reform (the Chartists) and responses to the industrial revolution (the Mechanics' Institutes). Reform-minded people not only are prepared to proselytize; some of them are alert to discover and borrow ideas and activities that will advance the cause. Exchanges of information about libraries, and university extension, and classes for women, and vocational training, seem to have been sought consciously. Accordingly, not only was there the invention of some of these forms of adult education at several times and places (correspondence study, for example) but there seem also to have been conscious attempts at diffusion and adoption. The spread of the folk high schools in Scandinavia, and the Sokol movement in Czechoslovakia are examples of deliberate efforts to diffuse, and deliberate efforts to borrow cultural phenomena.

The borrowing, where it occurred, seems to have happened without much assessment of how the new activity might change the host society. However, some ideas and certain institutions did meet heavy resistance. The Danish folk-high school penetrated to other Scandinavian countries but only when it was modified substantially. While the "idea" of the folk high school has gone to most countries and has been influential in stimulating activities in scores of countries, the form of the institution has only in a few and rather special circumstances, been adapted elsewhere.

#### Chronology of some Important International Events in Comparative Studies in Adult Education

- (i) First International Conference on "The Comparative Study of Adult Education", June 1966. Report: *The Exeter Papers*.
- (ii) Establishment of a post-graduate programme in Comparative Studies in Adult Education at OISE, 1967. Subsequently, courses have been offered in eight other universities.
- (iii) Decision by UNESCO to focus greater attention on compara-

tive education.

- (iv) Successive seminars on comparative adult education at OISE, 1968, 1969, 1971. Reports available. Seminar at Pugwash in 1970 to consider "next steps." *Convergence* in 1970 published a complete issue on Comparative Studies in Adult Education.
- (v) Decision by IJUAEE to establish a Committee on Comparative Adult Education headed by John Lowe. IJUAEE publishes many articles useful in comparative studies.
- (vi) International Seminar on Comparative Adult Education (Ministry of Education of Denmark and UNESCO) at Nordborg, January 1972. Report: *Agenda for Comparative Studies in Adult Education*.
- (vii) A major "cross-national study" carried out during 1969-1972, involving scholars in Yugoslavia, Czechoslovakia, United States, and Canada. Discussions proceeding about further "cross-national" research.
- (viii) UNESCO Third International Conference on Adult Education, Tokyo, 1972. Retrospective paper by John Lowe and many of the reports prepared for the Conference provide more documentation than ever available before.
- (ix) Inventory of research, teaching and scholars in comparative adult education by Jindra Kulich, two reports, 1972, The inventory showed that a number of individual scholars are now at work in this field.
- (x) Decision by the International Bureau of Education at Geneva (UNESCO) to include adult education in its documentation for comparative studies. A conference on documentation was held at IBE in May, 1973.
- (xi) Decision of Institute of Pedagogy at Hamburg (UNESCO) to include comparative studies dealing with the implications of *education permanente*, October, 1972.
- (xii) Decision by UNESCO General Conference to hold an International Seminar on Comparative Adult Education in Africa—to consolidate work in progress and plan next steps. This was held in Nairobi in 1975.

#### Review of Some Methods Developed under Comparative Education

On the whole, comparative education has been focussed on the

elementary and secondary schools. However, since attention has been given to factors that affect whole systems of education, and since such factors as "national character" have been invoked, attention has been paid to influences that also affect adult education.

It would have been quite feasible to date the examination of comparative education back to the Graeco-Roman period. The starting point might have been earlier, in the period about 500 AD when scholars from twenty countries would journey to India to study at the universities of Nalanda and Takshasila in order to understand and borrow the learning of India and to some extent the educational system of India.

There has been general agreement, however, to start with a period that is relatively recent and about which considerable data exists, thus eliminating the need for much additional research. Most of the textbooks on comparative education choose the same baseline: they start with Marc-Antoine Julien, and they quote with approval his objective: "to collect facts and observations arranged in analytical charts, which permit them certain principles and determined rules." Julien attempted, not without some success, to establish sound practices in collecting information. To this extent he is the right kind of progenitor. But so were many others in the middle ages, in Roman times, in the epochs when scholars in the Arab world carried an entire rich culture over thousands of leagues, and in India and China at least two thousand years ago.

For a considerable period of time the historians held sway in comparative education, almost as if it were their private domain, somewhat as more recently psychologists have tended to treat learning as if it were a sub-field in psychology and not something to which many disciplines speak. There are at least three main applications of historical methods to comparative studies:

- (i) History may furnish insights or hypotheses for testing the present. The testing may be done by applying methods of other social sciences, e.g. cost-benefit studies.
- (ii) Experiences in the past may be utilized to further test hypotheses formulated in the present.
- (iii) Knowledge of the past helps an observer who is engaged in obtaining first-hand observation in the complex present.

During the past few decades many behavioural scientists, such as Professor Arnold Anderson, have offered their insights, or have begun to apply them to some problems in comparative studies. There is no time here even to provide an inventory of the variety of problems or

methods but the list is substantial and growing larger.

Some writers, such as Donald Adams, have maintained that there is no single method for comparative education: that many methods must be employed and that anyone interested in comparative studies should constantly be searching within the behavioural sciences for concepts or insights that might be applicable. Adams would maintain that at the beginning level comparative studies should be broad, designed to acquaint the learner with the scope of the whole field and with a few systems of organization by which information may be collected and general principles derived. His accent would be on a few select organizing, harmonizing concepts. But for the research specialist, Adams seems to counsel the application of any concept that seems relevant to the solution of particular problems:

- (i) Sense of national unity (compare Canada and Nigeria with Australia);
- (ii) General economic situation (compare Uruguay with Paraguay);
- (iii) Basic beliefs and traditions (compare Albania with Portugal);
- (iv) Status of educational thought (compare United States with Russia);
- (v) Languages and language problems (compare India with France);
- (vi) Political orientation (compare East Germany with West Germany);
- (vii) Attitude towards international cooperation (compare Spain with Sweden).

The other approaches are:

*"Problem orientation"*—Discouraged in their attempts to find data, or to order whole systems of education in any meaningful way, or disdaining or refusing to use some organizing principles such as "national character," some writers have advocated beginning with certain problems about which, from a few countries at least, and over a few periods in history, sufficient information is available for purposes of comparing. Examples of kinds of problems selected for comparing are vocational training for mechanics, or teaching reading at the elementary level. Those who advocate that a beginning be made with such problems have usually urged that the specific problem must be seen in, and related back to, the national or societal context. Comparing educational systems by starting with problems can hardly be thought of as a major method. However, most scholars engaged in comparative studies have found it

useful to adopt a problem-centred approach at least part of the time. It is as applicable to adult education as it is to the schooling of children and youth.

*"Functions"*—Another approach which examines parts of a system, rather than the whole, is to identify "functions." Long before the cultural anthropologists began their observations, it was known that a "function" in one society that may be provided by a specialized institution may in another society be provided in a different form. To use a single example, the emergence of an adolescent girl that used to be accomplished in middle and upper class European or North American society through a "coming-out" party, takes very different institutional forms in India. But the function seems to be much the same. The function of occupational training may be provided by a specialized apprenticeship in one society, in a formal training school in another, inside a factory in a third. The study of functions, and how they are fostered, and the education associated with these functions, does seem to provide a useful key to better understanding of that society.

In contrast to studying parts of an educational system, there are those who advocate macro-solutions. They would argue that any system of education may be perceived and assessed as a component of a total over-arching cultural system. Few will dispute such an assertion, but the consequent difficulties are extreme. One of the best known systematized approaches to comparative education in which an educational system is viewed as a component in a larger cultural context has been devised by Professor Z. Bereday. He has attempted to set out what he considers the minimum steps in looking at an education system in its cultural context. He refers to comparative education as "a political geography of schools." "Its task, with the aid of methods of other fields, is to search for lessons that can be deduced from the variations in educational practices in different societies." There are no easy solutions for Bereday. He advocates as preliminary preparations:

- (i) Acquire a familiarity with the educational system of one's own country or area.
- (ii) Study another system. Essential factors in this study are:  
(a) familiarity with the language; (b) residence in the host country; (c) "never-ceasing watchfulness to control one's own cultural or personal biases."

The main steps in his approach to comparative studies are:

- (i) *Description*, collection of pedagogical facts;
- (ii) *Interpretation*—the analysis of the facts by the methods of

the different social sciences. Examples: political geography, which deals with descriptions in world perspectives of political and social institutions of which education is one; political science, particularly comparative government and international relations;

- (iii) *Juxtaposition*—the preliminary comparison of facts—finding concepts or principles for ordering the data—both experimentally and by following some formula such as systems analysis;
- (iv) *Comparison*—the final fusion of the facts with similarly assembled data from other countries for the purpose of comparisons and deriving plans for action, or hypotheses for testing, principles for evaluating. One of the stages in either step *iii* or *iv* may be to isolate specific problems for intensive investigation (e.g., education of girls and women) before moving on to the comparison of whole systems.

Robert Havighurst, in his attempt to study educational systems, analyzes each in relation to the basic social institution in each society—the family, the economy, religion, and the state. “One good way,” he says, “to study education comparatively, is to study the educational responses made by various societies to their social problems such as racial diversity, religious diversity, socio-economic stratification, social revolution and technological problems.” These approaches by Havighurst, developed in his book, *Comparative Perspectives in Education*, might combine well with other methods.

#### A Search for New Methods that may be Appropriate to Adult Education

So far, we have reviewed some established approaches and discovered that only within narrow limits or when modified do they apply to adult education. We will now consider some new approaches or variations of those already considered which offer some hope of application in adult education. Some of these approaches are atomistic and fragmentary, but they may later be included within larger strategies; others constitute distinct and separate methods.

- (a) *Cross cultural activities and studies*—Many of the phenomena one encounters in conferences and journals that have multi-cultural dimensions provide information and may provide insights valuable for comparative education. Here we will note only a few examples:
  - (i) *Studies of behaviour in different cultures*. A very elaborate study that is going on simultaneously in several countries is aimed at finding out how people use their work time and free

time, and what choices they actually make when they are able to choose how to spend their time.

- (ii) *Studies and reports by psychiatrists* who for historical and other reasons seem to have travelled widely, worked in many countries; but kept in touch with each other. Note in particular that there are several journals devoted to cross-cultural problems as well as many articles that analyse data drawn from several cultures.
- (iii) *Studies of economic plans*, based on the common language of mathematics and statistics.
- (iv) *Orientation Programmes*—Attempts to prepare people for exposure to new societies; military forces, political representatives, immigrants, international teams of experts etc.
- (b) *Comparative Approaches to Different Disciplines*—It can be anticipated that comparative studies in adult education may profit considerably from comparative history, comparative law, comparative literature, comparative sociology, and so forth. It may be a useful strategy, from time to time, to bring together representatives from these disciplines who may be asked what parts of their theory and practice might be applied to comparative studies in education.
- (c) *Comparative Philosophy and Religion*—Considerable work has been done in both comparative philosophy and comparative religion. However, at least until the present, there has been little application of insights or methods. Yet it is probably true that the efforts in these fields may be as applicable and as meaningful as anything yet derived from history or economics or sociology or psychiatry.
- (d) *Planning*—Because of the nature of this work, the new “profession” of educational planning is developing techniques and finding devices for comparing educational phenomena that may become extremely valuable for comparative studies.
- (e) *Systems Analysis and Operations Research*—For a decade or more the application of systems analysis to comparative studies has been recommended. However, the first major attempt to utilize these insights and methods for comparative studies was carried out by Philip Coombs and his colleagues at the International Institute for Education Planning at UNESCO. One study was made for an international conference in 1968 and the paper was later published as a book entitled *The World Educational Crisis*.

Systems analysis is restricted to the examination of data that can

be quantified. While the omission of other kinds of data can be serious, particularly if the omission is not recognized, the systems approach does give promise of one method that may be applied, *i*) as part of a general strategy, *ii*) to check on other kinds of data, and, *iii*) to derive questions for further study.

(f) *Application of Simulation Games*—The use of learning materials that sample reality or simulate it in some form (e.g., sociodrama, psychodrama, role playing, case study) is gaining more currency. Persons who are being “trained” to live and work in another culture are prepared for the shift through taking part in an experience in which some aspects of the host culture are dramatized or simulated. Attempts are now being made to study comparatively other societies, or their educational systems, through the use of well-designed simulation materials. In some cases these exercises are combined with the examination of large-scale, computer-based models of the other systems.

(g) *Comparative Study of Creative Work*—It may be quite possible to learn a good deal about an educational system, when careful and appropriate methods are developed, from the examination of the arts, music, handicrafts, imaginative literature, films and other creative products of people. Considerable work has been done in the comparative analysis of children’s art, as well as the examination of art in different cultures investigated as a clue to personality study. These studies may yield hypotheses and methods for further evaluation.

(h) *Comparative Study of the “Graduates” of an Educational System*—A range of questions is now being asked about those who have been “students” in adult education. For example, what kind of people take part in programmes of adult education in the United States? Do people of a similar economic or social or intellectual level take part in West Germany, or Japan, or the USSR? How do the “graduates” of such programmes compare, and how do they differ? What might be learned about an educational system through the judgement and reflection of those who were students in that system? It may be possible, through interviews, biographies, even novels and plays, that much useful material can be obtained. Such materials can also be used to develop questions and hypotheses, or as a check on data obtained in other ways, by systems analysis, for example. This method seems

promising but much work is needed in collecting evidence and improving methods of comparison.

(i) *Innovation Theory and Cultural Diffusion*—Considerable work has been done, in or close to organizations of adult education, concerning the adoption of innovations.

Much interest has been aroused about the relative advantage of adopting methods or institutions from another country by a host country. Examples of adoption that have been accepted by some hosts and rejected by other hosts are many. Some of the best known are:

- (a) Mechanics' Institutes—from the United Kingdom to Australia, New Zealand, Canada;
- (b) Folk High Schools—from Denmark to other Scandinavian countries, later to India and Africa in modified form, and not transmitted successfully to the United Kingdom, United States or Canada;
- (c) University Extension and Extra Mural Studies—there has been considerable spread of these ideas from England and from the United States to many countries;
- (d) Workers' Education Association—spread from England through Western and Northern Europe, to Ghana, Australia, and New Zealand. The WEA did not spread to the United States, and the spread in Canada, rapid at first, was resisted and halted;
- (e) Sokol—diffused to several countries in eastern Europe and, as an activity of immigrant groups, to Canada and the United States;
- (f) Women's Institutes and Associated Countrywomen of the World—this organization has spread to more than fifty countries, although not promoted, primarily from Canada;
- (g) Farm Radio—The name Farm Radio Forum is used for education carried on by radio in India and several countries in Africa. The idea of Farm Forum influenced markedly a programme for adult illiterates in Colombia. The organizational pattern of farm forum, applied under different names such as "Listening Post", spread to the English-speaking territories of the Caribbean.

These are perhaps sufficient examples around which to raise some important questions such as: (i) why did these activities spread in some places and not in others? and (ii) have these adopted programmes

nourished or tended to inhibit the development of indigenous educational activities.

### Next Steps in the Development of Comparative Studies in Adult Education

What are some of the main targets for future work? These might include the following:

- (a) Some agreement about definitions and terminology. (See articles by Bowers and Fisher in *Convergence*). This work is essential preparation for everything else.
- (b) Agreement about objectives and goals.
- (c) Agreement about basic kinds of data that should be collected in each country.
- (d) Linking comparative adult education with the field of comparative education.
- (e) Developing systems of monitoring reports and research projects in different languages and different countries.
- (f) Developing systems of monitoring other comparative fields such as comparative law and comparative sociology.
- (g) Further major cross-national research projects involving several countries (following the experience of the Kranjc-Agger studies). Possible subjects: "Recurrent education", motivation, self-directed learning, "employed school leaver".
- (h) Can some of the tasks of testing modes of comparing be shared?
- (i) What materials are needed for courses of study? Should courses of study be prepared at the level of under-graduate or community college teaching, or for non-institutional use for adults?
- (j) Most adult educationists need some exposure to the methods and content of comparative studies. And a few professors and research specialists may be needed. Where should they be trained?

### Conclusion

When you begin to list the multiple means for our task of comparing educational systems, of obtaining better understanding of ourselves, it is a little overwhelming. Some of them may not work very well, or may not succeed with the kinds of data now accessible, or may be too costly, or too clumsy—an elephant gun for a squirrel hunt. The complexity may defeat us. One can become intimidated by the multiplicity of methods.

It would be possible, probably, to become like the professor whom Benjamin Franklin described: "He was so learned that he could name a horse in nine languages, but so ignorant that he bought a cow to ride on". Many of us have fallen into the trap of persuading others, or ourselves, that some institution or technology or method in green pastures elsewhere is just what is needed. We sometimes have "given to others the advice that we can't use ourselves."

So what is needed? Several things at least:

- (a) We need a great deal more practical demonstration respecting the approaches described above or other approaches. Do these methods help us make meaningful comparisons? Can the necessary data be found? Do the methods yield results that can be replicated, and results that seem to help us with our central questions?
- (b) In addition to our own research and field tests, we need to keep in touch with colleagues engaged in a similar quest. There is so much to be done and the more associates we can find for the work, the better.
- (c) And, despite the need for inventing, finding, refining, an array of effective methods, another need is, as Bereday put it, "never-ceasing watchfulness to control one's own cultural or personal biases." Control one's biases, but not give up or throw away one's values or one's own culture. That remarkable poet, Okot p'Bitek, has given eloquent expression of this point.

There is a growing tendency in Africa for people to believe that most of their ills are imported, that the real sources of our problems come from outside. Another, but contradictory, phenomenon is the belief that the solutions to our social ills can be imported. Foreign "experts" and peace corps swarm the country like white ants. Every week planes leave Lusaka, Entebbe, Nairobi, and Dar es Salaam with returning experts and ministers going abroad to negotiate foreign aid and more experts; and because we believe in positive neutrality we seek aid from both East and West.

*I believe that most of our social ills are indigenous, that the primary sources of our problems are native. They are rooted in the social set-up, and the most effective solutions cannot be imported, but must be the result of deliberate reorganization of the resources available for tackling specific issues.*

If I believed that God existed, I would say the following prayer:

O God protect Africa  
From our new rulers

Make them humble,  
Open their eyes  
So that they may see  
That material progress  
is not to be equated with spiritual progress.  
Lord, open the ears of the African rulers  
So that they may appreciate  
The music of the drum  
And the poetry of their mothers!

If I am very sad and I wish to cry, I find that I can do this best in my mother-tongue. And I find it most unsatisfying to laugh in English either. If, at this stage, the schools and universities in Africa think that one type of music or dance or drama is more civilized than another: if the poetry taught there must only come from the West because most village African poets are not products of Western Education; if, in the Department of English, even novels, poems, plays written by African authors in English or French are not studied, then it would be time to call a spade a spade and to say that the universities in Africa were citadels of cultural reaction, fit only for demolition.

## CHAPTER 4

### THE STATUS OF ADULT EDUCATION IN AFRICA

E.O. Okeem

#### Introduction

It is usually the case that the various sectors of the educational system do not have an equal importance or status attached to them at the different stages of national development. It would be generally agreed that in the developing countries in general, and those of Africa in particular, the primary school educational system, with the whole formal school system, has a much greater status and esteem than the adult educational system together with the non-formal system. If we assume, for example, that the level of national expenditure would indicate the importance attached to certain forms of social provision, then the expenditure on the area officially designated as "adult education", which represents only a tiny fraction of that allocated to formal education, would confirm its low esteem within the overall educational system. It follows that, if only limited money and staffing are allotted to such an activity, there would only be a very small allocation indeed to support training and academic backup for that activity: and expenditure on academic teaching and research in Adult Education would confirm its low esteem when compared with other areas such as Engineering and Medicine. Furthermore, the marginal status of adult education in the Western countries has been analysed by Burton Clark.<sup>1</sup> He has also indicated why, in his view, it tends to have a lower esteem than mainstream education. (It may, however, be noted that Stuart Marriott has argued that there are positive advantages in marginality).<sup>2</sup>

Our main problem here is how to explain the generally low esteem and status of adult education in the developing countries in general, and

in Africa in particular, especially in the former British colonies. This essay would attempt to offer an interpretation of the situation.

### A Hypothesis

S.M. Lipset has once noted that "the less coercive and dictatorial the political institutions of a society became, the more it needed a system of sacred belief to help restrict the actions of both the rulers and the ruled"<sup>3</sup>. In the same way, it can be argued that adult education, or more specifically, for example, a mass literacy campaign (which after all seeks to introduce attitudinal, socio-cultural and economic changes among the population), cannot be adequately understood in isolation from the overall prevailing political system and ideology. We can therefore formulate a simple explanatory hypothesis, namely, that the more egalitarian a national government aspires to become the more likely it would be to develop an adult education programme. To examine this hypothesis, we shall briefly survey the major periods in the African historical development namely:

- (a) the classical colonial period;
- (b) the post-war period;
- (c) the post-independence or contemporary era.

#### (a) *The Classical Colonial Period*

The colonial administration worked with some basic assumptions. These included the superiority of the Imperial or Metropolitan power (and its people). That implied that the natives of the various colonies were not expected to have the same rights and privileges (including educational ones) as their 'masters'. Any education that was offered was not offered "as of right" but "as of grace". The limited elitist education which was offered aimed at recruiting the few natives who were needed to assist the colonial administrators and the merchants in routine clerical work and in basic reckoning and to assist the missionaries in interpreting the scriptures in the vernacular.

As to be expected, the political philosophy of gradualism determined the educational philosophy of elitism and the curriculum content—the most rudimentary form of reading, writing and arithmetic. This applied not only to the colonies but also it was the practice in the metropolitan country itself where, in Victorian England, for example, the power-elite carefully restricted education from "the lower orders" (the working classes) lest they would be educated out of "their proper station in life." The justification for the largely religious

education that was offered (whether to the British working-classes or to the colonial peoples) was that it would help to 'gentle the masses' or "tame the savages".

The significance of this is that it was therefore anathema then to think of an unrestricted mass education whether for infants or adults. The mainstream education catered for the elite and prepared its members for their occupational careers. From that, the British public and grammar schools derived their very high status and esteem because of the tremendous social mobility power they conferred on their products. Adult Education remained outside the mainstream educational system; it was marginal and because its role was mainly supplementary it had a lower status and esteem. Consequently it was comparatively starved of funds and facilities, and it had only a small corps of full-time dedicated professional staff.

This brief analysis offers us a general background of the British approach with which they might introduce education in other lands.

(b) *The Post-War Period*

The socio-political and economic changes which resulted from the two world wars helped to usher in a more liberal international philosophy in Europe, especially in Britain. It was then gradually being realised that it was "one nation" and one destiny for, after all, both the middle-classes and the working classes, among others, helped to motivate and speed up in Britain the concept of the Welfare State which aimed at guaranteeing some basic rights for all citizens. Other measures like the 1944 Education Act which sought to provide Secondary Education for all followed from this liberal national philosophy.

Fortunately for the African colonies, they too participated in the wars and fought on the side of the British and their allies. In principle, therefore, it was indefensible not to extend to them some of the fruits of victory. It can, however, be argued that it was not so much the benevolence of the British as the then changing economic situation in the colonies, together with the pressure from the nationalists and the ex-servicemen for a better deal, that helped to bring about the concessions which the British Government made. Hitherto, it had been the general pattern of British policy that the

colonial governments were normally expected to find the money for the development of education from their own (often meagre) resources, either directly from revenue or from such loans as they were able to raise on the security of their revenue. The effect was that the greater part of a colonial government's meagre income was spent as administrative costs, hence little was left over for investment in economic, educational, or social welfare programmes. As J.D. Fage maintains, it was the world depression of the 1930s that first suggested that this policy of making colonies pay for their own development was wrong, for as well as being harmful to the interest of the colonies it was seen not to be in the interest of the colonial powers either. Thus the British Government, with its Colonial Development Act of 1929, for the first time took general powers to lend or give money from its own resources for economic development of its colonies.<sup>4</sup> Although the intention was there, the actual implementation of the policy was so ineffective that by 1938 only about £4,000,000 had been received from this source by *all* the British colonies in all Africa.<sup>5</sup>

It would seem that not until the war of 1939-45 and the world shortages of many essential commodities that followed it, was there a real breakthrough in the approach to the problems of African development. Britain, France and their Allies needed all the strategic raw materials and foodstuffs they could get because of severe shortages; hence, an active development programme to produce these in the colonies suddenly became an urgent priority. No wonder, for example, the extraordinary haste with which the disastrous Tanganyika Groundnut Scheme of 1947 was implemented in the name of development.

Ghana (the then Gold Coast) was the first British African colony to achieve political independence, in 1957,<sup>6</sup> and what happened there to some extent set the pattern for most of the others; hence its relevance in our argument. The increased pressure in the late 1940s for a better deal in such areas as the demand for national self-government, contributed to the belated realisation that some more serious preparation was needed if independence was ever to be meaningful. From the Parliamentary Debates at the House of Commons in London it was clear that Britain accepted "special responsi-

lity" to ensure that "this great and romantic conception (of Independence) will justify the faith which so many people have put into bringing it about."<sup>7</sup>

It is in the light of this that we can better appreciate the proliferation of education reports,<sup>8</sup> including mass education reports, in this period. One of the most important experiments made in mass education at that period was the Mass Education programme in the then Gold Coast. An added importance of the programme was that it came at the period immediately preceding independence and so was a useful tool in the hands of the Kwame Nkrumah's Convention People's Party, which was claiming to represent the entire masses of the people of Ghana. They used the mass education campaign to mobilize the populace in order to help achieve national self-government, which among other things would ensure the "welfare of all our people," and of course "education for all" and no longer for the few as hitherto. Thus that was part of the strategy adopted by the party to win the people to the side of their indigenous government before the crucial elections of the early 1950s.

Men and resources were poured into mass education, for the possible education and development of the entire villages of Ghana by an aspiring liberal nationalist government. The Department of Social Welfare and Community Development, charged with the responsibility of mass education, assumed a considerable national political significance. Later, the Institute of Adult Education at the University of Ghana, because of the role it was expected to play in the achievement of that objective, also acquired national political significance. When Nkrumah's Government (rightly or wrongly) considered that it was not fulfilling its responsibility in this direction satisfactorily, it intervened in the appointments and even in the determination of the flavour of the curriculum of that Institute. All this was in furtherance of the political ideology of the Government. Our concern here is not a detailed appraisal or critique of the Government's actions at the Institute but only to establish the close relationship between government philosophy or ideology and the status of Adult Education. It is difficult precisely to assess the status of adult education but it would probably be generally agreed that in Ghana the status was high in the immediate pre-Independence era. On the

other hand, by the beginning of the sixties many would agree that the high status had considerably diminished, and probably continued to diminish through the sixties.

It is our contention that it was not a mere coincidence that the loss of status of mass education in Ghana and, with it, of adult educational agencies and institutions occurred at a time when it was more generally alleged that Kwame Nkrumah's government was losing touch with the grassroots, was becoming more autocratic and less responsive to the demands of his one-time supporters—the masses of youths, farmers, the unemployed workers. This will help to validate our hypothesis that the more egalitarian a national government aspired to become, the more likely it would be to develop its adult education programme, and *vice versa*.

(c) *The Post-Independence or Contemporary Era*

The concept of independence ideally implies a high degree of autonomy or self-reliance. It is common knowledge that in many so-called independent countries there is little or no autonomy in a number of political, socio-cultural and economic issues. There tends to exist a dichotomy between the elite and the masses, between the urban and rural areas; there is a high rate of illiteracy, an imbalance in the general distribution of amenities and in the quality of life.

If we accept the insight of Sociology of Education that education tends to reflect the social structure, then educational policies would reflect the power-structure of society and the dominant political ideology. In most developing countries, where the governments finance education, it is reasonable to expect that he who pays the piper could dictate the tune that would be played.

We can then argue that, given the generally inherited low status and esteem of adult education from the colonial powers, the extent to which such status would change would depend, to a considerable extent, on the ability of the political system to modify this inheritance. The more truly egalitarian a developing country seeks to become, the more likely it would be to reshape its political philosophy and with it its educational system, including adult education, to meet its own needs, amongst which would be the attempt to wipe out illiteracy (or minimise its abnormally high rate) together with the ignorance which is

often closely associated with it. Tanzania under President Nyerere, especially in the post-Arusha Declaration period, best illustrates this contention. It is generally agreed that in the post-independence era, Tanzania has made genuine efforts to be as self-reliant as possible and has had the courage to formulate her own national ideology (of self-reliance), out of which flows an educational philosophy (of education for self-reliance), which embraces adult education and community development, especially through the cooperative societies and the *ujamaa* villages. The policy aims at a more egalitarian society. The status and esteem of adult education is comparatively higher than in other countries of similar socio-economic status. Outside Africa, Cuba is a comparable example.

In the case of Nigeria, it is interesting to note that it is only in the post-civil war period that there was some effort to formulate a more realistic national plan. It is further interesting for our argument that "an egalitarian society"<sup>9</sup> among others, was mentioned as an object of policy. Furthermore, it is during the Muhammed/Obasanjo administration (which is generally regarded as one of those in the history of the country that genuinely sought to become more egalitarian) that some serious efforts were made to formulate a national policy on education including adult education.

These examples of relationships are more than mere coincidences.

### Structural and Institutional Reforms

Adult education, especially literacy, is eminently structural in character. It is also an instrumental variable for the political system and it follows that it can therefore be used, for example, for the perpetuation or reinforcement of the *status quo*.

In such instances, it would be used to ensure the mechanical—almost automatic—reproduction of the overall system of social relationships. Or it can be a deliberate instrument of socio-economic and cultural change. In such cases, it could become inseparable from the ongoing quest for greater social justice. Literacy work, as interpreted by men like Paul Freire,<sup>10</sup> should lead to the transformation of mentalities, the re-awakening of autonomous individuals and groups to become critically aware of their own environment and themselves to take constructive action to improve their conditions and thus modify man's relationship with man and with nature. Adult education should lead to

'conscientisation'.

However imaginative an adult education policy, without a certain degree of favourable structural or institutional reforms, it is bound to be limited in its success. A mass literacy campaign as part of adult education is only likely to be effective when it is part of a process of comprehensive social change involving political and social institutions as well as economic modernisation. This was certainly the case with the Cuban experience, where the national literacy campaign of 1961 (which reduced national illiteracy from about 25% to about 3.9% within one year) was part of a comprehensive educational programme. Among the reforms implemented by the Cuban revolutionary government were: the establishment of "the right of every child to receive free education", agrarian reform to end social injustice, diversification of industry and the creation of new administrative agencies and machinery to coordinate the activities of the various national agencies.<sup>11</sup>

### Implications of the Hypothesis

At a time when the pace of the revolutionary struggles in Africa is quickening, if there is a genuine increase in political awareness there is the likelihood that some serious efforts would be made to formulate more realistic educational policies (when compared with the inherited colonial structures) in order to meet the felt needs of the nation. Such policy decisions are likely to incorporate adult education. The status of adult education in the academic institutions is likely to be improved. And we can predict the appearance of text books of Adult Education where none existed before. All these are consistent with our hypothesis.

Another implication of this analysis is that it is inadequate to attempt to appreciate the status and role of adult education (or even education in general) without understanding its socio-political context. Therefore a more fruitful analysis of the educational system (including adult education) should be preceded by an analysis of the social structure.

Thus one approach is suggested of how we can interpret or explain the status of adult education in the developing countries, especially those of Africa.

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## CHAPTER 5

### INTERNATIONAL ORGANIZATIONS AND ADULT EDUCATION

E.K. Townsend Coles

#### Introduction

The growth of Comparative Studies in Adult Education and of cross-disciplinary approaches to the subject owes much to interchanges between adult educationists and educators across national frontiers. The work of Unesco and of other international agencies has contributed immeasurably to the development of Adult Education as a discipline and as a profession. For this reason, it is felt that readers of this book may like to be reminded at this point of the major international bodies concerned with Adult Education.

#### Historical Background

The emergence of international organizations concerned with Adult Education goes back at any rate to the middle of the last century. (There are no doubt several powerful organizations which might be regarded as much earlier pioneers in this field. It would not be an unreasonable claim for the Church of Rome to be regarded as the first: from its inception it has been international, and concerned with the educational development of its members). The 19th century was a time when international understanding and co-operation were little more than vague concepts in the minds of most. The Worlds Alliance of Young Men's Christian Associations, founded in Paris in 1855, must certainly be mentioned as one of the early pioneers in this field. The central theme of YMCA's throughout the world is the total development, in mind, body and spirit, of those who take part in the activities of the movement. For the achievement of this aim, YMCA programmes

have always contained an educational component. Indeed, emphasis on the balanced whole development of man has a very contemporary ring about it, since it is only in comparatively recent years that Adult Education has been universally regarded in its totality as being concerned with all facets of human improvement, and this is precisely what those who established the YMCA were trying to achieve.

The emphasis on Adult Education has been perhaps more strongly developed in the sister organization to YMCA, the Young Women's Christian Association. This world movement was founded in 1892, and throughout its history has encouraged its national affiliates to develop, in ways appropriate to the particular needs of each country and situation, educational programmes for its members.

This brief mention of those two international organizations which were established in the nineteenth century has been made intentionally to draw attention to the fact that co-operation between adult educationists started as a result of voluntary endeavour, and indeed to the present it is still the non-governmental organizations which are the main channels of communication between people actually engaged in the work of teaching adults. The first attempt to do this on a world-wide basis was the World Association for Adult Education, founded by Mansbridge, the British adult educationist, in 1918. The organisation held the first international conference on Adult Education ever to be convened in Cambridge in 1929, but shortly afterwards it became one of the casualties of the disturbed world of the thirties, and ceased to exist.

It is not the purpose of this chapter to attempt a history of the involvement of international organizations in Adult Education, but rather to consider the present position, to take stock of those organisations which are active in Adult Education, and to suggest some possible future developments.

When considering international organizations (that is organizations which operate in or have members in more than one country), it is necessary to distinguish between those which are global, even if their present membership does not include every country, and those which are regional or, as is usually the case, organized within a continent. In this chapter, a survey of both these kinds of international organization will be made. Within each there is the major division between governmental and non-governmental organization, and there is a further subdivision between those bodies which have Adult Education as their exclusive concern, those in which Adult Education forms an important part of their work, and those in which there is some educational content

in their work, though this is often of little importance. Under global organizations there is a further category, namely international Trusts and charitable institutions with an interest in Adult Education.

### Classification

Thus the classification to be followed is:

#### A *Global Organizations.*

##### 1. Non-governmental organizations

- (a) with adult education as their exclusive concern.
- (b) in which adult education forms an important part of their work.
- (c) in which there is some educational content in their work.

##### 2. Inter-governmental organizations

- (a) with adult education as an important part of their work.
- (b) with some interest in adult education.

##### 3. Trusts and charitable institutions

#### B) *Regional (Continental) Organizations.*

##### 1. Non-governmental organizations

- (a) with adult education as their exclusive concern.
- (b) with some interest in adult education.

##### 2. Inter-governmental organizations.

#### A *Global Organizations*

##### 1. *Non-governmental organizations*

- (a) *Organizations with adult education as their exclusive concern.*

The four principal organizations in this category are (in order of their establishment):—

International Council for Correspondence Education (1938)

International Federation of Workers' Educational Associations (1947)

International Congress of University Adult Education (1960)

International Council for Adult Education (1972)

#### *International Council for Correspondence Education*

The ICCE's main objectives are to: promote knowledge and improvement of correspondence education throughout the world, exchange information respecting the growth and organisation of correspondence

education and undertake relevant research. After its foundation conference in Canada in 1938, the second World War intervened, but the ICCE has held conferences at 3-year intervals on average from 1948 to the present. It has a small fund set up in memory of one of its pioneer leaders, Knute O. Broady, to assist a few persons from developing countries to attend its conferences. It has an active Research Committee and also publishes a Newsletter. The congress' constitution allows for both individual and institutional members and in 1978 it had members in over 40 countries.

#### *International Federation of Workers' Educational Associations*

The IFWEA was founded in 1947 to promote cooperation between national bodies concerned with workers' education. It functions through clearing-house services, exchange of information, publications, conferences and summer schools.

#### *International Congress of University Adult Education*

This organization was founded in 1960 to promote communication and co-operation between adult educationists in colleges and universities throughout the world. It has both institutional and individual members, and though still a comparatively small organization, it is active in all continents, though there is a concentration of membership in North America and Europe.

The congress has consultative status with Unesco. It has organized four international conferences (1960, 1965, 1970, 1975) at which adult educationists working in Universities have discussed matters of mutual concern. In addition, the Congress organizes regional meetings and seminars for its members. A Journal is published three times annually, together with occasional papers on subjects relating to University adult education.

Universities everywhere are increasingly becoming involved in adult education and the Congress is playing an important role in encouraging this trend by providing a means whereby those presently engaged in this work can exchange ideas, and those who may become interested can obtain information.

#### *International Council for Adult Education.*

This is the youngest of the international non-governmental organizations exclusively engaged in adult education and potentially the most significant, since its purpose is to enable adult educationists in every branch of the profession to exchange information and to communicate with each other. The Council was established in 1972, at the time of

the Third Unesco International Conference on Adult Education. It has a strong international executive council and panels of specialists dealing with different aspects of adult education. It assists regional adult educational organizations in various programmes and in 1975 mounted a major international conference in Dar es Salaam on *Adult Education and Development*. It publishes the internationally respected adult education journal, *Convergence*.

(b) *Organizations in which adult education forms an important part of their work.*

It is difficult to compile a list of the international organizations which should be included in this category since there is no universal interpretation of what constitutes 'adult education', and the emphasis which some organizations place on aspects of their work has varied from time to time. The following list, therefore, is not thought to be complete but rather an indication of the range of non-governmental organizations in which adult education plays a significant part.

- Associated Country Women of the World
- Boy Scouts World Bureau.
- International Alliance of Women.
- International Confederation of Free Trade Union.
- International Co-operative Alliance.
- International Council of Women.
- International Federation for Parent Education.
- International Planned Parenthood Federation.
- World Alliance of Young Men's Christian Associations.
- World Association of Girl Guides and Girl Scouts.
- World Confederation of Organizations of the Teaching Profession.
- World Young Women's Christian Association.

These international organizations function in a variety of ways, but they usually are a federation of autonomous national affiliates, the international body acting as a means whereby they can be brought together for consultation and such joint action as is deemed desirable. Indeed many international organizations came into being as a result of several like-minded national organizations expressing the wish to be connected in some way for mutual support. Thus, for example, the World Alliance of YMCA's was established on the initiative of the several national YMCA's which existed in 1855.

It is of interest to note that whereas several non-governmental organizations have been established to be exclusively for women, it is rare to find similar provision for men. From the list of non-governmental organizations having 'A' and 'B' consultative status with Unesco, only

two (Boy Scouts World Bureau and the World Alliance of Young Men's Christian Associations) appear to be exclusively for males, whereas thirteen are for women. The total list numbers one hundred and eighty-seven. One may speculate why it is that women have been so much more active than men in promoting organizations, but no doubt, in part, it is due to the heavy discrimination which has been, and alas sometimes still is, directed against them.

(c) *Organizations in which there is some educational content in their work.*

Is there a non-governmental organization which would not claim some of its work is educational? I doubt it. It is thus hard to know where to draw the line between categories b and c, and no doubt there are other organizations than those listed in the previous section which would claim that adult education figures prominently in their activities.

The number of international non-governmental organizations is constantly growing, as human interests become more specialised and the desire to communicate with like-minded people becomes more widely felt. A list of such organizations would be of considerable length and somewhat tedious to read. The non-governmental organizations associated with Unesco, for example, number several hundred, and no doubt there are others which have not sought this relationship. Rather than make such a list, it is better to note the enormous variety of interests which are catered for. Again, considering only those organizations with A and B consultative status with Unesco, the following list indicates the range of interest covered:

Broadcasting, Press, Universities, Churches, Medicine, Engineering, Culture, Science, Vocational Guidance, Student exchange, Art, Law, Commerce, Books, Trade Unions, Politics, Sport, Education, Social Welfare, Libraries, Architecture, Music, Criminology, Sociology, Health, Local government, Mass Communication, Business, Travel, Crafts, etc.

To this list should be added those international organizations concerned either with particular groups in society or where membership is confined to certain categories of people.

Examples of this kind are: organizations for

Jews, Buddhists, Catholics, Protestants, Architects, Journalists, Authors, Youths, the Blind, University staff, mentally and physically handicapped, etc.

And note should again be taken of the organizations concerned exclusively with women.

## 2. *Inter-governmental organizations*

### (a) *Organizations with adult education as an important part of their work.*

UNESCO, The United Nations Educational, Scientific and Cultural Organization, was created in 1946 as that part of the United Nations system to be concerned with educational, scientific and cultural developments. Its headquarters is in Paris, and in addition to a specialist staff stationed there it has regional offices and field experts throughout the developing countries of the world.

Education constitutes a major part of the work of Unesco, and within this division of the organization there is a department concerned with adult education, with which is included adult literacy and youth work.

Through its Adult Education Department, Unesco has convened three international conferences (Elsinore, 1946; Montreal, 1960; Tokyo, 1972) and numerous regional meetings and seminars. It has sponsored several publications and journals and currently produces a News-Letter. An international committee is associated with the department and this meets from time to time to review the contribution which Unesco is making in adult education. Unesco recruits and sustains field experts in adult education at the request of member states.

As one might expect, the problem of illiteracy has figured largely in the adult educational work of Unesco, and the organization has been mainly responsible for promoting the concept of functional literacy. Following an international conference in 1965, Unesco has been undertaking in cooperation with the member states concerned, literacy pilot projects, thus ensuring that objective research is brought to bear on what must be one of the most important and intractable problems of the world.

Unesco stands in a unique position of all the organizations concerned with adult education. It is part of the United Nations family; it is in permanent and close contact with its member governments; it has accredited to it all the major international non-governmental organizations, numbering several hundred. No other organization is in such a position of influence. It is not surprising, therefore, that Unesco is playing a major role in the

evolution of thought about adult education. In particular it has stressed and won universal acceptance for the notion of life-long, continuing education, and for the need of viewing adult education as being concerned with the total development of man both as an economic and as a social person.

- (b) *Inter-governmental organizations with some interest in adult education.*

Other members of the United Nations system have a strong educational bias to their work, and should perhaps be placed in the same category as Unesco, though to do so might detract from the outstanding position which that organization has. Clearly the Food and Agriculture Organization of the United Nations, with its interest in agricultural extension work, the International Labour Organization, concerned with workers' education, and the World Health Organization, spreading health education, each have a marked interest in aspects of adult education.

The difference between these three and Unesco is mainly that Unesco takes an all-embracing interest in adult education in its manifold forms, whereas the other three inevitably specialise only in those branches which are their particular concern. Thus far as is possible, the adult educational work of the United Nations system.

The other members of the United Nations system are not without their interest in adult education, though this is of a much more restricted kind.

### *3. Trust and Charitable institutions.*

It would be invidious to attempt an exhaustive list of the international Trusts and other charitable institutions which have made contributions towards the developing of adult education. There are the well-known household names of Ford, Rockefeller, Carnegie, Nuffield, Friedrich Ebert and Kellog, but this list is far from complete even though, in terms of the funds available, it may represent the lion's share. Without the support of charitable organizations of this kind, much of the essential initial experimentation in adult education would not have taken place, nor indeed would many of the colleges and other buildings associated with adult education have been established.

## B. *Regional organizations*

### 1. *Non-governmental organization*

#### (a) *Organizations with adult education as their exclusive concern.*

The organizations in this category have emerged on a continental basis. They are:

African Adult Education Association.

Asian and South Pacific Bureau of Adult Education.

European Bureau of Adult Education.

Federacion Interamericain de Education de  
Adultos—FIDEA.

North America has no continental organization, though the Adult Education Association of the USA and the Canadian Association for Adult Education are both organizations of some size. They are nevertheless national in their establishment and consequently do not form part of this review.

The four regional international organizations listed above have developed in response to one primary need, that of providing a means whereby adult educationists, working in broadly similar environments and facing much the same kind of problems, can communicate with each other. Through journals, news-letters, conferences and seminars, these organizations have been able to keep their members informed of developments taking place. In particular they have been a means whereby national adult education organizations can come together for consultation. These regional organizations have also been able to plan and execute joint enterprises on behalf of their members, such as the publication of journals, co-ordinating research and organizing area conferences.

#### (b) *Other regional non-governmental organizations with some interest in adult education.*

Some organizations which can claim to have an adult educational interest have been established on a regional or continental basis, though these are not very numerous, the usual patterns being for global international organizations to develop their own regional and national affiliates.

Examples of such regional organizations are:

Association of African Universities.

Association of Arab Universities.

Association for Teacher Education in Africa.

Union of Latin American Universities.

## 2. *Inter-governmental organizations.*

Intergovernmental organizations of a regional or continental nature have emerged in recent years, mainly of a political or economic kind but which nevertheless have, in varying degrees, an interest in education.

Examples of these are:

The Council of Europe.

The Organization of African Unity.

Economic Commission for Africa.

The South Pacific Commission.

Possibly outstanding for its contribution to education in general, and adult education in particular, has been the Council of Europe. Through specialized commissions, the Council has sponsored many conferences and training seminars for its members, as well as promoting a rich and important literature on adult education.

### Conclusion

Arising from this survey of international organizations concerned with adult education, it would seem that at the international, and regional or continental levels, the machinery exists for promoting communications between those who are engaged in this work.

At the international level, Unesco already affords the opportunity for liaison between governments and it has further made dialogue possible between them and the non-statutory organizations. The now established International Council for Adult Education should complement this by being primarily a means whereby international regional and national non-statutory organizations can be brought together on a world-wide basis. This is a particularly important role for the Council, since in no sector of education is the work of voluntary organizations so significant as in adult education. Without the Council, the provision of machinery for cooperation at the international level would be seriously incomplete. Now it is possible to envisage Unesco and the Council complementing each other, to the added benefit of both and the improvement of adult education.

The regional or continental organizations form a link between the international and national bodies, though of course, national organizations will also have direct access themselves to the Council. The regional organizations vary in their relationship with Unesco, FIDEA having a much closer tie than the others. The African Adult Education Association and the European Bureau of Adult Education are voluntary organizations which are sustained by the national bodies affiliated to them.

Both are doing much to promote greater cooperation and understanding across national frontiers, but both could do more if the financial constraints under which they work were lessened.

To say there are sufficient international voluntary organizations is a truism which will be proved wrong as soon as it has been uttered, for assuredly more will be promoted as people find fresh interests and need the stimulus of combining their efforts with others. The weakness lies not so much in the number of organizations but in the ability of those which exist to co-ordinate their work with others. This problem does not present itself so crucially in the more highly developed areas; in those newly developing countries with less resources of all kinds, it is essential that the voluntary organizations should work harmoniously together. This is principally a matter for national organizations of adult education to work out, though their task would often be made lighter if, at the international and regional levels, these organizations set a positive example of cooperation and mutual concern.

AN INTRODUCTION TO THE STUDY OF  
ADULT EDUCATION

*A Multi-Disciplinary Approach for  
Developing Countries*

PART THREE

ADULT EDUCATION IN RELATION TO SELECTED  
ACADEMIC DISCIPLINES

6. Philosophy and Adult Education:  
J.A. Akinpelu
7. Psychology and Adult Education:  
Dorothy Thomas
8. Social Sciences:
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F. Olu. Okediji
  - B. *Anthropology and Adult Education:*  
Robert G. Armstrong
  - C. *Economics and Adult Education:*  
Ayo Ogunsheye and J. Taiye Okedara
  - D. *Political Studies and Adult Education:*  
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S.K. Taiwo Williams
  - C. *Health Sciences and Adult Education*  
Adetokunbo O. Lucas

## CHAPTER 6 PHILOSOPHY AND ADULT EDUCATION

J.A. Akinpelu

At the first blush one might be wondering what philosophy has to do with such an obviously practical activity as adult education. Both learners and teachers in the adult education courses are out to achieve some practical or set functional goal, be it to become literate and numerate as in adult literacy programmes or to acquire some vocational or the latest technical skills as in on-the-job training schemes. Theorizing would appear to be far from the intention of participants in these programmes.

### Interaction of Theory and Practice

This, if I may say so, is the challenge that faces philosophy and such other theoretical disciplines—the challenge to demonstrate *utility* of theory in activities that are to all intents and purposes functional and practical. Adult Education is perhaps one of the best “truly situational” activities in the realm of education because, as E.C. Lindeman has well described it, its “curriculum is built around the students’ needs and interests”<sup>1</sup>, around the situations of the adults and not around curricular subjects and disciplines. Therefore there is need for a justification for the place of such a relatively theoretical and intellectually abstract pursuit as philosophy in the practice of adult education. This chapter constitutes such a justification.

Our starting-point will be to examine the validity of the dichotomy between philosophy portrayed as solely a theoretical activity, and adult education as out-and-out a practical activity. This dichotomy is at best a simplification of the true situation which is obviously more complex than is thereby suggested. There is hardly any practitioner in any field

of endeavour who does not at one time or another enter, consciously or unconsciously, into theorizing about his pursuit. If the practitioner is scientific enough to set up some goals towards which he will work methodically because he is at that point dealing with *ideals* and what *ought to be* as different from what *actually are* in practice. He has entered into the realm of values which is *par excellence* a normative and a philosophical realm.

If in the course of action, a practitioner has cause to reflect upon his past activity, and to think of the ideal way he can improve upon his performance, he cannot be reflecting without 'trespassing' into the philosophy of his profession, because philosophy is an activity of reflection, howbeit a disciplined reflection. Philosophy has also been described as a product of failure because it is the snag or failure in our progress that forces us to sit down, think and reflect. Thus a reconsideration of theory is needed to redirect the course of action.

Again, theory and practice in any enterprise cannot justifiably be kept in water-tight compartments. Theorizing without the basic empirical facts supplied by practice is empty, while practice that is unguided by theory is blind, since there will be no theoretical guideline or frame-work to channel that activity towards a pre-determined end. Theory deals with the general principles in any activity, including adult education, while the practice serves as a check on the validity and efficacy of theory. In short, one cannot seriously engage in adult education without getting involved with its philosophy and with the process of philosophising. But, then, what is philosophy?

### The Nature of Philosophy

The first problem of philosophy is the definition of what philosophy itself is, and as Arthur C. Danto has well observed, one cannot even attempt a definition of philosophy without already "doing" philosophy itself.<sup>2</sup> In another words, to try to define philosophy is to have already engaged in the process of philosophizing. Hence it is that after 25 centuries of the activity known as philosophy, the question is still problematic, of what it really is. Nevertheless, there has accumulated a number of definitions, some of which have guided philosophical discourse through many centuries and in various cultures, because it must be realised that philosophy is also culture-bound. It has been given different interpretations and directions at different times, in different places and by different peoples. In spite of this, however, there are a core of cardinal activities which characterize these varieties of interpretations.

One of the foremost characteristics of philosophy is that it involves *critical thinking* on any problem on which it is exercised. It is an *activity*

of reasoning and reflection on any subject whatever. R.G. Collingwood has well put it when he wrote: "philosophy is the free activity of critical thought, and is applicable to any problem which thought can raise".<sup>3</sup> I will add that it is also a critical and systematic reflection on human activities, whatever these may be and insofar as they are undergirded by some assumptions and fundamental principles over which there can be rational discussion. Thinking, as Dewey correctly observes, is situational: it is hardly ever done *in vacuo*; rather, it is generated by problematic situations that one almost invariably confronts in any activity one is engaged upon.

Adult education, as one of the practical human activities, raises many problems some of which can be described as philosophical. We have seen the example of the value-base of the activity when we discussed the relationship of theory and practice. Under this value dimension, one can raise this problem of the adequacy and relevance of the aims and objectives of the adult education in practice at a particular point in time and in a particular place. Generally, such a question will arise when there is dissatisfaction with either the direction, trend or end-results of the current practice. Such dissatisfaction necessarily involves a criticism of the *status quo* followed by suggestions of some new lines of action that promise to be more productive and therefore more desirable. While economic, social, political, pedagogical and psychological considerations may enter into the discussion, it will be readily agreed that the problem of defining aims and objectives in adult education is patently a philosophical one.

Another very important universal characteristic of philosophical activity is analysis and clarification, the ultimate aim of which is to make people more conscious and aware of what they are doing, and to facilitate communication and ready agreement among people who are engaged in the activity. The analysis may be directed towards two ends: (i) towards defining in clearer and more precise terms the concepts or 'jargons' commonly in use in the activity concerned; and (ii) towards probing and articulating the usually unstated premises and assumptions behind practice. Adult Education is full of concepts which are vague and fuzzy, and which, therefore, need to be defined and refined so that some measure of unanimity can be secured among discussants. The concept "Adult Education" itself is in need of illumination because it is a word that means different things to different people, at different times and in different places. We shall discuss this concept further when we touch on the specific contributions that philosophy can make to adult

education. It only needs to be added here that for Adult Education to emerge fully as an academic discipline, such a process of analysis and clarification of the common concepts and basic terminologies in the field is essential.

Also behind adult education are certain principles and assumptions which are usually not stated but which certainly influence the practice. We shall be returning to the discussion of some such specific assumptions later on, but the intention of the probing of these assumptions is to articulate them and make people aware of the ideological basis of what they are doing. After the articulation, it may happen that the assumptions are found to be mutually inconsistent or incoherent and therefore in need of changing. Such a change will necessarily entail changes in the practice.

One final universal characteristic of philosophy which will be mentioned here is an open-minded attitude and healthy scepticism on the part of philosophers. As F.W. Garforth puts it, "there belongs to the very nature of philosophy a refusal to take for granted, an attitude of scepticism which regards no conclusion as final and every matter, however apparently closed, as open to further question".<sup>4</sup> If kept at this healthy stage, this is an attitude and approach that can promote new knowledge; it is the dialectical method of obtaining new knowledge out of the wreckage of the old ones. A brief examination of the chequered history of the development of adult education will reveal that every international conference on adult education has opened up some new vista and perspective on adult education. The Elsinore (Denmark) conference of 1949 as well as the preceding Cambridge University meeting of 1929 had a rather narrow and elitist view of adult education, almost equating it with "liberal" education or *haute culture* meant for a privileged few of the upper and middle classes. By 1960, at the Montreal Conference, "adult education was seen less as a marginal enterprise serving the personal interests of relatively few people and more as an essential component of any nation's policy for coping with the pressure of change and improving the quality of life. It transcended both liberal and vocational education and included any organized attempt to educate adults no matter what the level or what the purpose". By the time of the Tokyo Conference in 1972, people no longer talked of adult education as an independent entity in itself but rather of life-long, recurrent, continuing or permanent education—an integrated system of education of which adult education is but an integral part.<sup>5</sup>

This phenomenal growth and development of the concept of adult education into that of a total, integrated and comprehensive idea of life-long education (as minutely described by Edgar Faure and others in the classic work, *Learning To Be*), is a good example of how ideas grow through dynamic criticism of the *status quo* and the formulation of new ideas to take its place. Such cannot arise from minds that are closed and sealed.

Whatever else philosophy is as an activity and a process, preoccupation with definition, analysis and clarification of objectives, policies and practices, and a healthy, critical open-minded and sceptical outlook have been the hall-mark of philosophy and philosophers from Socrates to the modern times.

#### Analysis of Concepts in Adult Education

After this brief description of what philosophy is, we shall proceed to the scope and possibilities of philosophy for adult education. In this regard we shall look specifically at the sort of thing that a philosopher of adult education does, and the way he contributes materially to the practice of adult education, and to the emergence of a discipline of adult education. We shall explore some of the topics that a philosopher deals with when talking about adult education.

One of the preoccupations of philosophers, as indicated above, is the pursuit of definitions in whatever one is doing. This was the life-task of Socrates, the Greek father of philosophy. The intention of asking people to define what they are doing is not to embarrass them or to doubt their integrity, but rather to make sure that they really *understand* what they are doing, and that they have set up goals and objectives which will guide their activities.

Under the search for definitions we may include the analysis of basic and fundamental terms and concepts that are usually employed in the activity concerned. The purpose of this is to establish important criteria of usage which will thus facilitate communication and intercourse among practitioners and researchers. In other words, the philosopher of adult education is likely to busy himself with probing what the concepts are in common use in adult education, with setting out the many varieties of meanings, and with making people conscious that the words they use have consequences beyond the mere utterance.

In the field of adult education, there are several concepts which are still rather vague and whose criteria of usage are as yet unestablished. Perhaps the most tenuous and the most important of them is the very

concept, 'adult education'. If we split the concept into its component parts—adult and education—we have a new pair of terms which are again far from clear. For example, who is an adult and what criteria can we use to define him or her? Are these criteria universal? Or does the concept of adulthood differ spatially from culture to culture, and temporally from one generation to another? The problem of defining 'education' has been going on for a long time nor does the debate appear to be nearing conclusion.

If we examine more closely the example of the concept of adulthood which we have selected, we shall find that it is an ambiguous term whose meaning varies with the person using it and in what context. The military man will describe a person as an adult if that person has reached the age of "call-up" for national service, as in the U.S.A. and certain European countries. Possibly readiness for service in various national youth corps, such as those of Nigeria and Tanzania, will be the African equivalent of military call-up. The politician will call a person an adult if the latter has reached the age of voting or being voted for. This age determinant, it will be observed, varies from time to time and from place to place. While some countries, especially U.S.A. and England, have adopted 18 years as the required age, many other countries still stick to 21. So also we can go on to delineate whom a lawyer, a sociologist, a psychologist, a religionist and an educationist would call an adult.

In all these definitions, variable as they are, there are certain criteria or determinants which are used to decide whom to call an adult. These determinants are almost universal. The first is the *chronological* criterion: most peoples in the world have set specific and particular age limits at which they would regard a person with normal growth as an adult. There are of course, certain exceptions in which even though adulthood is nominally granted on reaching a certain age, yet independence and other appurtenances that go with it are not enjoyed by the adult, as long as their parents continue to live. For example, even though the Roman boy used to do his *toga virilis* (garment of man-hood) at around 14 years of age, nevertheless he was still under the *auctoritas* (authority) of his *pater-familias*. This paternal authority made it impossible for him to perform certain legal and social functions without prior consultation and consent of his parents. Almost the same conditions obtain traditionally among the Yorubas and Ibos of Nigeria. The adult is never absolutely cut off from the apron-strings of his parents as long as they are living. This is in contrast to Western European culture, where the adult at a specified age is free and independent and can enter into all legal and social obligations on his own recognizance.

A second criterion which appears to be universal and common to all the definitions is that of *maturity*. According to Bergevin, "the term 'maturity' is used . . . to mean the growth and development of the individual toward wholeness in order to achieve constructive spiritual, vocational, physical, political and cultural goals".<sup>6</sup> When we say that a person is mature, we do not mean simply that he has grown physically to a certain size or that he has shown certain biological evidences of having reached the age of puberty. Rather we mean, in addition, that he has attained some mental or judgemental maturity. By judgemental maturity we mean a state at which a person can reason, interpret his experiences, bring experiences to bear upon his decisions, weigh the various options at his disposal and then decide for himself what action is required and appropriate in the specific circumstances before him.

The third and last criterion which will appear to be universal is that of *responsibility*—both economic and social. As Kallen puts it, "every individual comes to feel himself adult when he thinks of himself as responsible for himself, to himself; when he maintains himself, materially and spiritually, by his own efforts, at his own risk".<sup>7</sup> This responsibility consists principally in the individual obtaining a job from which he earns his livelihood and perhaps the livelihood of others too, in entering into complex relationships with others such as in marriage, and generally in breaking loose from the apron-strings of parents or guardians.

All these criteria would seem to have been taken note of when the UNESCO experts define an adult as "someone who has entered upon the *responsibilities of maturity*, including contributing to the economy either through the family or the community at large, and who is beyond the *age* at which the majority of those who go to school would normally leave"<sup>8</sup> (*italics mine*).

We have so far been defining what we mean by an 'adult' which is the first component in the concept 'adult education'. There are other concepts that crop up in the language of adult education and which it will be worth the time of the philosopher to explicate. These include such terms as: Literacy in all its varieties—traditional, functional, work-oriented, integrated, and other varieties that adult educators use; illiteracy—what this means denotatively and connotatively; drop-outs; adult learning; adult teaching; informal and non-formal education; life-long/permanent/continuing/recurrent education—terms which are very much in current use nowadays by adult educators; and the latest term 'conscientization', which we owe to Paulo Freire and other existentialist adult educators.

The definition or philosophical analysis of these and other concepts is what engages the attention of the philosopher, and his purpose, we may reiterate, is to ensure that we really mean what we say.

#### Philosophical Assumption behind Adult Education

Besides the analysis and clarification of concepts, the adult educational philosopher will be highly interested in probing the theoretical assumptions behind the practice of adult education—that is, the implicit beliefs and ideological commitments which consciously or unconsciously impel both the teacher and the learner to participate in adult education programmes. In general, most probably as a result of pressure of practical preoccupations, these assumptions are not often articulated; but they need to be explicated and brought out so that both participants and observers can know the dynamics of their actions. These assumptions may be categorised as ethical, political, economic, sociological, intellectual or psychological. What is important, however, is that a person must believe consciously or otherwise in one or more of them to be a successful adult learner or teacher.

Due to shortage of space and time, I shall only list some of these assumptions which deserve detailed probing, and perhaps comment most briefly on some of them. First and foremost, an adult educator or learner must believe in the *adaptability and educability of human beings*. He must believe that human nature is not static, nor that once set it is unchangeable. The common saying that you cannot teach an old dog new tricks is a negation of the very basis of adult education: it is both ideologically erroneous and empirically false. So, anybody in adult education must implicitly believe that adults can learn and are educable.

A second assumption is closely tied to the first and it is that an adult educator must believe in the *progressive perfectibility of human nature and human condition*. He cannot afford to be a pessimist. As Hartley Grattan puts it: "Adult education is no field for pessimists about the potentialities of man".<sup>9</sup> Man is biologically unfinished and the first evidence of this is his prolonged period of dependency in infancy and childhood. Even when he has grown up, he has to depend heavily upon his intelligence for self-preservation against diseases, pests and other hostile environmental conditions. As Gerhard Kraus observed in his *Homo Sapiens in Decline*, man is beset with a seemingly irreversible deterioration and degeneration in his physical conditions, and it is only through the continuing sophistication of his reasoning faculty that he has so far been able to sustain the battle for survival.<sup>10</sup> The adult educator must believe in progress and in the possibility of man

winning this battle against all odds; and his main weapon for the battle is more education, which aims not just at increasing his material civilization but also at combatting the ill-effects of his technological advancement and at humanizing his civilization generally.

Also closely allied with the above assumption is the third one, that the adult educator must believe in *man's natural desire for self-improvement*. Any normal human being will jump at any opportunity that reasonably promises to improve his present conditions of living. Though perhaps not the only one, but certainly the most important and the most direct route to self improvement is education and the power that education confers. Everybody has some modicum of ambition which may be adjusted further higher up on seeing new possibilities or on observing the success of others who, he believes, are not different from himself. Besides this ambition, every human being has some potentialities the realisation of which, he believes, can help him attain happiness. For him to be able to live a self fulfilled and happy life, he must have varieties of opportunities and in sufficient quantity.

This brings us to our next major assumption which is *equality of educational opportunities*. This is but an aspect of the more global idea of Equality and Social Justice. Men may not all be born equally (and they may not justly be held blame-worthy for this, because they have no say whatever in when and where to be born), but they must have equal opportunities for the development of whatever potentialities they may have been endowed with. It is within human power to provide the resources for self-improvement; some will even say that provision of such resources is an obligation the society owes to every citizen because education is a fundamental human right, and an obligation which a society owes its members for the very survival of society. This equality of opportunity does not mean treating everybody to an equal dose of the same thing, but rather it means recognizing the uniqueness of individual needs and providing resources to meet those needs in adequate measures. Hence it is that the financial resources for education, which have always been heavily tilted towards meeting the needs of the child, have to be diversified and redistributed more fairly to meet the needs of every individual citizen, young or old. This has to be done if every individual is to be able to maintain his dignity and his integrity as a person.

The fifth and the last assumption that we shall mention here is that *education is a process co-terminous with life*. This assumption is in contra-distinction to the commonly-held view (a view which is also often acted upon) that education is only for children, and that its

aim is to prepare them for adulthood, as though adulthood begins where education ends! The adult educator must in fact explicitly believe that education is living. John Dewey, the American pragmatic educational philosopher, had long ridiculed the conception of education as a preparation for life, or as a sort of life insurance policy, the maturity of which the child may not even live long enough to see. Therefore for Dewey, as for many other perceptive educational thinkers, education is a life-long process, a continuous reconstruction and re-organization of experience which adds to the meaning of experience and increases the ability to direct the course of future experiences.<sup>11</sup> Whether in an organized or random form, whether in formal or informal situation, a man continues to be intellectually curious and to learn as long as he is breathing or interacting with his environment.

There are many more assumptions which a philosopher would wish to elaborate upon if he were to give a course on philosophy of adult education. These few have only been described here but not discussed; they appear very obvious but it is the obvious that philosophers are most wary about because they are often the most controversial.

#### Analysis of Aims and Objectives

For efficient use of time and labour, and for reaping the maximum benefit from the minimum quantity of in-put, it is essential that any action be preceded by a delineation of the aims and objectives of the intended action. Otherwise it is a purposeless or mere random action. This is what Paulo Freire was harping upon when he wrote: "the action of men without objectives, whether the objectives are right or wrong, mythical or demythologized, naive or critical, is not *praxis*, though it may be orientation in the world. And not being *praxis*, it is action ignorant both of its own process and of its aim".<sup>12</sup> The planning and projection that ought to precede human actions is in fact one of the fact one of the characteristics that distinguish human actions from those of animals. If this is conceded, the exploration of the aims and objectives, or in short the value options and choices that are in adult education ought to be recognized as an indispensable aspect of the whole of adult education processes.

The philosopher, as someone most closely involved in the delineation and discussion of value-systems, has to include the aims, goals and objectives of adult education in his programme of work. His main task will be to discuss and arrange in order of priority the values or end-objectives of the adult education processes, using certain criteria which have been forged in philosophical discussions of value-systems. For

example, in deciding on priorities among the objectives enumerated, he will ask such questions as which objectives are ends-in-themselves or intrinsic, and which are extrinsic or means to other ends; he will ask whether the objectives are short-term or long-term; he will examine the internal coherence and consistency of the various objectives identified; and generally he will try to identify the grounds for the choice of any objective. This is certainly more than just reciting the objectives that should or, in fact, do guide particular actions, but rather it includes probing the assumptions of the chooser.

Here we cannot do more than merely enumerate some objectives that have been identified, and comment just briefly without entering into further arguments into the desirability of having those objectives. It must be emphasized, though, that it is the argumentation on any issue that constitutes the major pre-occupation of philosophers. The objectives of adult education have been variously defined as:

- (i) To help the individual find *meaning and happiness* in life;
- (ii) to aid and reinforce the civilizing process of improving the human condition;
- (iii) to help the individual discover himself and know himself (*gnothi sauton*);
- (iv) to help the individual to solve problems of every-day life;
- (v) to enable the individual to live a full life;
- (vi) to help the individual in his physical, psychological and spiritual maturation processes;
- (vii) to ensure survival of democracy;
- (viii) to help forge national unity, national integration and economic development;
- (ix) to help the individual citizen take his rightful place in society.

These nine objectives drawn from various writings on adult education are enough. A quick analysis will reveal certain characteristics. It will be found, for example, that though they are elevating and comforting, yet many of them are vague, fuzzy and vacuous. Even those that are realizable have to be broken down into more specific objectives for them to be able to guide any action. If we examine the first three objectives, we discover that there are certain concepts in them which are capable of various meanings and until those meanings are teased out we will not be able to know specifically what those objectives are. For example, we have to be specific about what we mean by "finding happiness in life"—what do we mean by happiness? How do we measure it? How do we know what will make a person happy? In what exactly

does happiness consist? Will happiness consist in the same content and condition for everyman or is it hopelessly subjective and personalized? These are the questions that have worried philosophers from Aristotle, who first specifically raised the question, to Bertrand Russell. And they are important questions for us to answer because if, for example, we decide that the sole criterion of happiness is possession of material wealth, our efforts at adult education should be directed towards ways and means of accumulating property. Our concentration will be on acquisition of vocational skills and such other skills as can earn hard cash. In short our educational system will be out-and-out utilitarian and grossly materialistic in the worst sense of those terms.

If we examine the next batch of three objectives (iv—vi), we discover among others that though they are less vague and fuzzy, they dwell on the individual as though the individual can live any desirable life regardless of his society. Though an individual is a unique personality, nevertheless he is at the same time a social animal who can realize himself only when he lives and participates in societal or communal affairs.

The last batch of aims are patently political in outlook, but it is not clear beyond cavil how they are to be realized and what role, direct or indirect, education in general and adult education in particular can play in their realization. Many details still have to be filled in to make them effective guides to action.

These brief comments are an indication of the sort of thing that a philosopher does in dealing with objectives and aims in any activity. A full discussion of them will reveal how they are to be broken down and grouped into manageable and realizable objectives, and may even reveal certain contradictions that have to be resolved. For example, we have groups of objectives which emphasize the importance of the individual over and above that of the State, and yet another group of political objectives which tend to suggest that the individual is only secondary in the scheme of things. Evidently, this raises the problem of what is the ideal relationship between the society and the individual citizens who constitute that society—and this is a controversy that has been much debated but so often resolved according to the prevailing ideology of the society concerned.

### Philosophies of Adult Education

Another very important application of philosophy to adult education is the identification and explication of major trends in the theory and practice of adult education. Whether the practitioner is aware of it or

not, he is working under certain models, the theoretical background of which has to be supplied to put his work in proper perspective. Such a theoretical explication affords the practitioner an opportunity to see clearly what are his objectives and how adequate are the means being employed to achieve them.

In other words, in the course of the practice of adult education, there have emerged certain ideological or theoretical positions which could be described as "philosophies of adult education". The aims and objectives, as well as the practices that emerge from these theoretical positions are often distinct enough to merit attention and study. The academic study of these positions is a contribution that philosophy can make to the development of theory and practice of adult education.

We shall briefly look at some of these identifiable positions in adult education and our objective here, as in the preceding sections, will be to point them out as areas of further research and investigation, and not to regard our brief comment as comprehensive or complete elaboration of the positions. I shall call the positions *Models*.

First there is what I call the *Literacy/Primer Reader Model*. This model is used to describe those who regard the ability to read, write and enumerate as the major or sole purpose of adult education. Some of these people regard the ability to decipher words in a text-book, or to be able to read and write a meaningful short sentence in any language as of intrinsic value—i.e. good *in* and *by* itself, even if nothing else follows. In general, though, most of them are ready to add that apart from its intrinsic worth, it can also be a useful tool for other adult business transactions. The exponents are often flamboyant in their claims for the virtues of literacy—e.g. that literacy *per se* is elevating to the soul, that it enhances the personality of the individual, cures him of his inferiority complex, rescues him from the state of being a marginal and alienated individual, eradicates the "poison here" of illiteracy, ignorance and disease, and in general places every man's destiny squarely in his own lap.

Whether these claims are true or false, and whether they are exaggerated or not, is not the point here. The point is that advocates who are in policy-making positions have implicitly concentrated on this aspect almost to the exclusion of any other. Whether they realise it or not, most of the Ministries concerned with adult education in the various States in Nigeria, as well as in almost all developing countries in the world, concentrate almost entirely on literacy as though it is the whole of adult education, and as if it is a panacea that cures all their economic, social and political problems. This point is really debatable on economic,

philosophical and other grounds.

The innovations which have been introduced into this position in the form of functional, work-oriented and integrated-functional literacy have indeed made the position much more attractive and acceptable, but they have hardly diminished the premium placed on literacy as the core of adult education.

The second type of philosophy is what I will call the *Liberal/Humanist Model*. If the Literacy/primer reader model is closely associated with the developing world, the liberal-humanist model is a characteristic of the concepts of adult education in the developed countries. Two or three quotations from American advocates of this model will sufficiently bear this out. Hartley Grattan, in his introduction to his *American Ideas about Adult Education*, wrote:

Reading through this book one cannot fail to be impressed by the fact that the classic emphasis, even when vocational education is involved . . . is upon the improvement of men in terms of secular knowledge, morals, or spiritual understanding, and only incidentally, or by implication, in terms of earning power. If earning power is mentioned, it is an indispensable under-pinning for the other values, not emphasized as something sufficient in itself to carry the whole load of justification for adult education. It therefore appears that those who today are arguing that American adult education needs a new dimension in the form of the elements of liberal education are really seeking to bring adult education more decisively into line with a firm and rich American tradition than it has been lately—back into line with the tradition of improving the whole man, not merely the “hand” who will then earn more money. <sup>13</sup>

The following excerpts are from the famous book, *The Meaning of Adult Education*, by Eduard C. Lindeman—a book that is shot through with this idea. Wrote he: “. . . adult education more accurately defined begins where vocational education leaves off. Its purpose is to put meaning into the whole of life”. Again,

“Indeed, adult education will have justified itself if it does nothing more than make adult happier in their hour of leisure.

“Adult education, wherever it endures long enough to pass through the ‘bread and butter’ stages, invariably evolves toward cultural ends.

“Art, its appreciation and enjoyment, belongs to those who have or are capable of having ‘intrinsic sensibility’ and the highest function of adult education may well be the discovery and release of these qualities of sensibility among the many”.<sup>14</sup>

From the above quotations, it is apparent that the advocates of this position consider that adult education is essentially something to lend

quality and colour to life, not something for eking out a living. It is something cultural and recreational; it adorns the individual's leisure and adds spice to his life. Its content is intellectual, artistic, and any activity that delights the mind. They even go as far as to believe that pre-occupation of adult education with vocational ideals is only a temporary necessity but that the ultimate objective is the intrinsic quality of a pleasurable life.

Finally, one would notice in this model that the pre-occupation is with the individual and the quality of life he lives. There is hardly any mention of the community or society in which he lives. Where the latter is mentioned at all, it is to the effect that the individual should improve himself since the quality of the society depends entirely on the quality of the individuals in it.

In sharp contrast to this model is the *Social Engineering Model*. This is the model that regards adult education as an instrument in the hand of the State for accomplishing certain socio-economic and political ends.

The first consideration is the health, security and stability of the nation-state. Adult education is to help the society maintain its material civilization by enabling the individual to keep pace with the rapidly changing industrial and technological developments. It is the key to national survival on the economic level. On the political scene, adult education is to produce good citizens who will foster national integration and unity much needed in the developing countries, or who will help to arrest the process of social disorganization and disintegration that bedevil the old and affluent developed countries. The contents of this model are vocational education in all its varieties, and citizenship education of various types.

This model, it will be noticed, seeks to do something to the individual, equip him with some skills considered important first and foremost for the State and only secondary for the individual.

Our fourth model is a rather new one that is as yet to find world-wide support; but there is no doubt that it is distinctly different from, and even antagonistic to, those models discussed above. It is Paulo Freire's *Conscientization Model*. It is a model that is not easy to understand, being couched in a rather difficult existentialist language, but it says something significant.

Starting from the premise that former theories and models of adult education, and especially of literacy campaigns, tend to maintain and reinforce the *status quo* in the relationship between the colonialist and the colonized, between the oppressor and the oppressed, or between the feudal land-lords and the landless peasants, Paulo Freire concluded that

the only type of adult education worth its name is the one that liberates the individual from all types of bondage—political, economic, social and cultural. Adult education thus becomes, in his own words, “a cultural action for freedom”. In it, the individual is to be aided to liberate himself, to discover himself, and to *become* himself. The teacher is a mere catalyst or *animateur*, and the method of teaching is not by instruction but by engagement in authentic dialogue in which the learner is the chief participant.<sup>15</sup>

Much of the language of this model is existentialist in flavour, and its political message reminds one of Fanon's *The Wretched of the Earth*, or Eldridge Cleaver's *Soul on Ice*. Its target would seem to be any group of people who are “in any way oppressed in mind, body or estate”, and its pet hate is any method of teaching that seeks to “feed” or “fill” people with some morsels of knowledge or that lulls them into what he calls “the culture of silence”. This is no doubt a philosophy of adult education that needs greater elaboration and systematisation because it may well prove to be what we really need against the depersonalization and dehumanization becoming characteristic of our technological age.

The fifth and the final model that we shall consider is the *Life-long Education Model*. This model is also very new, and in fact is still more in the realm of ideas than of actual practice at present. It is indeed not a model of adult education as such but rather a model of education in general. It is significant, though, to note that the model was developed and popularized by adult educators, though its purview goes much beyond adult education. The classical statement of it can be found in Edgar Faure *et al.*: *Learning To Be: The World of Education today and tomorrow*, and various other UNESCO documents and journals.<sup>16</sup>

Stated briefly, the idea of life-long education is simply that any individual should be able to learn and be educated from the day he is born until the day he dies. The idea, of course, “is not that people should experience organized learning from the womb to the grave but that from the age of two or three until death comes they should have access to opportunities for learning”. In other words, educational resources should be made available not just to the young elements in the society, but to all and sundry—since adult educators have been able to establish in theory and practice that nobody is ever too old to learn.

As we have mentioned above, this is strictly not a model *in* adult education but rather a model that sees education as an integrated, coherent and comprehensive system embracing all forms of education—formal, informal, and non-formal. Adult Education, like child and youth

education, must be considered *in the context* of this model of education, of which it is an important but integral part.

### Issues and Problems in Adult Education

The final major topic under the discipline of philosophy of Adult Education is the philosophical analysis of problems and issues of adult education. These problems can be of two types—those arising from the practice of adult education, and those arising from the discipline or academic study of adult education. The purpose of the analysis is two-fold—to make people aware of the problems that confront practitioners and make them direct their research and investigatory activities towards solving those problems; and, secondly, to contribute towards the emergence of adult education as a discipline worthy of being studied at higher levels of education.

We shall only mention a few problems in each category without much elaboration or discussion. Among the problems confronting the practitioner in the field are such problems as the internal harmonization and integration of adult educational activities; the relationship of formal, non-formal and informal education in adult education; the position of adult education in the context of life-long education, or in an integrated philosophy of education; and others that practitioners may refer to researchers for investigations and opinions.

The second type of problems and issues is more esoteric and arises within the logic, language and methodology of adult education as an academic discipline. We have, for example, the problem of what makes an area of investigation a discipline, and whether adult education can satisfy those criteria to be called a discipline. Then there is the problem of fuzziness and vagueness of the concepts we use in adult education—the first and the most complex being the term 'adult education' itself. Again, we may consider the problem of what and what constitute the foundations of adult education. Finally, we may "do philosophy" with respect to the methodology of teaching adults. Under this may arise the philosophical problem of freedom and authority in adult learning. There are many other problems that the study of adult education can turn up for deep and intense research activities.

### Summary

What then can we say in summary is the contribution of philosophy to adult education as an academic discipline and as a practical activity? The first and perhaps the most important is that philosophy as a theoretical activity helps to illuminate practice while application becomes the

touchstone of theory.

The second vital contribution is in the area of analysis and clarification which is the most central function of philosophy. The concepts, the aims and objectives, and the practice of adult education will ever need finer and finer definition and refinement. This philosophy can do for adult education.

Thirdly, the explication of the ideological backgrounds of adult education is very important so that the practitioner does not operate in the dark but rather in full awareness of what he is out to achieve and of the dynamics of his success.

Fourthly, there are many problems which philosophical analysis can help to solve by indicating which are the real problems and which are mere pseudo-problems or problems that can be cleared by stripping them of the emotive and sentimental language in which they are couched.

Fifthly, and finally, philosophy by focussing on the internal organization of adult education can contribute to a wider acceptance of it as an academic discipline, because it must be admitted that it is still somewhat looked down upon among University academic disciplines. The tough and no-nonsense application of the philosophical method will enhance the reputation of adult education as an academic discipline.

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## CHAPTER 7

### PSYCHOLOGY AND ADULT EDUCATION

Dorothy Thomas

Psychology is the study of behaviour; it describes how people act or behave. It tries to discover why people act in the way they do. It attempts to predict how they will act under certain circumstances. And, finally, it seeks to determine ways of modifying or controlling behaviour.

Findings from psychological study and research provide the adult educator with clues for understanding the adult learner and for improving the teaching/learning process in adult education. They suggest ways in which the adult differs from the young learner and propose answers to such questions as: can adults learn? to what extent do they retain learning ability throughout their life span? What motivating factors lead an adult to undertake a learning activity? What factors make him continue to exert effort to learn? What conditions can the teacher provide to help each adult learn to the best of his ability?

Continuing psychological research often results in modification of previous theories. However, this chapter summarizes *current* psychological findings and principles which are of particular significance in adult learning.

"Adult education activities" as used here include evening courses, day-time classes, residential courses, weekend schools, job-training, courses at training centres, extension work, seminars and workshops. The term "teacher" refers not only to the teacher in a class-room, but also to the agricultural extension worker, the health educator, the community development worker, the discussion group leader, and the

vocational trainer. The "adult learner" is anyone who participates in any form of adult education activity; and since he or she is the key person, a discussion of the learner and his or her problems will precede discussion of learning theories and conditions.

### The Adult Learner

Although concerned with community and national goals which may be achieved through adult education, the teacher of adults in his daily activities is primarily concerned with the adult learner. What does he want? Why is he here? What experience and training has he/she had, what is there to build on? What responsibilities does he have which may interfere with his learning, what outside problems?

The adult learner is different from the young learner in more ways than just size and age and the adult class is different from a class in formal schooling. In a class of adults you will often find that:

- some believe they are too old to learn, they are worried about whether they can keep up, whether others will laugh at them if they make mistakes;
- some have never been to school before, they do not know what to expect;
- some have been to school but have bad memories of the experience; possibly they couldn't cope, or failed an examination, or were severely punished;
- most of them probably work, on a farm, or in the home, or in a shop, or in a factory. Going to an adult class is not their main "occupation";
- many of them are married, many are fathers or mothers, they have responsibilities at home and may be worried about problems such as a sick child, shortage of food, family arguments, or lack of money to pay school fees;
- some have community responsibilities, such as been a committee member of a cooperative, or a local councillor, or a member of a women's club, or a church worker, or an officer of a trade union.

These responsibilities to home and family, to work, and to the community often interfere with the adult's learning. They may prevent him from attending one or more sessions or lead to his dropping-out. They may cause him to be late and afraid to come if the teacher has been censorious about punctuality. They may interfere with his ability

to concentrate while in class, his mind may be working on personal problems rather than the learning task at hand. Finally, he may be tired when he comes to class, he may find it hard to pay attention.

An understanding of these problems of the adult learner will assist the teacher to devise techniques of teaching and encouragement which can overcome the learner's initial barrier of self-doubt as well as the continuing factors which interfere with successful learning.

### Theories of Learning

No one really knows what goes on inside a person's head and body when he is learning. However, based on experiment and observation, psychologists have developed different theories and each theory has strong advocates who tend to believe that their theory is the basis for all learning. But the variety in types of learning suggests that possibly no one theory applies to all. Many educators now take the view that different theories apply to different learning situations and they make selected application of theories to the specific learning task at hand. Following is a partial list of types of learning in adult education.

#### 1. *Learning a skill*

- reading, writing, typing, operating a drill-press, sewing, playing the drums

#### 2. *Acquiring new information and understanding*

- the aims of the United Nations, its organisation and accomplishments
- how taxes are raised and how they are spent
- the relationship between literacy and development

#### 3. *Changing attitudes or practices*

- to work together in *Ujamaa* rather than by individual enterprise
- to allow women to attend adult classes
- to eat fish (where this had not been customary before)

#### 4. *Solving a problem*

- people have to walk five miles to get water
- cattle in one district are dying because of ticks
- there is no primary school in one district

#### 5. *Learning to enjoy*

- music, art, dancing, poetry, novels, drama.

These classifications are not mutually exclusive, but they indicate different kinds of learning which may require different teaching strategies.

Two learning theories will be discussed in relation to teaching adults, one the Stimulus-Response theory and the other the "field" or "insight" theory.

The Stimulus-Response theory explains that when a certain stimulus is received by a person, he makes a response. Some responses are not learned. When the doctor strikes his patient's knee with a small hammer the patient's leg jerks without, so far as we know, any training. But most responses are learned and many require training.

When a person is taking touch-typing he learns that when he sees the letter "a" he presses the little finger of his left hand on the typewriter key where it is resting. The stimulus is seeing the letter "a", the response is to press the little finger, and the result is a letter "a" on the typing page. As he continues to practice, this "bond" between the stimulus of seeing a letter and the response of pressing a particular finger on a particular key is strengthened. With repetition the response becomes faster and stronger. There is less chance of the stimulus "a" resulting in a response whereby, for example, the first finger presses the "f" key on which it is resting. This theory is particularly applicable to skill learning. When learning to drive a car, the stimulus of a red traffic light leads to the response of pressing one foot on the brake pedal, and the result is that the car stops. Continued practice strengthens the bond and helps to ensure that the correct response will be made.

Another theory of learning is the "field theory" which stresses the importance of "insight" into the solution of a problem or situation. It includes perceiving or "seeing", the relationship between various parts and organising them into some pattern. The response is not made to just one stimulus, but to a concatenation of stimuli.

The task of memorizing a series of a numbers is often used as an illustration of the role of insight in learning. Students are asked to memorize the following list of numbers:

3 7 12 16 21 25 30 34 39 43 48 52 57 61 66 70 75 79.

With no assistance from the teacher, some students will laboriously set about memorizing and repeating, with many trials and errors. However, some may notice or gain "insight" into a relationship between these numbers, may see a "pattern". If they perceive that the numbers progress first by 4 and then 5, throughout the series, they have seen a relationship which makes it possible for them to repeat the numbers without extra trials and probably no errors. In this case the teacher gave no assistance other than setting the task and left the discovery entirely up to the student. However, the teacher might give a clue, by presenting the figures and asking, "Does anyone notice any relationship

between these numbers?" In this way a clue is provided with the students doing the actual discovery and probably proceeding with speedy and accurate repetition of the numbers.

These methods are in contrast to having the teacher present the numbers and *tell* the students the relationship. Here the discovery has been eliminated and students have been denied the opportunity to think for themselves and find solutions.

This theory of learning is one basis for the increasing use of the Discovery Method in teaching and learning. Instead of giving the answer to a problem, the teacher gives to the participant the facts or information from which he can derive the answer or solution himself. Insight cannot occur, of course, unless the student has the capacity and necessary background of experience on which to base his attack on the problem. Although insight may seem to come suddenly, with an exhilarating feeling of, "I see!", actually the final discovery is usually based on a step-by-step solution, whether conscious or not.

While there are other theories of learning, knowledge of these two, the Stimulus-Response and the Field or Insight theories, can aid the teacher in selecting teaching methods according to which type of learning is involved, for example, skill-learning, problem-solving, or changing attitudes.

#### Individual Differences

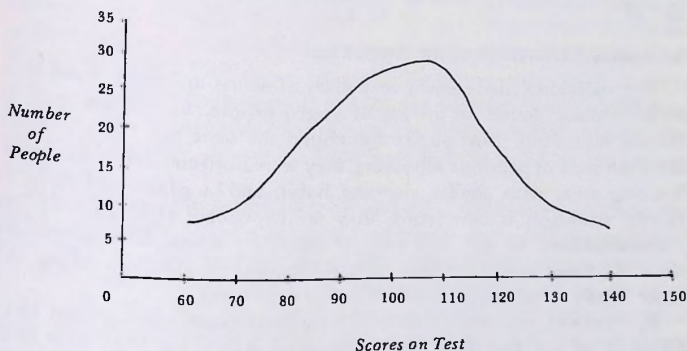
It does not require a psychologist to reveal that "no two people are alike" some are tall, some are short; some are old, some are young; some are fat, some are thin; and people have differing amounts of learning ability, physical strength, musical ability, mechanical aptitude, general knowledge, sociability, and sense of humour, to name just a few. The teacher of an adult group is faced with a collection of individuals, each one differing from all others in ability and characteristics.

In any trait or characteristic it has been found that a few people possess a large amount, a few people possess a small amount and the rest of the people, the majority, are spread between the two extremes. For example, the intelligence of a group of 100 individuals might be tested with the following results.

<i>Scores on Test</i>	<i>Number of Individuals</i>
130 - 140	4
120 - 130	7
110 - 120	14
100 - 110	26
90 - 100	25
80 - 90	15
70 - 80	6
60 - 70	5

The scores on this test show that 4 people were in the highest group, five in the lowest and the rest spread between, with the majority in the middle, between 90 and 120.

Scores on tests are sometimes plotted on a graph which usually results in what is called the Normal Curve of Distribution. Plotting the above scores on a graph illustrates this Normal Curve with a few at the extremes and the majority of scores between them.



If some other characteristic were being measured, for example mechanical aptitude, results would probably show the same type of distribution. But if a group of people were given two tests, one to measure intelligence and the other to measure mechanical aptitude, those who scored highest in intelligence might not be the ones who scored highest in mechanical aptitude; some of them may be in the middle or lower range. And the people who scored low in intelligence might score high in mechanical aptitude. So it cannot be said that just because a person has a high degree of one ability, he will have a high degree of another.

The good mathematician may be a poor mechanic, the poor chess-player may be a good athlete. True, some mathematicians may be good mechanics, but this cannot be assumed to be true.

Nevertheless, some teachers tend to believe that if a student is good in one field, he will be good in all others. Such expectations may result in disappointment. On the other hand, if the teacher thinks that the person who is poor in one field is poor in all others, this belief can be discouraging.

Without a knowledge of individual difference, some people make statements like "All people from Hakuna District are stupid," or "all farmers are stubborn", or "all traders are dishonest." But if we look at *all* of the people from Hakuna District we will find that some may be stupid, but some may be very bright. And if we were to check *all* farmers we might find that some are stubborn and some are not. And, in the same way, some traders may be honest and some may be dishonest. In the earlier statements the speakers had probably observed a few individuals and then made the faulty generalisation from "one or two" to "all".

#### Individual Differences in the Adult Class

The individual differences in a class of adults are much wider than those usually found in a class of young people. In the first year of formal schooling, most pupils are around the same age, most have the same amount of previous schooling, they were born and live in the neighbouring area, with similar customs, habits and language, and so far as family situation is concerned, they are dependent children with few responsibilities. In the first year of secondary school the students are near the same age, they have all had the same previous schooling, and their family relationship is still that of a dependent.

By contrast, one adult class may have participants ranging from 18 to 62 years of age and their formal schooling may range from none at all to four years of secondary school. They may come from different parts of the country, with different customs, attitudes and language. As we have seen, most are working and they have varying responsibilities at work, at home, and in the community.

The following examples are typical of adult classes. In one evening course in Zambia with 24 participants, the ages ranged from 20 to 50 years, and the occupations include the following:

clerk (3)	printer
engineer	student

housewife	civil servant (2)
stenographer	owner
accountant	service trade
office boy (2)	welfare officer
surgeon	auditor
teacher	typist (2)
clerk-typist (2)	secretary

A residential course in Kenya had women participants ranging from 21 to 38 years of age, with formal education ranging from Standard VI to Higher School Certificate and Diploma level. Occupations included school teacher, housewife, farmer, social worker, administrative officer, and midwife.

This wide range of individual differences in the adult class presents the teacher with accentuated problems not usually faced to the same degree by the teacher in formal schooling. In a class with mixed ages, the older adults may hesitate to speak up in front of the younger adults for fear they will make a mistake. Or, in other situations, it may be customary for young people to remain silent in the presence of elders. A wide range in formal schooling poses the problem of teaching at a level not too difficult for some and not too easy for others. With students from many parts of the country the teacher must be aware of differing customs and attitudes. Even language can be a problem: should the course be taught in Swahili, in English, in French, or in an indigenous language?

In summary, an understanding of individual differences will help the teacher of adults to consider each participant as a distinct individual with his own abilities, problems, skills, potentialities, experience and interests. The teacher's aim is to help each participant to progress toward his goals, and although all may not be able to achieve the same goal, each one can be helped to progress towards a goal commensurate with his ability.

### Learning Ability in Adults

It is not necessary to dwell on the question "Can adults learn?" for it is clear that they do. The hundreds of thousands of adults taking part in learning activities, and succeeding in them, is evidence that adults retain at least some ability to learn. Men and women in their 70's have learned to read and write. Mature Age Entrants to universities in Africa, sometimes 35 years of age and older, not only succeed in their studies, but some graduate with honours. Most of the readers of this book are adults and they would not be reading it unless they are convinced

that they are still able to learn.

But the question, "Does learning ability decrease with age, and if so, how much?" has engaged the attention of researchers since the days of E.L. Thorndike, who first experimented extensively in the field of adult learning, in contrast to earlier research emphasis on infant, child, and adolescent learning. The work of Thorndike and his associates brought out that adults retain more ability to learn than they will probably ever use. What may seem to be a loss in learning ability may really be just a lack of practice in continuing to learn. "Adult learning is itself probably a practical preventive or cure for an adult's inability to learn."<sup>1</sup>

The extent to which adults retain their ability to learn can be studied in two ways. An individual's learning ability can be measured early in life and continue to be measured at different stages in his life span. This longitudinal method obviously poses a problem in the length of time required to get significant results and the danger of losing contact with people in the test group. The other method is a cross-sectional study, that is to measure at the same time the learning ability of a group of young people a group of middle-aged people and a group of older people, then compare the scores to determine differences in learning ability in the different age groups. Although this method does not take as long a period to complete, some researchers believe that the longitudinal type of study affords more valid results.

The earliest longitudinal study of any magnitude was conducted as a follow-up on a group of men who in 1919 took an intelligence test when they entered Iowa State College. Thirty years later, in 1949, W.A. Owens retested 127 of these men and found that their total scores had increased over that period. In seven out of the eight sub-tests, scores improved, largely in the fields of vocabulary, general information, common sense, analogies, and disarranged sentences. There was a very small, and not significant, reduction in the scores on arithmetic.<sup>2</sup> A second follow-up was made in 1961 when Owens was able to re-test 61 of the earlier 127 men. He found that mental ability, as tested, was relatively constant during this period of ten years, from age 50 to age 60, with a slight, not significant, trend downward.<sup>3</sup>

Another longitudinal study is the continuing Berkeley Growth Study, where mental ability has been tested on the same group of individuals at ages 16, 18, 21, 26 and 36 years. Researchers conclude that the very small variations in scores in tests of mental ability, or differences in intelligence, are not as important determiners of adults' learning ability as are the factors of motivation, drive, and time.<sup>4</sup>

An early example of a cross-sectional study of adult learning ability was that made by I. Lorge who divided workers into three age groups, one from 20 to 25 years, another from 27½ to 37½, and the third 40 and over. He gave to each of these groups six intelligence tests, five of them having a time-limit for completion and the other having no time limitation. On the time-limit tests he found that scores decreased slightly in the older groups. In the test with no time-limit, however, there was almost no difference among the different age groups. From this, Lorge concluded that adults retain most of their *ability* to learn, but their *rate* of learning may decrease.<sup>5</sup>

Although measurement of the ability of adults to learn throughout their life span is of interest, the adult educator is more concerned with studies which have practical results in terms of what conditions can be provided to help adults learn to the best of the ability which they do possess.

In an experiment on the use of programmed instruction in adult training, J. Neale tested the effectiveness of learning periods of varying lengths. Women students in teacher training colleges were taught map-reading for a total of five hours in one week. The length of the instruction period was varied. Neale found that the younger students (those under 35) succeeded better when taught in half-hour sessions and the older students (those over 35) did better with one-hour sessions. He concluded that, "The results show that older people do not necessarily learn better or worse; rather they learn best under different conditions."<sup>6</sup>

As a result of their studies on training older workers, R.M. and E. Belbin report: "Serious problems exist in retraining older workers, but where an appropriate method of training can be developed, older trainees can achieve results comparable with those of their younger colleagues. Specific requirements of the middle-aged learner include long and uninterrupted learning sessions, greater consolidation of learning before new skills are attempted, accurate responses and rapid feedback during learning, self-structured learning programmes, avoidance of competition, and active mental participation during learning (learning by discovery rather than by rote)."<sup>7</sup>

Several of the Belbins' studies have also shown that adults learn skills best when some activity accompanies the learning task. An experiment by E. Belbin and S. Downs, in tasks involving colour concepts, memorizing and sorting, led them to conclude that "activity learning confers no benefits if it evokes a series of mechanical responses. On the other hand, where the activity engenders creative thinking, it is

a preferred method of learning."<sup>8</sup> In another study, they tested the effect of different types of actions which occur between the time an activity is learned and the time when that activity is tested. If, after learning one activity, another activity occurred before testing in the first activity, middle-aged workers in the post office received significantly lower scores than where testing followed immediately. Results were best when the learner had the opportunity to try-out and consolidated his learning of one task before undertaking learning another.

S. Hand, after reviewing data concerning "Physiological Changes in Aging and their Implications of Teachers of Adults" concludes: "Reports show that although the power to learn is retained in maturing adults, there is a slowing up in the rate at which one can learn. Retention and recall, then, may decline with years, although interests and motivations may be heightened. Teachers of adults should attempt to adjust lessons to the learners' pace capacity; include summaries often; relate activities to the varied life experiences of the students; and be aware of the adult students' length of attention span."<sup>10</sup>

In an article, "Differences between Adults and Youth Affecting Learning", J. Zahn states that studies of adult learning ability show that, "... if adults learned how to learn when young and continued their learning in adulthood, the habit of learning is so strong and the strategy of learning so well developed that learning new material will be even easier for them than for children. Methods of teaching the young cannot be transferred without change to teaching adults; teachers will need patience to allow for the extra time and extra teaching skill necessary."<sup>11</sup>

However, in spite of evidence that adults retain much of their learning ability, the adult who has not engaged in continuing learning may be out of practice in his learning skills. He may require special help and reassurance when he first undertakes a learning project, with opportunities provided by the teacher for at least some small successes to encourage him that he can learn.

In summary, evidence from experiment and experience indicates that adults retain much of their learning ability, but the *rate* of learning may slow down. Very small differences in learning ability which may occur can often be compensated for by motivation and interest. The adult learner must get continuing feedback to reflect how well he is succeeding; and learning one skill or task should be consolidated before trying to learn another. Adults learn best when activity accompanies learning, particularly when that activity involves creative thinking. The

adult learner who has not taken part in continuing learning activity may be rusty and need initial assistance and encouragement to gain confidence in his ability to learn.

### Motivation in Learning

Motivation in adult education has two aspects; one is that which leads the adult to the learning activity in the first place and the other is that which makes him continue to attend and to exert effort in learning.

In primary and secondary schools, recruiting students or motivating them to start school is not a major problem. But the adult educator must continually find out what adult education programmes are needed, not only by the individual but also by the community and by the nation. He must then devise ways of interesting and recruiting participants for each adult education project planned to meet these needs. A knowledge of motives of present and potential students assists the administrator in continuing effort of the student.

A number of studies have been made to try to determine the motives which lead adults to make the effort to take part in learning programmes. In a study of the adults attending evening classes at the Institute of Adult Education in Dar es Salaam, M. Snyder included a question as to why students attended these courses. As a result of interviews with a sample of 127 participants out of a total of 912 enrolments, the following reasons were given for choice of a particular course:

<i>Reason</i>	<i>Percentage of students</i>
Work	37
Examinations	29
General Education	<u>34</u>
Total	100

Most of those who said they were studying to prepare for examinations indicated that they viewed success in these examinations as a means of preparing for better work opportunities, suggesting to the author that they regarded these examinations as means rather than ends in themselves. The nature of the examinations for which they were studying would seem to corroborate this conclusion. 20 students were preparing for examinations for academic accreditation (including 7 for Mature Age Entry to the University) while the others were preparing for business and professional examinations, including Personnel Management, Institute of Bankers, Civil Engineering, Accountancy, Police, and Civil Service Executive Grade. In the light of this understanding of examinations, approximately two-thirds ( $\frac{2}{3}$ ) of the students were studying with a vocational objective. In response to a question as to why

others enrol at the Institute, ten percent of the responses indicated that students were continuing their education for nation-building reasons, to provide the manpower for national development.<sup>12</sup>

In a study on "Motivation and Lowering of Drop-outs in Functional Literacy Classes in Nairobi and Environs", J. Wangora interviewed 92 adults who were attending or who had attended literacy classes in Nairobi and a nearby rural area.<sup>13</sup> These were open-ended interviews and most students gave more than one reason for joining the classes. Table I shows a summary of their responses.

Table I. Reasons why adults join literacy classes

<i>Reason</i>	<i>Number of students Reporting</i>
To learn reading and writing	92
To learn to speak English	74
To get a better job later	63
Liked to learn generally	51
To know how to farm better	47
To learn cooking, sewing, and business	41
To come for games	35
To know progress of children in school	30
To be promoted	30
To read the Bible	23
To earn more money later	15
To understand measurements	12
To learn signs on the road	4
Come to classes because they were idle	1

A knowledge of a student's reasons for enrolling in a class could help a teacher aid the student in reaching his goals, could motivate his learning. If a student wants to learn to read in order to learn signs on the road, sample road signs can be used in the lessons as early as practicable. If "games" constitute one motive, perhaps netball or traditional dancing could be introduced before or after class.

Wangora also interviewed 29 teachers of the same literacy classes to find out their views as to why students join their classes. Table II shows the results of these interviews.

Table II. Reasons given by literacy teachers as to why adults join literacy classes

<i>Reasons</i>	<i>Number of teachers</i>
Wanted to read and write	29

Wanted to improve their careers	28
Wanted to sit for Certificate of Primary Education examination	24
Wanted to be like educated people	24
Some were influenced by others	20
Some wanted to be known that they attended classes (prestige)	8
They were compelled by the Chief to come	3

On the whole, these reasons are less specific than those given by the students. However, they do provide clues to some possible motives not expressed by the students themselves. Wangora also reported that the reasons as to why adults joined their literacy classes did not seem important to the teachers. Most of the teachers interviewed told him that they had never thought about these reasons before.

A. Tough, in "Why Adults Learn, a Study of the Major Reasons for Beginning and Continuing a Learning Project", reports on intensive interviews with 35 adults who had engaged in at least one type of learning project.<sup>14</sup> They were largely middle-class, fairly well-educated and lived in an urban area in the Toronto region. Tough developed 13 conscious reasons why adults begin and why they continue learning projects, and described them in some detail. Table III describes the 13 reasons and show the number of learning projects in which that reason was either a "very strong", or "fairly strong" motivating factor. The table also shows a distinction between the motivating reason for beginning a learning project and the reason for continuing.

Table III: Relative importance of the 13 reasons why Adults begin and continue learning projects

<i>Reasons</i>	Number of Projects in which very strong or fairly strong	
	<i>For Beginning</i>	<i>For Continuing</i>
1. Use in order to understand (lectures, books, music, topics in newspapers, discussions)	11	11
2. Use in an examination	2	2
3. Use in order to impart knowledge or skills (speech, written articles lecture, demonstration)	12	15
4. Use for taking action (sew clothes, drive a car, improve reading speed,		

prepare advertising campaign)	29	33
5. Someone noticing learner's efforts (husband, boyfriend, superiors, friends, parents, children)	7	9
6. Puzzlement, curiosity or a question (what is psychology? What can computers do? What is another region like?)	22	15
7. Satisfaction from possessing the knowledge or skill (regards self more highly after reaching a certain level in playing a sport, or musical instrument even if no longer plays)	13	15
8. Enjoys receiving the content (enjoyment occurs while receiving knowledge, not desire to remember it, stimulation of new ideas, insights)	14	20
9. Enjoyment from practicing the skill (pleasure from performing; tennis, printing, dancing)	8	10
10. Feeling of learning successfully (a reason for continuing, but not for beginning)	6	18
11. Pleasure from the activity of learning (happy because learning rather than doing something else)	18	17
12. Completing unfinished learning (desire to finish what is started, not to quit)	3	3
13. Unconnected benefits (conversations before or after class, desire to accompany spouse, companionship, excuse for getting out of the house for a while)	5	10

Tough concludes that "The expectation of somehow using the knowledge and skill was the most common and most important motivation in the 35 learning projects we studied. For example, 71% of

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*\*Several individuals selected 2 reasons as equally important*

the learners were motivated to begin *primarily* by the desire to use the knowledge and skill they would gain, and all 35 learners found that this motivation strengthened their desire to begin learning . . ." The second most common reason was that of puzzlement, curiosity or a question.

### Effect of Motivation on Learning

Studies discussed earlier have indicated that strong motivation or drive can make up for apparent loss of learning ability and can increase the effectiveness of the learning process. Additional studies also emphasise the importance of motivation in learning.

In a study of teaching methods used by the Extension Service of the U.S. Department of Agriculture over a thirty year period, researchers found that motivation to a large extent determined the rate of learning, and that this desire to learn can be influenced by the teaching method used.<sup>15</sup>

Fryer conducted a study in which a group of adults were taught the Morse Code. One group set goals or levels of achievement they hoped to reach. Another group did not set specific goals, but were only given their scores on tests. On the basis of findings, Fryer concluded that learners who have set levels of aspiration, or goals, in their learning have a higher performance than those who do not. Locke, in a later re-analysis of Fryer's data, concluded that those who set high goals performed better than those who set low goals.<sup>16</sup>

In a study by F.L. Auch, participants were asked to memorize two types of material, one consisting of meaningful items and the other nonsense or false items. He tested two age groups, one between 12 and 17 years and the other 60 to 82. In the case of the nonsense material, adults did less than half as well, suggesting that adults do not learn as well if the material seems useless to them, not related to practical life experience.<sup>17</sup>

### Discovering Motives

Although motivation plays an important role in the teaching/learning process, it is not always easy to discover the motives of individual adults for learning and for continuing adult education projects. Most adults have more than one motive for participating and some may not know their true motives for taking part. Some hesitate to say that they have come to mix with other people or to meet a future husband, or to get away from home.

Questions on enrolment forms as to "why are you interested in taking this course?" usually result in generalizations like, "to know more about

This student's typing speed increased very slowly during weeks 2 to 5, then increased rapidly during weeks 6 to 8. However, from weeks 8 to 10 no improvement in typing speed was reflected in the test scores. This period of no apparent improvement is called a "plateau", or levelling off, and is common in learning. A participant in an adult literacy class, after showing good improvement in the first weeks, may later show no increase in writing skill for the next few weeks. While it is not known why these periods of levelling off occur, some psychologists believe that they may represent periods of consolidating what has already been learned and may be useful to total learning. Or, it may be that the learner has been making some type of error which was not noticed earlier. Or the plateau could be the result of some slacking off in effort or drive.

Knowledge that such levelling off periods are a common part of learning may help to prevent the learner and the teacher from becoming discouraged when these plateaus appear. They are signals to the teacher to try to determine whether the slump is due to correctable error or an indication of a need for continued encouragement.

### Repetition

In some types of skill learning repetition is necessary to strengthen the bonds between stimulus and response. However, mere rote repetition is in most cases not as useful as repetition which involves thinking. For example, in teaching languages, less emphasis is now given to memorizing long lists of words with their equivalents, such as:

<i>chakula</i>	food
<i>kiti</i>	chair
<i>nyumba</i>	house

Instead, repetition with variation which makes the learner think as he repeats, has more carry-over into correct usage and remembering, for example:

*Juma anataka chakula*  
*Ali anataka gari*  
*Mama anataka mtoto*

### Remembering and Forgetting

A number of aids to remembering have already been discussed in relation to various aspects of learning. Studies of remembering and forgetting have demonstrated that in many circumstances the rate of forgetting is greatest in the first days after initial learning and tends to level off thereafter. Early repetition and revision are suggested as anti-

dates to forgetting, with intervals between repetition and revision periods gradually lengthening. Again, repetition and revision with variations in application tend to be more effective than parroting back in rote fashion.

### Effect of Emotions on Learning

In describing the adult learner, possible interference with the learning process was suggested by reason of his other roles apart from that of learner, that is frequently his roles as worker, parent, or participant in community activities. Worries brought about by these other roles can have an effect on learning.

Some emotions have been labelled as disruptive to the learning process and include anxiety, frustration, fear, anger, and aggression. Even in these however, psychologists have cautioned that in some situations a small degree may have constructive results. A large amount of anxiety may interfere with learning, but a small amount may stimulate increased effort.

Some emotions have a positive effect on learning. A feeling of satisfaction with accomplishment can encourage continuing efforts to learn. If the teacher likes the participants and has a sincere desire to help them, this feeling is usually recognized by the students and can aid learning. Sympathy or understanding on the part of the teacher can encourage the hesitant learners. Teachers of adults are not psychiatrists, but an understanding of the possible effect of emotions on adults' learning can sometimes offer insight into how to minimize possible disruptive effects.

### Experience of Adults as an Aid to Learning

One principle in learning is to go from the known to the unknown, to start with what the learner already knows and to build on that foundation. The adult has considerable experience in life, and his learning can be facilitated if that experience is used in the teaching/learning process. In a course on hybrid maize, many farmers in the group may have tried growing this crop before coming for training. Their experiences, both good and bad, can provide practical help to the other farmers to whom hybrid maize is a new crop. Participants in an economics class may have had experience in paying taxes, looking for work, paying rent, borrowing money, buying and selling—all of which can be used by the skilled teacher in aiding learning.

The fact that participants have experience can, however, in some circumstances prove to be a problem rather than a help. Adults tend to

be more fixed in their attitudes and beliefs. "We've always done it this way", presents a real challenge to the teacher trying to introduce a new idea or a new practice.

### Transfer

The possibility of transfer of learning can extend the effects of adult education far beyond what is learned in any one activity. If participants learn skills in thinking, questioning, analyzing and solving problems, they can apply these same skills to other situations. Although the elements in each may not be identical, the teacher can assist transfer by helping participants understand basic principles and giving them practice in applying what is learned in one situation to other situations which they meet in their every day lives.

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### Summary

The adult learner is different from the young learner; he may think he is too old to learn and he has responsibilities at home, at work, and in the community which may interfere with his progress in learning. Adults retain much of their ability to learn as they get older, but their rate of learning may be slower. Although adults may be able to learn almost as well as young people, they may learn best under different conditions, including frequent feedback to let them know how well they are succeeding, relating activities to real life situations which concern the adult, avoidance of competition, absence of time pressure, frequent summaries, provision of activities to aid learning and consolidation of learning before taking on new tasks. Motivation affects both the rate and the effectiveness of adult learning and knowledge of students' motives can help the teacher arrange the teaching-learning experience to provide continuing progress toward achieving realistic goals. Transfer can extend the effects of adult learning by applying what is learned in one situation to other life situations.

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## CHAPTER 8

### SOCIAL SCIENCES

#### 8A. SOCIOLOGY, DEMOGRAPHY AND ADULT EDUCATION

Francis Olu Okediji

It is rather difficult to understand the relevance of sociology, including demography, to adult education without first of all spelling out what adult education is all about. In other words, what are the objectives of adult education? There are *general* and *specific* objectives.

Some general objectives of adult education might be:

1. To make adults aware of their civic responsibilities to one another and to the community, the nation and the world;
2. To make adults economically more self-sufficient;
3. To develop a sense of responsibility and knowledge of how to proceed in making personal adjustment to home life and family relationship;
4. To promote health and physical fitness; and
5. To provide the means of encouraging cultural development and appreciations of arts.<sup>1</sup>

To the extent that the objectives of adult education differ from one country to the other, then specific country objectives ought to be delineated. From the point of view of an African country, e.g. Nigeria, the following specific objectives of adult education are suggested:<sup>2</sup>

1. To provide increased knowledge of the Nigerian situation;
2. To apply general principles to Nigerian problems, taking into consideration experience of the highly industrialized nations and giving citizens of Nigeria every possible opportunity to think in a national context;

3. To upgrade those who are regularly employed and thereby increase the efficiency of workers on the job—prepare them to cope with changes in technology and assist them to prepare themselves for jobs in the new fields;
4. To help illiterate adults to learn to read and write their own language, enrich their minds and thereby take intelligent part in their social and political development;
5. To prepare adults for post-literacy in English and arithmetic; and
6. To help the school drop-outs become productive participants in the economy.

The specific objectives of adult education which we have differentiated can be conceptualized differently within the context of different types of adult education such as literacy education, continuing education, extension education, social education, popular education and out-of-school education. A brief comment on each of the types of adult education is in order. *Literacy education* places emphasis on teaching non-literates how to read and write so that they can function meaningfully in their socio-economic and political setting. Organizing adult evening classes is one of the ways of teaching literacy. *Continuing education* simply means further education of either adolescents or adults. Inculcation of various forms of skills throughout life constitutes the essence of this type of education. *Social education*, which focuses on the dissemination of social needs through particular agencies or institutions, is directed towards active participation of communities in their totality. *Popular education* which can also be designed for youths and adults alike lays emphasis on the dissemination of cultural values of communities, states or nations. *Out-of-school education* is the process of learning outside the formal school system. Its functions are tripartite in nature:

- (1) to prepare people for wage employment or self-employment such as the Farm Institutes or Farm Settlements in Kano and Western States of Nigeria;
- (2) to upgrade the knowledge and skills of those who are already employed; and
- (3) to sharpen the national awareness of a population towards its past, its present and its future.

After analysing the objectives as well as the forms of adult education, we ought to analyse the scope and content of sociology and demography. This analysis is necessary in order to provide the ingredients for demonstrating the intricate forms of relationships between sociology

including demography and adult education.

*Sociology* is the scientific study of human society. It must be mentioned, however, that scientific sociological studies of non-human societies of lower animals such as rats, chimpanzees, and so forth have been done. But, emphasis is placed only on human societies by convention. To put it in more specific terms, sociology represents an attempt to apply to the study of human society the same scientific and logical methods which have proved successful in the physical sciences, especially.

Apart from sociology and anthropology, the other accepted social sciences are political science, economics, psychology and demography. Without any doubt, all these disciplines are interrelated; and sociology is related to all of them. There are slight distinctions among them which ought to be made in this essay. Political scientists can inform us about how laws are made in different societies, how courts are organized, and so forth; yet it is through the work of sociologists that we know about the nature and causes of crime or the efficiency and effectiveness of methods of punishment, probation and of treating offenders. Demography is concerned with studies of population processes such as fertility and infertility, nuptiality, migration, mortality and morbidity; but sociology has enriched demographic studies through the application of its theoretical formulations to a more sophisticated explanation of demographic data. Psychologists are concerned with the aspects of human behaviour including perception, memory and learning; whereas social psychologists (who are closer to sociologists) study these same aspects of human behaviour as they occur in their socio-cultural setting.

What can be deduced from our discussion of the distinctions and inter-connections between sociology and the other disciplines in the social sciences is that sociology is more concerned with a holistic (both at the micro and macro-levels) study of social life. As a synthesizing and generalizing scientific enterprise, sociology focusses attention on the relations between all aspects of social life.

Like all scientific disciplines, sociology has its own catalogue of nomenclature, otherwise referred to as technical terms and concepts. The fundamental or building-block unit of sociological analysis is *social action* which may be defined as all behaviour which has meaning. Following the work of Talcott Parsons, action is regarded as taking place in a *situation*, which comprises of a number of component parts.<sup>3</sup> It includes the actor (that is, the person who enacts particular actions constituting the focus of study) and one or more other actors. The

situation also includes the physical environment, the *expectations* of the actor himself and other actors.

To the extent that actors in a particular situation are acting according to institutionalized expectations, then we can say that they are assuming *roles*. A role can be defined as a bundle of expectations, and it is possible that an individual can play many roles. The latter make different demands on the individual, thus bring about a situation of *intra-role* conflict. Furthermore, sociologists use the concept *roleset* for the whole collection of roles which are played by an individual.

Every role constitutes part of a social structure. In other words, a role is performed in relationship to other roles. This is why we refer to this pattern or relationship as constituting a social structure. Social systems may be small or large, ranging from small groups to large corporations; and any such structure can be referred to as a social network of social roles.

Another important concept in sociological analysis is *culture*. The concept culture simply refers to a design of living evolved by any group of people. It is created by man, *homo sapiens*, and it is transmitted from generation to generation. In fact, different aspects of culture can undergo transformation from time to time. And so do social systems. Social system and culture are two sides of the same reality.

How do we explain the processes of social change within either social systems or aspects of culture? First, social change can be brought about through a process of innovation. For example, improvement in medicine has brought about increase in life expectation in most highly industrialized nations. Some other factors that bring about social changes are demographic, that is, changes in the size and composition of a population. For example, the high rate of population growth typical of most less industrialized nations implies a large percentage of young people within the population who must be provided with more schools, employment, adequate housing, etc. When these social benefits are inadequate, social conflict within generations, classes or social groups tends so emerge. The inference from the above analysis is that social conflict is an aspect of social change.

To the extent that sociology claims to be a science, then problems of methodology constitute a critical focus of attention. As a scientific discipline, sociology aims at being an objective and generalizing science of human behaviour. Can the sociologist (who also is a social being) detach himself from the social problem which he investigates? Moreover, a conflict may arise between a sociologist's sense of obligation to the

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people he studies and his duty as a social scientist to promulgate complete, truthful, and objective accounts of his discoveries to his fellow social scientists. The complexity of his subject-matter constitutes a problem to the sociologist with respect to the attainment of objectivity in what he investigates. Human societies and social action are among the most subtle and complex of all things. They are difficult to observe, because so many things are going on at the same time. Often these social actions are very difficult to classify. Despite all these difficulties, sociologists have contributed significantly to methodology.<sup>4</sup>

*Demography* is a discipline which deals with a scientific study of human population. The characteristics of such human population which form the focus of study are migration, fertility and infertility, mortality and morbidity and distribution. These characteristics are usually related to the overall process of socio-economic development.

Thus far in the introductory part of this essay, we have discussed the scope and content of adult education on one hand, and that of interconnections between sociology and demography on one hand, and adult education on the other.

#### Interconnections between sociology and demography in relation to adult education

The interconnections between sociology and demography (as well as the relationship of both to adult education) can be best clarified by demonstrating the linkages between population variables and social development variables which we have delineated earlier.

The four important demographic variables are size, rates, distribution and composition. *Size* refers to the number of people in any given area. *Rates* refer to birth rates, death rates rates of natural growth, rates of total growth, etc. *Distribution* means the dispersion and movement of people in space, including both internal and international migration. *Composition* refers to the structure of a given population, not only by demographic factors such as age or social factors such as ethnic status, but also such biological factors as genetic character.

The sectors of social development to which we refer are social, economic, ecological, and political. *The social* consists of provision of health, educational and cultural services; it relates to (for instance) the status of women, life amenities, etc. *Economic* comprises variables such as Gross National Product, per capita or family income, income distribution, the labour force and job opportunities, housing needs, public transportation, etc. *The political* encompasses not only government services and resources, but also the system of government itself,

political representation and decisionmaking, ethnic imbalances leading to political conflict, international relations and national security, etc. *Ecological* includes resources as commodities, such as the depletion of natural resources or the requirements for energy and resources as environment, ranging from waste disposal and pollution to space use and deterioration of the environment.

Without any doubt, programmes in adult education both in the rural and urban areas can be carved out of the linkages between these demographic and social development variables. Analysis of hypothetical examples of such action programmes will occupy our attention in this section.

### **Family Size and Family Well-being**

A large family size tends to create a great demand on low level of resources which may adversely affect the quality of life of individual family members and that of the entire family. This simple but important relationship can constitute a core of adult literacy programmes.

Most rural families in Africa are not well-off with respect to the quality of life which they enjoy. Ecological hazards coupled with malnutrition and inadequate public health facilities create conditions of high mortality generating a balancing reaction with respect to high fertility levels. Through adult education programmes, parents can be taught personal and public hygiene, the procedure for guaranteeing balanced diet out of the food resources which are available to them, more effective ways of child care, including spacing of pregnancies, and so forth.

### **Human Pollution and Population Growth**

This theme constitutes another important area around which adult education programmes could be organized. It is an accepted fact that the process of rural-urban migration constitutes a principal determinant of the "urban explosion" in most developing countries, including those in Africa.

Most of these urban areas do not have adequate social, health, economic and educational infra-structures to cater for this teeming urban population concentration arising principally from the process of rural-urban migration. Through adult education programmes, more economic opportunities can be created in the rural areas to control the flow of rural populations to the cities.

## Improvement in Status of Women

Improvement in the status of women in any country is inextricably linked with a more fundamental issue of human rights. According to series of resolutions made by the Assembly of the United Nations, it is the responsibility of all countries in the world to recognize and guarantee these rights to all citizens of the various countries of the world.

From the point of view of women especially, laws which guarantee them employment and education will emancipate them from the yoke of traditionalism. In general terms, adult education programmes have an important role to play in organizing the rural and urban masses alike, thus making them cognizant of their fundamental human rights and the process of guaranteeing such rights.

### Conclusion

We have attempted in this short essay to show the extent to which the disciplines of sociology and demography can contribute to adult education programmes. Some themes which we have abstracted from the converging areas of both disciplines have been used as illustrative examples for the development of adult education programmes.

### Notes and References

- 1 Quoted from unpublished documents provided by Dr J.T. Okedara
- 2 *Ibid*
- 3 Parsons, Talcott, *The Structure of Social Action*, (New York: McGraw-Hill, 1937); and *The Social System* (Glencoe, Illinois: Free Press, 1951).
- 4 For the sake of reference, only two such books on methodology will be listed. Durkheim, *The Rules of Sociological Method* (New York: Free Press, 1964); and M. Jahoda, M. Deutsch and M. Cooke, *Research Methods in Social Relations* (New York: Henry Holt and Company, 1960).

## 8B. ANTHROPOLOGY AND ADULT EDUCATION

Robert G. Armstrong

### Anthropology and Its Conclusions

In writing a contribution on "Anthropology and Adult Education" for a book on adult education, one may leave the host subject undefined,

but one must surely say what one means by anthropology. "The study of mankind as a whole", which is the usual first definition, is too general to help us very much. "The study of culture and of cultural differences" leads us straight into an arena of abstractions about which there is vigorous controversy in anthropological circles. "The differing ways of life of various ethnic groups and the meaning of the differences" will, perhaps, serve us for our present purpose. There is a descriptive side and an interpretive side to the definition. We must identify the various ethnic groups and discover the facts about their manners, customs, and languages—their ways of life, in other words. The interpretive side is the consideration of the meanings of the facts that we find—in fact, we think about meanings throughout the exploratory process of study and description of a way of life ("culture") that is strange to us. There is no such thing as pure description, unmixed with interpretation; and our consideration of meaning helps us to discover and describe fresh facts that are otherwise easily missed. We need to learn what the customs of the society mean to its people and also what they mean to other people, including ourselves. The anthropological attitude and contribution to any enterprise is the result of a considerable history of this kind of study of thousands of ethnic groups and their cultures in all parts of the world.

I should like to state briefly and somewhat dogmatically some of the main conclusions which anthropology has reached in the century-and-a-half of its work and which, therefore, create what we may call the anthropological attitude towards a great variety of human situations and problems.

The first conclusion in order of importance is the discovery, from many lines of evidence, that all human groups alive today are fully and completely human. There are no sub-human groups, who might be thought to be incompletely evolved from our animal forebears. If any sub-human groups ever existed, alongside and in competition or contrast with our own species, *Homo sapiens*, they have all been extinct for at least fifty thousand years. (I refer to *Homo neanderthalensis*, who had a bigger brain than *Homo sapiens*.) Racial differences inside the human species must be seen in this context. Many human groups are identifiably different, physically speaking, from various other human groups. But they all can inter-breed and produce completely normal offspring, and they all have the full range of human cultural capabilities, including language. This conclusion is relatively new knowledge in social science, having been reached and elaborated largely in the Twentieth Century. We have still not fully got the measure of its impact on human affairs.

The second conclusion is that all of the myriad and varied human cultures are highly meaningful to the people who have them and follow them. It is through one or another of these thousands of cultures that we become fully human in infancy, childhood and youth. Most of us are completely capable in only one culture, the one we were born into and reared in. We cannot escape feeling strongly towards it. Even if we reject it and adopt a different culture later on, our rejection is likely to be marked by strong emotion; and our new neighbours are not likely to let us forget our cultural point of origin.

The third conclusion is the discovery that most anthropologists make for themselves: that the thousands of cultures of the peoples of the world are interesting and exciting—intellectually, aesthetically, and personally. I mean by the last word, “personally”, that the anthropological attitude enables us to establish fully valid personal relationships in societies different from our own—relationships in which there is no trace of condescension or more or less concealed prejudice.

There is much more that could be said, but this is perhaps enough for our present purpose. The rest of this discussion will explore the ways in which the attitude and practice of anthropology is relevant and helpful in an adult education programme, without our going into the question as to how anthropology is to be taught to the tutors and to their students.

## I. Attitudes

Anthropology bears directly on the question of the attitudes of the tutors towards their students and of the students towards each other and towards their tutor. There is very likely to be an ethnic difference between the tutor and some of the students and very likely a class difference as well. Many tutors, in fact, look down on the students because of their culture, which they define as “bush”, and because of their lower educational level. Such tutors may be unconsciously teaching the students to do badly in the course because they expect them to do badly. If the tutor knows, as an anthropologist does, that their educational backwardness results from the history of their communities and has nothing to do with their basic, human capacity, then he may see the students’ difficulties as a challenge to his teaching ability.

If the tutor regards the strange culture of the students as interesting and even fascinating, then the stage is set for a real dialogue and for rewarding personal relationships. If the tutor will follow his students to their homes and meet their children and families, he will learn to know them as fully rounded human beings, and this will help him treat his

students as the adults that they are. The course may consist of fairly elementary material but this is no reason for treating his adult students as children. If they have difficulty with these "elementary" concepts, it is because they have been thinking in another way all their lives.

An equally important matter is the attitude of the students towards each other and towards the tutor. In many places, an adult education class will be ethnically mixed. If the students have a bit of the anthropological attitude, they will find their cultural differences a basis for discussion and friendship. This is not as strange as it may seem to university folk. Tribalism is much more a feature of the middle classes and the universities than of the basic population in an African country. Not that the various ethnic groups of, say, Nigeria, do not have old quarrels and misunderstandings between them; there were many wars between groups in days gone by. On the other hand, however, there were complex patterns of adjustment, cooperation and diplomacy as well; and groups who in some contexts fought each other would at other times meet for trade in the markets. There were likewise complex patterns of intermarriage, often arranged to facilitate trade and other activities, such as hunting, religion, and medicine. There were well-understood systems of etiquette for meeting and dealing with neighbouring ethnic groups. In other words, quite a lot of what we have called the anthropological attitude is ancient amongst African groups. A wise tutor in adult education may learn to recognise and to develop these attitudes in the student group.

The tutor should attempt to study these local inter-ethnic attitudes systematically, which is to say scientifically. The first task is to discover what ethnic groups there are in the neighbourhood. If we find that there are three different groups nearby, each with its own language, then they may well be represented by students in the class. If the tutor takes the trouble to visit these areas, then the students from there are more easily recognized, and it is easier to start a lively conversation with them. Just going briefly to the district in a car or on a bicycle is helpful and interesting, but a much better idea is to stop and visit the Chief or King. If the tutor discusses the work of the class, the King may very well have helpful suggestions and may become a good friend of the adult education programme. If the tutor knows that one of his students lives in the district, the student may well act as guide; in any case, the tutor should not fail to call on the student, or his family, during the course of the visit, since such neglect may give offence.

In cities and large towns, many ethnic groups are likely to be represented in the class whose traditional homes are far away, in a

different part of the country. The people from a particular group may well cluster together in one part of the town, and it is not hard for the tutor to visit them. They will appreciate the tutor's interest and attention.

The tutor may well begin by asking each student to tell his home and native language (or mother tongue). If they can write this information down, it helps the tutor to study the matter. In areas with considerable ethnic mixture, it is worth asking for the student's language, then for the mother's language, and then for the language which the student speaks best. In some areas of the Northern States of Nigeria, it may be found that the father speaks language X, the mother speaks language Y, and the student speaks Hausa (the *lingua franca*) better than either X or Y.

The tutor may find that the best place to study the traditional patterns of etiquette and diplomacy between ethnic groups is with the elders, the fathers and mothers of students. For this, it may be necessary to use the students as interpreters and guides. The tutor may also make observations independently in the markets and by noticing or asking about outsiders, who may be living with or working with a particular group. To do a really deep study of the relations between groups who have been neighbours for centuries would take a long time. The tutor may make a small beginning, however; and it will help his work greatly to know that the subject exists and that the history of the groups does not consist entirely of wars and feuds but also of cooperative activities of work, trade, intermarriage, medicine, the arbitration of disputes, etc. The tutor may also find that the politicians of the town know a lot about those matters and are worth cultivating a bit—taking care to consult all the various parties. The tutor should avoid getting identified with one party.

By making the class consciously aware of all these matters, the tutor may help in a systematic way to develop the anthropological attitudes which the students already have. They may be encouraged to tell of their own experiences—emphasizing not just old quarrels, but how quarrels are settled or how compromises are struck. They may develop an appreciative awareness that cultural differences are interesting and even intellectually exciting.

Similarly, the students' attitude towards the tutor may fit into their traditions of respect for an important stranger. If he can return this respect and build upon it, the adult education class may become a rewarding experience for everybody concerned. It can and should develop into a dialogue between the traditional societies and the moder-

nizing elements from universities, in which each side has something to contribute and something to learn.

An important contribution that the anthropologist can make to the design of these courses is an awareness of what the students already know or do not know and of what cultural resistances to learning there may be. Many teachers and tutors of mathematics in Nigeria do not realize, for example, that traditional number systems do not contain the zero, and numeration starts with "one". "Zero", in other words must be carefully taught. There is no surprise in this when we remember that the idea of "zero" only reached Europe during the Crusades, about 800 years ago. On the other hand, the designs of traditional animal traps contain many mechanical principles, using the lever, stored energy, trigger systems, etc. These can be used to make mechanical principles more immediately understandable to the class.

## II. The Content of a Programme of Adult Education Courses

While the main burden of deciding and designing the contents of the courses must rest with the Departments of Adult Education, the anthropologist may have a contribution to make in this connection. We may usefully distinguish between two kinds of courses. Firstly, there are elementary courses in such things as literacy, elementary mathematics and science, and G.C.E., courses in which success is measured by an international examination. Secondly, there are courses bearing on such things as nation-building, modernization vs. tradition, the culture of national groups, history, religion, economics (including Marxism), political science, art, etc. These are not necessarily more "advanced" than the first set, but they are far more varied in their contents and in the approaches that are relevant to the particular communities in which they are taught. Arithmetic is arithmetic, but there will be many different points of view about political science and economics, for example. Or art or religion. And these points of view will have many implications for the conduct of the class itself and for the relationship of the class to the larger community. The tutor may well have strong opinions about these matters himself, but the anthropologist's advice to him is not to preach or to try to "teach" his opinions to the students. Rather, he must respect them as responsible, family people and lead them into prepared discussions of these subjects. Once again, the aim should not be indoctrination but dialogue.

In considering and teaching about the culture of African groups, the anthropologist will know and will make the class realize that acquiring real mastery of a second culture is very difficult. What our family

teaches us in childhood is deeply taught, and few people ever succeed in learning a second language and culture as well as they learned their first. People in Africa, however, do get around; and a great many people have some considerable experience with a second or third culture. The fact that many wives—and hence mothers—come from other places is a great help to many students in considering the meaning of cultural differences and in engendering a general respect for the various cultures that may be represented in a class. Once again, the anthropologist's advice is to take note of the cultural resources that may be present in the class and the nearby community and to build on them.

The tutor may begin with a kind of census of the class to discover what languages the students speak—not only their mother-tongue, or first language, but also their second, third, and fourth languages. As was mentioned above, it is worth asking separately for the father's language, the mother's language, and the student's best language. It may also be worth doing a census of artistic talent by asking who are good dancers—not just High-Life, but traditional—who are good musicians on drums, flutes and other instruments, and who are good singers. Likewise, the class may contain sculptors or painters or poets. The tutor should make it clear that it is not the European styles of these arts that are important, but the indigenous styles, since it is in these that adult students are likely to be expert. The students who have these interests can then lead the tutor to the real masters of these various arts in the community at large, and some of these traditionally-minded, non-literate persons may well prove to be truly great artists. It is a part of the tutor's duty to discover them and to give them their due recognition. At an appropriate time, these master-artists may be asked to perform or to show their work to the class or to the general public of the town. If some aspects of European and Oriental art are taught, it must not be in the spirit of using it to downgrade African art. The anthropologist would like to see the tutors communicate something of the enthusiasm for African art, which is felt not only by anthropologists, but also by the great artists of the world and by the sophisticated connoisseurs of the metropolitan art markets of Europe and America, not to speak of the traditional people of the local communities.

When the tutor takes stock of the cultural resources present in a class of adult students, the results may well be amazing in the end. The experience of the University of Ibadan Extra-Mural programme in Osogbo, Nigeria and the University of Botswana Folk Art programme show what fine results can be achieved in many other places as well. The knowledge that one's students have such possibilities in them is an

important part of the anthropological attitude that the tutors in Adult Education should bring with them to the class. Such an approach may help the tutor to win solid support from the community at large, and thereby a respectful audience for the modernizing subjects which are being taught in the programme. At the very least, it may reassure people that these subjects will not destroy the values of community life, but will rather enhance them. The tutor may also find that the local school teachers and church leaders need some quiet re-education on the subject of the traditional cultures. The university background of the tutors and the modern technical subjects that they are teaching are sufficient guarantee that the anthropological attitudes that they show do not mean going back to an out-moded order of things, but rather that they help mutual friendship, understanding, and confidence between tutor, students and the community at large.

### III. Basic Questions

As in so many African enterprises, in adult education we quickly come to basic questions involving the eternal verities. For example: What is education? The usual answer in the so-called "modern" world is that it consists of sixteen to twenty years of full-time instruction for the young, conducted in large, specialized buildings constructed for the purpose. After the twelfth, sixteenth, and twentieth years, gracious, ceremonial exits from the system are arranged, and formal letters, called "diplomas", are conferred. After that, the person is "educated", and never again enters the school *in statu pupillari* ("in the status of a pupil").

This situation has been changing rapidly in the United States and Europe during the last few years, as *Saturday Review* points out in a special section on adult education.

Old-fashioned administrators look down on 'subway circuit' students and characterize as a dropout anyone who does not graduate within the pedantically fixed number of years. Yet the process of phasing in and out of organized learning could actually place a higher value on the contribution to be made by the academy. Under economic pressure, the purists' "better never than late" view of education, is giving way. Within the past year even Princeton and Berkeley have succumbed to the growing practice of letting students enroll in less than "the full program."

With this situation developing in America and Europe (it is old in

#### Footnote

- I. "Lifelong Learning: The Back to School Boom". *Saturday Review*. New York, September 20, 1975. pp. 14-29.

Scandinavia), the great, model school systems of the world are coming round in principle to a view that traditional African societies have never ceased to hold. It is a fair generalization to say that African societies make no absolute boundaries between the education of children and other activities of the society. Children in Africa learn by participating in the whole society, and adults never cease to learn. Some African societies symbolize the completion of certain phases of education and the beginning of the next phase by initiation rites of various kinds, but the educational process never ceases. In the end, one learns to be an elder by sitting—as a junior elder—with the senior elders and participating in their conversation and activities. But some men get an early start by sitting as children with the elders, pouring wine for them, and performing other services. Such education deserves the name of “lifelong education”. The anthropologist’s firm advice to the adult education tutors is to study the educational process in the communities where they are teaching and to learn from the study how to integrate their courses into the life of the people with whom they are working.

In the end, the anthropological attitude may be expressed as a conviction which is highly relevant to the work of a tutor facing a room-full of adults from several different ethnic groups. It is the conviction of “the equality of the forms of human experience”, to give it the phrasing of Joseph Needham, in his great work, *Science and Civilization in China* (Cambridge University Press, seven volumes—publication still proceeding). If the tutor can learn the anthropologist’s view that the student’s life-experience is equally valid with his own, then he is in a position to lead the kind of dialogue that will bring both the local community and the adult education agency forward.

## 8C. ECONOMICS AND ADULT EDUCATION

Ayo Ogunsheye and J. T. Okedara

### Nature and Contribution of Adult Education to Economics

Adult Education shares the same broad aims and objectives with Education its “parent”. These are the acquisition of knowledge and skills by the learner and the development of attitudes which can promote in him adaptability (readiness to accept change), the spirit of enterprise (initiative for improvement and innovation), wide as opposed to narrow

interests and labour commitment. In short, the function of Education, including Adult Education, is to enable learners not only to acquire knowledge and skills, but also ideas and attitudes without which knowledge and skills cannot be put to good use for effective performance in whatever they are doing.

The education of children and youth cannot but take their ages, interests and circumstances into account. What sets Adult Education apart is that it is uniquely related to adulthood in terms of what is taught, how it is taught, how it is organised and the attitude to what is taught and its application. Thus in Adult Education greater cognizance is taken of the goals the learner has in view, whether in terms of self-fulfilment or of social and political roles. There is greater flexibility in the choice of course content. The educational process is more student rather than teacher-centred. The learner shares with the teacher the determination of what learning objectives should be set and how they can be realised. Individual backgrounds and needs are taken into greater account in the curriculum, in the organisation and in the methodology. Emphasis is laid on assisting the learner to cultivate attitudes that are conducive to positive changes in himself and in the society to which he belongs.<sup>1</sup>

For example, taking the above nature of Adult Education into consideration, an adult educator or a teacher can facilitate the mastery of any aspect of Economics principles by adult learners regardless of the "dismal" nature of the discipline. Let us say that the goals of adult learners in an Economics class are to master topics such as resource allocation, management of resources, theory of income and employment, and international trade. The duty of the class teacher is to lead his learners in deciding on the scheme of work for a period of time, and in ordering the content of scheme logically and systematically.

Should the first topic be resource allocation, the teacher encourages his students to list problems that they want to tackle and he helps them to coordinate these problems. The problems may include how to satisfy different kinds of wants, such as building a house, buying a car, buying nice dresses, getting ready for marriage, undertaking a journey, financing sufficient food items to guarantee adequate and regular balanced diets for the family. The next step is to prepare the list of resources at individual disposal and to try to balance the available resources with individual wants.

Once students realise the problem of resources demanded outstripping resources available, it is the turn of a teacher to take the student-centred approach in leading his adult students to solve their allocative problem.

Here emphasis is put on the individual learner. Then, the teacher looks for an appropriate method out of a whole list (e.g. lecture, discussion, seminar, symposium, debate, conference, workshop) to get the intended principle across to his students, taking their age, level of education and circumstances into consideration. For instance, through a discussion method, an adult teacher may get each student to talk of his allocative problem and how he or she proposes to solve it. Then, the teacher coordinates the efforts of his students on the topics and, through question and answer, leads them to grasp the allocative principle in Economics by setting priority for themselves and by using their resources where needed most. The course is expected to lead students to commit themselves to the principle of resource allocation at individual level by making wise choices and by living within resource means. Adult students who are coached through the above Adult Education learning process are more likely to gain better understanding of the subject matter in Economics and thereby practise its principles in their daily lives than those who undertake the study of the same topic through the traditional education learning method of straight lecture series and note taking.

In terms of specific economic objectives, Adult Education is in a unique position to assist in filling a gap in the theory of production. For instance, Solow and Denison were of the opinion that improvements in productivity which could not be explained by increases in the stock of capital goods must be due to improvement in the quality of the labour force.<sup>2</sup> While they believe that Formal Education is the main reason for such improvement in the quality of labour, other scholars, such as Harbison, Meier, Bowman, Eli Ginzberg and others conclude on the basis of their work that the development of labour for better production is best handled through Adult Education.<sup>3</sup> They are quite right in that while formal schooling produces skill and knowledge which are not job-specific, Adult Education can produce skills which are specific and relevant. In fact, skills have historically been acquired on the job, and formal schooling simply arose out of the experience of adult learning.

All the above statements can be better understood in terms of a well-known production function which postulates that output, during a period of time, depends on a given amount of land, capital, labour and technology.<sup>4</sup> Based as it is on conditions in an on-going capitalist economy, there are a number of unspoken assumptions underlying the production function in question. These assumptions cannot be taken for granted in a developing country. The production function assumes that someone has already exercised the enterpreneurial function which brought the production unit into being. Again, the production function

assumes that the labour force unit has not only the requisite knowledge and skills, but also the right attitudes to work. Then, any effort to increase production in a developing country must include policies for encouraging and stimulating enterprise on one hand and developing commitment on the part of labour force on the other hand.

Manpower development practices in many progressive firms in Nigeria, for example, reflect the above concerns. In such organisations, each stage in the upward mobility of a worker or a manager is preceded by in-service training courses. Experiences are designed to equip the personnel with new knowledge and skills and to enable them to make the personal adjustment required for the effective performance of their functions at a particular stage. The importance of the last factor cannot be over-emphasized. For example, a skilled worker promoted foreman must learn how to maintain a measure of detachment from his former colleagues and at the same time manage to enjoy their confidence and respect. A middle manager promoted into a senior management post should no longer think of management as "they" but as "we".

Furthermore, Adult Education can substitute for and/or complement formal education in the quest for increases in the volume and efficiency of production. For example, the training of craftsmen for modern sector activity can be carried out either in vocational school or through apprenticeship arrangements or by some less formal means on the job. In this case, Adult Education is a substitute for Formal Education. Should skill requirements continue to increase as a result of technological change, Adult Education in form of Continuing Education or retraining programme can help provide needed training for the required skills. Here, Adult Education becomes a complement to formal education or training. An individual (e.g. a retired person) may be interested in training himself for specific skills needed for self-development; for instance, a retired woman may decide to pick up Home Economics skills which she did not have before, by attending Home Economics classes in an extramural programme. Here again, Adult Education becomes a complement to formal education or training.

The whole process of skill development through Adult Education can be understood better through diagrammatic presentations, at micro and macro levels. At the micro level, figure 1 shows a hypothetical relationship between the skill of an average worker and job qualifications required by an average firm in a changing economy. The *job-requirement-curve* (EE) is positively sloped because the job requirements of either a developed society or of a developing society tend to increase

notices a situation represented to the left of AP where the educational gap is "positive". Here more skills are provided by the educational system than are required, leading to the curious and dangerous phenomenon of the "unemployed" intellectual. The manpower in such a situation has to be retrained for redeployment into the required skill sector. The problem was noticeable in India and Egypt in 1950's and 1960's. Beyond some level of development (AP), the demand for skills becomes greater than that provided through Formal Education. This situation calls for the complementarity of Adult Education with the Formal Education that might have been acquired.

The concepts of complementarity and substitutability of Adult Education still hold in a planned economy such as the U.S.S.R. or

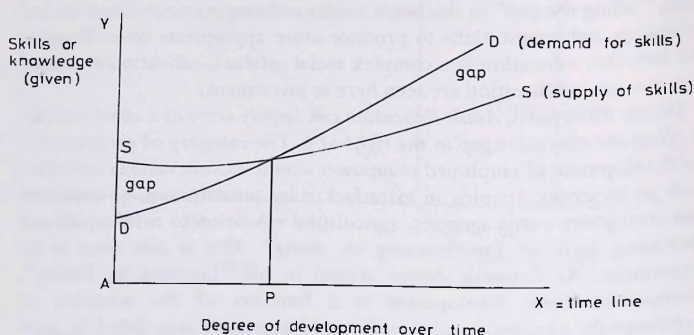


Figure 2. Hypothesized relationship between demand for and supply of skills from macro viewpoint.<sup>7</sup>

Tanzania, where schooling in its broad sense should discharge a flow according to job requirements. The fact is that the educational gap is bound to develop beyond a certain point as it is shown in figure 3. There, both the education and employment curves remain one and the same up to the point p. Thereafter, a gap is created between education and employment. The reason is that in a planned economy, formal schooling is in a position to establish a link with the development plan, which is usually drawn in terms of five years. Even where a five-year

plan is drawn within the perspective of twenty years, as is found in Pakistan, an educational gap is still likely to emerge, because a specialist is likely to use his skill over a long period of time (say, 30 to 35 years). If he does not systematically make an effort to up-date this skill, it is likely to be obsolete by the time of his retirement. This obviously has positive implications for the demand for Adult Education.

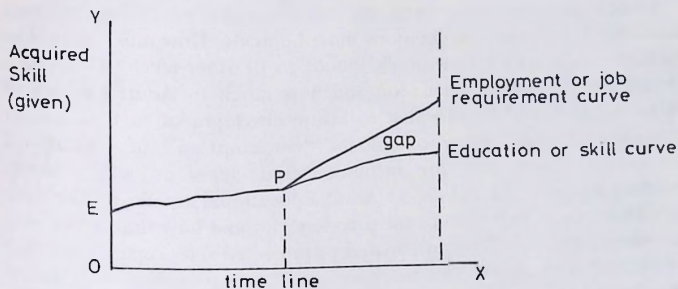


Figure 3. Hypothesized relationship between education and employment in a planned economy.<sup>8</sup>

When workers lack the right attitude to work and responsibility, all knowledge and skills acquired are not applied properly, or at least might not be utilised adequately. To avoid such a situation, the economy needs not only quantity, but also quality of educated manpower. This refers to manpower with skills, knowledge, ideas and attitudes that can help a rapidly growing and changing economy. Adult Education, through sensitivity taken over from Psychology, is in a unique position to assist in this regard. Unlike Education *per se*, that deals with the transmission of knowledge and implicit values, Adult Education goes further by putting explicit emphasis on attitudes and commitment to what has been learned. A trained adult has to defend what he knows as well as demonstrate his commitment by using what he knows.

#### Nature and Contribution of Economics to Adult Education

*Economics deals with scarcity of resources* in the context of unlimited wants and the efficient utilisation of resources to achieve maximum

satisfaction. There are three general levels at which the problem of allocation of resources (capital and current expenditures) may be considered and for which the economizing question may be asked. The first is asked at the highest level: How much of the nation's resources should be allocated to education in comparison with say agriculture, defence, transportation, culture? Decisions have to be made, and economic tools and techniques can contribute to arriving at the appropriate answers.

Once resources have been allocated to the education planning authorities, second-level decisions must be made: How much should go to higher education? How much should go to other levels? How much should go to Formal Education and how much to Adult Education? How much should be allocated to future development such as teacher training and how much to present "consumption" of educational resources? These call for intraministerial decisions which surely encompass many of the public Adult Educational activities. The decisions have to be extended to the private sector and how that sector may be encouraged to fill its anticipated or projected role. Again, economic tools and techniques can contribute greatly to providing appropriate answers to the questions raised and to the decisions that have to be made.

Maximization can similarly take place at the very lowest level of conceptualization at which resources are considered given, and the problem is to maximize the product or output, utilizing the given input. This may be considered as an administrative problem. Yet, it can best be tackled through the concept of *efficiency*, an important aspect of economic analysis. This concept applies to Adult Education, as an aspect of Education, in its competitive quest for funds, and as a claimant for a share of funds that may be allocated to Education.

However, it is important that we bear in mind that other considerations of political and social nature go into decision to allocate resources to Education, including Adult Education. Our discussion here focuses on economic factors, assuming *ceteris paribus*.

An economist may view Adult Education from at least macro, micro and intermediate levels. At the macro level, an economist is concerned with a complete integrated system of Adult Education. In this case, main elements are the total number of educational inputs such as total student population, availability of funds, et cetera. At the micro level, an economist concentrates on analysis of individual programmes or institutions or problems concerning the effectiveness of expenditures

in reaching stated objectives. At the intermediate level, an economist is concerned with less than an aggregate, but with a set of homogeneous elements of the micro universe. The binding characteristics may be the nature of the supplier, such as private financing of Adult Education. It may be defined in terms of the user, such as functional education for businessmen. Or it may be functionally defined, such as literacy training regardless of supplier. The central theme at all levels is fundamental to most of economics: the problem of allocation of scarce resources and their proper management, as has been mentioned earlier in this paper. The allocative problem can best be handled through *investment criteria* approaches—"price mechanism and elasticity of demand", "manpower approach", "returns approach", "cost effectiveness approach". All these approaches call for estimation of *costs* and *benefits*. It is necessary to examine different kinds of costs before discussing benefits that are associated with the listed approaches.

Classical economists<sup>9</sup> view *costs* as "real" costs of production in terms of producers' efforts, sacrifices or disutilities. The neo-classical Austrians<sup>10</sup> view costs as real costs of *foregone resources* rather than merely "money" or "funds" used up. Furthermore, economists include leisure in calculations of costs. They hold that "one way to pay for education may be to take less leisure than would have been taken had the individual taken a job not involving education".<sup>11</sup>

Economists also talk of *capital costs*, and Stromsdorfer identified four ways of valuing the capital stock: consideration of alternative use, historical cost, replacement cost and currently assessed valuation. Once a particular valuation is selected, the capital cost for the accounting period is determined by one of several depreciation techniques.<sup>12</sup>

Another important set of costs is *joint costs*. These arise when a specific facility contributes to the product of two or more outputs, or the same output in different time periods. For instance, a building may serve one educational group in the morning (e.g. primary school), a secondary school in the afternoon, and five different Adult Education groups in the evening. One imputes or allocates arbitrarily total cost to each of the seven programmes. This practice has to be followed if competitive programmes are to be evaluated in terms of costs and returns.

*Fixed, variable, marginal and external costs* constitute another way of categorising costs: The *fixed costs* are those costs whose magnitude does not vary with the level of output, within some reasonable range. For example, the rent of an Adult Education center is likely to be constant, whether the center is running at half or full capacity.

*Variable costs* are the sums of the amount spent for those inputs which do vary with output. For instance, the cost of chalk used in an adult literacy class is directly related to the amount of teaching done. Both variable and fixed costs constitute *total cost*. However, if there are fixed costs that must be incurred irrespective of which alternative is selected, those fixed costs have no place in the calculation of cost-benefit comparisons of alternatives. The same thing is true of *marginal (that is, incremental) costs*. The better known studies of costs concentrate their attention on total and average costs.<sup>13</sup>

*External costs* are sometimes referred to as "spill over" costs.<sup>14</sup> The situation arises when the implementation of a programme results in costs associated with the programme but not borne by it. For instance, the inauguration of a mechanic's training centre in a community may so increase the demand for potential teachers that their wages can rise to include wages of those teaching in the formal vocational or trade center. In this case, the cost of the non-formal programme is approximately not only the sum of its input costs, but also the increased costs of previous instruction in the formal programme.

One needs to distinguish between *market and shadow prices* in order to properly estimate costs of Adult Education programmes. *Shadow prices* represents prices substituted for market prices when there is a good reason to think that the substitute more adequately represents the cost than the market's evaluation. Shadow prices by their very nature are subjective and arbitrary. Their use has to be restricted to cases in which market prices are clearly inappropriate and in which the direction and magnitude of the connection is known. For example, should medical doctors be so highly unionized that they bargain collectively and restrict entry into the profession, the market price may be 5,000 monetary units per month, and some portion of it may represent the return from the exercise of monopoly power rather than the value of resources foregone in other uses. Market prices have the great advantages of existing and being objective; hence, they are used mostly in rate of return analysis.

Finally, costs can be both direct and indirect to the individual (private) and to the society (social). Private direct costs include items such as fees, books, uniforms and transport, while private indirect costs are earnings foregone. Similarly, social direct costs include teachers' salaries, current costs on goods and services, books, stationery, buildings, equipment and furniture, while social indirect costs are earnings foregone.

Having completed discussing costs in the preceding paragraphs, we can now examine investment criteria approaches: "Price Mechanism and Elasticity of Demand", "Manpower Approach", "Returns Approach", and "Cost Effectiveness Approach".

*Price mechanism and elasticity of demand* constitute one approach through which economists can help analyse Adult Education issues and problems, especially as related to resource allocation and investment criteria. For instance, when Adult Education programmes are an alternative or substitute source of skills that are saleable in the job market, the demand for Adult Education will increase, if the price of Formal Education (*ceteris paribus*) increases. The increase in the demand for Adult Education output will be greater, the greater the possibilities of substitution between educational output produced by formal and non-formal modes of learning. The reverse is the case if educational output and services produced are complements. The rise in the price of one educational output will lead to the fall in the demand for the other. In the context of educational output, we are concerned with the demand for the Adult Education output as it is affected by a price change for Formal Education (other things being equal), in terms of *cross elasticity of demand*.<sup>15</sup>

*Returns approach*: Under the analysis of returns approach to investment, criteria are: present net value or discounted value, cost-benefit ratio, internal rate of return and break-even time. Each of the techniques is examined in the following discussion.

*Present net value or discounted value*: The rule says that adult education programmes can continue to receive all allocation as long as their present value of benefits exceeds the present value of costs. The statement can be summarised algebraically thus:

$$\frac{X_1}{(1+i)} + \frac{X_2}{(1+i)^2} + \dots + \frac{X_n^{+s}}{(1+i)^n} > \frac{Y_1}{(1+i)} + \frac{Y_2}{(1+i)^2} + \dots + \frac{Y_n}{(1+i)^n}$$

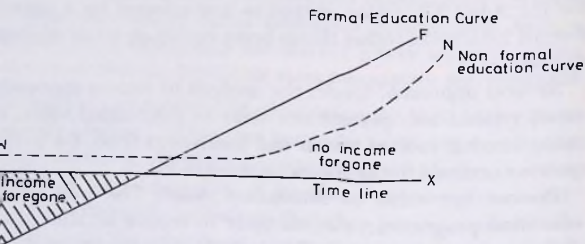
where  $X_1, X_2 \dots$  and  $Y_1, Y_2$  are series of benefits and costs in successive years respectively, and  $i$  = interest rate,  $s$  = scrap value in terms of physical facilities, if any.

One can determine the present value, using the following formula below:

$$V = \frac{R_1}{(1+i)} + \frac{R_2}{(1+i)^2} + \dots + \frac{R_n}{(1+i)^n} \quad \text{where}$$

the present value,  
 expected return,  
 interest rate, and  
 time period when no return is expected.

With  $R$  and  $i$ , we can deduce  $V$ .; similarly, if we know  $V$  and  $R$ ,  
 we can find out  $i$ . Of the four variables,  $V$ ,  $R$ ,  $i$  and  $n$ ,  $V$  and  $i$  are  
 The determination of  $i$  is always a problem.



Positive and negative income stream in respect to formal schooling and non-formal education. <sup>16</sup>

*X* axis represents time (e.g. years);

*Y* axis represents income;

*F* line shows both negative income (i.e., income foregone during the years of school attendance) and positive income;

*N* line represents earning and learning together; earning is less initially, but eventually it picks up.

In educational projects, a high proportion of costs are variable and thus incurred over time. This means that they have to be estimated and discounted. In like manner, returns must be estimated and discounted. However, the stream of returns through time from investments in Formal and Non-Formal Education are somewhat different. In the case of formal schooling, the stream is negative during the years of schooling as a result of foregone earnings. In many situations, Adult Education (e.g. learning by doing and looking) involves no marginal costs, so that the stream is positive during the years of learning. This is demonstrated graphically in figure 4.

*Cost-Benefit Ratio:* This is closely associated with the present value approach, and it makes all Adult Education projects fundable where the ratio of the present value of benefits to the present value of costs exceeds unity. Thus Cost-Benefits Ratio can be algebraically expressed thus:

$$\frac{\frac{X_1}{(1+i)} + \frac{X_2}{(1+i)^2} + \dots + \frac{X_n^{+s}}{(1+i)^n}}{\frac{Y_1}{(1+i)} + \frac{Y_2}{(1+i)^2} + \dots + \frac{Y_n}{(1+i)^n}} > 1$$

where  $X_1, X_2 \dots X_n$  and  $Y_2 \dots Y_n$  are series of benefits and costs in successive years respectively, and  $i$  = interest rate,  $s$  = scrap value in terms of physical facilities, if any. This approach has been utilised in many adult education studies. For instance, Hardin makes a comparison of studies of cost-benefit analysis of occupational training programmes, and reports positive, zero and negative cost-benefit ratios for training classes of short, medium and long duration, respectively.<sup>17</sup> Stromsdorfer finds it difficult to rationalise Hardin's report for two reasons: First, a negative benefit-cost ratio implies reduction of the trainee's marginal productivity. It is possible that recurrent failure to learn a skill could seriously reduce a subject's morale and that his past skill could even deteriorate, relative to a person not undergoing training. Stromsdorfer finally concludes that Hardin's negative benefit-cost ratio results from either a misspecified regression model, an inappropriate control group, or both.<sup>18</sup>

*Internal Rate of Return:* This is a subset of Cost-Benefit Analysis. According to the approach, all Adult Education programmes are fundable where the internal rate of return exceeds the chosen rate of discount. This can be algebraically expressed thus:

$$\frac{X_1 - Y_1}{(1+r)} + \frac{X_2 - Y_2}{(1+r)^2} + \dots + \frac{X_n - Y_n}{(1+r)^n} = 0 = \sum_{t=1}^n \frac{X_t - Y_t}{(1+r)^t} = 0$$

where  $r$  = internal rate of return;  
 $X$  = earnings before or after tax;  
 $Y$  = cost of education;  
 $t$  = 1, 2...n

The internal rate of return is that rate which equates present value of benefits and costs. In a perfectly competitive capital market, there is no problem in the sense that there exists only "one interest rate for all risk-free loans for any given maturity".<sup>19</sup> But the imperfections of capital markets have given rise to two further concepts of interest rates: (i) the social rate of time preference and (ii) the opportunity costs of public capital. The social rates have been derived from "... theoretical models of economic growth and postulated functions for the marginal utility of consumption over time. . ."<sup>20</sup> On the other hand, the opportunity cost for public capital is the discounted value of the flow of returns from the best use of public funds, implying that new investment projects should have yields equal to or larger than this value. Eckstein, talking of an appropriate discount rate, recommends<sup>21</sup> that in cost-benefit studies the following points should be considered in the choice of interest rate for public investment planning:

- (1) Identify the actual opportunities that are foregone and measure the flow of returns that would have been earned in the alternative use;
- (2) Apply the social rate of time preference to derive the present value of the returns foregone in the alternative use;
- (3) Undertake only those public investments which yield more present value per money expenditure than the foregone alternatives.

Notwithstanding these theoretical and practical applications, finding the chosen rate of discount for Adult Education programmes presents a serious difficulty when the non-monetary consumption benefits and "spill-over" benefits of Adult Education are taken into consideration. However, given cost and return, the problem of finding the rate of discount becomes relatively easy.

*Break-Even Point:* This is the point from which the accumulation of the net values exceeds unity (e.g.,  $[X - Y] > 1$ , where "X" represents benefits and "Y" indicates costs). That is, we should select those Adult Education projects where the break-even point is smaller than a time

“t” fixed in advance. In economics, then, we reach a break-even point at the level of output at which a firm’s total revenue equals its total costs so that its economic profits is zero. Total cost, of course, includes normal profit; that is, the earnings possible for these resources in alternative uses. This investment criterion enjoys official favour in the Soviet Union and in the countries of Eastern Europe.<sup>22</sup> Bateman employs the method for evaluating the work-experience component of the programmes which seek to increase the employment and earning capacity or potential of the recipients of public assistance which are transfer payments for which no repayment or return is expected.<sup>23</sup> He argues that the social and economic returns related to an individual’s participation in a training programme may be different. Since it is virtually impossible to estimate the factors by which these two benefits—social and individual—of the programme should be adjusted, break-even analysis is applied.

On the whole, the ‘Returns’ Approach (present net value, cost-benefit ratio, internal rate of return and break-even point) helps examine alternatives, weighs costs and benefits as well as possible before reaching a decision. Its weakness is that the approach tells planners in what direction to put more resources to get the best yield, but it does not tell them how far to go in this direction. However, as its methodologies and basic data improve, the approach may provide more solid guidance.

*The Manpower Approach* to investment criteria begins by asking the following question: What are the present manpower resources of the economy in question? What are the manpower needs of the economy likely to be at some target date? Or, how many are in the labour force? What do they do? What are their ages? What are their skills? How are these skills defined? How are the skills measured? How are they acquired? How much substitutability is there between various categories of manpower and between manpower and other resources? To what extent can unskilled or semi-skilled workers replace skilled personnel? To what extent can manpower replace machines or *vice versa*?

The general planning establishment may estimate the technical coefficients (i.e., how much of each kind of input is required per percentage point increase in each output) and tell the educational establishment how much of each specific type of human resource to anticipate producing in each of several time periods. Then, programmes can be developed, costs estimated and resources budgeted. If resources supplied are not equal to those “required”, then priorities have to be established with decisions made either or not to produce all items or to do less than an adequate job of producing all or some of them. It is

attributed to measurable inputs of capital and labour.<sup>28</sup> The main problem is that the portion finally attributed to Education, being a catch-all for other residual factors, is hardly specific at all, let alone specific enough to identify the contribution of Adult Education. Again, attempts have been made by several economists, including Mincer, Becker and Hector Correa to compute the internal rate of return at which incremental "income obtained later in life would just compensate for the direct expenditure on education and the value of income foregone during the period of schooling" or Non-formal Educational training.<sup>29</sup> If this rate of return is higher than the prevailing interest rate on alternative investments, then the investment in Education (Formal and Non-formal) is a desirable or profitable one.

Empirical work on the analysis of returns to Adult Education is scanty. Nonetheless, a few studies exist. Some attempts have been made to calculate cost-benefit ratios of the government training programmes, and of literacy projects. The work of scholars such as Borus, Hardin, Hatley, Lester, Gordon, Weisbrod, Ziderman Hughes, Thomas *et al*, Mincer, Becker and Okedara are good examples.<sup>30</sup> Organisations such as the International Institute for Literacy Methods, Teheran, Iran, International Institute for Education Planning and the UNESCO mainly have also done some theoretical and empirical work in the analysis of return to Adult Education.<sup>31</sup>

Our discussion thus far has centred on the approaches and techniques that are necessary for the efficient allocation of scarce resources in Adult Education. Once resources are allocated, they must be managed efficiently. The process belongs to the concept of *Cost-Effectiveness Analysis*.

This analysis starts by defining programme objectives as clearly as possible and calls for some measure of effectiveness or utility which is related to the objective in question. The term connotes "economic efficiency" which is defined as optimal combination of inputs to produce a given output at the least cost. It also involves operating the Adult Education programme in such a way that the desired quality of output, in terms of general Education or specific skills, is maximized for a given input resource. Thus, it refers to *economies of scale*, and it is a good measure of quality of education. Cost-effectiveness also denotes *cost saving*, and it is derived from the concept of consumers' surplus. Thus, any investment having the object of reducing the cost of production of a service is bound to afford a benefit to the community. In a *cost-effectiveness* strategy for evaluating adult educational programmes, one has to pay attention to the following five elements of analysis:<sup>32</sup>

1. The area of study must be clearly defined;
2. The objectives of the educational programmes must be explicit in behavioural terms;
3. The cost of the programmes must be known and alternative costs must be presented in accordance with varying assumptions regarding the nature of technology used and numbers of possible users;
4. Valid and reliable measures of the attainment of the objectives must be available. Within limitations these may be regarded as proxy quality measures.

The concept calls for finding out the least cost or the alternative giving the highest effectiveness subject to budget constraints. However, the analysis has its own problems for most programmes have multiple objectives, and it is really difficult to undertake cost effectiveness analysis in the case of such projects. This is why many manpower programmes through Non-formal Education have evaluative problems. The difficulty is intensified as the time horizon for planning is lengthened. Identifying "preferred alternatives" demands more parameters and more data, even less readily available, than those already discussed. Thus, in order to reduce uncertainty, sensitivity analysis and contingency planning techniques may be adopted for long-range planning. Empirical work carried out by Somers and Stromsdorfer, Smyth and Okedara are good examples of "Cost-Effectiveness Studies" as related to adult education programmes.<sup>33</sup>

### Conclusion

The discussion thus far shows that Adult Education and Economics have contributions to make to each other. Adult Education in its different forms deals with processes (approaches, methodology and techniques) and concepts by which one can teach, learn and analyse economics. Moreover, Adult Education emphasises attitudinal changes and responsibility by which adults can be committed to what they might have learnt. Adult Education is rooted in the existentialist philosophical view expressed by president Julius Nyerere of Tanzania.<sup>34</sup>

People cannot be developed;  
they can only develop themselves.

Thus, taking cognisance of Adult Education concepts and principles such as man-centred, goal-oriented, content-oriented, learning situation-oriented, individualistic-oriented and attitudinal change-oriented, one can accomplish fully the teaching, learning and practice of Economics.

Similarly, Adult Education (especially its analysis, planning and

implementation) can benefit greatly from the application of the concepts, analysis and tools of Economics, especially those dealing with investment criteria for the provision and management of Adult Education programmes. However, Economics is not yet able to handle with assurance the operational aspect of its theory that is relevant to Adult Education analysis. For instance, Economics is not the only criterion that is considered when it comes to a practical decision on how much to invest in Adult Education programmes. Political, social and cultural factors also count, depending on the attitudes of the policy makers. These have to be considered along with economic factors. In this regard, Adult Education in the form of public enlightenment can bring about a receptive attitude for favourable consideration of economic criteria. Thus, the more involved in Adult Education concepts, approaches, methods and techniques, the better for economic theoreticians and practitioners.

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$$\frac{\frac{\Delta QY}{QY}}{\frac{\Delta P_x}{P_x}} = \frac{QY}{QY} \cdot \frac{P_x}{P_x} = \frac{QY}{P_x} \cdot \frac{P_x}{QY}$$

where  $\Delta$  = increments/change

$P_x$  = price of commodity X,

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## 8D. POLITICAL EDUCATION AND ADULT EDUCATION

P.J. Mhaiki

### Political Education in Developing Countries

Political Education is not the same as Political Science. While Political Science deals with the history, structures of governments and Parliamentary procedures, mainly the interest of academicians, Political Education deals with the development of people in the effort to make them conscious of their national *ideologies*—national idea of man and of the future of humanity—of national economic, social and cultural programmes; and how they can effect their development, maintain their independence through participation and decision making. True development is the development of people who will give proper direction to the development and modernization.

Today the principle of Political Education of the masses is generally accepted in developing countries. But few developing countries take it seriously or know how to do it. "A government which properly educates the masses politically expresses the wish to govern with the people and for the people. A government that gives political education to the people wishes to get the support of the people".<sup>1</sup>

Seen this way, Political Education is a necessary weapon for freedom and human development in any country. In the ex-colonial countries, Political Education for the masses has been mainly responsible for wrenching freedom from the colonial masters. It will always be necessary to maintain it. The problem with the people in countries still under a colonial yoke is that they are not sufficiently politicized. The colonial powers know too well the potential impact of political education in developing countries. Political Education is seen as directly opposed to their class, economic and imperialistic interests. This is the reason why colonial powers banned political education in schools, for civil servants and for the general public. Politics was only for those in power because it is an instrument of wielding power, instrument for decision-making and instrument for domination. In the hands of the people it can therefore be an instrument for liberation.

Only those nations with *ideologies* can have a consistent political education drive for their people. The world is roughly split between "East" and "West" according to *ideologies*. Western nations have capitalist ideology and eastern nations have socialist or communist ideologies. Developing nations are wooed to join these ideological camps as sympathisers or as followers, to strengthen the stand of the dominant

nations. In the absence of their own national ideologies the developing nations sway from one camp to another depending on who dangles a bigger money-bag before them. In this situation it becomes extremely difficult to make people politically conscious.

Franz Fanon in his book, *The Wretched of the Earth*, very pointedly notes that in the capitalist countries they govern with the help of their laws, their economic strength and their policy. Their power is ensured by these methods to such an extent that they do not need to involve the mass of the people in political education. The rulers are strong in their own right and yet they call their government democratic.

Political Education is necessary for democracy, since democracy demands that the process of decision-making is a shared responsibility. People cannot effectively exercise democratic decision-making, without being politically conscious. They would be asked to indulge in an exercise they have no base in. Elections and voting are considered to be democratic instruments only when people are politically conscious and politically educated; otherwise, elections can become occasions when the rich and the powerful manipulate the masses, no matter whether the system is a one-party or multi-party government.

Political Education for the people is necessary in African newly independent countries in order to bring about a feeling of nationhood. Political education must be an indispensable component of adult education programmes to synthesise the various tribes, chiefs, vernaculars and religious sects into national union, who can then adopt a national policy in economic, social and cultural development.

### Clienteles for Political Education

While accepting, and indeed emphasising that political education is universally necessary for a genuinely independent ideologically-based democratic nation, it may have a special role in the education (or re-education) of special groups.

Political education is necessary for decolonisation of the minds of the educated and the privileged. The lucky few may have adopted colonial values, ways of thinking and doing things that are contrary to national and cultural interests. They may have adopted attitudes that are opposed to national aspirations. The local bourgeoisie, educated by the colonial masters, was a product of a colonial system of education whose aim was to alienate them from their people, culture and aspirations. The German Colonial Office instructed the Governor in Tanganyika to "Inculcate . . . a sound knowledge of German customs and patriotism."<sup>2</sup>

During the fight for independence and after independence some of the local bourgeoisie collaborate with colonialism and neo-colonialism in sabotaging the economy, in black markets and in corruption, to frustrate any cooperative endeavour of the people for liberation. Only through political awareness can people identify them and expose them.

In a developing country, the young people represent one of the most promising sectors of free and democratic development. The level of political consciousness of the young in the schools, in the national service and in the army must be raised. The army and the youth camps need not always be schools of war; most of them should be camps for civil and political education. There must be a difference between a mercenary in an imperialistic service and a soldier in a revolutionary developing country. A politicized soldier is a citizen who defends the nation by arms. The politically conscious soldier knows that he is in the service of his country and not in the service of his commanding officer, however great that officer's rank may be.

It is becoming more and more accepted that women are equals of men. The practice of this concept is necessary in a developing country and political education can hasten it to the great advantage of the country. Women have been known to contribute greatly to national life in schools, factories, in parliament and in the liberation struggles. Politically conscious women in Vietnam and Mozambique fought alongside the men in the jungles.

Political education is necessary for international understanding. In developing countries, people have lived for centuries in isolation. Their view of the world must be widened in many respects including the political aspects. They ought to know, through political education, on what basis other people have chosen to organise the development of their countries. They ought to know their own way of life and try to understand that though people differ in political orientation, they have all to live on the same planet and interact in trade, aid, sports and travel. Tolerance and good neighbourliness are essential qualities. Through Political Education people can get to understand the cause of tensions and violence in the present world. The ultimate reasons for these wars and violence are political. Only through political education can they understand the evil of colonialism and neo-colonialism, the basis of discrimination and segregation, the basis on which the UN fights for human rights and equality of men.

### **Methodology of Political Education**

How do we educate the masses? Mass rallies and public meetings are

the main schools of mass Political Education in developing countries. Long political harangue from time to time is almost the habit and it is often thought to be enough that a political leader speaks braggingly about the main issues of the nation, calls colonialists a few bad names and impresses on the people what great things he himself has done to bring about independence. Most people in liberated developing countries are sick and tired of this. Political education should mean opening the minds and souls of the people, awakening them, and allowing the birth of their intelligence. To educate the people politically cannot mean making a political speech. What it means is trying tirelessly to teach the masses that everything depends on them, that we do not go ahead in development and freedom without them. It is their responsibility. If we make progress, it is due to their efforts. They must know that there is no famous man who will take responsibility for everything and that the magic hands are the hands of the people. This can be done not by lectures only but also by organised classes, by participation in development projects and by participation in decision-making organisations as organised by government and party.

National organisations like the Youth Organisations, Women's Organisation, Parents' Organisation, Trade Unions, all have a big role to play to bring about political consciousness to the people. It is essential therefore that these organisations have branches and roots in the people even in the villages. Too often these organisations have large offices in the capital city only but lack contact discussions with rural people and therefore fail to be effective political education instruments. Political issues that concern the youth, the women, the farmers and the parents should be discussed in branch village meetings and discussion groups. This ensures that all people are covered in political education on national ideologies by direct participation.

Political Education for the masses can be very well fostered by mass media. Hence the importance of literacy campaigns. The ability to read and write gives the people the power to alter their environment by individual or group action. It gives people psychic mobility allowing one to involve in situations beyond one's immediate experience. Literacy will give people a rising knowledge of their national policies, plans, and increased opportunity to discuss political issues of interest in their development. Thus the book, the newspapers, posters and radio are powerful instruments of Political Adult Education if well used. Here is a case-study.

In 1970-71 the Institute of Adult Education, University of Dar es Salaam, Tanzania in collaboration with Government Departments and

National Institutions organised a national Political Education campaign for people in Tanzania using radio and study group methods. The topic for 1970 was *Elections*, because that was the Parliamentary and Presidential Election Year. In 1971 the topic was *Time of Rejoicing*, because Tanzania celebrated the 10th Anniversary of Independence. In 1970–1971 people got organised in radio listening groups, with a textbook, specially prepared on the selected topics, discussed the issues under the chairmanship of a specially trained group leader. In 1970 they discussed the meaning and importance of election procedures and rules; what to look for when voting for constituency candidate etc. In 1971 the radio campaign was much bigger and the same method of radio study groups was used. People all over the country sat listening to the radio programmes or to a chapter read from the text-book. Then they together carried on guided discussions. This went on twice a week for 2 months. They discussed the history of Tanzania, the struggle for independence and national achievements since independence. The political message was: first, to inculcate a deeper national awareness; secondly, to help people feel that whoever they were, wherever they lived, whatever they did, they were all Tanzanians; thirdly, by tracing the development of Tanzania from the distant past up until the present day and by highlighting the achievements since independence, to enable them as Tanzanians to feel joy in past achievements.

Of the country's 62 districts, 42 organised radio study groups. 2,000 group leaders were trained, so that no more than 2,000 study groups could be organised in the whole country. The national average of members of a group was 16 members. Approximately 20,000 people were involved in this political education campaign. Of the participants 62 percent were men and 38 percent were women. The campaign was organised with the idea to reach as many rural people as possible. From this point of view the following statistics from the evaluation of the campaign were gratifying.<sup>4</sup>

#### Occupation of Group Leaders

<i>Occupation</i>	<i>Percentage</i>
Teacher	46.7
Farmer	40.0
TANU Official	3.3
Officer Worker (typists, messengers, etc)	3.3
Fundi (artisan)	1.1
Civil Servant	1.1
Others	4.4

One of the points from the figures above which stands out most clearly

is that a large number of group leaders were farmers. The fear was that school-teachers might monopolise the position of group leader. In future campaigns, this interest of farmers in leading study groups might be explored further, especially to find out the difference in function between groups led by farmers and by teachers.

#### Political Education as part of the Content of Adult Education

It is possible to include Political Education in adult. Experience in Tanzania shows that this is possible. Political Education has been a subject in the school curriculum in all Primary and Secondary schools since 1967 and is taken in the examinations at the end of Form IV and Form VI. It is also a subject in adult education classes all over the country. Adult Education statistics of September, 1972 in Tanzania show the following figures of enrolment in various subjects.<sup>5</sup>

1. Literacy	1,530,090
2. Political Education	53 1,385
3. Agriculture	513,729
4. Kiswahili, History, Arithmetic	923,075
5. Domestic Science	248,758
6. Health	243,267
7. English	110,129
8. Cultural activities	39,246
9. Crafts	18,219
10. Militia	7,870
11. Economics	6,814
12. Other studies	3,947
13. Typing	1,946

These statistics show that Political Education is the second best in attracting adults in Tanzania. It would be interesting to see the response of people to political education in other countries.

In the experience of Tanzania it has been very gratifying to see so many people attending political education classes, yet it must be realised that it is not easy to teach Political Education to adults. The subject, by its nature, touches on the experiences of the adults and they usually get very involved in the issues. It takes a good teacher to give light to the many problems of the adults. A survey was made of Adult Education Officers' views on this issue. These officers were responsible for training voluntary adult educators. The table below shows their response to the following question: Which subjects are the most difficult for the Voluntary teachers to understand?<sup>6</sup>

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Political Education	33	49
Methods	29	43

Agriculture	15	22
Health	13	19
Planning	9	13
Psychology	9	13
Mathematics	8	12
Others	8	12
English	6	9
Technical Subjects	5	7
No reply	3	4

While it is a difficult subject to teach, the success of a voluntary teacher in an adult class very much depends on, among other things, his ability to teach Political Education. This is easily understood, because the very motivation of attending adult classes is political; a poor teacher in political education is probably a poor *animateur*. Secondly, Political Education gives meaning to all the other subjects. If students are taught about good health, if they are urged to do better farming, if they are encouraged to keep tribal culture, all these have their explanation in political ideologies. Scientific and philosophic arguments for these things have no impact on adults, but political reasons strike a note in their brains. The survey mentioned elicited the following responses from District Adult Education Officers to the question: which subjects are most important to the success of voluntary teachers?<sup>7</sup>

<i>Response</i>	<i>Frequency</i>	<i>Percentage</i>
Method	58	85
Psychology	20	29
Political Education	18	26
Mathematics	16	24
Planning & Administration	15	22
Others	14	21
Health	7	10
Agriculture	6	9

From their response the three subjects that ranked highest were Methods, Psychology and Political Education. Political Education demands from the teachers thorough understanding of National Policies in order to inculcate political consciousness in the adults.

In is a feature of developing countries to plan their development under Development Plans. For the plans to materialise, participation and commitment of the people is essential. People cannot participate if they are not made politically conscious of the significance of development to them as individuals or as nations. Developing people cannot understand the significance of austere economic measures, defence and loyalty to the country, taxation burdens, educational reforms, health

campaigns, nationalisation policies, nation building efforts, wars of liberation, cultural revolution, without political consciousness. "The war against hunger, disease, ignorance and poverty and awareness ought to be ever present in the muscles and intelligences of men and women through political education. Of necessity the will and desire of the masses to overcome the evils which have for centuries excluded them from mental achievements of the past must be awakened by political consciousness."<sup>8</sup>

#### Notes and References

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## CHAPTER 9 THE HUMANITIES

### 9A. HISTORY AND ADULT EDUCATION Lalage Bown

#### Introduction

This paper is concerned to isolate some of the basic characteristics of History as an academic discipline and then to relate History to the study and practice of adult education.

#### What Is History?

There is an interesting imaginary dialogue in one of the classical Chinese books of philosophy, the *Chuang Tzu*, written at the beginning of the third century BC. The discussion is put into the mouths of the two most famous Chinese sages.

*Confucius* said to *Lao-Tzu*: 'I have edited the songs, the Book of History, the Rites, the Canon of Music, the Book of Changes, the Chronicle of Springs and Autumns—six scriptures in all—and I think I may say that I have thoroughly mastered their import. Armed with this knowledge I have faced seventy-two rulers, expounding the way of former kings, the achievements of Chou and Shao; but there was not one ruler who made the slightest use of my teaching. It seems that either my hearers must have been singularly hard to convince, or the way of the former kings is exceedingly difficult to understand'

'It is a lucky thing', said *Lao Tzu*, 'that you did not meet a prince anxious to reform the world. Those scriptures are the dim foot-prints of ancient kings. They tell us nothing of the force that guided their steps. All your lectures are concerned with things that are no better than footprints in the dust. Footprints are made by shoes, but they are very far from being shoes'.<sup>1</sup>

History, to Confucius as portrayed in this dialogue, appears compounded of stories of rulers and of the evolution of manners and morals;

and its purpose is to provide models of behaviour for rulers of the present day. To the scathing Lao-Tzu, history is also about past rulers and their behaviour, but so dimly about them that it is quite useless. His words remind one of those of an Englishman of the beginning of this century, who spoke of "that great dust-heap called History."<sup>2</sup> Nevertheless, his negative criticism carries a positive corollary: if History *could* tell us about "the force that guided their steps" and if it *could* reconstruct reality from the footprints, he implies that then it could be useful.

Were either of the sages in this story right? What is the nature of History? And what purposes, if any, are served by studying it?

The word *history* is related to the Greek word *istoria*, which means roughly "what we come to know as a result of enquiry." This is a description which could be applied to all academic disciplines; and History as we understand it today involves a particular kind of enquiry, that into the human past. In earlier times, the enquiry was often fairly haphazard—a miscellaneous collection of stories, sayings and dates, chosen for their entertainment value or to point a moral or nationalistic lesson, with little regard to accuracy or synthesis. But over several centuries, in several cultures, historians have attempted to systematise their work and refine their methods.

*Some Ideas of History* It is impossible in a couple of paragraphs to provide "A History of Histories with a complete Philosophy of History" (the title of a book published in France in 1599.)<sup>3</sup> We shall, however, look briefly at the contributions of some well-known historiographers, to illustrate some of the main philosophies and methodologies of history which still have relevance to historical study in the twentieth century.

Africa has long been influenced by the Islamic tradition of scholarship and within that tradition, perhaps the outstanding historian was Ibn Khaldun (1332–1406) who lived and held political and judicial office in various parts of North Africa and taught for a number of years at al-Azhar University in Cairo. He turned to history as a reinforcement of political philosophy—a means of enabling statesmen to have more understanding of their situation and the choices of action open to them (as had Confucius in China and Aristotle in Europe before him). Concentrating on the study and explanation of actual events, he emphasised the influence of environment on society, the origins and development of social institutions and the influence on events of the material, physical and psychological needs of man.<sup>4</sup>

European scholarship in the last three centuries has had an impact on

the developing world and during this time it has also been "historically-minded." A pioneer was the Italian, Giambattista Vico (1668–1744) who followed the view that history is cyclical and mentioned the importance, for historical understanding, of geography and organised chronology—which he called "the two eyes of history." From the mid-eighteenth century onward there came a succession of German historians, of whom the most notable was Leopold von Ranke (1795–1886); for him, as for the philosopher Hegel, history was a manifestation of "God's a vicissitudes in the world" and it was his duty to explain as exactly and objectively as possible "only what really happened"; a human being should not judge and could not expect to see the whole pattern. A fellow German, with less academic interests, was Karl Marx (1818–1883), whose ideas on history as determined by economic factors and whose attempts to arrive at laws of social progress are known far beyond the walls of universities. He presaged an interest in the study of workers rather than rulers and in social rather than political trends.

In the twentieth century, a scholar who contributed significantly to historical thinking was the English archaeologist and metaphysician, R.G. Collingwood (1889–1943). To him, "all knowledge is historical knowledge", or at the very least all types of knowledge may be looked at from a historical point of view. Knowledge, and society, are always changing and there is not and never has been a static society or an age of static learning. He believed that "we study history in order to see more clearly the situation in which we are called upon to act." His is a system of questions and answers, scientific because it asks questions, humanistic because the answers are about the activities of human beings and rational because the answers are deduced from available evidence.

In the second half of the twentieth century, new schools of historians have grown up in sub-Saharan Africa—the pioneer having been the Ibadan history school, on the impetus of Dr K. Onwuka Dike. We have not yet seen any new, specifically African, philosophy of history, but African historians' radical reinterpretations of material previously handled by outsiders have demonstrated how questionable can be the notion of historical objectivity; their uncovering of very extensive new evidence has shown just how limited previous work has often been; and their expert handling of oral tradition has opened up new methodologies to the rest of the academic world.

*History Today* The inheritance we have from all these and other historians may lead us to a working definition of history along these lines: "The process of trying to discover the significant truth about man's past by a study of written and other evidence"<sup>6</sup>. What truth is signifi-

cant depends on the individual and his society, and his and their interests and values. It involves the study of causes and some generalisation about effects. It is, however, limited in that, while its questions are about the whole past, its answers must be derived from existing evidence—those fragments only of the past which have survived.

The essentials of historical method are: accuracy in presentation of data; selection of data; analysis and interpretation, including the establishment of relationships between events, actions and social phenomena; and inference from the analysis. A trained historian must thus be skilled in assessment of evidence, in deduction and inference and in analysis. He must deploy both the tools of logic and of creative imagination. Whether or not he should consciously bring moral or value judgements to bear on his material or results is still a moot question. Some of the historian's evidence comes from related disciplines, such as archaeology, numismatics, anthropology and the scientific study of folklore; and the development of the computer has enabled a great deal more quantitative work to be done than was possible in the past (e.g. studies of the volume of shipping plying between West Africa and Europe and of the dimensions of the Atlantic slave trade).

Some modern historians see their discipline as a method, an approach, rather than a subject; and there are conflicting views still on the nature of causality, on historical determinism, on cyclical theories, on whether there are moral or ideological "lessons" in history. In general, there would be agreement with Collingwood that understanding of the past is essential (and valuable) for an understanding of the present. Only antiquarians would take the Lao-Tze view of history as footprints in the dust. "The truth is rather that history is an active force in the struggles of every generation and that the historian by his interpretation of the past, consciously or half-consciously or even unconsciously, takes part in them for good or for evil."<sup>7</sup>

*History and Education* The possibility of different historians' cultural and national bias affecting popular view-points and behaviour did not appear to worry anyone until the twentieth century. After the First World War, reaction against militarism led to a revulsion against jingoistic history, and in particular against jingoistic textbooks. The use and abuse of history in education became an issue and in 1926 the League of Nations International Committee for Intellectual Cooperation adopted the Casares Resolution, which set up the first international machinery for production of a new type of broadly acceptable history textbook. This did not come to anything and only after the Second World War did new moves appear along these lines, with the initiative of the Brunswick Training College in Germany.

## History in the Study of Adult Education

*History in the Social Sciences* Virtually all academic disciplines must include some observation over a period of time, and thus some historical element. Perhaps for that reason, history has often been so much taken for granted that it has been undervalued. It has even been forgotten. Colin Fletcher, in a perverse but entertaining account of three styles of sociological research,<sup>8</sup> vituperates on the limitations of both quantitative and qualitative methods and ends with what he calls the method of social criticism. This turns out to start from "the interpretation of the history of modern society" and to go on to "concern with interpreting major modern crises".<sup>9</sup> At a later stage he comments: "Sociologists are students of time." Yet he makes a mock of historical studies as if they are somewhere on the academic margin.

In my view, all social sciences (and much of educational studies falls within the purview of social sciences) must depend to some extent on historical studies and on historical methods of study. Unlike Fletcher, I would argue that quantitative and qualitative research are also essential, but here we are concerned with the contribution of history. However hard they try, social scientists do not have the advantage of colleagues in most of the natural sciences, who can create in the laboratory the conditions they want to study (this is not true of astronomy of course). In very many cases in the social sciences, history replaces the laboratory; it supplies the basic data. In this sense it is the servant of the social sciences. As we have mentioned earlier it is a servant with some limitations—by its very nature, it cannot manufacture evidence on demand. But it can come up with whatever evidence exists to quarry from; and as we have also mentioned, the range of historical—statistical material has been increased by the computer.

History does not, however, only supply data; it can contribute useful methods of study as well. It should help in the understanding of time scales, the understanding of causal relations, the framing of appropriate questions, the marshalling of inter-related facts, the weighing of oral and written evidence and the recourse to alternative evidence (such as material or cultural signs of the past) to check against the data before analysis.

### Specific Application of History To Adult Education Studies

"Primarily, it is my hope that by putting adult education in the perspective of development growth this book will inspire [those] who control the destiny of the movement to create their own visions of its

unrealized potential and to redouble their efforts to realize that potential".<sup>10</sup> In these words, an American scholar explained his purpose in writing a history of adult education in his own country; and they would apply to any national adult education history. In order to articulate plans and hopes for the future of adult education it is necessary to see how the adult educational system came to be and what have been its components, and also to observe any continuing trends. At present, no national adult education history has yet been written in Africa, but important historical studies have begun to appear on West Africa. There is Abdelwahed Yousif's study of university adult education<sup>11</sup> and there is an impressive build-up of articles on colonial adult education by Dr Michael Omolewa.

Besides the general utility of a national adult education history, the discipline of history has a number of applications to the comparative study of adult education. It is the only tool available for comparing adult education at different stages of a country's or an institution's growth and it is one tool for other comparative studies. It can be used to illuminate the development of *ideas about adult learning* in different parts of the world; it can be used to examine *similarities and differences in cultural and national backgrounds* and in highlighting the "*significant models or forms* which were important in the original development of the adult education system";<sup>12</sup> and it can be used to compare *different methods of teaching adults*. Further, it should help to elucidate *problems faced by adult educators* at various times and places.

### History and Adult Learning

So far we have been concerned with the academic study of history and its application to the study of adult education. What about its role in the facilitation of adult learning, its role as a *subject* of adult learning? In short, what use can the educator of adults make of history in his practice?

*Teaching History to Adults* History is a subject peculiarly fitted for adult learning. A child cannot easily grasp lengthy time spans and has not enough experience of life to understand human motivations, so that to him history is essentially two-dimensional—a kind of moving picture show on a screen. An adult is old enough to see time in depth and to use his own experience to interpret past happenings and human behaviour. This is not to say that adults in all societies see time in the same way or that all adults are historically minded; but in general they have a sufficiency of experience to provide at least a starting point for historical studies.

While the whole field of history is an "adult" study, certain aspects of history will arouse especial interest in adult learners if they relate to the learners' political, vocational or leisure interest. Trade union members will be concerned about wages and prices, while housewives will be curious about the history of food and cookery. At the time of the coming of independence to African countries, many citizens came to adult education courses to find out about the development of constitutional and political systems, since future political arrangements were under discussion.

History is thus a subject to be included in adult learning programmes, whether classes, short courses or mass media series. It is also a subject to which the adult learners can contribute. An adult education class in history can find great satisfaction and add to human knowledge by accumulating material for a history of their locality, or of the dominant local crop, or of the factory in which they work; they have their own collective knowledge as a starting point. This sort of adult students' research project has been successfully tried in East Africa.<sup>14</sup> It could be especially useful to the professional historians in countries where oral tradition is in danger of being lost; while the proper collection of oral tradition is a skilled business, a group of adult students could, with proper guidance, help in, for instance, tracing as many different versions as possible of the same event.

### Historical Approaches to Adult Learning

In addition, I should like to suggest that because history is a subject congenial to adults, it may help them to understand other subjects. Darwin brought a historical dimension to science, and it could be that adults could be brought to understand science better if they were taught it through history. A history of modern medicine, for instance, could show how understanding of human physiology evolved over the centuries and how explanations of various diseases and other medical conditions were discovered. As a result, the students would gain the basic physiology and some health education as well.

There are other subjects which usually have a historical component, for instance Political Science and Economics; for adults, it may well be worth stressing that component to enable them to adjust to the rest.

### History and the Adult Educator

If historical studies and a historical approach to other studies can be of interest and help to the adult learner, do they have any value for the teacher of adults? As a mature person himself, clearly he should be able

to derive as much from them as his students/clients. But it may be argued that he could in addition improve himself in his profession by historical study (as indeed could *any* educator).

There is a tendency, in developing countries, to accept imported educational methods uncritically even when rejecting foreign content. This has been noticeable in adult education. It is only recently, with the search for authenticity, that adult educators have rediscovered the breadth and effectiveness of precolonial adult educational provision. So-called "traditional" forms of adult education have been found to be still flourishing and adult educationists and adult educators have begun to look into means of making use of the traditional forms for modern purposes, for instance to put a traditional didactic singer on the radio to educate the public about Universal Primary Education. Thus history has put back into the educators' hands tools which were out of sight for a while and has encouraged them to find new uses for those tools.

Secondly, history teaches the adult educator to set his work in a social context. One does not have to be a follower of either Ibn Khaldun or Karl Marx to conclude from educational history that education and society are constantly interacting and that each sets limits and offers openings to the other. In developing countries this lesson is important—adult educators cannot be allowed to waste the resources (large or small) to which they have access on forms of adult education which are irrelevant to the society's development. For instance, to spend money on correspondence courses in subjects like British Constitution for O-Level (this is still widely offered) will contribute less to development than to spend the same money on a health programme to teach young mothers the elements of child nutrition.

Thirdly, history can help an adult educator to guard against facile over-optimism and over-claiming quick results. Often adult educators fall into the fallacy of *post hoc ergo propter hoc*: because the person who attended my course achieved this afterwards, therefore he achieved it as a result of my course. Historical training gives one an understanding of the interplay of causes tending to any result and also a view of human activities moving in slow trends rather than overnight shifts. What in the end happened, for instance, to China's Cultural Revolution? It appears to have made little change, in spite of exaggerated short-term claims. The long record of adult education contains many solid successes, but no instant ones (in human annals King Solomon is the only person known to have become wise overnight). History teaches the adult educator to be patient and to take the long view.

Fourthly, although history helps to restrain over-optimism, it ought

to give the adult educator inspiration. It provides sufficient examples of persons who took the education of adults as a vocation and who did change society thereby—from Socrates, Jesus, Mohammed, through the Shehu Uthman dan Fodio and Bishop Crowther to many humbler men and women—to give any aspirant adult educator a sense of pride and mission and a broad vision. Not everyone teaching elementary literacy to a group of middle-aged men and women in a village is a Shehu or a Crowther, but his work can be made more meaningful to him by the knowledge of their past achievement.

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A much more satisfactory definition is given by Gudschinsky: "That person is literate who, in a language that he speaks, can read and understand everything he would have understood if it had been spoken to him; and can write, so that it can be read, anything he can say."<sup>8</sup> As in the first definition quoted above, there is an emphasis on *understanding*; this takes account of the danger that always exists in literacy education of memorisation and rote learning instead of genuine reading. It also raises the question of the language in which literacy instruction should be given, a topic taken up again later in the chapter. Another important feature of the Gudschinsky definition is that it relates the ability to read and write to the whole of a person's experience and not just to a part of it. In other words, a literate person, according to this definition, is, among other things, one who is able to pick up a book on any topic that is familiar to him and read it with understanding. His reading ability is not limited just to his everyday life nor to the content of or the subjects covered by the books that were used in the process of learning to read.

Another approach to the definition of literacy has been from the point of view of its *function*. Attention has been focussed on the relation of literacy to the practical needs of the learner and his community. For example, another UNESCO committee, this time meeting in Paris in 1962, adopted the following definition: "A person is literate when he has acquired the essential knowledge and skills which enable him to engage in all those activities in which literacy is required for effective functioning in his group and community, and whose attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development."<sup>9</sup>

A definition of this kind has both its strengths and its weaknesses. On the positive side, it sees literacy, not just as an end in itself or as something unrelated to the rest of life, but as intimately involved with the individual's own life and with his place in his community. This point will be taken up again a little later. It recognizes, too, that the requirements of literacy will vary very much from one kind of society to another. In short, a person is literate if he can meet the normal demands for literacy made on him by his society. Thus the actual content of 'functional literacy' in a highly-developed industrialised

## Definition of Literacy

At this point we meet a practical problem which takes us to the heart of our subject. What is meant by 'literacy'? At what stage in his or her education should a person be considered 'literate'? Statistics such as those quoted above have little meaning unless our terms are defined, in a way which can be applied consistently from one country to another and from one type of society to another.

From one point of view it may be claimed that it is impossible to lay down a detailed fixed standard of literacy which would be applicable to every country in the world, since needs and conditions differ widely from one country to another.<sup>6</sup> Nevertheless statistics must be meaningless or misleading and the setting of objectives impossible *unless* there is some stated definition.

In general, definitions can be considered as falling into two categories: (a) those employed in population censuses, and (b) those employed by educators to state standards and objectives for educational programmes. The latter can be further sub-divided, as we shall see.

In 1951 a UNESCO committee proposed the following definition for census purposes: "A person is literate who can, with understanding, both read and write a short simple statement on his everyday life."<sup>7</sup> This definition sets the standard of literacy at the very lowest acceptable level: it does not require the person concerned to be able to read or write anything beyond a short and simple statement on the most familiar of topics. However, in most national censuses not even sample tests of ability to read and write are actually conducted. Census officials either rely on the individual's own statement of his ability or assume that a person who has at any time of his life had a certain minimum of formal education is automatically literate for the rest of his life. So any literacy statistics based on this kind of definition must be viewed with caution unless actual tests have been conducted.

In the case of definitions of literacy used by educators, one common approach has been to relate literacy standards to a certain level of formal education or to base them on attendance at adult classes. Thus, a person who has completed a certain number of years of primary schooling, or who has attained what is considered an equivalent standard in adult classes, is automatically considered 'literate'. In many areas adult literacy statistics are based on the number who have attended literacy classes for a given period and have gained the appropriate certificate. Definitions of this kind are far from adequate, for although they are easier to calculate than the type proposed for population

censuses, they completely overlook the widely observed fact that a person, whether adult or child, can attend classes and even pass tests without really absorbing what he is supposed to have been taught to the point where he can make independent use of it and continue to use it after his formal training is ended.

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society will be very different from what is meant by the use of the same term with reference to a rural environment in a developing country.

In the United States of America, for example, the official statistics on illiteracy state that only 1 per cent of the population 14 years old and above were 'illiterate' in 1969 (those having completed six years of schooling automatically being counted as literate). Yet a poll conducted in 1970 indicated that about 18.5 million Americans aged 16 and over (i.e., nearly 10 per cent of the *total* population) could not fill in standard forms required to obtain several vital social services, such as social security and unemployment assistance, or such things as driver's licences (for which a written test is required). They were according to the above type of definition, 'functionally illiterate.'<sup>10</sup>

One writer goes so far as to state that: "In an advanced industrial society a person with less than ten or twelve years of schooling is functionally illiterate."<sup>11</sup> In other words, the types of job available, the documents which have to be read, the forms which have to be filled in, and the other actions normally required of members of the society require literacy skills which can only be acquired with 10-12 years of formal education.

The same principle applies in comparing different groups within a single country. For example, a Post Office clerk sorting mail in the General Post Office in Lagos or Nairobi will need a higher reading skill to do his work and to carry out his functions as a member of his community than will a man earning his living by fishing on Lagos Lagoon or in Lake Victoria. The nature of 'functional literacy' will therefore be different for the two of them.

This highlights not only a strength but a weakness of a 'functional' definition of literacy. Its strength lies in its relating of literacy to the individual's life and work within a community. Its weakness is that it provides no easily measurable basis for comparing literacy levels between members of one kind of society and those of another. Moreover, how does one decide just how much knowledge and skill a person requires for "effective functioning within his group and community" and when he has reached the point where his "attainments in reading, writing and arithmetic make it possible for him to continue to use these skills towards his own and the community's development?" These questions are particularly hard to answer in the case of many rural communities where traditionally reading and writing have played no part at all, and where a person is able to fulfil his role in his community as it currently exists quite adequately without the ability to read or write.

A further objection is that there is a danger that, in an attempt to relate 'functional literacy' to practical skills and activities, its definition becomes so broad that the basic factors of reading and writing fade into the background and may almost be ignored altogether. (Many definitions or descriptions of literacy include simple arithmetic, and a case can be made out for this. But it is misleading to extend the definition beyond this. A specific literacy programme may well include instruction in various other skills, but these in themselves are not part of 'literacy'.)

In this respect, Gudschinsky's definition is to be preferred. It is anchored firmly to the skills of reading and writing, while still taking account of the individual's environment, in that it stresses 'understanding' and thereby assumes, for example, that the range of topics that a person in an industrialised society will understand is different from those that someone from a rural economy will understand. Moreover, it provides a more manageable basis for comparison of literacy levels from one society to another.

Because of these conflicting definitions of literacy and the various problems inherent in them, literacy statistics have to be treated with caution. As we have seen, a definition of literacy based on school attendance would give the proportion of literates aged 14 or over in the U.S.A. as 99%. A 'functional' definition, however, would put it at less than 90%. In many countries a figure based on completion of a certain number of years of primary education or completion of a specified adult literacy course would be much higher than one based on Gudschinsky's definition. Comparative literacy statistics can only begin to be at all reliable if they are all based on the same definition, and if that definition itself is specified. Up to now, however, literacy authorities have failed to produce a definition that is both universally acceptable and measurable.

### Functional Literacy

However, even if there are drawbacks in any attempt to define or measure literacy in 'functional' terms, this does not mean that literacy skills should not be seen in the light of their function, i.e. in relation to their application to the individual's life and work and his role in his community.

The report of the World Conference of Ministers of Education on the Eradication of Illiteracy, held in Teheran in October 1965, had this to say about the role of literacy.

Rather than an end in itself, literacy should be regarded as a way of preparing man for a social, civic and economic role that goes far beyond the

limits of rudimentary literacy training, consisting merely in the teaching of reading and writing. The very process of learning to read and write should be used to improve living standards; reading and writing should lead not only to elementary general knowledge but to training for work, increased productivity, a greater participation in civil life and a better understanding of the surrounding world, and should ultimately open the way to basic human culture.<sup>12</sup>

It should however be pointed out that, not only are there many differing definitions of literacy, but the terms 'functional literacy' and 'functionally literate' are themselves used with a variety of meanings. In any case, the UNESCO definition of functional literacy indicates "an approach and a process, not a formula."<sup>13</sup>

At times the UNESCO use of the term has been objected to on the grounds that it appears to lay too much stress on work and on economic factors to the neglect of other aspects of the life of the individual and his community. So the 1972 Tokyo Conference was careful to point out that "functionality should be taken to imply an integration of literacy training—and adult education as a whole—into society, so as to answer to cultural and social needs as well and to make it possible for the learner to participate in the life of society and to change it from within."<sup>14</sup> Truly functional education, including functional literacy, should be directed to the whole man or woman, enabling him or her to fulfil a role as worker, participatory citizen, healthy person, family man or woman, and self-fulfilling individual.<sup>15</sup>

Particular literacy programmes may indeed be 'work-oriented', in that they are directed toward a particular group of workers and are aimed to impart literacy skills in the context of their occupation with a view to improving their work skills and their productivity. But to be truly functional such programmes should not stop there; they should go on to enable participants to use their literacy skills in fulfilling all their roles in family and society.

Other programmes may start from needs or interests of a totally different kind. For example, some of the most effective literacy work carried out in many parts of the world has been and is being done by Christian missions and churches and other voluntary bodies with similar objectives. The particular motivation has often been the desire to be able to read the Bible, the hymn book or the prayer book. But the end result has often been not only this but the effective use of literacy skills in many other areas of life and work, making individuals more useful members of their community. Even if such programmes did not set out with specifically 'functional' objectives in the currently understood sense, they have in this way proved to be functional in their effect. It should

however be stated too that many literacy programmes have neither set out to be 'functional' nor achieved functionality, and this is to be regretted.

The UNESCO survey, *Literacy 1969-1971*, has a useful outline of the differences between the 'functional' approach, as advocated and defined by UNESCO, and so-called 'traditional' literacy, i.e. an approach which is normally thought of as being characterised by emphasis on literacy as an end in itself, with little or no reference to the context of the individual's life and work.

Whereas traditional literacy can be offered in isolation, functional literacy must be part of a broader development effort; provided in a vacuum it only disappoints expectations. Making people functionally literate often requires changing the economic and social possibilities open to them.

"While traditional literacy is, in theory at least, aimed at all illiterates, functional literacy is consciously selective. It is offered to adults who can draw the most personal benefit and make the greatest contribution to national economic and social progress as a result of becoming literate. To put it another way, functional literacy is aimed at those groups whose illiteracy presents the most immediate block to progress and who stand the most chance of using and thus retaining literacy skills once they are acquired.

Whereas the aim of traditional literacy is to provide the learner with certain skills for essentially humanistic motives, the over-all aim of functional literacy is not just to impart skills or even work-oriented knowledge, but to change the learner's whole approach to his world. A functional literacy programme should equip the new literate to recognize, understand and subject to critical analysis the reasons behind his actions, whether these be actions he performs at work, at home, in the community or in other settings. It should prepare him to adapt to a life of change in which traditions, customs and beliefs are constantly being challenged without causing him to lose his own identity.

Whereas traditional literacy considers the adult to be literate once he can pass examinations at a given level, functional literacy views the introduction to literacy skills and necessary work-oriented knowledge as a first step in a continuing process of learning. Not only must the learner retain what he has acquired, he must also use the new means of acquiring information and the new reasoning and critical powers at his disposal to improve his competence and widen his intellectual and social horizon. <sup>16</sup>

In recent years UNESCO, in close cooperation with the governments concerned, has introduced functional literacy projects in a number of countries under the Experimental World Literacy Programme. As the title indicates, these have been experimental projects, and considerable attention has been given to evaluation of methods and results. Many pilot projects under this Programme appear to have achieved encouraging results but it is still too early to assess long-term results or the success of such programmes when operated on a wide scale.

## The Choice of Languages for Adult Literacy Activities

'Functional' literacy, in the best sense of the term, must, as we have seen, be intimately related to the whole of an individual's life, work, interests and relationships. In what language, then, should a person learn to read and write?

In many developing countries there is no easy answer to this question. Most such countries have many languages, so there is usually a choice between providing facilities for adult literacy in (a) the official national language only; (b) all languages spoken in the country; (c) all languages spoken by sizeable groups of the population; or (d) a more limited selection of languages. The following are some of the factors which have to be taken into consideration:—<sup>17</sup>

### (i) *Psychological and Educational Factors.*

It is becoming more and more widely recognized that from both the psychological and the educational points of view it is undoubtedly best to begin the teaching of reading and writing in the learner's mother tongue. It is naturally quicker and easier for the learner to relate written symbols to sounds and concepts that he already knows than to those of an unknown or only partially known language.

Wherever possible, adult education should be carried out in the mother tongue. The great majority of adults will not have the time to master a foreign language sufficiently for it to be used as an effective medium of education.

In teaching adults to read it is always best for them to begin in the mother tongue. They will often aspire to achieve literacy directly in a second, foreign, language, particularly if this second language is the one in which their children have become literate. Such a desire should be discouraged, especially if the gap between the mother tongue and the foreign language is very wide; for if they try to begin to learn to read in a foreign language most of them will never become truly literate. The gap between the generations will be smaller if the older and the younger read in different languages than if the older cannot read at all. <sup>18</sup>

A more recent publication, after reiterating this point, goes on to say that:

There is evidence that, having acquired both literacy and new communicative skills in the mother tongue, pupils and adult students can learn additional languages and other communicative skills more readily. Thus teaching at least initial literacy in the mother tongue may be advisable even in situations where the scanty number of speakers appears not to warrant the large-scale production of educational materials. <sup>19</sup>

Other practical problems, too, favour the use of the mother tongue. For instance, a person who is simultaneously learning to speak, read, write, learn and think in a language with which he is not familiar labours

under a much greater handicap than one who is simply learning to read and write in a language which he can already speak and in which he is in the habit of thinking. Communication is less effective, and misunderstanding easily leads to frustration and tension.

It has been pointed out, too, that adults, unlike school children, must often learn at night when they are tired. They may well also be preoccupied with problems, undernourished, and weakened by disease. Instruction in a language with which they are not really familiar adds to their burdens.

These factors may, however, be offset when learners have a really strong motivation to learn the second language for reasons of prestige or personal advance or when they already speak the second language. But, apart from this, the psychological and educational arguments for the use of the mother tongue are very strong.

#### (ii) *The Literary Status of the Language*

A language can only be used for literacy instruction if it has an adequate writing system (technically known as an orthography), has undergone at least a certain amount of linguistic analysis, and has at least some basic written materials in addition to primers and other literacy materials. A language can of course be chosen which does not yet meet these requirements, but time must be allowed for this basic linguistic work to be done, and this entails the availability of specialist linguists. The time from the start of linguistic analysis of a previously unanalysed and unwritten language to the launching of a literacy programme may well be as much as five years.

#### (iii) *Teaching and Reading Materials*

Not only must there be an established orthography and some basic written materials, but there must be an adequate and complete range of teaching and reading materials already in existence before a literacy programme is launched. In addition there must be specific plans for the ongoing production of further reading material. One of the most unfortunate things that can happen in a literacy programme—and one of the commonest reasons for failure—is for people to be brought to the stage of being able to read, only to find that there is insufficient literature of an interesting and useful kind to maintain reading ability and interest.

#### (iv) *Availability of Teachers*

Teachers should not be called upon to teach literacy in a language that they do not speak, read and write correctly. This is equally

applicable whether the language of instruction is the learners' mother tongue or some other language.

(v) *The Aims of Literacy Instruction*

If literacy is to be functional, in what language will it be most functional? We have already seen that there are strong educational and psychological reasons for at least starting in the mother tongue. If the principal objective is to help the learner within the context of his own community, then the mother tongue would normally be the best medium for all or a major part of the literacy process. If on the other hand the principal objective is to enable the learner to take advantage of opportunities for more advanced technical or vocational training or to live a full and effective life in an urban environment, then there is a strong case for use of a 'major' language which may not be the learner's mother tongue if at all possible, with the transition to reading in the other language taking place when the learner has mastered the skills of reading and writing in his own language.

(vi) *Attitudes toward Language*

In some countries there are explicit policies on the use of language for educational activities. In some cases, the policy may be for all education to be in the national language or in one of a limited number of 'major' languages. In others, there may be active encouragement of the use of indigenous languages. In the first situation there may be fears that emphasis on a large number of indigenous languages may encourage 'tribalism', with the result that there is an emphasis on a single language as what is hoped will be a unifying factor. In other cases, indigenous languages may be seen as the legitimate vehicle both for traditional culture and for education that is relevant to the real interests and needs of the community, and the educational and psychological value of using the mother tongue may be considered to outweigh either the practical or the social problems which might arise. Indeed, an Advisory Group of Consultants which met under the auspices of UNESCO in 1971 declared that "the notion that the promotion of mother tongue impedes national unity needs to be totally reconsidered. National unity and cultural and linguistic pluralism are not necessarily in fundamental opposition to one another."<sup>20</sup>

(vii) *Summary*

If the learners' mother tongue meets the requirements of sections (ii), (iii), and (iv) above, then it is the natural choice, either as the sole medium of literacy, or as a 'bridge' to literacy in a second language,

unless national policy requires otherwise or there is really strong motivation for going straight into the national language.

The Advisory Group just referred to noted that "in some countries, decisions to use certain languages for education were based on the number of speakers involved. In other nations, such choices were made on the basis of educational, political, religious and economic factors, as well as the attitudes of cultural groups toward their language." They went on the stress that, given the availability of trained specialists, local printing facilities and other resources, educational programmes using the mother tongue are certainly feasible. Greater use should therefore in future be made of 'smaller languages', in conjunction with national development goals, and aims. The group observed that, "since modern linguistic techniques are available to provide writing systems, dictionaries, texts and so forth, such undertakings no longer present major technical problems."<sup>21</sup>

The principles which apply to the choice of language for literacy education apply equally to other aspects of adult education.<sup>22</sup>

### The Content and Methodology of Literacy Education

Literacy, as we have seen, has traditionally been regarded as consisting of reading and writing, and sometimes also of basic arithmetic (i.e., the 'three R's'). We have seen too that the 'functional' approach emphasises that these are not to be seen as an end in themselves, nor to be viewed in isolation from other aspects of education or from development generally, whether personal, community or national. Nevertheless, reading and writing are still the essential core of literacy and as has already been pointed out it is misleading to define or describe literacy in any way which could be understood as implying that these are in any sense optional or subsidiary.

The precise content and methodology of literacy education in any given situation will vary according to the objectives, the motivation of the learners and the whole social, cultural and economic environment within which it takes place. While the principle of 'functionality' is an important guideline, there can be no standard and universally applicable technique or procedure. The challenge faced by anyone or any group contemplating starting a literacy programme is to weigh up objectives, motivations, environment, language factors and many other practical issues, not forgetting to make a realistic assessment of potential obstacles and hindrances, and to plan the programme, arrange for the preparation of materials and work out a methodology in the light of all these.

This is not the place to go into the details of planning and organisation

of programmes, construction of materials, methods of instruction, etc. There are several very useful books in existence, which represent a variety of approaches. Details are given in the bibliography at the end of the book. Furthermore, ideas and methods are constantly being revised in the light of experience, so the literacy specialist needs to keep himself up-to-date by reading the journals, bulletins and reports published by UNESCO and various other agencies. Some of the more useful of these are also referred to at the end of the chapter.

A few general points might usefully be made here, however, to highlight some of the implications for content and methodology in literacy programmes of the choice of a particular type of approach.

For example, the UNESCO publication, '*Literacy 1969-1971*', has the following to say about the implications of a 'work-oriented' functional approach:—

Whereas traditional literacy teaches only reading, writing and sometimes arithmetic, functional literacy transmits critical work-oriented skills and knowledge as well as literacy skills. Further, the work-oriented content of the functional literacy programme is usually completely integrated with the literacy component. That is, words used for the teaching of reading and writing, exercises used to perfect the learner in calculation, are all drawn from the learner's daily work life and connected to work-oriented problems the literacy programme is designed to solve.

Whereas traditional literacy teaching materials are developed by pedagogical experts (or are sometimes simply those used by primary-school children) and are meant to suit all adults learning in the same language, each functional literacy programme is unique in as far as each is built up from a group of learners' specific learning needs. (As one UNESCO expert puts it: 'Functional literacy is, as is well known, an undertaking in tailor-made training.') Thus, workers in a factory require one set of materials, cotton farmers another, fishermen another, mothers and housewives still another, and so on. Since these programmes also convey work-connected knowledge and skills, teaching materials must cover this information as well as provide exercises in literacy skills. To do so, functional literacy programmes rely on other forms of teaching materials and other teaching techniques in addition to those used in the traditional classroom: for example, group discussion, demonstration of practices to be adopted, films, radio. <sup>23</sup>

This approach has been criticised by Gudschinsky on the grounds of its inefficiency, in that for every group of workers or interest-group there has to be a completely different set of materials. Production of an adequate range of materials (i.e., not just primers, but supplementary reading materials, teaching aids, etc.) is a very costly matter in both time and money. If the whole process has to be repeated over and over again for each interest-group, the cost becomes prohibitive, except for really large-scale programmes in 'major' languages. The cost of paper

and of book production is rising constantly, and there is a real danger that all available funds are swallowed up in producing basic instructional materials, leaving little or none for the development of the whole range of postprimer literature that is necessary if literacy skills are to be retained and developed.

A second weakness is the practical problem of organising the teaching programme in such a way that both the work aspects and the reading and writing aspects are taught by people who know their subject adequately. For example, an agricultural specialist is seldom also a specialist in the teaching of reading and writing, and vice versa.

A third weakness has been referred to earlier in this chapter. Truly functional literacy must see the learner as a human being, with a wide range of roles and interests, and should aim to help him in all these areas. So literacy education should not stop at the area of work alone—nor for that matter at any other single aspect of his life and interests. But, unless specific steps are taken to meet the problem, there is a danger that a learner in a work-oriented or other special interest-oriented programme will not go on to use and develop his literacy skills in other areas of life.

Gudschinsky's alternative is to have a single standard set of materials for imparting the basic skills of reading and writing, and to supplement these with materials oriented to specific needs and interests in two ways: first as supplementary materials (e.g. sets of cards or leaflets, to accompany and reinforce the lessons taught in the primer) and second as post-primer material for those who have already mastered the basic skills of reading and writing and are now in a position to read more difficult material. In this way the same basic materials can be used for teaching literacy skills to people with differing occupations and interests, and learners can immediately use their newly-acquired skills, not just in a single area of work or interest, but in any area covered by available materials. This encourages functional literacy of the right kind: literacy which relates equally to all areas of an individual's life, work and interests.

### Motivation for Literacy

One of the attractions of the functional approach is its appeal to the learner's motivation. A cotton farmer, for instance, can in some cases be made to see immediately how literacy can help him grow better cotton and so increase his income and improve his standard of living, and he learns both literacy and work skills as part of the same process.

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An approach which starts with basic literacy first may not have the same appeal as a functional one, unless there is strong motivation of some other kind.

In some cases of course such motivation does already exist. If literateness is already highly valued in the community for its own sake, or there is a strong community-wide incentive for literacy in either the mother tongue or a second language, it may not be necessary to lay much stress on specific economic or other interest-centred incentives at all. Moreover, one of the most effective and realistic incentives is the existence of suitable interesting and useable literature in the language already. "Literature that is worth reading, that people want to read, is the beginning of motivation."<sup>24</sup> So the key is to ensure that there is already in existence a suitable range of literature that is interesting and related to the real needs and interests of the community and of particular groups within it *before* launching a literacy programme.

### The Retention and Development of Literacy Skills

One of the most disturbing features of experience with literacy activities has been the high rate of 'relapses' into illiteracy, both on the part of former participants in adult literacy classes and on the part of school-leavers. Such relapses have been particularly widespread (a) in situations where a high proportion of young people leave school before they have mastered literacy skills to the extent implied by Gudschinsky's definition quoted earlier in the chapter or to the extent that they are habitually using these skills in their daily lives and work, and (b) after adult literacy activities, especially those using so-called 'traditional' methods, where too low a standard of 'literacy' has been set, with the consequent assumption that once the standard has been reached, the person does not need to continue learning and using his new skills.

This has been one of the main reasons for the emphasis of UNESCO in recent years on functional literacy. But a functional literacy programme in itself will be no more successful in solving this problem than any other approach unless there is adequate provision for 'post-literacy' activities for adults. Unless an adult *uses* literacy skills, it will not be long before he begins to lose them again.

This means that, if new literates are going to remain able to read and are to develop their ability further, there must be an adequate supply of topics which they are motivated to read. The supply must be *adequate*, i.e., not limited to just a few elementary post-primer books, but sufficient to sustain interest for the rest of a person's life. Periodicals and

newspapers can play a valuable part in this. The materials must be *suitable*, i.e., neither too difficult nor too easy but related in content and level of difficulty to the ability of potential readers. They must be on a *variety* of topics, to maintain and extend interest and to relate literacy to all aspects of life. They must be of a kind that adults are *motivated* to read.

Various steps have been taken to promote the production of such literature. One approach that has great potential is the holding of writers' workshops to train and stimulate writers in the production of suitable literature in their own languages and against the background of their own cultures. Another is to hold contests for manuscripts.

Libraries and post-literacy reading and discussion groups are both of great value in making books accessible to readers and in promoting their use.

Another important aspect of the question of retention and development of literacy skills is the provision of adequate opportunities for continuing education. "Thus, if adults are provided with literacy education based on specific social, economic and vocational learning requirements, should they not also have the possibility of further education just as closely derived from their most pressing educational needs, an education that does away with reference to traditional school systems and takes a wider view of post-literacy activities than that of simply striving to retain skills?"<sup>25</sup>

Finally, the ideal should be the development of what has been called a 'literate environment.' Organized schemes to promote the retention and development of literacy abilities are absolutely necessary, but in many cases they are not enough. "More and more evidence seems to point to the fact that what may really account in large part for retention or loss of these abilities is the presence or absence of something termed 'a literate environment'. A literate environment is one that not only offers the new literate opportunities to develop what he has already acquired, but also a social and psychological climate conducive to his doing so. It is an environment in which literacy is useful and everyone naturally wishes to attain literacy skills.

"If this description of the literate environment sounds vague, that is because the concept is still vague. However, specialists interested in problems of retention are making an increasing effort to define a literate environment, determine how it can be created and learn what factors in it promote the retention and development of literacy in adults. This study is inspired by the premise that true democratization of education

is not possible until both the educational opportunities and the environment promote the continuing education of adults."<sup>26</sup>

### Conclusion

This chapter has laid particular stress on literacy education, since that is the principal area in which questions of language and the science of linguistics have a direct bearing on adult education. As in so many other aspects of adult education, specialists in other areas of study have their own particular contribution to make. The adult educationist for his part needs to be aware of the nature of this contribution.

The following is a recommendation adopted by the International Conference on Public Education at its 28th session in Geneva in July 1965:

In countries where a number of different languages are spoken by the population, the government, before launching or extending a literacy programme, may have to decide what language or languages are to be used for literacy in the country as a whole or in particular areas or groups of population; furthermore, where it is decided to use an unwritten language or a language with a deficient orthography or lacking written texts, the important task of studying and transcribing the language and preparing basic word lists, grammar and literacy texts must be entrusted to specialised linguists and educators, who must be given sufficient time to carry out this task before the teaching can begin.<sup>27</sup>

One writer has summed up the language situation for adult education as follows:

Perhaps the eventual ideal is a comprehensive program of adult literacy, adult education and training, making the fullest possible use of current languages, speaking to the people in their mother tongues, helping them to learn other languages they need to know—especially their national language—and conveying essential information and knowledge through all appropriate channels, oral, written, and audio visual.<sup>28</sup>

### Notes and References

- 1 See, for example, the report of an Advisory Group of Consultants convened by UNESCO: *The Role of Linguistics and Sociolinguistics in Language Education and Policy*, Paris, UNESCO, 1972; the papers by A. Bamgbose and Y.D. Desheriev presented at that meeting and reproduced in *Anthropology and Language Science in Educational Development*, Educational Studies and Documents No. 11, Paris, UNESCO, 1973; Bamgbose, Ayo. *Linguistics in a Developing Country*, Ibadan University Press, 1973; Bowers, John. "Language Problems and Literacy" in Fishman, Ferguson and Das Gupta (eds.). *Language Problems of Developing Nations*, New York, John Wiley and Sons, 1968, pp. 381–401.
- 2 The Summer Institute of Linguistics (known in some West African countries simply as the Institute of Linguistics) is the largest of such voluntary bodies,

- Its members are working in over 500 languages in Africa, Asia, the South Pacific and North, Central and South America.
- 3 General Report of the Third International Conference on Adult Education, Paris, UNESCO, 1972, p. 12. See also *Adult Education in the Context of Lifelong Education*, Paris, UNESCO, 1972 p. s 73.
  - 4 *A Retrospective International Survey of Adult Education*, Paris, UNESCO, 1972, p.73
  - 5 *Literacy 1969-1971*, Paris, UNESCO, 1972, p. 10.
  - 6 Du Sautoy, Peter. *The Planning and Organization of Adult Literacy Programmes in Africa*, Manuals on Adult and Youth Education 4, Paris, UNESCO, 1966, p. 15.
  - 7 *ibid.* p. 16 A definition very similar to this was used, for example, in the Nigerian population census of 1973.
  - 8 Gudschinsky, Sarah C. *A Manual of Literacy for Pre-literate Peoples*, Ukarumpa, Papua New Guinea, Summer Institute of Linguistics, 1973, p.5.
  - 9 Gray, William S. *The Teaching of Reading and Writing*, 2nd edition, Paris, UNESCO, 1969, p. 282.
  - 10 For more details and references see *Literacy 1969-1971*, p. 26
  - 11 Cipolla, Carlo M. *Literacy and Development in the West*, London, Penguin Books, 1969, p. 104.
  - 12 *Final Report of the World Conference of Ministers of Education on the Eradication of Illiteracy*, Paris, UNESCO, 1965, p. 7.
  - 13 *Literacy 1969-1971*, p. 42.
  - 14 General Report of the Third International Conference on Adult Education, p. 2.
  - 15 This summary of roles is adapted from the Recommendations of the Third Annual Conference of the Nigerian National Council for Adult Education, 1973.
  - 16 *Literacy 1969-1971*, pp. 42-44
  - 17 See also Bowers. *op.cit.*, pp. 383-388, where these factors and their implications are discussed in some detail.
  - 18 *The Use of Vernacular Languages in Education*, Monographs on Fundamental Education VIII, Paris, UNESCO, 1953, pp. 58f.
  - 19 *The Role of Linguistics and Sociolinguistics in Language Education and Policy*, Paris, UNESCO, 1972, p. 11.
  - 20 *ibid.*, p.9
  - 21 *ibid.*, p. 11
  - 22 See Bowers, *op. cit.*, pp. 388-391.
  - 23 *Literacy 1969-1971*, pp. 43f
  - 24 Gudschinsky. *op. cit.*, p. 9; and see the whole section pp. 9-11.
  - 25 *Literacy 1969-1971*, pp. 88f
  - 26 *ibid.*, p. 90; and see the whole of chapter 8, which contains much useful material on the subject of this section.
  - 27 *Literacy and Adult Education*, Paris, UNESCO, 1965, Recommendation 8.
  - 28 Bowers. *op. cit.* p. 391.

## CHAPTER 10

### NATURAL AND APPLIED SCIENCES

#### 10A. NATURAL SCIENCES AND ADULT EDUCATION

Olumbe Bassir

##### Definitions

The title of this paper is capable of more than one interpretation. It is therefore necessary to state clearly at the on-set my understanding of the terms at issue.

Chapter 2 gives a full range of definitions of adult education and related terms, but I should like to add my own opinion on some points. *Adult Education*, to me, embraces the education of all who have reached the age of discretion. To that extent, university education is also adult education, since most universities take pains to admit only students who are deemed to have attained a certain measure of maturity. Colleges of technology and Polytechnics usually open their doors to people of varying ages; at the lower end of the ladder one may find students who have only completed secondary modern school or technical school, while at the other end, the students could be mature men and women who have reared their own families. Therefore, the education which is available in such institutions may be defined, in part, as adult education.

It is in order to minimise such confusions in terminology that the phrase 'Extra-Mural Education' was originally coined. Its virtue lies in the fact that it refers specifically to the training of people of varying ages who are outside the formal educational system and who wish to extend their knowledge. Extra-Mural means outside; and extra-mural education might be education given *outside* by a University, a polytechnic, a secondary school or any other educational institution. 'Continuing Education' is a newer terminology which has been designed to replace

'Extra-Mural Education' in University prospectuses and syllabuses. It should be clear, however, that it is no more explicit than the older terminology. For instance, a department of Continuing Education may organise classes outside the university or other institution for people who have never been to school at all and who, therefore, have not started formal education; to that extent, such a department would be performing a function which is strictly outside its terms of reference.

'Adult Education', in the sense in which the term is used in this paper, largely refers to Extra-Mural Education and particularly that arranged by universities, in an effort to spread their work outside. It implies that some of the students who attend classes arranged by a Department of Adult Education may not be adult in terms of their ages but that the majority of such students would be. It also implies that most universities do insist on a minimum age, but other institutions may not, especially when they are concerned with remedial adult education—making up for a missing part of primary or secondary schooling. Adult education classes may be run by a university outside the strict curricular constraints of a degree or diploma. It further implies that, although the education which is imparted might be useful for taking examinations set by various other bodies, it is not specifically designed for that purpose. Adult education is also used to describe adult literacy education, usually carried on by governments.

The word *Science* poses similar problems. In the socialist countries, many educators use it as a substitute for field of knowledge or learning or discipline. Therefore, history is a science, geology is a science, medicine is a science. In America, politics is a science, sociology is a science, government is a science. In most countries, however, the use of the word science is fairly restricted to that body of knowledge which embraces the various phenomena of animate and inanimate matter on the earth's environment. It is from that angle that we shall proceed.

There are some basic principles which are common to all studies of physical and biological happenings in the world. The study of these basic principles and the accumulation of data as a result of such study is Pure Science. The use of the basic principles of science in the solution of day-to-day problems often involves the elaboration of technology, thus constituting the body of knowledge often referred to as Applied Science. It is in this light that agriculture and medicine are usually considered to be Applied Sciences.

In addition to the terms Pure and Applied Science, *Natural Science* has evolved as a more general term. It is usual to sub-divide Natural Science into physical science and biological science. Into the former

group fall disciplines such as mathematics, astronomy, physics, chemistry and geology. The latter sub-division includes botany, zoology, virology and microbiology.

### Science and the developing countries

Some years ago a controversy raged as to the appropriateness of describing countries of Asia, Africa and South America as under-developed. At many international conferences, there were sharp protestations by participants from those countries whenever the epithet 'under-developed' was used in describing their homelands. The Indians were particularly eloquent in this regard. They pointed out that the cultural heritage of their sub-continent was, in many ways, superior to that of the West. And, they did not believe that the social organisation of their communities was inferior to those of the French, or the Americans.

The truth of the matter was that a certain measure of confusion existed in the minds of scholars and public figures, at that time, as to what development really implied. Eventually, economic development was seen to be the least common denominator. Nations whose 'per capita' income was approximately 300 U.S. dollars a year and below came to be described as economically underdeveloped while the others were, by mutual consent, regarded as developed.

Later on, the term 'economically underdeveloped' gradually lost favour and was replaced by the word 'developing'. The irony of it all is that the economies of most so-called developed nations are, in fact, developing faster than those of the so-called developing nations. As a result, most poor nations are getting poorer; while the wealthy ones are getting wealthier.

Science has much to do with this. The Industrial Revolution came hot in the wake of the evolution of modern science and to-day industrial expansion is almost synonymous with scientific excellence. Science, therefore, has a meaning and special message for the people of the developing world. By and large, the traditions in Asia and Africa are based on belief rather than experience and deduction. It is what our parents tell us that we accept, even if it is in direct conflict with our personal experience. Our concept of the world and its various natural phenomena is largely dependent upon the legends of our elders and priests. If there is a thunderstorm and lightning flashes, it is because God is angry with an individual or with a group of individuals, or He is about to wreak his vengeance upon such offenders. If a gluttonous, overweight, individual dies suddenly at middle age, it is because he has

been cursed by a *juju* man, and not because of the excessive strain put on his general metabolism.

The special significance of scientific education in a poor country, like Nigeria or Peru, is that it provides a powerful instrument for the forging of the basic attitudes of people from the earliest stages. It makes it possible for everybody to have the same concept of the significance of the various natural phenomena which exist within the environment. It puts us all at par with one another irrespective of our tribal, racial, or religious origins. It provides us with the wherewithal to challenge the autocratic orders of the church or the laity. And eventually, it provides the quickest means of bridging the vast economic gulf between our countries and those of Europe and America. Japan has learned the lesson of Science, and from being isolated and relatively poor she has within a century joined the ranks of nations with high living standards.

#### Adult Education as an Instrument for Social Change

The historical heritage of most Africans is an oral one. Written records of past events are very few indeed. The usual method of passing down information from one generation to another is by means of various types of poetry and songs. Such incantations are often composed during the actual happening of an event. They are then repeated from time to time, and on various occasions, until they become public possessions. In some communities, there are families who specialise in the creation of new poetic forms and who serve as the repository of this oral tradition. Special studies of this tradition have recently been made by a number of scholars, including S.O. Biobaku and Bolaji Idowu in Nigeria.

The extent to which written records exist in the Sudanic areas depends, to a large extent, on the degree of infiltration of such areas by Islam. In most countries, it is marginal. It, however, provides a basis for the development of literacy among the African peoples in such areas. The problem of illiteracy is dealt with elsewhere in this book.

It is, however, important to comment here that it is problematical whether illiteracy and democracy are compatible. In as far as democracy assumes the universal participation of citizens of any country in the determination of the political complexion of that country, it follows that access to information on all major public matters should be freely available.

One of the most effective means of disseminating information is via the written word, newspapers, pamphlets, books, and so on. A citizen has to be literate to understand what is contained in Government documents, propaganda sheets of various political parties, or the criti-

ques or eccentrics. Therefore, if people are going to know what they are voting for, and if they are going to make meaningful decisions on the issues at stake, they must first of all be literate. The process of making them literate is not only the concern of the Government but also the business of adult education.

One fundamental question which is raised by any consideration of the problem of illiteracy (and which is also treated elsewhere) is that of the 'lingua franca'. Although it is not an inherent issue, it assumes significance in societies such as ours which are ex-colonial. This is because, more often than not, the *lingua franca* is a second language and not the mother tongue. The question that arises is whether the Adult Education should aim at creating literacy in the *lingua franca* or in the mother tongue, or both. On my view, if literacy is to lead to rapid social transformation, then it can only be rationally conceived in terms of a universal language.

Literacy has the quality of bringing people in remote areas into intimate appreciation of what obtains in the Metropolis. A literate farmer in a small village in Uganda or Zaïre can learn the methods used by his Dutch and Danish counterparts, thousands of miles away if he has the right books or journals, and magazines to confront. He can then proceed to create replicas in his own environment, leading to physical and, eventually, social transformation of his society. Adult Education makes communications with the outside world possible in a universal sense.

#### Levels of Adult Education

In countries where all children are compelled to attend school, it is safe to assume that practically everybody leaving school at the age of 15 or 16 has acquired a certain measure of literacy, of fluency in self-expression, and of competence in the manipulation of figures. In such communities, adult education is usually designed as an additive, either with a view to sophisticating existing knowledge, or to introducing new skills and information for which basic education is a pre-requisite. By and large, this is the situation in most of Western Europe and America. Extra-Mural classes therefore consist of two main categories of student:

- (i) Young adults who have recently completed their school education and are engaged in gainful employment.
- (ii) Older persons who have much free time at their disposal which they are seeking to make the best use of.

People in this latter category often choose the more esoteric subjects to study because, for them, adult education has no immediate goal. It

must be admitted that a significant number of persons in this category may sometimes be engaged in the pursuit of specialised knowledge through extra-mural studies with a view to up-grading their professional competence, and, therefore, their social status.

On the other extreme is the situation in which the preponderance of the population is illiterate. Here, the aim of the Adult Educator is first of all to make the community literate with respect to one or other of the major languages which are used in the country, and only after this is the attempt to impart any specialized knowledge or skill. The population of adult education classes of this category usually consists of young and middle-aged adults.

The older people do not usually attend Adult Education classes; they are usually far too set in their ways to want to acquire new knowledge that might distort or alter the patterns of their lives. Furthermore, there is a tradition of using children and grandchildren as letter-writers in such basically illiterate communities. The very young boys and girls are usually pre-occupied with learning by imitation of their parents and elders the various skills which they have to perform as members of the community. This kind of education is often not properly organised, and because of that, it is often the late teenager and the young adult, who has acquired sufficient self-confidence and recognition as an individual within the society, that is able to find time to give expression to his or her desire for modern education.

#### **Methods of Adult Education in Science**

The techniques for imparting knowledge of science to adult education groups are fairly well established in the more advanced countries of Europe and America. And it would not serve much useful purpose to detail this in an article such as this one, were it not for the fact that the socio-economic patterns of the developing countries differ so enormously from those of the wealthy nations.

It is well-known that illiteracy is rampant in Asia, Africa and South America whereas it has been practically wiped out in the Western World. The 'per capita' income of the average underdeveloped countries in Africa is still well below £100 sterling, whereas it is approaching £2,000 a year in some of the developed countries. Therefore the methods which have to be used in the conduct of Extra-Mural classes in science, particularly in respect of equipment and apparatus, would require special attention.

The simplest way of teaching science to adult groups is by conducting classes directly so that the tutor and the students come into close

contact, one with other, and with the apparatuses required for the experiments. Normally, this should not present unsurmountable difficulties. The major bottlenecks are:

- (i) provision of laboratory space;
- (ii) the availability of reagents and chemicals; and
- (iii) the elaboration and maintenance of equipment.

At the moment, very few schools have these facilities in the towns; and much fewer possess them in the rural areas. In towns like Lusaka and Ibadan, arrangements can be made between the University Department of Continuing Education or Extra-Mural Studies and the headmasters of various schools and colleges whereby it can be possible for Extra-Mural classes to be conducted with the aid of the laboratory staff and materials of such institutions. Suitable financial arrangements have to be made.

At present, practically all the laboratory glass-ware, beakers, test-tubes, burettes, pipettes, and so on, have to be imported from Europe and America. Apart from foreign exchange control, there is the unpredictable transport system for conveying the materials over thousands of miles, as well as the seemingly uncontrollable inflation which obtains now in the capitalist countries, and which now makes it a real nightmare to try to run teaching laboratories on imported re-agents and apparatus.

The fabrication of simple apparatus, using local materials, is clearly desirable. It can only assume practical importance after the wood-workers and metal-workers have been specially trained for this purpose. This is only now being realised in one or two places in Africa, where large and expensive modern workshops are in the process of being constructed with a view to training these categories of technologists.

In many African countries, such as Northern Nigeria and Zambia, Extra-Mural classes may be far-flung, and distant from the centres of adult education. Direct provision of practical classes in science is virtually ruled out in such cases. The student has to fend for himself. What the adult education organiser aims at is the provision of simple laboratory kits which can be easily assembled by a person of average intelligence with no special knowledge of science. Copying the examples of China and the Soviet Union, teaching kits of this kind have been designed, and are already in use in one or two places in Africa. Sometimes, it is necessary for the student to post back to the headquarters the results of his experiments as well as the kits. This is an expensive business. The alternative is that the kits are made of very cheap materials which can be discarded after the Extra-Mural student has completed his experiment. Here again, adult education in natural

science is in its embryonic stages in many parts of the developing world; and much research is required to evolve the right kind of equipment and the most effective methodology for maximum success.

Audio-visual aids are rapidly gaining ground as a means of teaching adult education groups of students. The radio is a potent weapon in the hands of skilled users. But its effectiveness in the teaching of natural science to Extra-Mural students is rather limited. Much depends on the subject. In Mathematics and Physics, the difficulty of communication can be minimised, if the teacher has the right language and is sufficiently imaginative. One of the useful and valuable inheritances from British colonialism is the broadcasting system which lays much emphasis, in most English-speaking countries, on schools broadcasting. The existence of such a unit, in practically every radio station in the English-speaking countries of Asia and Africa, has ensured the effective tapping of available teacher resources in schools, colleges and universities, in the cities where they are located. Such people could be used to conduct adult education classes on the radio periodically at pre-determined times of the day, so that adult education students who are very far away from the town, as well as those in town, can all listen and benefit from the instruction at the same time. Television is an even more effective medium of instruction for adult education classes in natural science because it makes it possible for many thousands of people, over a wide area, to actually see experiments being done in the studio. For small audiences, spread over a few rooms in the same building or in neighbouring buildings, closed-circuit television is now being increasingly used in South America as well as in Africa. The advantage of teaching science on closed-circuit television is that the teacher does not need to leave his own laboratory at all. He can start his experiment in the full view of his students, perform the various processes and explain what he is doing to students, with little or no difficulty. Closed-circuit television is particularly valuable for scientific display or demonstrations. For example, if an adult education teacher wishes to demonstrate how to dissect a cray-fish to a class of several hundreds of students, or for that matter to several groups of students in various places, he can do so in the full view of each individual. This would, of course, be impossible if the students were to crowd around him to watch his demonstration.

The use of television films and closed-circuit television processes is admittedly a sophistication which is still beyond the means of the majority of the poor nations of the world. It implies that television sets are a common feature in the average household or that public viewing centres are invested in by governments. It also implies that the transmis-

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sion sets are sufficiently powerful as to be capable of sending signals of pictures over hundreds of miles in some cases. Even if a rich broadcaster were to invite the initial outlay, the technological expertise which is required for the working and maintenance of such elaborate electronic systems will not exist in many developing countries in a long time to come.

### Equipment for Adult Scientific Education

In the last section reference was made to a variety of equipment which can be used for the dissemination of knowledge in the field of adult education, with particular reference to natural science. On account of the importance of equipment in scientific education, it seems desirable to devote some more time to the consideration of this problem.

In respect of the teaching of the physical sciences, the types and complexity of equipment are manageable. Mathematical science counting equipment can be simply made from wood in a carpenter's workshop. Calculating machines that are required for addition, subtraction, multiplication and division could be constructed in a metal workshop with the minimum of skill. And with careful designing of syllabus, such machines would serve practically all the purposes of an average adult education student. More complicated electronic calculators are a luxury which would only be enjoyed by the more advanced undergraduate and postgraduate students. Recent development in computerisation and computer technology has made it possible for terminals to be planted in positions which are quite distant from the parent computer. Such terminals provide an easy and direct access to the computer and make it possible for the storage and retrieval of information from central computer system and therefore for the teaching of programming and other computer techniques to adult education classes.

Much of the equipment which is required for conducting physics experiments on heat, light and sound can be fabricated from totally available ores, in central workshops which are fitted with inexpensive general-purposes lathes. Mirrors and lenses have been ground from glassware and natural stone from time immemorial, and the technology for providing simple objects of this kind for students is readily available in many developing communities.

The problem of chemicals is not as difficult as is so often thought because limestone, salt water, and the soil in many places provide essential and workable ores which can be easily treated to obtain pure chemicals and reagents. Glassware presents a slightly more complicated problem which requires a knowledge of how glass blowing is done on

modern burners and lathes. However, it has been shown, by experiments by Nigeria and some other countries, that school-leavers can be taught the art of glass-blowing to the level required for the turning of flasks, tubes, burettes, and beakers within two or three years. There is no reason why an institution which organises adult education classes for science students should not run workshops in which simple equipment of this nature can be manufactured. In Yugoslavia and some other parts of East and West of Europe, experiments in this kind of development of modern education for the masses have been undertaken with a large measure of success. Obviously, the more advanced extra-mural students who wish to up-grade their education to the level of university degrees and diplomas will have to be brought to centres of higher learning, from time to time, to make use of the more elaborate and sophisticated equipment such as massspectrometers, nuclear magnetic resonance spectrometers, electron microscopes, and the like. The organisation of "workshops" and seminars in universities during the long vacation, for Extra-Mural students who may come from far-off areas is an economic innovation for the utilization of modern scientific equipment and the transference of scientific knowledge to the public at large.

#### Teachers' Training for Adult Education in Science

It is a common misconception in academic circles that once a scholar has obtained his degree, he is automatically capable of transmitting his knowledge to others. This is probably a measure of the devaluation of the teaching profession which is almost a universal phenomenon. Thus, there are a large number of brilliant lecturers and professors in the universities who perform very badly the task of teaching others their skills. Discussion is going on in many campuses as to how to remedy the situation. Unfortunately, those who have to take the crucial decisions on the matter are often themselves victims of the same academic tradition which assumes that a man is a teacher merely because he knows a particular skill. One of the relieving features of modern educational trends is the recent introduction in many universities of degrees in education which combine the acquisition of specific skills with the methodology of teaching them to others.

As far as the teaching of science to adult audiences is concerned, there are, as yet, very few people who have been specifically trained in the methodology and organisation of adult education in science. It is, therefore, one of the urgent tasks facing the authorities in institutions of higher learning to devise structures by which Extra-Mural science lecturers are themselves trained in the best method of teaching the

adult classes. Such training could best be done after the conferment of basic degrees in one of the scientific disciplines. Obviously, this is not a new concept, since many universities run postgraduate diploma courses in education. What is significant in this proposal is that the emphasis should be laid on the teaching of natural science to *adult* audiences outside the universities, bearing in mind the problems of communication, equipment and language, which have been mentioned in this paper.

Since the emphasis in adult education in science is to be laid on the utilization of simple tools and techniques, a large proportion of the time and effort to be spent in the training of Extra-Mural lecturers will have to be devoted to the methods of creating and using these simple tools and equipment. No doubt, in-service as well as studio exercises in broadcasting, both of radio and television, will have to be emphasised. In addition to the traditional method of classroom teaching, the practical work of trainee adult education lecturers of science will have to involve various administrative procedures such as the preparation of laboratory materials for transport over long distances, correspondence and various office routines, radio telephoning, etc.

In view of the fact that in many developing countries adult education classes may consist of people who have only recently attained literacy, or are in the process of attaining it, there is the need in such countries to train adult education teachers of science at levels which are much below that of a university graduate. For the fulfilment of these needs, teachers' institutions which are set up to produce elementary school leavers can play a useful part. It is almost certain that it would be necessary, in such case, to run some specialized courses in methodology and workshop practice which are required for the adult education teachers of science, but not necessary for an ordinary elementary teacher. In such an eventuality, the universities, perhaps through their Institutes of Education would have to work in close liaison with the Government departments of education and the Heads of their teacher-training colleges. The machinery by which Departments of Education within the universities and the Department of Extra-Mural studies, or of Adult Education, or of Continuing Education, can best work together in the training of teachers specifically for adult education in science is yet to be evolved in many countries. But its speedy evolution is clearly desirable.

#### The Future of Adult Education in Africa

There has been an increase in the number of universities and university graduates in this continent during the last ten years. For example,

in Nigeria in 1962, the total undergraduate student population was about three thousand. To-day, it is at least eighteen thousand. This represents about 600 per cent increase in one decade. In spite of this, Nigeria is not an advanced country, in terms of higher education because, when the undergraduate population is related to the population of the country as a whole, it represents only a tiny fraction of one per cent.

There is still room for disagreement as to whether the economic and social development of a country is best measured in terms of the undergraduate population of a community. In many developing countries, the university is regarded as a status symbol where the best examples of the youth of the country are on show for varying periods immediately after leaving school. The academic standard varies enormously and it is often unrelated to the needs of the community. In the most advanced countries, particularly the U.S.A., universities and colleges may assume the role of 'finishing schools' to which all but abject failures aspire. Undergraduate college education tends to be diffuse and superficial, except in a few places.

Whether higher education is to be regarded as the preserve of the elite of society or not, it is the general feeling, in most countries nowadays, that rapid economic development and easy access to higher education, especially in science, go hand in hand. The high-level manpower target in Nigeria, which was enunciated in the Second and Third National Development Plans would, therefore, appear logical. The idea is to move rapidly to a situation in which about two-thirds of our national effort in the field of higher education is devoted to the pure and applied sciences. Right from the beginning, some political opponents of this proposal have tried to introduce confusion into the system by defining sociology, government and related subjects as sciences, and therefore demanding that the high priority which is given to the natural sciences and technology should also be granted to the so-called social sciences. That is one of the reasons why it has not been possible to achieve this target during the last five years. In fact, in some universities, it would appear that the ratio of science students to non-science students is decreasing rather than increasing with the passage of time.

Adult education will have to seek to correct this imbalance, and at the same time it has to strive to increase, in quantitative terms, the proportion of citizens who have benefited from university-type education.

In Nigeria, a new phenomenon is the emergence of the polytechnics at Kaduna, Maiduguri, Ilorin, Ibadan, Port-Harcourt and other places.

This is a welcome feature, and the polytechnics could take over the bulk of the responsibility for adult education in science in the future. The emphasis would be equally divided between the running of full-time courses during the day, the upgrading of industrial and commercial workers on "day-release" courses, and the provision of a variety of technical and scientific courses for adults during the evening time.

So far Extension Workers in the Government Ministries of Agriculture have had only spasmodic liaison with teachers and other practitioners in the agriculture schools and colleges in Nigeria. The result is that it has been difficult for agriculture students, or Government Agricultural Assistants-in-training, to realise the importance of their work in terms of the day-to-day production of food-stuff and other raw materials. Various factors have led in many African countries to a decline in food productivity while population increases and thus to an inflation of food prices. Adult educators will have to step in here with practical instructions and demonstrations by which the average person in the street and in the village can increase his output of agricultural products, particularly the food-stuffs which he requires for himself and his family. The techniques for doing this will have to be elaborated out of the basic considerations which have been outlined earlier in this paper.

## 10B. AGRICULTURE AND ADULT EDUCATION

S.K. Taiwo Williams

### Introduction

Adult education is difficult to describe and define because it is found in so many different forms in many parts of the world. In general, according to Verner and Booth, "the term adult education is used to designate all those educational activities that are designed specifically for adults"<sup>1</sup> Whatever the form, content, duration, any activity is identified as adult education, when it is part of a systematic, planned and instructional programme for adults.

It is a major means of sharing the latest and the most pertinent knowledge with people and through it human resources can be developed to more effectively match what seems an avalanche of technological improvement. It provides organized learning experiences for men and women who wish to improve themselves and communi-

ties. It is designed to help people better understand and respond to day-to-day situations such as economic, social and cultural changes and development. It is therefore an extension and dissemination of resources to people to help them solve their problems as individuals through their various organizations and agencies.

Because of the important role of agriculture in the economic development of many countries, and the narrow bases of education and widespread illiteracy in these countries and the rapid rate of change in the technology of modernizing agriculture, there is a strong case for the establishment of an effective adult education system for these developing countries. This adult education system is generally referred to as agricultural extension or simply extension education. The objectives of this article are:

- (a) to explain the nature of extension education as a form of adult education in agricultural development;
- (b) to discuss the role(s) and function(s) of extension education in agricultural development together with the extension methods and evaluation techniques used in carrying out its programme;
- (c) to review the basic training that the extension agents working in this area require;
- (d) to discuss how extension education or adult education can contribute more effectively to agricultural development.

#### **Nature of Extension Education in Agricultural Development\***

Studies of agricultural development process have proved that education is one of the crucial variables for achieving economic growth and human progress. In a country like Nigeria or Ivory Coast which is predominantly agricultural and where the majority of its population are peasants, a high agricultural productivity is indeed a corner-stone in her economic growth and social progress. One of such wide educational inputs which is designed for farmers to help them is what Leagans refers to as "extension education" or viewed in broader concept "adult education" or "continuing education."<sup>2</sup>

Extension education is a voluntary out-of-school educational programme. It employs teaching/learning principles that affect changes in the life of farmers, generally carried out in an atmosphere of mutual trust and respect between the agricultural agents and their clientele. It is concerned with three basic educational tasks: (1) the

\*Throughout this paper, the terms extension education and agricultural extension will be used interchangeably.

The extension agents are the communicators, the researchers are the discoverers of truth, the administrators form the policy and the farmers are the recipients of the advice given by the communicators and the researchers. All of them, working together closely, constitute a team for successful implementation of all agricultural programmes. The administrator plays a vital role as a member of the team, as he helps to create the necessary conditions which enable the researcher and the communicator to play their roles effectively.

In addition to the coordinating team above, adequate financing of the extension agency is also important. Essential teaching equipment, supplies and other facilities that enable the agents perform their work effectively are always good investments that yield good dividends for the agency. The nature of extension education activities requires that the staff be mobile since they must get in contact with the farmers in order to sell improved technology to them. Lack of adequate transport and other essential requisites for the extension staff are likely to lead to low morale and ineffectiveness in their job, as a recent study on the evaluation of maize/rice project in Western State of Nigeria has shown.<sup>6</sup>

#### Methods and Evaluation Techniques Used in Extension Education

The methods used by the agents in carrying their messages to the farmers are equally as important as the extension programmes. Results of research are useless if they cannot be transmitted to the farmers who can make effective use of them. The agricultural agents use a variety of methods to communicate with the farmers. In a study in Nigeria, it was found that in order of merit the agricultural agents placed a lot of emphasis on (a) visits to farmers' farms; (b) addressing farmers' organization meetings; (c) method and result demonstrations; (d) agricultural shows and (e) field trips, tours and excursions for farmers. The frequency of mention attributed to visits to farmers' farms and addressing farmers' organization meetings testified to the fact that there are personal contacts between the agricultural agents and the farmers. It is through such personal, face-to-face contact that the agents can become aware of the problems of the farmers.<sup>7</sup>

Many situations and factors will generally affect the choice of extension methods to be used by an agent. These are not always predictable. However, if the extension agent makes a careful and continuous analysis of his teaching objectives in relation to his

clientele and where they want to go, he can always decide on the best methods to use. "Variety however is the spice of life" so goes the old saying. It will certainly add to the effectiveness of the agent if he can use as many combinations of methods as will appeal to all the senses which people use in acquiring knowledge and skill. This is because, few, if any, practices are ever adopted by farmers after having been exposed to them for the first time. It takes time for human beings to grasp the full significance of a practice and to relate it to themselves. The decision to adopt a practice may require other changes which may be difficult. Extension agents should realise that their farmers need to hear about the practice from many sources, over a period of time, to see it in operation and be able to discuss with other farmers before they can be convinced that it is worth adopting.

In support of the above statement, extension agents in Nigeria can be seen to make extensive use of posters, leaflets, cinema vans and radio, but they are generally in such short supply that extension agents are hindered from doing an effective job with their farmers. Better supplies should be encouraged to strengthen the educational efforts of the agents.<sup>8</sup>

Evaluation of extension education programmes is also necessary but it is the most neglected part of extension programmes in developing countries. This is because no formalized evaluation process is worked into the inception of any extension programme and if it is done at all, it is based on hunches and personal opinion of the staff. Although extension staff, because of their various activities may not have time to carry out formal evaluation studies, some built-in techniques of evaluation need to be worked into the agency responsible for agricultural extension work activities in order to enable the agents see how far they are achieving their objectives or where their programmes need to be further strengthened.

Problems of an educational nature of which extension is one, are usually so complex and the results so difficult to predict that one cannot tell the outcome by simple casual observation. Some other means more precise and more reliable than hunches and opinion and value judgement of people are necessary.

### **Training of Extension Agents**

Because of the varying activities in which the extension agents are involved, the success of the agency will depend to a large extent

on the qualification and skill of its staff. My experience as a former extension agent in agriculture, reinforced by academic explanation of the problems, leads me to conclude that the training of agricultural extension agents should consist essentially of the following:

- (i) The extension agents must know and understand the technical subjects related to agriculture. This should be appropriate to their needs and those of the rural people with whom they work.
- (ii) Extension agents must know the theory and principles of the teaching-learning process; the methods of effectively reaching people with information and of motivating them to use the information.
- (iii) Knowledge and understanding of human behaviour is also essential, including a study of customs, values, attitudes and other characteristics of people.
- (iv) Extension agents need to understand and use research techniques and methods, not in terms of making them practitioners at the experimental station level, but in creating an attitude and habit of searching for and using basic facts. Opportunities should be provided for the agents during their training to gain some experience in planning, conducting, interpreting and reporting a research project even though this may be limited in scope.
- (v) Extension agents need to have an understanding of the principles and methods of administration and supervisor. They should be able to apply these to the efficient management of a complex organization like the extension service through an effective decision making process.

The central objective of any extension training programme is to develop professional agents who can successfully induce farmers to accept new agricultural practices and teach them how to apply these practices. Consequently, according to Leagans, economic and social growth among village people, depends on the ability to build an adequate staff of properly trained professional people.<sup>9</sup> In many developing countries, training of farmers is becoming more and more a limiting factor in improving agriculture. This is because adequate preparation of well-trained manpower for an extension service is complex, costly and time-consuming.<sup>10</sup> The number of trained personnel available is very small. For example, in Nigeria, there is at present one trained extension agent to roughly 10,000 farm families, whereas

the minimum desirable level is one agent to roughly 750 farm families.

There are various ways of providing this necessary training programme for extension agents. The first generally recognized one is the pre-service training. This training refers to the professional training received by the agents prior to their being hired an extension service. It includes training the intermediate level at a school in agriculture. This type of training is generally of two to three years duration. Graduates of this type of training are appointed as agricultural assistants or instructors. The other type of pre-service training is the higher professional training leading to a bachelor of science degree in agriculture in a Faculty of Agriculture in a University. Graduates of this university type of education are generally appointed as agricultural extension officers in developing countries in either supervisory or administrative capacities.

Another type of training is the induction training which is given to new extension personnel after they have been employed but before they are assigned to work in a particular area. It is intended to help the new agent know the objectives, history and organization of the agency; to help him understand the personnel policy and administrative procedure in the organization among others. It is generally of two to four weeks duration.

Finally, there is the in-service training which includes all forms of regular training given to the extension personnel during their period of employment by the extension service's activity and is organized for both junior and senior staff.<sup>11</sup> It takes numerous forms such as annual staff conferences, refresher courses, international conferences, workshops, seminars or formal training leading to higher degrees. It is continuous throughout the agent's career in the organization.

In conclusion, it can be said that professional developing for extension officers is so important to any extension service that a definite provision for handling it needs to be included in the organization. It should be based on a thorough analysis of the training needs, on a clearly-stated administrative policy and on top-level commitment to it. Adequate opportunities should be given to the extension officers to remain fit for their responsibilities, and at the same time to have a satisfying and rewarding career in the organization, by suitable in-service training programme.

The quality of the extension service, like any other profession, can never exceed the professional quality of the staff who carries it on. Extension officers with technical knowledge, broad understanding of the social and economic role of agriculture and a sense of commitment

to their work make the best insurance policy for any developing country—and only proper training can provide such officers.

### **Contribution of Extension Education to Agricultural Development**

Few people would question that extension education has a vital role to play in helping farmers in developing countries to become better producers. But a cursory look at agricultural education and training in many developing countries shows that adult education or extension education aspects have received little attention. Umali<sup>12</sup> has offered three situations which he thought might have contributed to this. First, he attributed it to inadequate understanding and appreciation of the true extent of the need for adult education and training in agriculture; secondly, he felt that differences and complementarity between agricultural education and agricultural extension are inadequately recognized and thirdly, there is a lack of appreciation of the need for institutionalizing and coordinating adult education programmes for farmers.

It is nevertheless widely accepted that extension education is contributing its quota to the economic development of an attitude among the farmers that change is inevitable and that if they are to meet their rising expectations that acceptance of new and profitable ideas is their best insurance for productive farming.

As extension work gets a start in most developing countries, it devotes most of its attention to helping the individual farmer improve his farm and home practices. With growing maturity, the extension agents realise that there is more to development beside the individual farmer as such. The farmer is a member of a family group; and whether or not he cooperates in an extension programme often depends upon the reaction of others in his family to the proposal. He is also a member of a local community and the institutions which make life more interesting and possible. Since extension accepts education for living as its basic tenet, there is developing an ever-increasing challenge to help farmers to organize so that they can participate effectively in the affairs of their local communities and the world outside. If farmers are to produce abundantly and consume effectively, there will be need for greater understanding on the part of the extension agents as to the problems faced by them and the essential interdependence of agriculture, industry and labour.

This is where the role of extension education or adult education is going to be vital. It is more than an advisory service to the farmers. It should have a responsibility to society as a whole. It

must be increasingly concerned with changes in attitude so that people as individuals may progress to higher standards of accomplishment and living in an increasingly complex society.

One of the great contributions of extension education is that it develops people as individuals, leaders and cooperative members of the local community. Through participation in extension activities, the farmers gain a new vision. They are brought face to face with their neighbours. They are aided in seeing the interdependence of their problems with those of their neighbours and hence the community at large. Problems are thus recognised as being group problems requiring group action and consideration. Extension then becomes education for action, action on the individual farm as well as group and community action.

Probably no other adult education organization has achieved as much as the extension service in effectively teaching its staff members how to simplify technical materials for its clientele. This effort has led to the production of very basic materials for teaching the farmers. The demonstration technique has been the basis of its work and will continue to play a vital role in its educational activities for a long time. The agricultural extension service, despite its imperfections in many developing countries, still presents one of the most widespread and suitable systems for adult education for the farmers. Too frequently, the scope it has for promoting broad adult educational programmes has been ignored by policy makers.

As the content of an adult education programme must meet the needs and interests of its participants, it is only logical that in a basically agricultural society, the acquisition of improved farming practice is of a great importance. But the provision of a wider training for agricultural extension staff may be one of the best ways to promote a useful adult education programme in many developing countries.

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## 10C. HEALTH SCIENCE AND ADULT EDUCATION

Adetokunbo O. Lucas

### State of Health and Health Behaviour

In Africa, as in all other parts of the world, it is the desire of man to prevent, limit and control disease, disability and death, and thereby to acquire and maintain good health. In the definition of the World Health Organisation, "Health is the state of complete physical, mental and social well-being, and not merely the absence of disease." As defined, this represents total well-being at the highest level achievable. The state of health is determined by the relationship of man to his total environment. Health is the result of successful adaptation of the organism to his physical, biological and social environment. The relationship of man to his environment is reciprocal: on the one hand the environment affects man's state of health and on the other hand, man manipulates and alters his own environment. An important functional determinant of human health is therefore human behaviour. Appropriate health behaviour is required to maintain good health and to restore it in the sick person.

Instinctive human behaviour does not provide sufficient protection from environmental hazards nor does it automatically produce successful

adaptation. Within each human community, knowledge of useful health behaviour has accumulated. In traditional societies, these beliefs and attitudes form prominent components of folklore, myths, taboos, magic, and healing practices. In more modern societies, health behaviour is largely based on scientific knowledge about the structure and function of the human body, the causation of disease, and tested cures.

In developed communities, basic knowledge of hygiene, nutrition, and other appropriate health behaviour is transmitted from early childhood at home and at school, and to the public in general through posters, pamphlets, books, and other public information systems. Hence, adults possess a considerable amount of basic information which enables them to select the most appropriate health behaviour. On the other hand, in traditional societies in developing countries, health behaviour is guided mainly by local cultural beliefs. The illiterate adults in such communities have no access to the accumulated knowledge of health science. Many generations of scientists of many nations have contributed to this pool of knowledge but it serves only those who have free communication with modern scientific thought. Efforts to inculcate new ideas about health and to alter health behaviour in traditional illiterate communities usually encounter serious difficulties. First, illiteracy limits these adults to verbal, visual and other non-literate means of communication. Secondly, in the absence of basic scientific concepts, they have difficulty in acquiring modern ideas in health science. Thirdly, in most of these communities, poverty is a complicating factor; this may make it difficult for them to implement new ideas gained for healthful living e.g. good housing, safe water, and nourishing food.

### The Vicious Cycle

In many communities in Africa, poverty, ignorance and disease are closely inter-related in a vicious cycle:—

A selective approach by tackling an individual problem in isolation cannot be wholly effective. It would be futile to attempt to improve the economic status of a community without improving basic education and without tackling health problems which may be crippling the manpower. Similarly, it would be difficult to obtain significant improvement in the health of the community without improving basic education and the economic status of the community.

It would be equally undesirable to launch an educational programme which is largely theoretical and which is not related to the urgent burning issues within the community such as poverty and disease. This is then the case for functional literacy based on health science and other applied subjects. Adult educational programmes in health science have several obvious advantages:—

1. *Interest*

Immediate and sustained interest can be easily stimulated in matters concerning health.

2. *Variety*

Health problems provide a wide variety of subjects from ideas about the normal structure and function of the human body to concepts about the causation and symptoms of disease, as well as the maintenance of health. Appropriate selection of subjects can be closely related to local interest and level of knowledge.

3. *Audiovisual*

Literacy material can be supplemented by the use of simple audiovisual aids. Simple live diagrams to illustrate the structure of the body or the route of transmission of infections can add great interest to the sessions in adult educational classes. Depending on the local culture, clay models and wood carvings can give three-dimensional representation of these subjects, and can add particular interest if some are produced by the students themselves. Role acting, music and poetry can also be used as supplementary methods of education.

4. *Practical Projects*

Theoretical class work can be extended to community schemes as practical illustrations of new ideas. For example, lessons in environmental sanitation can lead to projects in 'clean-up campaigns' to dispose of refuse, in the digging of wells to provide safe water and in the drainage of swamps to reduce the breeding of mosquitoes.

### Illustrations of the Use of Health Science in Adult Education

The use of health science in adult education is illustrated by the following five examples:—

1. Normal structure and function of the human body,
2. Care of pregnant women,
3. Child care,
4. Health and the human environment,
5. Nutrition and health.

## 1. *Normal Structure and Function of the human body*

The objectives of the course can be described in terms of the knowledge, attitudes and skills which the participants should possess on completion of the programme.

### (a) *Knowledge*

They should be able to list the main parts and the organs of the human body, and describe their most important functions, in particular describe how the functions are inter-related. For example, they should be able to explain the function of the lung as the taking in of good air and the passing out of impurities. They should be able to list some of the most important functions of blood as the means of carrying nourishment to various parts of the body and impurities away from the organs; and also the role of the heart as a pump in ensuring that blood circulates to different parts of the body.

### (b) *Attitude*

They should view the human body as a well integrated machine with interdependent parts. This should prepare them for the concept of *preventive maintenance* of health as the best policy.

### (c) *Skills*

The programme will be used to advance their ability to read and write.

The teaching programme could consist of lectures suitably illustrated by audiovisual aids. Simple line diagrams could show the outline of the human body with the various parts clearly labelled e.g. Head, Neck, Chest, Eyes, Nose, Ears. With regard to internal organs, they can be shown in diagrams but also effectively supplemented by demonstration of entrails of domestic animals.

Difficulty may be encountered in the limited scientific vocabulary of the local language. This should not represent an insurmountable problem. Usually there are local names for the major parts of the human body and for the larger internal organs. Where these do not exist or are not sufficiently precise, new words can be coined from the local language or adopted from a foreign one.

## 2. *Care of Pregnant Women*

This programme should appeal to young women. It can be effectively combined with the ante-natal clinic programme so that a pregnant

woman may acquire literacy as an extra bonus during care at the ante-natal clinic.

At the end of the course, the participants should be able to:—

- (a) describe the process of conception, growth of the foetus in the womb, and delivery of the baby.
- (b) list measures that the pregnant woman can take to protect her health and that of her unborn baby.
- (c) list dangerous signs which may indicate that something is going wrong or that she needs to go to the clinic.

The programme of lectures will be illustrated with diagrams, clay models and sound films.

### 3. *Child Care*

This could be a continuation of the previous programme, and will be of particular interest to women of child-bearing age. At the end of the course the participants should be able to do the following:—

- (a) List the important points about the care of newborn babies, (under one month), young infants (under one year) and older children with particular reference to feeding, bathing, and general cleanliness of the child.
- (b) Describe the simple methods of assessing the child's progress by observing the achievement of various milestones (sitting, walking, talking, etc.) and by comparing its weight with normal standards for the child's age.
- (c) Recognise signs of failure to thrive and the common signs of illness in the growing child.

As with other sections, the course should be copiously illustrated with visual aids especially local materials that will seize and retain their interest.

### 4. *Health and the Human Environment*

This can be a general course for both men and women. The objective is for the participants to learn of the relationship between human health and the environment. On completion of the course, the participants should be able to:—

- (a) List the main components of man's environment—physical, biological and social.
- (b) Describe measures that can be taken to alter the environment and thereby eliminate these hazards.

Apart from lectures and illustrations, practical communal projects should be devised, such as the building of wells, disposal of refuse and other wastes, and the improvement of housing.

## 5. Nutrition

This is a subject of general interest but the emphasis can be varied to suit the particular audience. In the case of young women, the emphasis may be on the selection and cooking of nutritious food. With a class of adult males the interest may be on the question of cultivation of food crops, and in view of their positions as heads of households, on the nutritional requirements of children, and pregnant women.

At the end of the course, the participants should be able to:—

- (a) List the main elements of a balanced diet and representative local foods which contain these nutrients.
- (b) List the requirements of special groups especially pregnant women and children.
- (c) Describe common signs of malnutrition.

This course can be illustrated by diagrams and live specimens but can also form the basis of community programmes such as a "Grow More Food" Campaign.

## Conclusion

Health science is a very suitable topic for functional adult education. Not only can it be used in basic literacy courses, it can serve as a means for continuing education of literate adults. The subject has the advantage of immediate and universal appeal, and the variety of topics available ensures that interest can be sustained at a high level. The value of the course can be enhanced by selective specific aspects that are of particular interest to the particular group. The subject lends itself readily to presentation by visual aids, and some of the topics can lead to meaningful community projects.

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*Editors' Note:* Chapter 11 carries a detailed case-study of a Health Education Campaign in Tanzania.

**AN INTRODUCTION TO THE STUDY  
OF ADULT EDUCATION**

*A Multi-Disciplinary and Cross-Cultural  
Approach for Developing Countries*

**PART FOUR: PARTNERS TO ADULT EDUCATION**

**Chapter 11: Mass Communication and Adult Education**  
Budd L. Hall

**Chapter 12: Library Science, Libraries and Adult Education**  
F. Adetowun Ogunshye

## CHAPTER 11

### MASS COMMUNICATION AND ADULT EDUCATION

Budd L. Hall

This chapter is designed to serve two purposes: first to introduce the adult student to the central concepts in the field of mass communications or mass media and engage in a discussion of the role of mass communication in development; secondly, to provide the adult learners and the professional adult educator with a number of examples of the use of mass media in adult education programmes, including one extended case-study. In addition, the bibliography at the end of this book should aid both the learner and the adult educator to continue their own studies in this important subject.

#### I. BASIC IDEAS

##### The Study of Mass Communication

Before beginning the discussion of the concepts in this field, it is well to clarify what is meant by mass media. A mass *medium* (singular) is essentially a working group organized around some device for circulating the same message at about the same time to large numbers of people. *Mass Media* (plural) are communication channels that reach many people. A newspaper, for example, is a group made up of men concerned with news, advertising, printing and circulation. A radio station is a group made up of people concerned with programmes, the business of the station and the technical details of broadcasting. Large newspaper and television stations are complex organizations indeed.

But why is it important to study mass communications if we are not to work in the field? Mass Communications are of the utmost importance in modern society because of their impact both actual and potential. It has been said that news which would not have been

important in itself takes on a much increased importance merely because it is reported in a national newspaper, radio or television programme. With the invention of the transistor radio there are few parts of the world that are not in contact with the rest of the world. There are in fact very few places in Africa where one cannot find a radio; the radio and the bicycle are nearly always the first purchases that a family makes when some surplus cash becomes available. The changes which radio introduces can have a powerful influence on the people of both urban and rural areas. It is clear, for example, that the introduction of so-called modern ideas, increased expectations of the quality of life possible, and increased feelings of contact with the cities and events of any country have been greatly affected by the radio and other mass media. In the second section of this chapter, we will deal in more detail with the role of mass communications in development.

### Central Concepts in Mass Communication

There are a number of concepts used in Mass Communication that are necessary to understand as they turn up time and time again when discussing or reading. Harold D. Lasswell, a distinguished contributor to the field, has put forth a description of the act of communication which serves as a focus for the analysis of the process of communication. The description of any act of communication can be made by answering the following questions:—

(Lasswell, 1948: 117)

*“Who*

*Says What*

*In which Channel*

*To Whom*

*With What Effect?”*

Most questions concerning the study of communication concentrate on one or another of these questions. Questions of *control* of the media arise out of “Who”; what person or group initiates and guides the communication? The *content* of the media is dealt with in the “Say What” category; studies in this field are called content analysis. The *Channel* refers to print, radio, or some other medium, while “To Whom” refers to the *audience*. Finally, and of special importance to educators, is the question of the effect of the act of communication on the intended audience.

Although this model of the communication act is helpful in describing the operation of various media, it does not deal with the process involved between the time the message leaves its channel and makes contact with

people, the audience. This brings in another one of the central concepts in mass communications—the concept of the Two-Step Flow, a hypothesis which arose from an early piece of communications research done by Lazarsfeld, Berelson and Gaudet (1948). Early students of communication had pictured the impact of media on people as being fairly direct and powerful. The model assumed that audiences were groups of independent people with little interconnection, communication being a direct stimulus-response relationship between sending the message and receiving it. But research done on the relationship of voting to mass media exposure showed almost no influence of mass media on voting patterns. The Two-Step Flow hypothesis has it that ideas from the media flow first to opinion leaders and then from these people to others in the community; the importance of the hypothesis was that it stressed the importance of *inter-personal* communication in the entire process of mass communication.

Research by others, notably Rodgers on the impact of communication with peasants in South America and India has led to criticism of the two-step flow explanation as being too simple (1969). The actual process of communication, they assert, is a *multi-step flow*. In other words the idea of an opinion leader is oversimplified. In some cases one man may be an opinion 'giver' while in other cases he may be an opinion 'seeker'. There may be as many as five or six steps in the flow of information.

### The Medium is the Message

Marshall McLuhan is responsible for some of the most stimulating thinking on mass communication that has taken place in recent years. McLuhan argues that it is impossible to separate the content (message) of the mass media from the technology itself and that the actual impact of any given medium is not what communications people usually call the 'message' but the way in which this content is delivered or transmitted. The impact of information is distributed. The effect of the same message is very different if it is made on television or in the newspapers. "The message of any medium or technology is the change of scale or pace or pattern that it introduces into human affairs". (McLuhan, 1967). The railroad for example did not invent movement, transportation, wheel or road into human society, but it accelerated and enlarged the scale of previous human functions; after its arrival new types of cities have sprung up in Africa, new jobs are possible and new ways of spending leisure time. This happened in the same way in East or West Africa, Europe or South America and the change took place *without regard to*

*the content* or the freight being carried on the train. In much the same way, going back to our example of the transistor radio, life in rural Africa has changed permanently because of the introduction of radio and print, *regardless* of what has been broadcast or written. The impact of technology and media on cities can be seen in every nation of the world. Patterns and problems and human interaction in cities are similar in nearly all places *regardless* of interaction or design. We are only beginning to see the implications of these ideas as they relate to the role of mass communications in development.

## II. SOME PRACTICAL APPLICATIONS

When the term development is used here it does not refer to mere increase in per capita income or the construction of fine cities. Development means the steady overall economic growth of a nation together with the steady reduction of gap between the rich and the poor. Without the concept of equitable distribution of national wealth, economic expansion can only be called growth, not development.

### The Role of Mass Communication in Development

There is an increasing feeling among those concerned with mass communication and development that mass communication is a catalytic agent in the modernization process. Much of this feeling has been based on the studies of Lerner in the Middle East and Rodgers working in rural South America, where high correlations were found between measures of economic growth and measures of communications growth (Rodgers, 1969). The precise nature of the relationship of mass communication to development does not seem clear. Most studies seem to agree that mass communications by themselves are not prime movers in a development process, but serve to create a "climate for modernization" rather than supplying specific details for innovation.

While the precise role of mass communication in development can be debated, there seem to be several areas where mass communications are of great importance. These are in: increasing the flow of information, stimulating participation in development and making education more efficient or effective.

### Increasing the Flow of Information

Regardless of one's view of the source of the 'prime mover' of the initial step in the development process, one thing is clear; changes cannot take place without a circulation of information. New skills and attitudes are necessary if development is to occur. Without an effective way for information and new ideas to spread throughout a country the speed of development is bound to be slow. In most African nations, the

vast majority of the population lives in rural areas, a proportion that ranges from 70 to 98 per cent. The permanent development of these nations therefore depends on the development of rural areas, the creation of surplus through agricultural production leading to an ultimate investment in industrialization. There are of course exceptions to the dependence on agriculture such as Nigeria with its oil production, but even in a nation like Nigeria the vast majority live in rural areas and lag behind the services in the cities.

Rural areas can be characterized as having less access to new ideas, less information than the towns or cities. Given a suitable political climate, the increase of information, of new ideas, to rural areas can have a strong effect on development. The fact that a villager can hear what other people in the nation or world are doing may increase his or her own desire to make changes. The radio, for example, often creates desires or aspirations which are not a result of direct educational effort; by broadcasting news and reports of progress in another part of the country, it may create ambitions or desires for change, even though the news does not have specific educational content.

The flow of information must be seen as operating in at least four ways. The most common way is to think of information and new ideas as flowing from the urban areas to other urban areas or from the urban to the rural areas; in other words, the centre creates the message, or the knowledge, for the periphery. If full development is to take place in rural areas, the flow of information must also move from the rural area to another. Figures 1 and 2 below illustrate the difference in the way information might flow in a system designed to stimulate rural development.

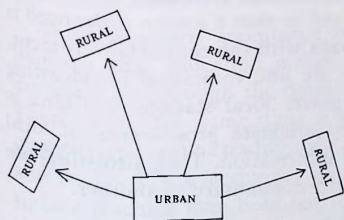


Fig 1 One-way flow of Information

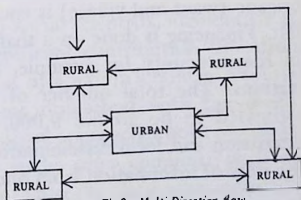


Fig 2 Multi-Direction flow of Information

It is as important that information flow from the rural areas to the urban as it is for information to flow from the urban to the rural. Without a basis of knowledge as to conditions, needs, desires in rural areas, the suggestions and ideas from the centre will have little relevance. The flow from periphery to centre also has implications for development itself. Aside from the fact that information from rural areas is needed in order to prepare more relevant information from the centre, the question must be looked at from a pedagogical point of view.

If the people living in rural areas are always told what is supposed to be the correct way of doing things from somewhere else, and if those in rural areas become used to the centre being the source of all new ideas, then, after some time, the creative spirit of the majority of people will be eroded and development will become the mere following of rules or ideas from the headquarters. A dependency relationship develops as people begin to think of themselves as capable only of thoughts on traditional ways of life and not on innovation or contributions to 'modern' life. Many education programmes carried on through the mass media suffer from being one-way. Knowledge is always flowing *from* specialists, experts or teachers. The creativity of the people is in this way stifled and people may begin to believe themselves that the only source of knowledge is the specialist or expert in some distant place. Full development in this way becomes cumbersome and difficult.

It is important therefore that radio programmes, newspapers and other forms of mass communication operate in a multi-directional manner. Rural newspapers, local means of printing or duplicating and local availability of broadcasting time are crucial. A useful pattern of local radio broadcasting has been developed in China. Radio stations exist on a national basis, but have also been established on a communal basis (Lee, 1972). Each *hsien* (county) has one broadcasting station financed by the central government and each commune or workers' brigade (ward and village) is encouraged to start a station if the need is felt. Financing is done on a shared basis with the central Government. In Kiansi county for example, there are 660 communal broadcasting stations. The total number of low-power local stations in China is estimated to be around 9,000. They originate programmes of local discussion and local dissemination of information. They also stimulate the flow of information from one nearby community to another.

#### Increasing participation in development

The second way in which mass communications contribute to development is in terms of encouraging and stimulating participation of

people in their own development. There is little question, for example, that the African-owned newspapers of West Africa contributed towards building a feeling of national consciousness during the struggle for political independence. Mass media traditionally have a unifying effect in a national political sense; they often serve to reinforce the feelings of nationhood.

By providing information about elections, development plans, educational possibilities and national problems through the media, large numbers of people have an increased opportunity to participate in the activities of development. Wise decision-making depends on sufficient information. Constructive participation of the people in their own development similarly depends on access to the information alternatives. In Tanzania, for example, when the second five-year Plan was announced in 1968, it was stressed that people should participate in discussions of it in order to make suggestions and to understand more fully how national economic strategies involve and depend on them. Radio programmes about various aspects of the Plan were broadcast to groups of people who sat together in organized listening groups and discussed what was heard. In this manner, the mass media, specifically radio, helped to bring about the desired participation of the people in the development plans of the nation. A similar campaign was developed in Botswana in 1973.

In still another case, it has been shown that physical participation in development as evidenced by working on self-help projects or cooperative production has been stimulated in one part of a nation by hearing of the accomplishments of another place. There are examples from Kenya of new dispensaries being constructed as a result of reading in the newspaper that the people from a distant part of Kenya had just finished such a project through self-help.

### The Use of Mass Media in Education

There is general acceptance among social scientists, economists and planners that education makes a significant contribution to national development through the development of a nation's human resources. There is at the same time a growing discontent with the quality, quantity and cost of traditional educational approaches both to children and adults. The selective use of mass media when combined with face-to-face teaching may hold out some promise for alternative approaches in the vital field.

The obvious strength of the media is the fact that they reach such a large proportion of the population in any nation. Even in places

where no educational institutions exist, one can find newspapers. Radio, by itself is the single most extensive communication device existing. When thinking in terms of adult education and how the media can be best utilized, it is important for the adult educator to try to take advantage of the widespread availability of various media without at the same time losing necessary personal interaction. Mass communications are most effective when combined with face-to-face approaches. Media cannot solve the crisis in education or perform wonders among the adult population but when used creatively, the media offer very strong advantages. Below, some of the approaches are given which have been successfully used to combine the use of media with adult education in particular.

### The Radio Forum

The radio forum is an educational strategy which seeks to combine the advantages of radio's availability with the advantages of face-to-face teaching. By itself, the radio is not an efficient or economical way of reaching specific groups of people. The message once heard disappears into the atmosphere literally. It can arouse attention or deliver short simple messages, but it is not suited to complex discussions or detailed instructions.

The forum is based on organized listening-groups, people who listen to each radio programme together and then engage in discussion of the material that has been broadcast. Most often, the radio programmes are supplemented with printed materials which provide the members with a permanent source of information. Each group operates with the assistance of group leaders or discussion leaders who serve to stimulate discussion but are not specialists in the subject-matter themselves. Tanzania, Ghana, Botswana and India have all had experience in providing education to large numbers of people through this method. The case-study later in this chapter on the Tanzania Health Education Campaign relates very closely to this approach.

### Radio and Correspondence Courses

One of the most successful combinations of media and more conventional learning strategies has been the supplementing of correspondence teaching with radio programmes. This approach, which also falls within the category of 'distance teaching' has had extensive use in many African nations. Kenya, for example, has supplementary radio programmes for each of its subjects offered through the Correspondence Course Unit of the University Institute of Adult Studies in Nairobi. Similarly the National Correspondence Institution of the University of Dar es Salaam

has a series of radio broadcasts which support the lessons in political education which have been developed for those who may have recently finished the national literacy programme and are seeking ways of improving their newly developed skills.

### **Rural Newspapers and Functional Literacy**

Literacy skills are maintained and developed by the availability or the creation of what might be called a literacy environment—one where books, newspapers, magazines are readily available. One of the most frequent causes of relapse or loss of newly acquired literacy skills is the absence of any reading matter other than the primer by which the reading itself is taught. Newspapers may be very rare in rural areas. One attempt to remedy this situation has been tried in the Work-Oriented Functional Literacy Project in Tanzania. In this project a rural newspaper or rather a series of rural newspapers were started. These papers, produced locally on duplicating machines, contained news about events in the nearby villages and people. Such newspapers are inexpensive and can be produced by people themselves with a minimum amount of instruction. The language used is carefully controlled so that it does not go far beyond the vocabulary of the recent literates. In most cases the newspapers are read aloud by the new literates to others in the classes or village who do not yet know how to read, thus providing some incentive for others to learn as well.

### **The Multi-Media Campaign**

Perhaps the most thorough use of various combinations of media has been in the massive national adult education campaigns in such places as Cuba and China and to a more limited extent recently in Tanzania. These very large national campaigns make use of national political mobilization and flood the nation with information and material through a large number of channels. In Cuba, for example, the literacy campaign of 1961 made use of all the secondary students and teachers in the nation to teach that proportion of the population which had not yet learned to read and write. In addition to the deployment of these thousands of students, the radio was filled daily with stories of achievement and success. The newspapers carried special pages written in large type-face for new literates to read. Sets of posters were produced in mass quantities for display in adult education centres and meeting-places throughout the country. The result of the multiplicity of media involved, and the total support of the Government was that the campaign became a national movement. There was no one who remained untouched by the information that poured from the media. The impact of these mass

campaigns is impressive. There are important lessons for adult educators and others concerned with rural development in most of Africa.

### Other Approaches

Other approaches to the use of media in adult education include the use of the cinema van; a familiar vehicle in many African states, it is a lorry specially designed to have self-contained projection and sound equipment. The vans have a selection of films which are shown at night in local meeting-places and inevitably attract large groups of people. They are popular and provide a good method of gathering people together to talk about specific subjects after the films. When used in conjunction with discussions and talks, the cinema van provides a useful educational supplement.

Rural agricultural newspapers can be a popular way of getting useful agricultural information to farmers. In several African countries newspapers specially designed for farmers have been found to be popular. One of these newspapers is published once a month in slightly over-size type, so as to be more easily read. The newspaper is sold at a minimal price by the agricultural extension agents. In Tanzania, the newspaper of this type called "Modern Farming" has one of the largest circulations of any newspaper in the country.

### III. A CASE STUDY

#### TANZANIA'S MULTI-MEDIA HEALTH EDUCATION CAMPAIGN

In April, 1973 nearly two million adults began participating through 75,000 radio study groups in a mass health education campaign which has turned discussions of health matters into popular fare in many rural areas. The impact of this campaign is only now being felt, but preliminary indications are that this has been Tanzania's most successful of all. Adults between 15-60 enrolled and hundreds of thousands of homes were involved in changes in health practices as a result of the increased awareness.

#### Mtu ni Afya (Man is Health) Campaign

After the three smaller radio study-group campaigns referred to in chapter 8D, it was decided that an educational campaign should be promulgated which would result in direct action to improve the lives of those in rural areas; and discussions with various ministries and organizations led to the decision that a large-scale preventive health campaign would be most appropriate. Many of the most common diseases in Tanzania can be prevented environmentally before treatment is necessary. With increasing emphasis on preventive rather than curative

medicine, the Health Education Unit of the Ministry of Health selected and prepared written materials for the most common national health problems.

### Aim of Campaign

The Campaign had three objectives:—

1. To increase participants' awareness and encourage group actions regarding measures which groups and individuals can take to bring about their own better health.
2. To provide information about the symptoms and prevention of specific diseases.
3. To encourage the maintenance of newly acquired reading skills by providing suitable written follow-up materials to those who have participated in the national literacy campaign.

### Target Group

It was necessary at an early stage to define the nature and number of group members to be included in the scheme. It was decided that since the dangers of communicable diseases are greater in *ujamaa* (cooperative) villages than in other and more scattered rural communities, the main target would be the approximately 750,000 adults living in *ujamaa* villages. To this was added the approximately 250,000 adults living in the six districts who have spear-headed the national literacy campaign. A target of one million participants was thus anticipated. This figure proved to be conservative by the time the campaign actually began and the mass movement aspects of the campaign began to build.

### Publicity

In order to achieve a mass campaign literally every opportunity must be seized for publicity. In this case a series of publicity programmes and short announcements were prepared for the national and commercial radio services. Radio and battery companies were approached to assist in publicity and several advertisements appeared in the popular national magazine, *Film Tanzania*, the Tanzania equivalent of *Spear*. All newspapers were kept abreast of developments and a special supplement appeared in the national *Daily News* and the Kiswahili daily *Uhuru*. Publicity was sought and given by the Cooperative Education Centre through their weekly radio programmes. Health Education and the Ministry of Agriculture also made announcements on their radio time.

In addition, posters were produced and distributed through more than 2,000 training seminars. Perhaps the strongest boost to the campaign came from the office of the Prime Minister. The Hon. Rashidi Kawawa

Prime Minister of the United Republic, made two national speeches stressing the importance of full participation in the campaign. Last, and certainly the most original form of publicity came from Friendship Textile Mill Dar es Salaam, which agreed to make three designs of cloth in several colours emphasizing aspects of the *Mtu ni Afya* Campaign; when made into wrappers, shirts or dresses, the cloth provided most attractive advertising space.

### Staged Training System

More than 70,000 group leaders were trained between December, 1972 and April, 1973 in a staged training system. In the first stage, regional literacy training teams, enlarged to include officers from Health and elsewhere, were given an orientation on the study-group method and the *Mtu ni Afya* Campaign in seven seminars. These teams in turn went to the districts where about 70 seminars for district training teams were held. The participants at the district level included the district adult education officer, rural development officers, TANU officials, district medical officers, agricultural officers and people from voluntary agencies. These district teams in the third stage held about 2,000 2-day seminars to train the over 70,000 study-group leaders.

### Recruitment of Leaders

There were four methods for study-group leaders to be selected. How any individual group leader was selected depended to a great extent on the area and the approach of the local adult education field staff. The first method, perhaps the 'ideal', is for the group members themselves to organize long enough before the campaign begins and choose one of their own to attend the training seminar. This method did operate and has obvious advantages, but was not the most prevalent. One of the problems in this method was that the publicity and efforts to organize groups often occurred as a result of the local seminars, and there was not time before the seminar for groups to choose someone.

Another method of recruiting leaders is to make use of the Ten-House cell leaders; Tanzania through TANU, the political party, has this well-organised network of local leaders, one for every ten households. In areas such as the island of Mafia and the *ujamaa* villages of Dodoma, where the political organisation is efficient and strong, those ten-house cell leaders were selected for training and in discussion group leadership.

A third method of recruiting leaders came from the radio and other media publicity campaign. The publicity campaign stressed the point that if an individual felt that he or she could organise a group of 10-15

people, they should contact the district adult education officials for details of training seminars. Some group leaders responded to this challenge.

Still another method, perhaps the most common, was to have the grass-roots' adult education organizers select prospective leaders. In Tanzania, the head teacher of each primary school is the local adult education coordinator. By selecting those individuals who have been active in local adult education activities to be trained as group leaders, increased participation locally is stimulated and active leaders often emerge. Flexibility in the recruitment of leaders is necessary if national coverage is to be achieved. Provision must be made for local conditions.

### Activities of the Groups

An important difference between the health education campaign and other campaigns attempted previously was the emphasis on *action by the group*, both individually and communally. Some of the activities which groups performed included: filling in wet areas which provide breeding grounds for mosquitoes, constructing latrines, clearing vegetation away from houses and killing the snails which carry bilharzia.

In Dar es Salaam, the capital, the city council decided that in keeping with the *Mtu ni Afya* Campaign, the streets should be cleared of all "street garages". This of course brought an immediate howl from the many street mechanics who have no garages to work in. Negotiations brought a compromise and a vast clean-up campaign was launched, with the garages promising a radical improvement in their hygiene and tidiness. In Bukoba near Lake Nyanza, the city officials agreed to close the markets each week during the broadcast times in order to clean them.

A story comes from another part of Tanzania that the study group was seated in a circle after having listened to the radio broadcast on the symptoms of Tuberculosis. As they began discussing whether or not these symptoms were present in their village, they realised that one of the members in their own group seemed to have these very symptoms. After much discussion and deliberation, the group decided to take up a collection and send their fellow-member to the nearest large hospital for diagnosis and treatment.

The emphasis in this method is on groups of people themselves deciding if the disease under discussion is a local problem and concluding how it is spread in their own village in particular. In several parts of Tanzania the discussions of Tuberculosis have brought about lengthy analysis of the transmission of disease. In analysing the local reality, one group decided that the local practice of passing one drinking container around

the circle during social drinking sessions could contribute to the spread of TB and decided to do as much as possible to discourage this habit, which had not been discussed during the broadcasts or in the text books. The solution arrived at is an example of the potential for analysis of seemingly complex social problems that exists perhaps uniquely with the people themselves.

In other parts of Tanzania, groups collected money in order to buy water pipes so that local water supplies could be improved. In some southern areas of the country there was emphasis on the cleaning and protection of wells. Cement walls were built around wells to prevent ground water from running in and the general area around the wells was cleaned. In one division in Iringa Region, the groups considered that bus stops, where people often wait for hours in rural areas, were quite unsanitary and built latrines at each of the bus stops in the division. Still another example of spontaneous activity generated by the campaign was the series of 12 poems which appeared in the national newspapers, written by different people about the campaign in general and about the prevention of specific diseases.

#### Evaluation of the Campaign

Built into the campaign from the beginning were a series of measurements and sources of information designed to aid in an assessment of some aspects of the campaign. In addition to such routine interests as total enrolment, national distribution of groups and attendance rates, the evaluation design provided for the measurement of the amount of information gained through this method of study and a measurement of the change in observable household health practices as result of the campaign. While not all of the data had been processed at the time of this article, some of the findings already analysed are encouraging. The amount of knowledge gained which was determined by a pre-and post-test of participants in a sample of groups showed a 20 per cent gain in score for groups studying in the health study groups. A problem of measurement arising in such a widespread mass campaign, however, is the difficulty of finding anyone at all who has not been affected by the campaign. In those areas where the campaign was well organised, nearly every adult participated in study-groups; those who were not in groups heard about the campaign anyway and could not be excluded from listening to the radio broadcasts. The result was that the control groups scored an increase of 15 per cent in their own test scores, a result that for health reasons is encouraging even if it leaves scientific 'purity' somewhat askance. It is of further importance to note that the scores

of groups coming from *ujamaa* (Cooperative) villages were significantly (.05 level) higher than groups from non-*ujamaa* villages. *Ujamaa* villages scored a 25 per cent gain to the non-*ujamaa* villages' 17 per cent—perhaps demonstrating the effect of increased political motivation and organisation on attendance and participation in adult education activities.

### Changes in Health Practices

Of particular importance to the campaign was the measurement of change in health practices. In a survey done of eight villages before and after the campaign a series of 11 observable health practices such as the presence of a latrine, the use of the latrine, absence of broken pots and pools of stagnant water were combined as a health practices "index". Each house-hold was surveyed and could score between 0 and 11 depending on the number of positive practices observed. Before the campaign, the mean health practices index for all houses in the eight villages (2,084) was 3.0 or three out of eleven positive observed health practices. After the campaign the mean index was 4.8, a 15 per cent gain. In real terms, this means that each house in the entire sample had improved their health environment by changing nearly two negative health habits into positive ones. The largest change in these scores came from the digging and construction of pit latrines and clearing of vegetation from the immediate vicinity of the house.

The final evaluation of any health education campaign must lie in the reduction of the incidence of disease. Provision for the measurement of the reduction of disease level was not provided in the evaluation of this campaign, as the isolation of the multiple factors associated with good health would have proved impossible, given the nature of the campaign and the records available. There have been reports of a large increase in the number of people attending rural dispensaries in many areas and incomplete reports from one district medical officer indicated a decrease in number of malaria cases reported one month after the programme on malaria had occurred. There is at least proof that large number of people participated in the campaign: that people learned from this method and that literally millions of hours were put into environment changes as a result of the campaign.

### Finance

While a complete breakdown of expenses is not possible at the time of writing, an estimate of costs can be made. The entire campaign was run with an additional capital input of 1.48 million shillings (about

US \$210,000). A grant for this amount was provided by the Swedish International Development Authority (SIDA) and represents roughly 1.4 shillings (\$.14) per participant. The largest expense was the provision of printed materials. The campaign produced one million copies of two 48 page illustrated books at a cost of just over ten US cents per set of two books (Tshs.075). The total printing bill including posters and group leaders' manuals was over 800,000 shillings (approximately US \$140,000). It might be added that the campaign did not provide radios or batteries to groups.

### The Value of Radio Study-Group Campaigns

The radio study-group campaign, as developed for adults in Tanzania, has proved its worth for several competing reasons. In the first place, the method has proved its effectiveness in reaching large numbers of people in rural areas who have previously not been reached by either formal education or traditional adult education approaches. The radio is nearly always a first investment in rural areas once cash surplus begins to appear in the economy. As an educational approach, it offers a realistic alternative to traditional teacher-student relationships which have been discussed by numerous educators, including Paulo Freire, Mwalimu Julius Nyerere and Ivan Illich. The emphasis in this method is on complete and equal participation of all group members in exploring the relevance and importance of the information distributed by air and print to the reality of each group's existence. This joint exploration results in creation of knowledge which has existential meaning for each and everyone of the people involved.

Additionally, the method has particular relevance for Tanzania in that Tanzania's development strategy depends on the people's involvement in the discussion of the development plans which will consequently affect their lives. The TANU Party Guide-lines of 1971 state if development is to benefit the people, the people must participate in the planning of their own development. After years of colonial education patterns, which have emphasized the position of the teacher as the possessor of knowledge and the students as receivers of knowledge, the traditional African concepts of discussion until agreement is reached have been weakened. The radio study group method is a workable alternative.

Still another result of the experience to date in Tanzania is the fact that the method is extremely flexible regarding what can be taught and under what conditions the groups can operate. Two of the Tanzanian campaigns covered political education subjects while the one discussed here was on health. Since then, campaigns have gone ahead in

agricultural methods and nutrition. On a more specialised basis, the method is being used elsewhere in Tanzania for book-keeping, the operation of primary cooperative societies and training in the principles of *Ujamaa*. It has further been demonstrated that effective groups can function even though only one of the members of the group can read and write, while the method has, ironically, operated in some areas of Tanzania where the radio programmes have not been possible to hear!

Finally, from a financial point of view, the method offers a further advantage. The 1971 campaign which was limited to 20,000 participants cost about 4 shillings (US \$.566) per participant. The *Mtu ni Afya* campaign which reached about two million people cost 1.4 shillings (US \$.14) per participant. This is an example of the radical savings which can be obtained through the sensitive selection of alternative learning strategies through the mass media. The radio study group campaign is not a panacea by any means. It cannot solve all the adult education problems in Tanzania or elsewhere. It is, however, a tool of exceptional potential which deserves very close study by all in the field of adult education.

#### GENERAL CONCLUSION

This chapter has tried to outline some of the more important concepts in the field of mass communication as well as to discuss the role of communications in bringing about the full development of all the people in a nation. The second part has given several examples of how mass media can be used in Adult Education. Finally, the specific case study of the Tanzania health education campaign has been discussed. The most important messages in this section are that: mass communications and mass media are powerful potential tools if used in the right way. They are not magical solutions to a nation's development problems and in fact if used in a purely technological fashion without proper regard to the political structure may even be harmful. It is absolutely essential for adult educators to be clear as to the objectives of development of people and not things; the selections of educational strategies to reach these goals must reflect this. The development of all the people requires the participation of all the people in their own development.

## CHAPTER 12

### LIBRARY SCIENCE AND ADULT EDUCATION

F.A. Ogunshye

#### Introduction

There are two aspects in which library science can be conceived of as of material relevance to adult education. The first is in the concept and philosophy of library science—the belief in the inalienable right of the individual to knowledge, the idea that books can make available ideas and knowledge that lead to freedom and emancipation, the faith in the ability of the literate man to continue learning and educating himself and maintain a state of being literate and educated, if the materials for his use are made available. The second is concerned with the role of the library as one of the essential ancillary services to the functions, activities and operations of adult education agencies. The literature of both library science and adult education records that libraries have not only provided services supporting adult education agencies in Great Britain<sup>1</sup> and America<sup>2</sup> but also provided their own adult education programmes in the form of extension service activities.<sup>3</sup>

These activities of libraries in Great Britain and America operated in countries where the following conditions existed:-

1. The spoken language of the people was also the language of the library.
2. The majority of people could read and write,
3. Books with the relevant cultural content were available,
4. Funds were available to make access to information a reality.

How relevant are libraries to adult education in developing countries, especially in Africa, where these conditions do not obtain, is the topic of this paper. It will however be necessary to clarify some ideas on the

modern concept of libraries and library materials and the special problems that are likely to be faced in the African situation.

#### PART ONE

##### Modern Concept of Library Science and New Trends in Library Services

Library science can now be defined as the study concerned with the nature of knowledge and information and the various formats in which it occurs—its analysis and systematic organization into a sequence or units that make retrieval, or access, feasible. It is also concerned with the methods and techniques by which relevant knowledge and information can be made available to meet specific demands. Library science is therefore the study concerned with collecting and organising knowledge and maximising the flow of knowledge and information in order to:—

- (a) promote the education process in the society,
- (b) accelerate the translation of knowledge into social action,
- (c) enable the individual to obtain spiritual, inspirational and recreational activity through reading and therefore the opportunity of interacting with the society's wealth of accumulated knowledge.
- (d) preserve the cultural heritage and effect the transfer of knowledge from one generation to the next.

The education of the individual in society is achieved in a variety of ways. In non-literate societies, the process is carried out through verbal communication and the apprenticeship system of learning by observing practical demonstration and doing. The invention of writing and the reduction of thoughts, ideas and demonstrations to graphic symbols and subsequently writing have introduced a new dimension in learning. Among other advantages, it has made it possible for the individual to teach himself, to discover knowledge and truth and to learn at his own pace and time independently. It has accelerated the process of learning and has made it possible to formalise education as in modern societies today. Libraries, the institutions that result from library science are therefore essential to any formal education system. It is essential for the child at primary school, the young adult at secondary school or higher educational institutions. The adult who is a wage-earner but engaged in improving his education, whether at the remedial, functional or higher educational level, also requires facilities offered by the library. The concept of learner-centred education and lifelong education has further emphasised the importance of libraries to the society, for it is only libraries which can offer the range of materials to make learner-centred education and lifelong education feasible.

It is significant that the industrial revolution coincided with the beginning of public libraries in Great Britain. The private subscription libraries of the late 18th century provided books for private clubs and societies and so met the educational needs of middle class gentry and clerics. These were followed by the circulating libraries of the booksellers, spreading further enlightenment and preparing the ground for the Public Libraries Act in Great Britain in 1850. The Public Libraries Act was preceded by the development of the Mechanics' Institutes which provided library services for the working class "to clerks, craftsmen, the operative and small shop keepers"<sup>4</sup>

These Mechanics' Institutes and other similar institutions were established from 1820 onwards and grew in the industrial centres of Edinburgh, Liverpool, Sheffield and London. They offered great opportunities for adult education. These libraries offered facilities to the working class to improve not only on their general education but also their skills and their productivity. It is also significant that the accelerated rate of growth of scientific knowledge in modern times is not unconnected with the establishment of scientific libraries and documentation centres supporting research. The services connected with library science and information science have therefore contributed to the application of scientific knowledge and to economic and social development in the world outside Africa. If African countries are to bridge the gap of the centuries between them and developed countries, the documentation services of library science should be applied to the collection of information on African culture and science to support research and development and to accelerate rate of change and growth. Libraries were first established to meet the needs of royalty and clergy for the preservation of books and records of civilisation and culture accumulated from the beginning of civilisation in the ancient world. The introduction of Public Libraries in Britain and America led to the inclusion of local history and popular culture as the concern of libraries and library science. This need to preserve the cultural heritage of the people is more urgent in Africa, where libraries may have to be involved not only in preserving the records of culture, but also in the very recording and documentation of culture, using modern technology—the tape recorder, photographs, films and other audio visual aids.

### Philosophy and Theory

The philosophy of library science is based on the belief that:

- (a) the individual has an inalienable right to knowledge which can make him free intellectually;

- (b) the individual can contribute to social progress through self-education which can only come from access to the record of the society's public knowledge and cultural heritage;
- (c) preservation and communication of social public knowledge is essential for progress of society, culture and world civilisation;
- (d) knowledge is only meaningful when it is translated into social action.

The theory underlying the activities of the practitioners of library science is based on the following suppositions:—

1. That there is a fundamental method of analysing and classifying knowledge for specific purposes, such that access and utilisation is maximised in relation to the specific need.
2. That the proper organisation of knowledge facilitates the generation of new knowledge and so expands the frontiers of human wisdom.
3. That there are laws governing the relationship between the systematic organisation and provision of knowledge and social and economic progress.

Library science is therefore a social science concerned with the study of how man interacts and makes use of the memory of the society—recorded knowledge. Library science studies laws, properties, nature and structure of library functions and processes as one of the forms of mass communication. It also studies its role as a means of forming social consciousness and of disseminating knowledge. It is the discipline concerned with an analysis of how the development of library processes and services conforms to certain laws related to the social and economic condition of the life of the community. It is therefore the study of the mutual relationship between recorded knowledge and society. Librarianship is subject to the general laws of social development, of economic and cultural progress. According to Cubarian,<sup>5</sup> the fundamental problems of librarianship are intimately associated with the study of a number of other disciplines, economics, sociology, education technology and systems analysis.

1. The social and economic role of libraries and forms which they take and the place of libraries among social institutions in the system need to be investigated. A study of the historical role of libraries might lead to important conclusions on the type of library relevant in the future. It might also be revealed from analysis of social development and scientific and technical progress. It is in this context that we are

applying the principles of library science to evolve the type of libraries that might be relevant to the needs of Africa, in her effort to record and harness her scientific and cultural knowledge.

2. The problem of books and reading in the life of a society is also one of the important problems of library science. A study of readers' intellectual profile and social, economic and other factors determining the demand for, and use of, books may lead to conclusions that suggest means of improvement of library service. Such study may also suggest the social and professional training of people and the practitioners. A study of reading patterns of public libraries in Ibadan (Nigeria) showed a marked interest in favour of functional reading in science and technology and social sciences as opposed to recreational reading in the humanities.<sup>6</sup> This is contrary to patterns of reading observed in developed countries except U.S.S.R. The provision of library services in Africa must therefore reflect this bias in favour of functional reading.

3. Library science is concerned with the study of library work as a process in education. This is the study of the effective influence of libraries on the development of the social conscience and continuing education process in the individual. Both disciplines, library science and adult education, are concerned with the process of continuing education and the facilities for promoting life-long education.

4. Information science is a new development in the field of library science. The use of automation and computers has made possible studies into the research needs of science and industry for information, the adequacy of existing services, and the effectiveness of the information system. These studies have now become of primary importance with the introduction of UNISIST<sup>7</sup>—a world wide information system for science and technology. The idea of UNISIST is to prevent the duplication of scientific research by making access to scientific information readily available. This is to be accomplished by the establishment of world-wide information system. All the countries of the world are expected to have connection or inter-link to this system through the cooperation of nation systems.

5. In the establishment of national and state library systems with all categories of libraries, library science seeks to establish a rationale for determining type, siting and structure of public library systems. It seeks a social and economic basis for the distribution of a network of libraries in relation to changes in social structure, composition of population, and distribution of production forces. This logical deterministic technique would lead to perfection in the practise of dividing library service into administrative district or regions. A systematic analysis of

various population groups might help to determine type of relevant library service and the best means of serving homogeneous groups of readers.

Library science is therefore concerned with laying down theoretical foundation for the function of libraries. Its practitioners are engaged in research concerned with problems such as:

1. reading and harmonious development of the personality;
2. psychology of reading and problems of understanding and using books and materials;
3. social and other factors determining readers' interests, the reading habits of various sections of the population; and
4. effective methods of guiding readers.

Library science, like many other disciplines, has also affinity or links with many other subject areas like sociology, education, science and technology, in the application of automation to the handling of information. Finally, in management methods, the use of statistical analysis, is determining and establishing a rationale for the operations of the practitioners, library science is also associated with modern management science.

#### The Materials of Modern Library Science

Although the book is the vehicle of scholarship and culture transmission, modern library science is concerned with all records and forms of communication, whether graphic, oral or visual. This is significant for Africa, most of whose societies are essentially of oral tradition. It means the scholarship in our oral culture and traditions can now be made available and transcribed into graphic literacy forms. The scholarship in African traditions can then be made manifest through modern technology. The modern concept of a library is that of a centre of the intellectual resources of the community holding knowledge and information in all variety of forms—books, records, pictures, films, slides, and even artifacts.

Public knowledge about Africa is beginning to appear in books, research reports, journals of scholarly societies and newspapers. Most of such books are concerned with scientific knowledge about the environment, and even these are limited. There are also books now available on its history, anthropology and current political progress of its people. A Unesco statistic showed that although Africa contained 9.4% of the world population it was only responsible for 1.5% of the world's annual book production in 1964.<sup>8</sup> The bulk of knowledge of Africa's culture and history is still unrecorded. Such knowledge exists in living forms in the music, art, literature, social norms and habits, most of which have

not yet been studied and recorded. The introduction of Western education and Western way of life may lead to the disappearance of this living culture and the loss of knowledge about Africa's cultural heritage. It is hoped that the modern concept of the library as a media-resource centre, holding other forms of records besides books, will enable libraries in Africa to adopt an active policy of recording knowledge about its local environment, and culture. This knowledge would then be preserved not only for the study of future scholars, but for dissemination to present-day young Africans who have missed this knowledge and experience by going to school. Such indigenous material can be transcribed and included in school materials and in literacy programmes. The inclusion of audio-visual materials in African libraries is therefore of greater importance in Africa. In the words of Edward Carter

A library, which for lack of indigenous material can only make available the literature of alien and perhaps largely irrelevant cultures, may be retarding rather than promoting, this important thing, national self expression. <sup>9</sup>

The nations of Africa needed the literature and knowledge of the west to be literate but to become really educated and civilised nations they need the knowledge of their own culture and history, which is now still abundantly available in oral forms.

### The Institutions and Their Organisations

There are different categories of institutions offering various levels of library service. These are the organisations which organise the materials, i.e. books and other media, and provide services disseminating the records or the knowledge and information available in them. Library services now emanate from three groups of institutions. These are libraries, documentation centres, local history and information centres or rural libraries.

Libraries are those institutions established mainly for the provision of books, and other materials—their acquisition, organisation and dissemination to meet the requirements of a designated clientele. This clientele may be: the general public (public libraries); the members of a special administrative, research or commercial institution (special libraries); or the members of a special educational institution, (schools, education and university libraries). The emphasis in these libraries is the systematic organisation of books and periodicals and the provision of relevant services to the special clientele. They are book-oriented institutions. Such institutions are required in Africa to supply the book needs of the educated urban public, research and educational institutions and government institutions.

## Documentation and Information Centres

These are institutions whose functions are to analyse the literature of a particular discipline or subject and to disseminate information on the nature and availability of such records. Documentation centres collect, analyse and systematically arrange the bibliographic citations of the literature of a particular field continuously. They publish the result of their activities in bibliographic lists, indexes, and abstracts on the subject areas concerned and provide a current awareness service, informing continuously on the literature. They also provide microfilm or actual copies of the literature on request. The emphasis in these institutions is on *current* literature, *current* research and therefore their stocks consist mainly of periodicals, research reports and vertical file materials, pamphlets and other primary source materials. The need for currency demands special rapid methods of processing the literature and publishing its bibliographic or information finding tools. Documentation centres therefore use automation—computers and other equipment from modern technology for processing the literature and for publishing its dissemination tools. A number of documentation centres for education materials including adult education exist. There are the ERIC Services of the U.S.A. which publishes abstracts of published papers and reports, UNESCO's Education Clearing House publishing *Education Abstracts* and H.W. Wilson Company publishing *Education Index*. There are useful bibliographic services for locating publications and materials on education and adult education. All these publications contain useful materials on the progress and research in adult education as well as education.

*Local History and Information Services:* In rural areas, the idea of operating a special type of libraries that are more community education, cultural, and information centres, than book collection centres is beginning to gain ground. Lenin<sup>10</sup> first used the library in Russia as a means of getting the people literate, well informed and educated. The mass libraries of Russia are dynamic agencies for the education of the masses and for initiating social change. The same idea has been applied in the libraries supporting fundamental educational programmes in Latin America.<sup>11</sup> There, libraries are not only centres providing materials in support of adult literacy programmes to the educators and new literates, but are also centres providing audio-visual services, group discussions and other activities designed to foster a national consciousness and awareness through its programme. In America, the public library has been used as a community education centre in providing remedial educa-

tion for adults in depressed areas among the underprivileged. Margaret Monroe<sup>12</sup> describes new patterns of public library where libraries participate in literacy programmes in Philadelphia and New Haven and the cooperative method of service to the under-educated and culturally deprived in Detroit and Boston. Here some libraries cooperated with community development agencies, social welfare department, schools and a group of their clientele in planning services relevant to the needs of the people. Another development is the community library of the 'Outreach' and High John projects, which are offering more community-oriented than book-oriented service.

These developments have great significance for rural areas of Africa where community-need-oriented services are more relevant than the book-need service of the conventional library. The libraries in Africa should not only carry books including functional literacy readers, but should also be directly involved in, or cooperate with, agencies operating functional literacy programmes for writing books and readers for their special clientele. Local history libraries and information centres in Africa must also participate in cultural events, religious and social festivals as well as the educational and social event. They must take responsibility for seeing the those events are recorded and documented. The use of audio-visual material in disseminating information to its clientele, using the local language, will also promote dissemination of knowledge that may improve the economic and social life of the people. The library itself can bring into the library cultural activities—operas, plays, poetry reading and musical presentations and so enlighten as well as entertain its clientele. A Council of Europe Colloquy on Public Libraries at Namur in October 1966 supports this new concept of community-culture-oriented centres. Frank Jessup quoting from the reports writes:—

The emphasis of the future was laid on the premises (even for the smallest of them) being designed and equipped not only satisfy the minimum role of libraries as a supplier of books and information but to fit in with more positive role as a cultural or intellectual centre where related activities can be carried on. <sup>13</sup>

Thus even developed Europe is accepting this idea of culture-centred libraries.

### Services

The acquisition and organisation of the books are only preliminaries necessary to enable the library and other related institution make its services available to the public. These consist of what are called house-

keeping arrangements of the organisation—ordering, classifying, cataloguing and processing the materials. The end-results are the services that it makes available to the clientele. These services are divided by the profession into reference services, lending services, research and information services, extension services and specialised services to children, hospitals, prisons and other handicapped groups. *Reference services* are concerned with the use made of the library stock of books and materials, to locate information, whether it be about other books and materials (in reference books and the library's catalogue) or about a subject, or topic, for which specific knowledge is required. Beside the facility for reference to the library's stock, the library's function is also to assist in locating and obtaining such materials as may not be available in its stock. Libraries cooperate in lending or assisting each other in meeting readers' requests. Such request may be met by providing the actual book on loan or, in providing photo copies in the form of micro film, zerox or other micro form for a fee.

*The Lending Service:* Besides the browsing facilities offered among the library's organised collection of books, the library allows its clientele to borrow books for use in the library and for home reading. The library also offers lending services for groups who cannot come to the library. Such groups are served through mobile library vans visiting rural areas or schools at regular intervals or through book box schemes to groups—adult education classes, hospitals and prisons. In some parts of the world, postal services are organised to remote areas. The latter is only feasible where there are good roads and a good postal system. The library will also borrow books from other libraries on behalf of a reader through its cooperative schemes with other libraries, where they exist.

*Research and Information Services:* Libraries are also centres where a client may obtain not only directive-instruction to location of knowledge, but also, services connected with literature search, or preliminary searching for research materials required by a special clientele. Such request may require libraries to compile bibliographies, or lists of relevant literature to meet a specific demand. This type of service often requires subject specialists or bibliographers whose finding will be required to meet the high standards of research. Libraries therefore often demand a fee for such services. Besides literature searches, libraries may offer information services giving specific information to questions and queries at both general and specialised levels. These services are common in special subject libraries like the National Institute for Adult Education in Britain.

*Extension Services:* The term extension has two meanings in library terminology. First, it is used to cover adult services

• library services designed to provide continuing educational recreational and cultural developments for adults in all types of libraries. <sup>14</sup>

or it may be used to designate those non-book activities, lectures, discussions, film shows, concerts and such activities as are held outside the library. Other extension activities are associated with the formal education of adults. These may be activities organised by the library itself or it may be activities jointly organised by an adult education agency and the library. The term library extension work is also used to designate activities designed to publicise the library. These are exhibitions, displays, radio talks, book reviews, work with clubs and societies. Jolliffe,<sup>15</sup> in his survey, recorded over 26 different kinds of extension activities carried out by libraries in Great Britain. They include adult classes, lectures, poetry and play readings, concerts, drama, art festivals, film making, group visits and, for children story hours, hobbies club, and children's competitions. These activities may be held in the library premises or outside the walls in some other public institution.

There has been considerable controversy in the library profession as to whether these are legitimate functions of the library and how much money should be made available for such activities. The twentieth century has witnessed a marked change of ideas about the role of extension activities and public libraries are now becoming centres of educational and cultural activities. Most modern public libraries are now designed to include theatres, exhibition halls and lecture rooms; and public libraries are now centres of popular learning and culture. This trend in extension services of the library has great potentials for assisting in transforming the societies in Africa into literate, well informed and culturally proud people.

From the foregoing, it will be seen that library science and its institution libraries are concerned with providing the society with facilities for continuing education, for obtaining knowledge or information that may improve the health, economic, and technological potentiality of the society. They also offer avenues for recreational and cultural activities for the public. The second part of this paper will be devoted to the role libraries have played specifically in the development of adult education in selected developed countries of the world and their role in Africa in particular.

## PART TWO

### The Role of Libraries in Adult Education

Education has been defined as a whole complex of social processes for acquiring knowledge and experience, formally, or otherwise.<sup>16</sup> It involves the total apparatus for the development of the individual to fit him into a society. Adult education thus becomes an activity concerned with the education of a person who has attained adulthood, who is responsible for himself and others. Such adults are supposed to be wage earners occupying a functionally productive role in the society. The level of formal education attained by the individual varies in all societies and therefore the level at which adults are able to benefit from adult education varies. The purpose of adult education is to continue the education of the adult so that:

- (a) a state of literacy may be attained and maintained;
- (b) the adult may continuously improve his knowledge, skills, and therefore productivity;
- (c) the individual may be enabled to adjust to existing social, political and economic systems;
- (d) the adult may be made aware of the common citizenship, cultural heritage and social values, and thus be enabled to adapt to changing roles in adult life;
- (e) the individual may develop his personality and full potential, widening the range of his perception, interest and skills.

### The Contribution of Libraries to Adult Education in Developed Countries

#### *Great Britain*

A study of public library development and its contribution to adult education in Gt. Britain has been ably recorded and documented for us by the famous adult educator, Thomas Kelly.<sup>17</sup> The history of libraries and their adult education activities antedates the rise of the Adult Education Movement in Great Britain. Kelly records that as early as 1464, John Alcock, the Bishop of Worcester, established a library at Bristol in the house of the Gild of Kalendars, an ancient religious fraternity. The Bishop gave instructions that

The prior . . . shall constantly reside in the said house and shall take custody of a certain library erected at the Bishop's expense in the said house, so that every festival day, at two hours before nine and for two hours after, free access and recess may be granted to all willing to enter for the sake of instruction . . . and shall read a public lecture every week in the said library according to the appointment of the Bishop and his successors . . .

These early chained libraries were really for the religious clergy and laity, but they were also open to the public and the clergy offered instruction and gave public lectures. They were followed, in the seventeenth century, by town libraries and parochial libraries; these not only provided books for members of the parish and the poor, but also provided instruction. When the society for the Promotion of Christian Knowledge (SPCK) established adult schools a century and a half later to combat illiteracy, they also established libraries in support of their programmes. The heyday of libraries' role in adult education, however, occurred with the subscription libraries of the Mechanics' Institutes in the first half of the 19th century and the circulating libraries of the book clubs and literary societies. Some of the famous Public Libraries in London, Bristol and other industrial urban centres date from the activities of these early libraries. The penny rate law of 1850 provided legislation and public finance which enabled the public libraries to develop not only excellent book collections but also to initiate excellent extension services organising lectures, concerts, plays and other activities associated with adult education. The advent of the Workers' Education Association (W.E.A.) classes further strengthened the contribution of libraries, who offered book collections and services in support of these classes. University Adult Education came late in the 19th century and libraries have risen to the occasion, providing not only books in support of the classes but offering facilities for holding the classes. The Public Libraries according to Kelly were an essential part of the mass education movement. J.J. Ogle, librarian of Bootle described them in 1890 as the "complement of the elementary school, helpful adjunct of other institutions, the centre of the after school education"<sup>18</sup>

Watford library was a good example of the centre of after school education. It had a school of Art with day and evening classes in science and from 1884 held lectures under University extension auspices. In 1885, it became the Watford Public Library and College of Science, Art and Music. Many of such colleges passed out of the hands of public libraries by the Technical Instruction Act of 1889, but general lectures remained a feature of public library activities. These libraries were further strengthened in their adult education activities by the statement of public library objectives presented by the Kenyon Committee of 1927. These objectives of the Public library were subsequently accepted in the McColvin Report<sup>19</sup> of 1942 for County libraries as follows:

- (i) To relieve the tedium of idle hours quite irrespective of intellectual profic or educational gain. It is sufficient to satisfy this purpose that

the rural inhabitant should be rendered a happier (and not necessarily a more learned) man by the provision which is made for him.

- (ii) To secure that the taste for good English which should be acquired in the elementary school is kept alive and developed by a provision of good literature after school years have ended.
- (iii) To enable the rural inhabitant to acquire, without difficulty, that general knowledge which alone can enable him to appreciate to the full what he sees and hears.
- (iv) To impart that knowledge of public affairs and of the history of his own neighbourhood which a citizen must possess if he is to perform with intelligence his duties as a member of the community ultimately responsible for the government of parish, rural district, county and country.
- (v) To provide facilities for the study of the arts, trades and professions which constitute the occupation of the inhabitants.
- (vi) To remove as far as possible all obstacles from the path of the serious student of any subject.

Although considerable controversy followed the Kenyon report about library extension activities and its role as a provider of books, opinion changed after the 2nd World War. A new Local Authority Act empowered them to spend a sixpenny rate on the promotion of cultural activities. This money was made available to libraries. It stimulated library extension activities to the extent that libraries again became centres of adult education activities and owned art centres and theatres like Harold Jolliffe's Swindon Public Library.<sup>20</sup>

Besides being adult education centres in their own right, public libraries did provide services to adult education classes in Britain. They provided book box schemes to WEA classes, and although their adequacy was questioned, they did offer facilities to adult education students dispersed all over the country. The Public Library Act of 1967 has created larger library authorities with more money which may mean a breakthrough for Public Library extension activities. Libraries have gone further to establish regional special collections for use of adult classes and have included other non book materials, records, tapes and films in support of adult education classes.<sup>21</sup>

The introduction of the Open University has great implications for libraries in their support of adult education activities in Great Britain. It has been discovered that Public Libraries' book supply is often inadequate to meet the high standards of University teaching.<sup>22</sup> The Library Association Memorandum<sup>23</sup> has suggested the development of regional planned extra-mural libraries to cover large areas to meet needs of the Open University, while Public Libraries would offer supplementary browsing collections. Thus greater coordination and collaboration exist

between Public Libraries and University Adult Education agencies in Great Britain to promote the education of its adult citizens.

#### U.S.A.

Public Libraries' extension activities in America have had a similar history and development as in Great Britain. They also first flourished as subscription libraries for clubs, literary societies and artisans in mechanics' institutes towards to the second half of the nineteenth century. Their adult education activities received a great fillip after the first world war. Carnegie Corporation gave generous grants in support of adult education activities of all types including those in Libraries. In 1950, the Public Library Survey by Robert Leigh found:

that most public libraries provide books and pamphlets, at times films and recordings for special groups of various kind of educational activity for their members. <sup>24</sup>

The situation had changed twenty years later. Margaret Monroe in her survey<sup>25</sup> found that library adult education by 1955 had evolved a set of professional values, among them that the Public Library has responsibility to all of its potential public to provide information and guidance and to provide leadership with other agencies for "sustaining a climate of adult education". In Chicago in 1963,<sup>26</sup> Public Libraries were organising services to combat illiteracy among the poor and underprivileged so that through literacy they could improve their job opportunities. The role of libraries as continuing education centres involved in community activities was ably enunciated by the Adult Education Association.

to fulfil this role [as a community resource] competently the library must take active part in community life. It is not enough for the library to be a child of its time, it must be a maker of its time as well. <sup>27</sup>

Public Libraries in the seventies in U.S.A. are running literacy programmes, holding adult literacy classes run by specially designated literacy librarians, to combat illiteracy in Dallas<sup>28</sup> and organising "operation alphabet"<sup>29</sup> in Philadelphia to meet the needs of a variety of people. Thus the U.S.A., one of the most advanced countries in the world, has used and is still using libraries to combat illiteracy and to promote adult education at all the various levels.

#### U.S.S.R.

The case of the U.S.S.R. is of even greater significance to developing countries. Just after the revolution, the country had a high rate of illiteracy, a rural peasant economy and rather demoralized and uninformed peasantry. Lenin in December 1919 soon after the revolution, signed a decree of the Council of People's Commissars for the eradica-

tion of illiteracy.<sup>30</sup> He ordered that mass libraries be established and mobilised as centres of education for adults. Libraries ran literacy and reading classes and were used as the chief medium for self education. Libraries were also agents of the government party providing political education and encouraging the peasant to become well informed and to become well informed and to improve their productivity. It is significant that in half a century the Soviet Union not only succeeded in its task of educating the adult public but also in catching up with the West to become a world power.

### The Lesson for Developing Countries

The foregoing analysis shows that the situation in developing countries is not unique in the history of library adult education activities. The early parish libraries faced very much a similar situation—a rather small educated elite, a largely illiterate public, lack of finance, and dearth of suitable books. The books were mainly for the clergy and were in Latin—a language that is different from popular usage, as obtains in most developing countries where the language of official communication or the language of learning is different from the language of folk culture. Libraries can borrow a leaf from these early libraries by participating in the programme to make the general public literate and contribute to the improvement of the economic and social life of the people. It is not true that libraries are not relevant yet in Africa. What is true, is that, the idea of the conventional library providing books and only guiding clientele in the use of books, is not effective for the situation in developing countries. The modern concept of libraries as media-resource centres, cultural and information centres meeting all the information and intellectual needs of its existing public is the only workable concept for libraries in developing countries. The outmoded emphasis on the book as the only medium for communication which the library should provide must be rejected in Africa as it is being rejected even in developed countries. There is another reason why libraries must accept all media of communication. If a library is to be effective as an intellectual resource centre, it must include records on the culture of the people it serves. The records of traditional culture can only be kept now in non-book forms. Such records will not only be of cultural and educational value, but will form authentic records for anthropological and sociological research in the future. Therefore the only meaningful type of libraries for Africa and other developing countries are libraries that are resource centres, containing not only books but other records of culture and past civilisations in non-book forms.

The second criterion for success is the adoption of the language of the people as the language of communication in libraries. The example of the rural libraries supporting functional literacy campaigns in the *Ujamaa* Village of Tanzania<sup>31</sup> is very pertinent in this respect. These rural libraries not only provide work-oriented readers in Swahili and three other vernaculars, but also organise discussion groups to provide a bridge for the new literates between graduation in literacy and when they can use books on their own in a "primer" to library" project. This method presupposes the use of the vernacular language as also the language of instruction.

### Fundamental Education

Libraries are essential to fundamental adult education programmes for developing countries; this was underlined by Unesco's programmes for libraries in developing countries. In consequence of this a Unesco meeting of experts on planning of national documentation and library services in Africa recommended to the Director-General as follows:

That special regard be given to the needs of new literates and in order to assist librarians in meeting the requirements of this new and rapidly growing reading public, Unesco should ensure the inclusion of library services component to support all future literacy campaigns. <sup>32</sup>

The role of libraries in adult literacy campaigns has therefore been fully recognised and accepted. Unesco has twelve world pilot projects of adult functional literacy. The project in Ecuador<sup>33</sup> is one such example. The public library in Ecuador functions as part of the functional literacy programme. The library offers functional reading material on maize production, for example, and consults and advises the teachers on suitable reading materials, with suggestion on techniques of making readers interested. The library also organises discussion groups for its new literate clientele and provides translation services for languages not understood by them. The library therefore functions, not only as an agency for adult educators, but also as liaison between the teacher and the taught in the provision of suitable reading material. It is also providing education designed to promote national consciousness and awareness, by the use of audio-visual materials and appropriate relevant appropriate relevant programmes. Thus the important role of libraries in fundamental adult education is proved by Unesco schemes and others not only in developing countries but also in the deprived areas of developed countries as described earlier in this paper.

## Libraries and Formal Adult Education

Public libraries in Africa and in most developing countries have been successful in providing facilities for continuing education for young adults who owing to financial difficulties are not able to complete their education. Most of the clientele of public libraries consist of these young adults studying for examinations of a formal or vocational nature. Okorie<sup>34</sup> in his brief history of the Eastern Nigeria Library Service described the use of the library by adults studying especially for external examinations of the G.C.E. He also outlined services provided to meet this special need and the extension mobile library service to help those living in rural areas.<sup>35</sup> An assessment of this Unesco-aided pilot project, five years after its inception, by Horrocks,<sup>36</sup> showed that most adults borrowed functional reading material, that improved their trades or assisted them in whatever private examination they were preparing for. A study of public library activities in Ibadan in Western Nigeria also showed that foreign agency libraries like the British Council library and U.S.I.S. library not only provided the book needs of these young adults, but organised writers' clubs, literary societies, audio-visual workshops and lectures for their adult clientele in the early sixties and still provide excellent reading-room facilities for adult education classes throughout the country. These activities of libraries in Eastern Nigeria and Ibadan have spread to most of the urban areas in Nigeria. Public libraries all over Africa are now fulfilling this important role of providing book needs for formal adult education.

## University Adult Education

University extra-mural classes were introduced in Nigeria a year after the inception of Ibadan University in 1949. The Extra-Mural Department ran classes giving formal adult education in most of the urban centres. They had to run book-box schemes for their classes or rely on the services of the public library, where they existed in the large cities. Today Adult Education Departments in some of the six Universities are involved in adult education instruction of all types—formal, examination-oriented classes, liberal, non-examination-oriented, as well as vocation-oriented classes. The University of Ibadan Adult Education Department alone in 1972/73<sup>37</sup> ran over 122 classes with an enrolment of over 4,283 students in Lagos, Benue Plateau and Western States. These classes covered a variety of subjects and courses. 69 were G.C.E. 'O' level courses, 35 were 'A' level classes, 16 were professional certificate courses and only 2 were liberal education courses. There is no doubt that the Public libraries have an important role to play in making

these classes successful and in sustaining the continued interest of adults in learning through the provision of books.

Recently the University of Lagos has started a correspondence degree programme, and both Ahmadu Bello University and the University of Ibadan have similar schemes on the way. Such programmes dramatise the need for public libraries to be planned to provide special service for adult education students throughout the country. In the prospectus<sup>38</sup> published to launch the Ibadan scheme, the Department promised to make their lists of books available to State libraries and to encourage them to stock books for the use of the adult education students in their areas. Public libraries are facing new challenges in Africa with the advent of higher adult education programmes. Although Unesco has encouraged all states in Africa to establish National Library Commissions to plan and coordinate library services in Africa,<sup>39</sup> many states still do not have libraries on their priority list. Only in Tanzania, where Adult Education and rural development have been given emphasis since the 2nd five-year development plan 1969-1972,<sup>40</sup> have library services as ancillary services been also planned as of national priority. The Tanzania Library Services now plan a network of libraries and will provide textbooks through its branch libraries in towns, where they exist, and mobile libraries for small villages and rural areas, to adult education students and programmes.<sup>41</sup> In Nigeria each state is supposed to enact laws establishing State Library Services and the National Library Branches may also be entrusted with the provision of textbooks in support of higher adult education programmes. This is being recommended, because many states do not have adequate library service and lack the funds to provide minimum service to the rural, elementary level, not to speak of the degree level. The other alternative is to establish a network of regional or state adult education libraries controlled and coordinated to form a national Adult Education Centre with a strong central library. Only in this way, can the academic standards demanded of higher adult education instruction be maintained and wastage of manpower and resources be avoided. Such network libraries have been suggested for adult education classes in Great Britain, because the services of the public libraries, after centuries of effort, were found inadequate for the needs of the Open University.<sup>43</sup>

### Liberal Education

The Public libraries have not yet succeeded in providing liberal adult education programmes in developing countries. This is because the leisured class, who can be attracted to such programmes, form a minute

proportion of their potential clientele. The libraries also do not have funds to organise this liberal, social integrative and expressive education. This type of education is, however, highly desirable for new literates, if their new powers of reading and numeracy are to be meaningful and to remain sustained throughout life. Until liberal adult education is accepted, the idea of life-long education will not materialise. The modern citizens of the world and the developing world, need liberal education to enable them cope with increased leisure hours, that come with modern technology, automation and industrial development.

### Conclusion

Library science and adult education have the same aim; to sustain intellectually the modern man and woman through continuing education. Their methods are different but complementary. The adult educator's method is "teacher-based" while the library science method is "resource-based".<sup>44</sup> Both techniques are, however, necessary to meet community adult education needs. Libraries have in the history of developed countries not only provided the book needs of adult education students and agencies, but have run adult education classes of their own. Libraries can participate at all levels and in all categories of adult education, whether it be fundamental, vocational, remedial, formal or liberal adult education. Libraries in developing countries must however, be, not just book centres, but media, cultural centres providing materials and services relevant to the needs of their whole community. They need to be involved in the culture and economy of the society. They need to be innovative, imaginative and relevant in the cultural context. Public libraries have an important part to play in functional, formal and liberal education. It will, however, be necessary to establish a network of special adult education libraries to meet the needs of University Adult Education in Africa.

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AN INTRODUCTION TO THE STUDY  
OF ADULT EDUCATION

*A Multi-Disciplinary and Cross-Cultural  
Approach for Developing Countries*

PART FIVE: SYNTHESIS

- Chapter 13:     Adult Education Principles  
                  and Practices  
                  Edward J. Blakely
- Chapter 14:     Research, Experimentation and  
                  Evaluation in Adult Education  
                  Sean Tate

## CHAPTER 13

### ADULT EDUCATION PRINCIPLES AND PRACTICES

Edward J. Blakely

The preceding chapters of this volume examine a variety of disciplines as they relate to the field of adult education. This method of organization gives rise to the question as to whether adult education is a discrete discipline or a different method of applying known learning strategies for a specific clientele (adults) using the existing disciplines. The best way to address this issue, in my opinion, is to describe adult education as "an emerging field of study."

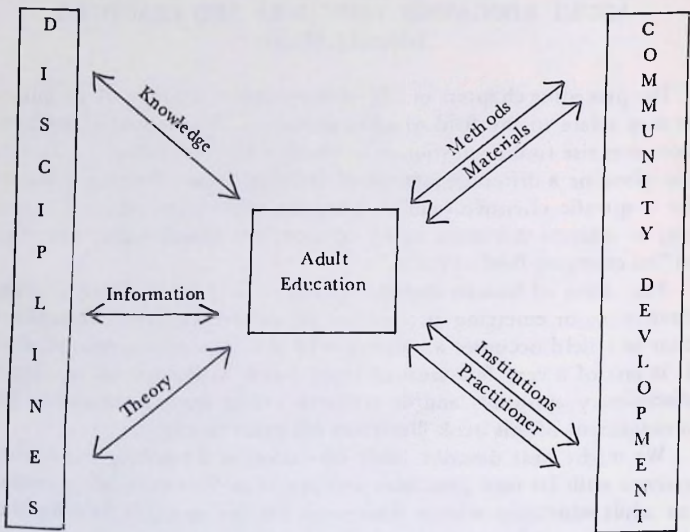
Few areas of human inquiry are static. They are evolving, growing, developing or emerging in one form or another. However, adult education as a field occupies a rather special place among academic pursuits. It is one of a very few areas of study based on the concept of a multi-disciplinary approach and/or synthesis rather than specialization. The arrangement of this book illustrates this point clearly.

We might best describe adult education as a *teaching and learning science* with its own principles and practices. We can in fact, construct an adult education science framework for the emerging field based on its *learners*—adults as defined by local cultures; *pedagogy*—teaching and learning strategies; *practitioners*—teachers, trainers, consultants, community educators and developers; *delivery systems*—programme planning and operational approaches; and *institutional settings*—libraries schools, churches, agencies, and other formal and non-formal education organization.

Throughout this chapter there will be attempt to focus on adult education as an integral part of the nation-building or development process. This is done in part because it is hoped that many readers of

this work will be involved as practitioners in developing nations. Also, the field of adult education is intimately associated with human development and national growth.

The relationship between adult education and the development process has been discussed earlier, but it may be useful to introduce a diagram to show the inter-relationships of these processes in terms linking established disciplines with evolving community development practices. Although this diagram provides an outline of the relationships, no two-dimensional illustration can accurately describe the degree of inter-dependence between the disciplines previously described in this book and the adult education process.



The previous schema shows how the field of adult education influences and modifies existing areas of expertise while at the same time it is being shaped by advances in a variety of fields of endeavour. Adult education is at the juncture of synthesis. The synthesis is not random, but related to the specific objective of altering the social and economic status of individual adults in their communities. We might attempt to represent this graphically:

Community Education	Community Organizations	Community Development
<i>Disciplines</i>	<i>Disciplines</i>	<i>Disciplines</i>
Psychology	Politics & Civics	Health
Sociology	Community Culture	Agriculture
Philosophy	Language Communication	Economics

As suggested above, adult education is principally a group activity directed at some community improvement. Of course, individual needs must be met in any adult education experience but the emphasis remains on the total community change or improvement. Adult education is "balancing the intervention in the life of an individual and intervention in the community."<sup>2</sup>

We will explore the major principles of adult education in the remainder of this chapter by focusing on the learner, pedagogy, practitioners, delivery systems and institutional settings.

### The Adult Learners

There are various descriptions of the adult learner. These range from the simple chronology to sophisticated studies. This chapter is too brief to do more than recall in outline what has been laid down earlier in the book.

Dr. Okedara has defined the term "adult" in chapter 2. The central point is that at some juncture in all cultures a person passes from the dependent status of childhood to an interdependent or independent role. This latter stage, regardless of how it is described psychologically or anthropologically, we will refer to as adult for the purpose of this discussion.

Mrs Thomas in Chapter 7 has thoroughly treated the subjects of the adult learner's psychology and current learning theory. The following two points are made to complement her paper.

First, given that the adult learner must perceive a worthwhile goal, his goal may not relate to his needs as objectively viewed. There may not be a direct correlation, in short, between his *needs* and his *interests*. Many people need better health education but will pursue a programme of economic or social education to satisfy other objectives. Further, there is the noticeable syndrome among adults to learn more about the

things they already know while neglecting the items they realize they need for self-improvement. In order to strike a healthy balance in these areas, adult education must develop special diagnostic tools that take into account both perceived learning needs and also unstated or hidden requirements.

Secondly, while stimulus/response theories have proved of value over the whole field of education, adult learning theorists recognised a need for modification. For instance, adult educators noted that a great deal of unlearning or re-learning must occur with adult populations. In addition, the need to examine adult motivation altered the notion of changing the stimulus (reward or pain) in the adult learning situation. Adults seldom learn more or better by simple reinforcement techniques.

### The Pedagogy or Andragogy of Adult Education

We know a great deal more about learning theory than teaching techniques. *A learning theory is not a teaching principle.* Basically, learning theory is descriptive or normative in nature. That is, learning theories describe the psychological process of acquiring information or altering human behaviour under certain conditions. However, a knowledge of such data is only the first step in developing a set of prescriptive, "how to" or teaching models for application in a classroom or elsewhere.

Adult educators are forced to be pragmatic in their approach to instructional strategies. Adult educators focus on methods of improving both the *content* (information, knowledge and skills) and the *process* (attitudes, behaviour and techniques) for adults.

For any pedagogy to be meaningful, it must be based on the specific set of learners in question. There are, as previously shown, a set of principles related to adult learners applicable in teaching situations. Translating those principles into guidelines for instruction with appropriate teaching models is the task of this unit.

#### 1. Teaching models

Instructional strategy in adult education is based on a set of principles related to adult learning theory. Adult teaching and learning are client-centred activities, consequently the teaching theory is oriented toward the needs of the participant rather than the information.<sup>3</sup>

- (a) *Adults are able to participate in the description of their learning needs individually and collectively.*

Mrs Thomas has already pointed out that, since adults bring experiences into the learning situation, they are able

to articulate their requirements for new knowledge, skills or attitudes based on their own observations. The validity of an individual's statement of needs can only be assessed by the learner as he or she is presented new data that either verifies or refutes their conclusions.

- (b) *Adults can play significant roles in developing their own learning plan.*

Clearly if a person is able to state his or her own learning needs, this person should be involved in determining the best way to reach the learning goal. That does not mean the facilitator in the learning process (teacher or instructor) is not able to guide the procedure. Rather, it means that adults can provide the instructor with significant clues as to the timing, sequence and learning activities.

- (c) *Adults are capable of directing as well as evaluating their learning.*

The terms teacher and student or "educator" and "educatee" lose their identity in adult education. The adult education process maximizes opportunities for the learners to utilize one another as instructors and as primary source materials. Adults learn from one another because they can share experiences and knowledge which they can communicate among themselves. The instructor in adult education, except in highly technical areas, seldom has more information than the participants. But even when the teacher is the principal resource, the participants know best how the information is adopted for use in their particular situation.

- (d) *Adults learn from direct inquiry into problems that affect their lives.*

Adult education is a problem-oriented educational process. Resolving problems or participative inquiry provides an atmosphere in which the adults can examine knowledge in a behaviour modifying environment.

- (e) *The process of the adult education experience is as important as the content.*

Adult education methodology focuses on assisting people to acquire new or modified skills, knowledge and attitudes. The acquisition of these new ways of behaving dependent upon whether the learner genuinely accepts the new procedure and adopts it as his or her own. Adults develop their

own information systems for obtaining and retaining knowledge. Thus, one of the aims of the adult education strategy is to teach people how to learn for themselves individually and/or collectively.

Malcolm Knowles prefers to identify adult education teaching strategy as androgogy rather than pedagogy.<sup>4</sup> Implementing androgogic approaches depends on the programme structure.

## 2. Programme Design

Androgogy is "the art and science of helping adults to learn".<sup>5</sup> The emphasis in this statement is on the helping relationship. Consequently, adult education programmes are developed to provide methods for an adult to help himself or herself learn on their own rather than being taught.

Adult instructional strategies are androgogic in that they emphasize four basic steps referred to as the EIAG.

They are:

- (a) *Experience*—learners are provided with simultaneous or real experiences directly related to the learning situation.
- (b) *Identification*—the learners identify the experiences placing them in context with others particularly in their situation or community problem(s).
- (c) *Analysis*—the information and experiences are analysed with new data or existing information to provide a new perspective on the problem.
- (d) *Generalization*—the learners develop a set of principles, theories, notions based on the data examined.

In order for the EIAG process to be used, a learning situation must be carefully designed. Three models are generally used as basic instructional strategies in adult learning programmes.

—*The problem-solving instructional games approach* is the most well-known and widely-used method. In this technique the learners are confronted with a set of problems real or imagined which relate to the learner's situation. The instructional device is to involve the learners in an analysis of the problem and exploring alternative solutions. This technique is particularly effective when the learners provide a real problem in which they all have some knowledge and ability to solve. The transactions among the learners are far more important in this situation than interaction between the learners and the instructor.

—*The mutual inquiry method* is utilized when the learners must

acquire information or skills not in their possession. In this system the instructor develops a scheme with the learners to acquire certain information. The degree of structure in this process depends on the learning group. The group will develop greater skills in discovering data as well as confidence in sharing information with other participants as the process evolves.

—*The Information-Sharing and Dialogue Process* emphasizes techniques for imparting data to adult learners in ways that allow the learner to both reflect and react. This method is intended to provide a systematic form of direct information-giving without violating the major premises of adult education theory. The instructor, an expert or authority, may provide all the data in this design. However, the instructor also provides avenues such as panel discussions, reaction panels, questionnaires, audience participation, etc. for the learners to interact both with the data and the presenter.

The three models discussed represent a synthesis of more complex instructional techniques. There are other ways of describing these broad categories. However, this overview should provide an integrated approach to reviewing the variety of adult education instructional techniques.

### 3. Adult Teaching Devices or Materials

Broadly speaking, almost anything and everything is adult teaching material. As we discussed earlier, the entire range of individual personal experiences together with actual or fabricated community problems are used for adult teaching. The type of device or material used depends on the objective and learning strategy involved.

The most significant elements in any adult situation are the participants themselves. Utilizing this resource material well requires skill. Merely starting a discussion or allowing participants to ask questions is not particularly valuable. If learners are to participate, the instructor must play the role of a "facilitator," He or she must assist learners to focus on particular information, structure the analysis and provide a framework to relate participant input with the learning goal.

Audio-visual technology has blossomed in the last decade. Motion pictures, television, radio, and recorded information in almost any form is available in most areas. However, these devices are merely *aids* to the learning process and not substitutes for structuring a well-integrated programme. Many adult educators use these materials without developing questionnaires, reaction panels or other methods to insure that the presentation meets the group's needs and served to alter attitudes, improve skills or provide new information. Adult educators must be very

careful to use audio-visual materials that amplify the subject without presenting the participants with life-styles or economic standards beyond the learners' present abilities. All too frequently, films and television are chosen to illustrate new techniques which are not possible in the locale shown or use inappropriate examples.

Written materials for adults are most useful when the reader can identify with and/or react to the materials. Case-studies and games are particularly relevant in this regard. A well-developed case-study can provide the learners with opportunities to explore old practices, examine both personal and group behaviour, as well as adopt new standards.

The essential aspect of any adult teaching material is its relevance to both the instructional strategy and the learning goal. The integration of these activities will be discussed in the subsequent unit.

### The Delivery System

The preceding discussion described how teaching is organized in the adult education context. Teaching techniques must be related to a total learning system. The delivery of education to adults individually or in groups is a fairly well-defined activity. In this unit we will examine each of the components of this system and how it is applied in the "real" learning situation.

The principal elements of any coherent adult education delivery system are: (1) needs assessment, (2) objective selection, (3) programme design, (4) programme implementation, and (5) evaluation. Each of these deserve separate discussion.

Adult education is programme-oriented. That is, an adult education activity is generally designed to achieve specific goals or objectives for a purpose. As a consequence, adult education is oriented towards the integration of a set of related skills, knowledges, and attitudes required by the learner to perform within a single programme. Therefore, adult education is not oriented to a sequence of small segments such as classes or courses with indefinite goals. The present discussion will focus on how this approach is developed through each of the steps.

#### 1. Needs Assessment

Adults individually and/or collectively require many things. However, not all that adults need may be reduced to information giving, skills development, or even attitude change. For instance, it is unlikely that a community without requisite natural resources (e.g. water, power etc.) will develop regardless of citizen enlightenment. It is possible, that knowledge of the situation will help citizens organize to recognize their problem. However, adult educators must be conscious what kind

of problems can be resolved through education or training. Once it is determined that the problem can be solved via educational strategies, needs assessment commences.

The first step in assessing needs is finding out the scope and depth of the problems of the target population. Who compose the group that requires education? What is the degree of their need? What performance is expected from them and for what functions?

The adult educator must be a diagnostician in this activity. He or she must carefully analyse all of the factors contributing to the learner's existing dilemma. He or she may use a variety of techniques to collect this data from questionnaires, and documents, to group observations and/or interviews. The particular method used depends on which instrument will yield the best information for planning.

Regardless of how adept the educator is in his or her assessment, the programme must not be so rigid that each participant's personal needs cannot be met. At one level, each individual's particular requirements must be examined. Later in this unit the interrelationships of these activities are illustrated.

## 2. Selecting Objectives

The goals or objectives of an adult education experience are related to the needs assessment. The objectives should be clearly and simply stated. An adult likes to be in control of his or her own destiny. Therefore, adults should be told just what is expected. This statement describes (as much as possible) the modes of behaviour anticipated of the learner knows under what conditions new behaviour is expected. Of course, this is not always possible with absolute precision. However, to the extent the learner can be accurately informed of his or her goals the greater control each adult has over determining how to reach them.

There is an apparent contradiction between goal-setting by the educator and the earlier requirement to involve the learner in this procedure. If goal or objective setting is perceived as a linear process this conflict is real. However, this is not the case. Goal development is interactive. The participants and the educator are constantly defining and redefining goals, methods, results and roles throughout a well organized programme.

## 3. Programme Design

Designing an adult education programme is the process of transforming needs and objectives into a schedule of sequenced events. These are determined by the priorities of the programme, the available

resources and the required frequency. Of course, the amount of time the participants are available will effect the programme.

A programme is built on a series of sessions each of which is one part of the events that make up a programme. The chart below illustrates the programme planning procedure. The interaction between the various elements of planning are clearly shown.

PROGRAMME PLANNING (for total community)	DESIGNING AN EVENT (Conference, training part of total population, etc.)	DESIGNING A SESSION (one part of conference or event)
1. Assess needs of community	Assess needs participants	Assess needs of participants (pre-test or data from observation and previous evaluation)
2. Set goals and objectives	Set goals and objectives	Set immediate (limited) objectives (in context of purpose)
3. Select methods (general) secure resources needed	Select methods and resources for use	Select specific methods (activities and resources if needed)
4. Develop schedule of events (frequency, duration, sequence)	Schedule major time blocks and sequence for working on objectives	Develop detailed schedule of activities.
5. Assign responsibilities (administrative, logistics, etc)	Assign responsibilities (content, design, resources, etc)	Assign responsibilities (distribute material, observe, etc)
6. Determine procedures for evaluation and follow-up programme.	Determine procedures for evaluation of event	Determine procedures for evaluation of session.
7. Write the proposal	Write the programme.	Check out all steps in the design (dry-run, rehearsal, etc)

Any good programme requires a well developed plan to utilize audio-visual aids, resource persons and other materials. Poor planning preparation of external devices can break a programme. As we stated before the principal resource in an adult education programme should

be designed to gain the active involvement of all the participants in the teaching and learning process.

#### 4. Implementing the Training Programme

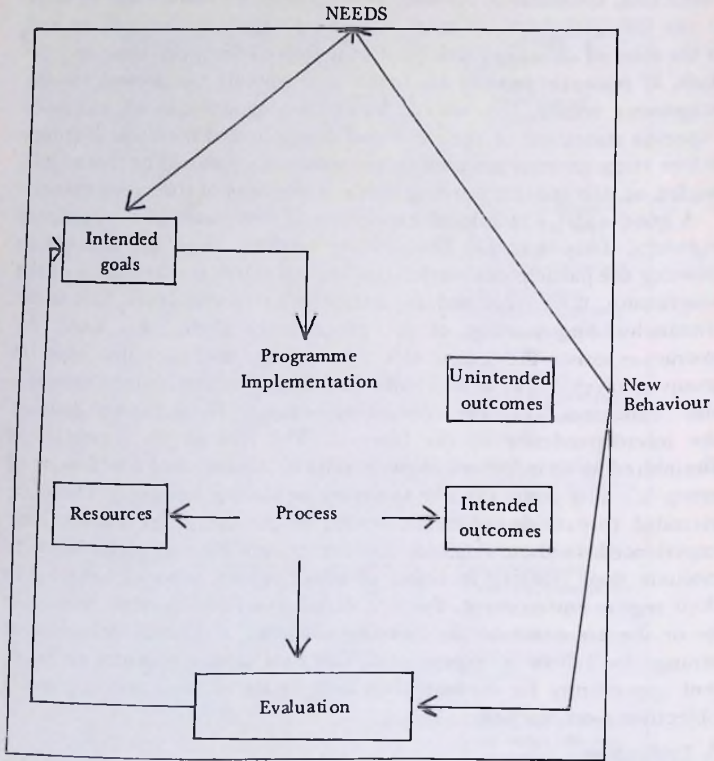
Successful implementing of an adult education programme hinges on a good design. After the design is ready, a "dry-run" should be made of the total programme including all of those who will participate as instructors, consultants, resource persons or other roles. Each member of the instructional team must be familiar with his or her role as well as the roles of all other participants, the flow of the programme and the goals. If resource persons are to be used who are not present for the programme review, they should be sent a programme in advance with a specific statement of their role and description of the learning group. Before these persons are used in the session they should be thoroughly briefed on the group's learning needs at the time of their presentation.

A good adult educational experience is composed of three related segments. They are: (1) *The opening sessions*. These are devoted to assisting the participants' understanding and clarifying the nature of the programme, their roles and the instructor's responsibilities. This is the climate-building portion of the programme. During this time, the instructor assists the group, sets a tone, style and pace that assist in group involvement as well as removes the barriers between the educator and "educatees." (2) *The continuing sessions*: These further develop the interdependence of the learners. The role of the instructor is diminished as an information-giver, as he or she becomes a facilitator of group learning goals. (3) *The summary or closing session(s)*. These are intended to provide coherence among all the things the learners have experienced. In these sessions, the learners will have an opportunity to evaluate their learning in terms of adopting new ways of behaving in their regular environment. Further, each learner can ascertain how close he or she has come to the learning goal, ask additional questions or arrange for follow-up experiences. The final session provides an excellent opportunity for the instructor to ascertain whether the programme objectives were reached.

#### 5. Evaluation

Evaluation is generally defined as the process of determining the degree to which a specific set of activities attain pre-stated objectives, the assumption being that reaching a set goal is a valuable exercise. This notion has little or no validity. The mere fact that a need is presumed to be one thing may only illustrate the narrowness of the researcher's or participant's abilities. Effective evaluation is actually the process of

modifying both needs and objectives. For evaluation to be valuable it must be an ongoing process, not simply the collection of test data or participant reactions at the conclusion of the programme. A systems diagram of the process may help to illustrate the how and why of an integrated evaluation programme.



As the diagram shows, needs and goals are constantly influenced by the education process. Throughout the programme the instructor should use both formal and informal methods to assess the impact of the programme on the participants. The instructor must diagnose new needs and/or objectives as the learning process develops.

The formal evaluation methods include pre- and post-test questionnaires, observations and other data on the participants, collected at pre-set intervals. This information should be augmented with a systematic but informal set of observations by the instructor or instructional team both of the entire programme design and participant behaviour. This latter process is referred to sometimes as "reading the group". That is, recording pertinent observations of individual and collective reactions to the learning process with particular notes on behavioural modifications demonstrated in the learning situation. No matter how informal the evaluation methodology, it must be carefully recorded. Evaluation is not a single set of activities but part of the total programme process.

This unit provides an outline or overview of adult education methodology. The information is presented in abbreviated form, both because it cannot be covered in a single chapter but also because some of these principles are only currently under research. The emerging nature of the field of adult education, with a consequent lack of precision regarding its form, necessitates poor definition of professional roles. Nonetheless in the next unit we will attempt to provide an overview as to who adult educators are and what they generally do.

### The Adult Education Practitioners

"Practitioner" is a rather awkward term to describe adult educators; however, no other word or phrase is any more satisfactory. The lexicon of adult education is so new and lacking in precision that we are not even able to provide accurate terminology for its professionals. The confusion this causes is a continuing source of embarrassment to those who attempt to function in the field as trained personnel. For example, few people without appropriate training and/or certification would pretend to be elementary or secondary school teachers. Even the word "teacher" conveys a general meaning that places certain limitations on those who use it. Unfortunately adult educators are variously known as: consultants, facilitators, leaders, community educators, adult learning specialists, etc. This nomenclature may be functional in that it provides information on what or how the persons perform various roles. Nevertheless, it is seldom informative. Thus persons who are in the field are not only unable to communicate what they do; they are equally at loss to decide who they are.

This brief section of a chapter is not the place to explore the vital area of defining the adult educator. However we can sketch the adult practitioners in the field offering some aspects of the roles they play.

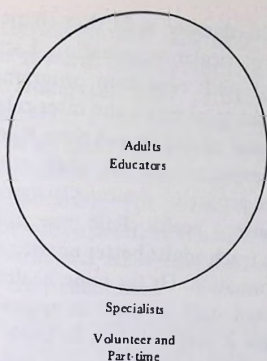
## 1. The Adult Educator Defined

Adult education contains within it a very wide range of individuals. These professionals include persons who are full-time educators working exclusively with adults in a variety of settings to persons with part-time or even voluntary responsibilities. Since adult educators operate within the field at very widely differing points in the educational process, it may be helpful to construct some form of professional map and locate various personnel on it.

First, there are those persons who work directly with a specific adult target population. These individuals are generally part-time teachers, volunteers, leaders or agents. They may have little or no training in working with adults. The organized training they receive is primarily of the "crash course" variety ranging from one week to a fortnight. Sometimes such programmes are arranged for a single day or even attempted through correspondence. Regardless of their preparation or lack of it, these people perform the majority of all work in the field of adult education.

Second, there are the specialists in adult education. Some, if not all of these individuals are trained in disciplines other than adult education such as health, agriculture, or government. This group comprises the second largest number of persons involved in the field. Their influence on all adult education is great because of the direct correlation between community needs and their expertise. At times there is minor conflict between these professionals and other adult educators within the field because of their tendency to be narrowly focused on their particular disciplines.

Lastly, there are a growing number of persons who either train practitioners to play leadership roles as full-time adult educators or develop researchers for the adult education field. This small body of professional adult educators is still too young in the field of education to have a significant impact. However, as the concept of life-long learning becomes more widely accepted, the place of these individuals will be more clearly defined. Frequently, adult educators with extensive academic training and professional experience become consultants, community educators or developers, adult education professors and/or administrators. This cadre of highly trained professionals forms the nucleus of this very broad field. As the nucleus expands, the roles of those in the outer rings are altered.



These roles will be examined next in terms of the close interactions with the adult learning population as well as with one another as the field of adult education "emerges", and metamorphosizes into a discrete discipline.

## 2. The Roles of the Adult Educator

The role of an adult educator depends on two factors: (1) relationship to the learners; (2) a practitioner's institutional or organization affiliation. The earlier descriptive framework of adult educators makes it clear that each level or type of adult practitioner performs a different service.

In this chapter we stress the principle that the adult educator's role is that of a facilitator in the learning process. Therefore, the person who performs the teaching, leader or instructor role requires in-depth knowledge of adult learning methodology. As we already pointed out, many persons performing adult education activities are volunteers and part-time professionals. They are the last to possess appropriate training. As a partial consequence, the entire field of adult education suffers. Adult learners are not (or at best only partially) benefitting from the available expertise in the field. One of the reasons for this is that adult educators fail to practice one of the principles they teach. Most of the literature in adult education is directed toward professors of adult education rather than those persons directly involved in teaching adults. Further, the population that works with adults in both professional and non-professional roles should participate in developing educational tools to assist them.

The role of an adult educator is further shaped by both his or her training as well as their particular organization. Later, we will discuss the institutional settings of adult education programmes. For the present discussion we would like to mention the inter-relationship between the practitioners' institutional affiliation and their role.

In service-oriented organizations the adult education component is either a portion of the service or a means to gain acceptance for use of the service. For instance, a health clinic may utilize a variety of adult education methods to teach adults better nutrition, preventive medicine and past medical information. Or the same health centre may utilize its medical or a specialized staff to assist in acquainting people with the health centre and how it may be used. In both cases, adult education may take place but it is limited in terms of information, needs assessment, methods as well as intended outcomes. The specialist, agents, consultants and others adapt adult education strategies for their purposes. At most times, this is done with positive effect but with somewhat limited results. The learner remains dependent upon the specialist to some extent in this form of adult education.

Ideally, a well-trained adult educator works with the learning population as a process agent assisting in problem solutions. In a sense, the learners learn *how to learn*, thereby gaining insights into how they might solve other problems with or without assistance.

### 3. The Preparation of the Adult Educator

Since adult educators come to the field from a variety of backgrounds, the type of education or training they possess varies enormously. There are some areas of knowledge that most adult educators would consider minimal for any practitioner. We will concentrate on these fundamental preparations without describing the myriad available types of education, training or experience.

The basic concept of any adult education training programme should be to provide the specialist with certain elementary skills and abilities outlined earlier in this book and within this chapter. They are:

- (1) *A knowledge of adult psychology and capacities,*
- (2) *An understanding of the theory,*
- (3) *A knowledge of individual and collective needs analysis,*
- (4) *An ability to utilize resource material and persons,*
- (5) *A knowledge of audio-visual aids and their use,*
- (6) *A thorough knowledge of himself/herself and acceptance of his/her roles and responsibilities,*
- (7) *An understanding of evaluation methods and procedures.*

These areas of knowledge and skill must be buttressed with the appropriate attitudes towards adults in the learning situation. Appropriate education or training can only partially assist in developing a competent adult educator. Field experience is required. In order for a person to develop as an adult educator he or she needs the experience of developing, implementing and evaluating a programme with an adult population in a real situation. The prospective adult educator should gain his or her practice with a population similar to that with which they intend to work. Experienced adult educators use this technique with each new population they encounter.

Adult education is truly a continuing or lifelong educational endeavour. Alert adult educators constantly learn from participants. In addition, they are expanding their knowledge of this fast-growing field by involvement in workshops, conferences, and/or reading.

Adult educators are differently prepared and are from a variety of organizations and institutions. We discussed how institutional affiliation affected their teaching or instructional role. Next we will discuss how institutional linkage affects the entire field of adult education.

### **Institutional Settings**

A brief description of the institutions, agencies and associations directly or indirectly involved in adult education would be larger than this volume. The confusion referred to earlier over a specific definition of professional roles and responsibilities is at least partially attributed to the plethora of organizations that claim to be engaged in adult education. These organizations tend to define the field of adult education and the role of professionals or volunteers consistent with their mission. This is not harmful in itself, but it hinders the formulation of a coherent adult education model. No attempt will be made here to list all adult education institutions or to formulate a consistent model illustrating their inter-relationships. This unit simply outlines and categorizes the various institutional settings in which adult education takes place.

Adult education institutions may be basically classified as formal or non-formal. Formal institutions are those which most resemble the school or other academic institutions. In this group we would generally find; adult education centres, adult day or evening college programmes, industrial, military, union, governmental, or private skills training programmes, and special schools for adult education. In addition to these formal institutional settings adult education takes place in many less formal settings. These include community education and develop-

VARIABLE	NON-FORMAL	FORMAL	PRIMARY ADULT	SECONDARY ADULT
Structure	Problem-oriented with low degree of intra-or inter-programme structure	Highly organized with specific learning goals	Structure varies with needs of target group	Structure determined externally by organization
Content	Skill-oriented, related to participant needs	Academic or knowledge-oriented, generally reinforcing dominant values and/or concepts	Participants assist in determining how content is presented and control learning	Institution has specific curriculum designed for clients regardless of age
Time	Short in duration and flexible in presentation	Set time developed by organization i.e. term, semester, quarter	Usually evening, week-end, or other convenient time for adults	Primary group time frame moved to evening or other hour but no change in design
Control	Uncoordinated and fragmented	Highly organized	Participants involved in programme planning and implementation	External controls, with specific courses, model and methods
Locale	Depends on local conditions and facilities	Building with special facilities i.e. classrooms etc.	Rooms or field problems designed with adults in mind	Children's rooms or facilities for other purposes such as theatre, conferences, etc.
Functions	Emphasis on group skills required to meet community needs	Certification and meeting greater social and political objective of organization or political entity	Problem oriented with emphasis on both content and process	Programmed learning model stressing specific objectives
Rewards	Related to community or individual betterment Immediate gratification improving specific economic or social well-being of the participant	Oriented toward degrees or certificates	Continuous feedback on performance via peers and structured progress reports	Use of grades or other symbols to indicate progress
Methods	Methodology based on target group needs and local resources	Structured curriculum	Participant-centred; adult education principles techniques and materials used	Teacher-centred; child or other materials adapted for use or used without modification
Cost	Inexpensive, local people, materials and facilities	Based on specific allocation per participant or programme	Participants assist in programme to lower costs	External group funds and sponsored programme

ment schemes, physical, mental or family health programmes, church and voluntary organizational activities.

Within the two broad areas of formal and non-formal institutions we can make further subdivisions. There are those organizations primarily concerned with adults and other agencies or organizations with a secondary or low priority for adults. Roland Paulston<sup>6</sup> has developed a matrix depicting formal/non-formal education programmes. The chart on page 280 with slight alteration, illustrates the arrangement of adult education programmes.

This chart provides an overlay for the various institutional configurations of adult education. Of course, some institutions and/or programmes will not fit into this system. Notwithstanding this, the scheme should provide the reader with a useful system of classification.

As one can see, this rudimentary system provides a means of assessing a type of programme or institution using the various factors. Adult educators have a dual responsibility regarding institutional arrangements. In developing a programme, an adult educator is cognizant of the type of structure required to meet the learners' needs. He does not create or impose a structure as formal education requires. He carefully examines the plans and priorities with sensitivity to the learning group and chooses a structure. However, the adult educator also modifies the institutional arrangements via the programme design. As a consequence, the institutional arrangement developed is further modified to accommodate the specific learning group.

In this section of the chapter we pull together the adult education enterprise into its basic components. The field is vast, with many (perhaps too many) elements. However, its variety provides the researcher with refreshing avenues to explore and the practitioner with enormous flexibility.

## Conclusion

This chapter has attempted to organize the principles and describe the methods of adult education. A single chapter cannot cover the entire field in sufficient depth. However, this abbreviated approach provides a perspective on the field with some illustrations of the methodology.

Adult education in principle and practice is dependent upon the pedagogical devices combined with an efficient delivery system organized as well as implemented by trained professionals who are supported within an institutional setting compatible with their goals.

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## CHAPTER 14

### WHENCE-WE-COME AND WHERE-WE-GO

#### RESEARCH, EXPERIMENTATION, AND EVALUATION IN ADULT EDUCATION

Sean Tate

##### Introduction

*The Past and the Future:* a tale of the A-Mbundu of Angola  
Two men walking on the road found a tapper of palm-wine.

"Give us some palm-wine," they asked.

"If you tell me your names, I will give you palm-wine," the tapper replied.

"My name is Whence-We-Come," said the first man. "And mine is Where-We-Go," said the other.

The tapper of palm-wine said, "Thou, Whence-We-Come, hast a beautiful name. But thou, Where-We-Go, spakest evil; I will not give you palm-wine."

They began to quarrel and could not resolve their differences. So they went to the judge, So-and-So, and put their case before him. So-And-So, after deliberation, gave his decision: "The tapper is wrong, and Where-We-Go is right, because where we have already left, we cannot thence get anything more. The thing that we shall find is where we are going. Finished."

—adapted from Heli Chatelain

This parable about the past and the future is a useful beginning to an exploration of research, experimentation, and evaluation in adult education. It not only provides a framework for a discussion of the past and

future of this subject, but also reminds us that the future (Where-We-Go) is often treated with suspicion. And it even provides us with an evaluator—So-and-So, the judge—who votes for the future. With this cast of players and these preliminary thoughts, we have a structure with which to examine research, experimentation, and evaluation in adult education. What is it, however, that is to be examined?

### Definitions of Terms

*Ijapa said, "It emerges." His son replied, "I grasp it." Ijapa asked, "What do you grasp?" His son asked, "What did you say is emerging?"*

—Yoruba Proverb

A good definition helps transform argument over terms into disagreements about interpretation of fact and thus opens arguments to further inquiry. "Research," "experimentation" and "evaluation" all require some definition before further inquiry can be made; "adult education" has already been defined by Dr Okedara in Chapter 2 of this book.

### Research and Evaluation

These two terms are frequently the source of much confusion. Why?

First, each term has been defined in many different ways. "Research" has even become the mark of humourists.

Albert Lasker, the founder of modern advertising, observed that "research is something that tells you a Jackass has two ears".

A second reason for confusion is that the two terms are sometimes used interchangeably. Worthen and Sanders have helped us distinguish between research and evaluation in terms of education programmes.

Figure 1

RESEARCH	EVALUATION
<i>Motivation of Inquirer</i>	
To satisfy curiosity; a quest to generalizable laws.	To contribute to the solution of a practical problem.
<i>Objectives of the Search</i>	
To seek conclusions.	To reach decisions.
To seek generalizable laws, instruments of relationships among two or more variables.	To describe a particular programme with respect to one or more scales of value.
To assess scientific truth.	To assess the worth of programme.

*Research*, then, focuses on the contributing and testing of claims about relationships among variables, in order to acquire generalizable knowledge or the description of generalizable phenomena; while *evaluation* is the determination of the worth of a thing, regardless of the method employed.

There has been, however, an effort to bring the scientific method of research to bear on evaluation methodology. The result is what Edward Suchman has called *evaluative research*: "The specific use of the scientific method for the purpose of making an evaluation."<sup>2</sup> Evaluation is more than description, although description is an important part of evaluation; but evaluation also involves the measurement of something against criteria or standards to determine its worth or value. Hence "value" is a key concept in "evaluation." Description contains no reference to standards.

### Experimentation

The final term from the title, *experimentation*, is chiefly associated with research. Rene J. Dubos notes that an experiment serves two purposes, often independent one from another:

... It allows the observation of new facts, hitherto either unsuspected, or not yet well defined, and it determines whether a working hypothesis fits the world of observable facts.<sup>3</sup>

Much fruitful experimentation has occurred in adult education when the purpose has been only the observation of new facts. Increasingly, however, this experimentation is being linked with research in which there are working hypotheses. Because research and experimentation are so often allied, and because evaluation has grown into such an important subject area of its own, research and experimentation will be considered together here. Evaluation will be examined separately.

### Evaluation

*The Past: Whence-We-Come*

"A paddle here, a paddle there . . .  
the canoe stays still."

—Proverb from Sierra Leone

The need for evaluation in adult education programmes has been known for years, but actions speak louder than words and unfortunately the actions have not occurred. Evaluations of programmes have often consisted only of counting heads to determine the numbers of participants and dropouts. Another method has been to ask the subjective opinions of individuals some of whom are called "experts";

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some of them are indeed keen observers who manage to tame their personal biases, but others live up to the flippant definition of an expert as "a person who learns to make a fool of himself with confidence."

Avoidance has seemed to be the easiest route around evaluation. Many administrators of adult education programmes have known of its importance for a long time, but somehow have been too busy doing things to check out how well they were doing them. Other factors that have contributed to the avoidance of evaluation have been the aura of mystery that has surrounded the subject and the sometimes incomprehensible terms or jargon used by social scientists when they discuss it.

Those specializing in educational evaluation recognize a number of the basic weaknesses beyond the definitional problems. Egon Guba notes a lack of adequate evaluation theory or knowledge about decision process; lack of criteria and approaches differentiated by levels; and lack of mechanisms for organizing, processing and reporting evaluative information. Finally he mentions the universal problem of not enough trained people to do the job.<sup>4</sup>

•Melvin Tumin<sup>5</sup> also notes that two related problems arise because evaluation means different things to different people. First, each person has different notions as to what are legitimate sources of pride and shame. This can lead to conflicts over the purposes and results of an evaluation. Second, Tumin observes that there is a defensiveness of people about the possible results of a systematic scrutiny of their effectiveness.

This defensiveness is probably the major roadblock to effective evaluation of educational programmes, including those in adult education. Michael Scriven, the dean of educational evaluation in North America, refers to this defensiveness by the nontechnical expression, "chickenheartedness." A lot of people feel threatened by the word "evaluation." Little has been done to confront this obstacle in adult education.

Before considering the evidence of progress toward evaluation of adult education programmes, two related problems must be examined briefly; the previously mentioned problem of defining evaluation and the problem of delineating the role of the evaluator. They are related, because the differing concepts of the evaluator's role affect the definitions. In one role, the evaluator is seen also as a judgment-maker. The evaluator produces a description of the variables operating in a programme and a set of judgmental statements. Robert Stake's implicit definition of evaluation as the description and judgment of an educa-

tional programme encompasses these roles of an evaluator. In a different view of the role, the evaluator does not make judgments. Instead, the evaluator provides information to people who are in decision-making positions (e.g., the administrators of adult education programmes). The decision-makers can then make their decisions based on the information collected. One of the best-known definitions reflecting this role of the evaluator is by Stufflebeam:

Evaluation is the process of delineating, obtaining and providing useful information for judging decision alternatives.<sup>6</sup>

A more practical compromise to these two positions on the role of the evaluator is offered by Worthen and Sanders:

What does seem to be feasible and logically justifiable is that the making of final decisions about a program be a two-man team effort. The evaluator and administrator should work together, revising all aspects of the program and bringing in any new information that isn't contained in the evaluation report, to produce a set of rational judgments.<sup>7</sup>

One important distinction should be made at this point between *formative* and *summative* evaluation. *Formative* evaluation is used to improve the programme while it is still in progress; it is gaining increased and necessary attention in adult education, and if carried out carefully and with the involvement of programme staff, it can do much to help a programme and minimize the traditional suspicion of evaluation. *Summative* evaluation is evaluation at the end of a programme, an evaluation of a completed programme. There have been some important efforts, in recent history, to attack the general problems of evaluation in adult education. These efforts have occurred in widely varied subject areas and on a grand scale as well as in small experiments.

*Two recent evaluation efforts.* Undoubtedly the largest and best known of adult education programmes to employ evaluation has been the Experimental World Literacy Programme of UNESCO. The programme, carried out in eleven countries around the world, was recently reviewed in one of UNESCO's most candid reports.<sup>8</sup> The evaluation procedures received considerable criticism, for unnecessary complexity and an accompanying over-emphasis on quantification. Preoccupation with ever-more sophisticated quantification was said to blind the evaluators occasionally to simple truths in plain view. The Programme's concern that all the evaluation results should be internationally comparable also produced many problems. The report recommended that future evaluation should be kept simple, conceived clearly, designed flexibly and imaginatively, and scheduled realistically. Further, in terms of the relative importance of the evaluation to the rest of the Program-

me, it was felt the situation was best expressed by the Malaysian proverb: "Beware, lest the lash cost more than the monkey." On the positive side, however, it should be noted that much was learned about evaluation during the Programme. The problems encountered during the evaluation of the Programme serve as important lessons for those planning evaluation in other types of adult education programmes.

The need for practicality and relative simplicity has also been emphasized by some evaluators working in another area of adult education: family planning. Jack Reynolds' contributions to a series of booklets on evaluation of family planning programmes are admirable examples of a logical and practical approach to evaluation. And Reynolds' ideas are hardly restricted to family planning programmes.

Reynolds notes that the purposes and procedures of evaluation are a frequent source of misunderstanding between evaluators and administrators of programmes. To reduce the confusion and promote evaluator/administrator cooperation, Reynolds has proposed a simple approach to the selection of evaluation topics. The approach asks basic questions to help administrators formulate their evaluation interests. Two useful types of questions—goal-attainment questions and system questions—are proposed by Reynolds:

*Figure II*

Goal-Attainment Questions	System Questions
What? Are we reaching our objectives?	What are we achieving?
Who? Are we serving the target groups?	Whom are we reaching?
When? When will we reach our objectives?	When do changes occur?
How? How can we attain our objectives?	How are we operating the programme?
Why? Why are we succeeding or failing?	Why do we get these results?
How much? Are we providing enough services to enough people?	How much are we doing?

In addition to the work of Reynolds and the Experimental World Literacy Programme, other examples of efforts at evaluation could be cited that are useful to adult educators. Some of these are from literacy education, extension education, and non-formal education. But much of the progress comes from the recent past and therefore many of the ideas might better be considered in terms of future directions for action. Overall, the past history of evaluation in adult education has

revealed little action or imagination. Lowe, after a worldwide study, concluded that: "the over whelming majority of institutions make no convincing attempt to assess the effectiveness of their programmes, even in terms of their own objectives. Still less is there any attempt to calculate social and economic benefits."<sup>10</sup>

### The Future: Where-We-Go

*Though Ijapa has no legs on the ground he has wisdom in his head.*  
—Yoruba Proverb

Given the general status of evaluation in adult education, it would seem that the only direction where-we-go is "up"... towards improvement. But in terms of the recent thinking on evaluation in adult education, as well as ideas and innovations in evaluation in other fields, some progress is beginning to be made.

One area in which progress has been made is that of determining which aspects of adult education programmes merit the attention of evaluators. Jack Reynolds has been particularly helpful here. He makes distinctions between evaluation types according to the purposes for which they are designed. The listing below draws from his work to define priority concerns in adult education evaluation today. Six types of evaluation are proposed. They will serve as framework for the remaining discussion.

- Formative and Summative:
- (i) Evaluation of need
  - (ii) Evaluation of design
  - (iii) Evaluation of operations
  - (iv) Evaluation of materials
  - (v) Evaluation of learning gains
  - (vi) Evaluation of impact
- Summative:

This includes several modifications of Reynolds' theory. Evaluation of materials and of learning gains have been added, while the evaluation of need is interpreted to refer to the felt needs of potential learners rather than to "the need for a project, activity, or task."<sup>11</sup>

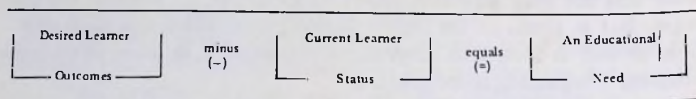
### Evaluation of Needs

In many adult education programmes today, particularly in the multitude of non-formal programmes, a determination of the needs of the target population is increasingly considered as a vital part of programme development.

Defining "needs assessment", like defining "evaluation" and "adult education," has been a problem. The problem, however, has not been one of too many definitions but rather of too little interest in the subject. One useful but limited definition has been that of James Popham:

“A technique for identifying those educational objectives that most need to be accomplished in a given instructional situation.”<sup>12</sup> This, Popham believes, is accomplished by first identifying desired learner outcomes. Second, the learners’ current status with respect to that outcome is ascertained. The difference between the current status and the desired status is considered to be the “educational need.” This he outlines schematically:

*Figure III*  
AN EDUCATIONAL NEED<sup>13</sup>



Needs assessment strategies are essentially shaped by the answers given to the question, “Who defines whose needs?”<sup>14</sup> The degree of participation by the potential learner in the needs assessment process is an important consideration in any response to this question. Popham’s definition does not address assessment as “done to” the potential learner. So that although the comparison between outcome and current status does give us a picture of an educational need, we need to go farther by clarifying whose concepts are formulating the picture.

A more detailed and, for adult education, much more satisfying definition has been outlined in a report of an adult education project carried out in the United States by St. Bonaventure University and World Education, a private non-profit technical assistance agency based in New York. The meaning of needs assessment in this programme evolved out of these programme objectives:

- (i) To build empathy with the students.
- (ii) To identify relevant problem themes in the students’ lives with the purpose of constructing meaningful materials.
- (iii) To understand better the context in which the students will be trying to solve their problems.
- (iv) To promote student self-esteem and sense of environmental control through their active participation in the explication and solution of their problems.

Three underlying assumptions of needs assessment in this programme, which also define needs assessment, follow from the programme objectives:

- (i) Needs assessment is a continuing process, not a one-shot deal, always mirroring the changing conditions of the community.
- (ii) Needs assessment and curriculum development are inextricably linked, the former being the basis of the latter.
- (iii) Needs assessment cannot be realized for and on behalf of people but only through, by, and with their full participation.<sup>15</sup>

This view of needs assessment as a continuing process in which there is the active participation of the potential students offers one of the most promising approaches to a difficult aspect of evaluation in adult education.

The methods by which needs assessment is undertaken are largely dependent on whether a participatory or more traditional approach is taken to this task. There can, however, be combinations of strategies within each approach or combinations that incorporate elements of both approaches. A few of these strategies are reviewed here.

*Baseline survey.* The traditional method of needs assessment has been the baseline survey. Unfortunately, needs assessment surveys have too often been ill-designed, too long, unused, misused, and abused.

One particular type of survey, known as the KAP (Knowledge, Attitude, Practice) survey has been very popular. It has been used to such an extent that it recalls the old Law of the Instrument: "Give a small boy a hammer, and he will find that everything he encounters needs pounding." Many international organizations have carried out hundreds of these surveys. Frequently they have been expensive exercises which never get used once they are completed.

Perhaps it is as well that KAP survey findings have rarely been used either in determining programme content or in assisting administrators to make policy decisions, because their reliability and validity is questionable. KAP surveys tend to gather demographic data which may or may not be useful, but they have seldom been used to delve into the reasons for the relationships between such variables as education, age, and socio-economic status and those of knowledge, attitude, and practice.<sup>16</sup> Since such surveys spend relatively little time with each individual, they have difficulty getting beyond the answers an individual is willing to give an interviewer.<sup>17</sup> This last criticism is often difficult to avoid, given the constraints of time and money as well as the need for succinct, simple instruments.

Further, many otherwise well-designed surveys fall victim to the ambition of designers: an ambition to ask anything and everything.

Survey designers often fall so deeply in love with their survey instruments that they tend to forget that there are real live people who must answer them, people who have limits to their attention span and many other things to do in their daily lives.

Another problem concerns timing of the implementation of the survey. A recent attempt at a needs assessment survey in a Moslem country foundered, in part, because it coincided with a major religious holiday. Survey personnel who do not take into account the timing of activities in the daily lives of those they are going to question are in trouble from the start.

Despite its limitations, the survey is likely to continue as one of the key elements of traditional needs assessment. But there are other methods that may be more valuable in particular circumstances, or that, combined with baseline surveys, will facilitate or improve needs assessment.

*Using other approaches to needs assessment.* Flexibility is one key to needs assessment. There must be a capacity to use other methods besides the survey when conditions are appropriate.

A second key to successful needs assessment is not only to have different methods at one's command, but to be able to use several of them during the same general time period; a multiple approach. This offers the advantage of crosschecks on the validity of the data; in addition, one method may be suitable for obtaining a certain type of information which can't be obtained in any other way. Multiple methods can also be used in sequence. One method could be used to obtain general information at one level and then other methods could be employed to explore and build upon the first method by obtaining information for greater depth.

What then are some of the other methods of needs assessment which could augment, or in some cases, replace the survey?

*The case-study.* Case-studies can be used to supplement the baseline survey. Anthropologists have employed them extensively, and experienced, trained, and perceptive observers can pick up subtle occurrences and interactions not available through other methods. Case-studies, however, take considerable time to carry out and often reflect the bias of the observer. But as part of a multiple approach to needs assessment the case-study has much to recommend it.

Other techniques from or associated with anthropology deserve greater attention as needs assessment tools.

they do so. This method has its advantages: literacy is not required; photographs are not required; the participants get to choose their own targets of discussion. If available, a tape-recorder can be used to record the discussion.

There are many other needs assessment approaches which deserve serious consideration. Games, for example, can be useful, particularly in the determination of literacy levels. There are also other discussion and problem-solving methods that are promising.

Considerable emphasis and space has been given here to needs assessment methods, more emphasis and space than will be given to any other type of evaluation. This reflects what is felt to be both a neglected and an urgently wanted area of work. Much of the methodology that has been described is also applicable in other elements of the evaluation typology described earlier. Again, it must be emphasized that needs assessment should be a continuing evaluation activity in an adult education programme.

#### Evaluation of Design

The object of design evaluation is to determine whether a proposed programme meets the needs of the population it proposes to serve, if it deserves support, and if, so, how much support. Asking the basic questions<sup>20</sup> listed in Figure II offers some good guidelines for this type of evaluation. Additional questions could include those on major decisions to be made during the programme, the skills of personnel, resources required, and the overall feasibility of the programme.

In evaluating the design of a programme, we look first at its educational objectives, which are an important part of that design. Objectives have proven to be useful planning tools. As Robert Mager has noted, "If you don't know where you're going, you're liable to end up somewhere else."<sup>21</sup> Objectives help us to plan where we are going. But there are some warnings, relevant to evaluation which should be noted before using or even creating objectives:—

*First*, the worth of an objective must be carefully examined. There is no point in evaluating a programme against objectives if the objectives are not worthwhile in the first place.

*Second*, overdependence on stated objectives as guidelines often blinds evaluators to unintended consequences of an educational programme, many of which can be important but would go unnoticed if an evaluation is carried out only in relation to programme objectives.

*Third*, special precautions must be taken with the use of objectives in

programmes where participatory techniques are to be involved. In many of these situations, objectives should not be set ahead of time, but should come from the participants. There are also questions that must be asked about the evaluation designed for the programme:

- (i) How is programme evaluation to be defined?
- (ii) What are the goals of the programme?
- (iii) Toward what audience will the results of the evaluation be directed?
- (iv) What type of evaluation is desired?
- (v) Who are the evaluator?
- (vi) What methods of measurement should be used?
- (vii) What arrangements need to be made to take the measurements?
- (viii) How should the data be analyzed?
- (ix) How should the results be reported?
- (x) What steps should be taken to evaluate the evaluation?<sup>22</sup>

### Evaluation of Operations

This type of evaluation is essentially the observation, description, and judgment of the processes (both instructional and administrative) by which an educational programme is conducted.

One of the most promising and useful methods which has appeared for the evaluation of such processes is called Perspectives Discrepancy Analysis, and was developed at the Centre for Adult Education at Columbia University in New York.<sup>23</sup> In essence, it calls for the examination of "what is" compared with "what should be" in an educational programme from the perspectives of representative personnel who are part of or associated with that programme. These persons could include high level administrators, supervisors, teachers, knowledgeable personnel from associated agencies, and the learners. Each person contributes his/her opinions or perspectives via questionnaires or interviews. Information is sought on a number of topics, including goals of the programme, recruitment of the participants, staffing, and quality of instruction. The perspectives of the various "players" in the programme are then analyzed to determine discrepancies or differences in opinion. Such differences in opinion can be most revealing and useful in the adjustment of programme directions and operations. One of the principal assets of this type of evaluation is that it is aimed at helping work in progress (formative evaluation) rather than at the preparation of a final report. Discrepancy analysis has been used successfully in Iowa in the United

States and is currently being adapted by World Education for use in Thailand and the Philippines.

### Evaluation of Materials

The evaluation of educational materials is often forgotten. It is given separate attention here, even though it is closely intertwined with the evaluation of instruction as such.

Ideally, materials evaluation should be a continuing process throughout an educational programme. Such evaluation is important, whether already existing materials are being used or adapted or new materials are specifically developed. The materials—text, photographs, drawings, serialized posters, puppets, games—should develop directly out of the assessment of needs, preferably with as much participation as possible from the programme staff and the potential learners. And just as needs assessment should be a continuing process, so should the evaluation of materials. The flexibility to adjust a programme to changing needs must also be accompanied by periodic adjustments in the materials to meet those needs, based on relevant evaluation.

Among the factors to be considered in materials evaluation are the conditions surrounding the use of the materials (cultural background, type of community, type of educational facility, teaching strategies, and the background and aptitude of the students). The results of using the materials must also be considered (gains in student skills, changes in student attitudes and interest). Whether the materials consist of pictures, drawings or other media, reactions of students and teachers must be solicited as to the effectiveness of those materials. Care must be taken to pre-test such materials carefully before launching the programme. In particular, visual symbols must be carefully tried out on selected representatives of a given ethnic group; for example, an owl represents wisdom to some peoples, but evil omen to others.

A materials evaluation form is a useful tool for an adult education programme and can be written quite easily. It should be kept short and simple. The questions to be asked depend on the type of materials involved. Attention should be paid, however, to the physical characteristics of the materials; the accuracy, content and appropriateness of the subject-matter, including vocabulary/reading level; teacher and learner reactions; clarity of text, instructions and illustrations; and the fit of the materials with programme objectives.

### Evaluation of Learning Gains

The fifth kind of evaluation is specifically oriented toward discovering the learning gains of the students. Most evaluation of educational

programmes tends to be of this type. Usually it is summative evaluation. Pre-and post-tests are given, and the success or failure of a programme is often estimated on this basis.

Evaluation of learning gains should be considered as formative or continuous throughout the life of a programme. It is essentially the evaluation of immediate effects of the programme as measured against expectations that may have been outlined in the form of objectives. Data can be gathered by tests, observations by teachers and others, surveys, feedback from the students themselves or by some of the methods noted under needs assessment. Again, there is a need for multiple approaches, but within those approaches there must be a concurrent emphasis on brevity and simplicity.

### Evaluation of Impact

The purpose of impact evaluation is to examine the overall effect of a programme on a population. It may include the measure of improvement across a wide spectrum of variables (e.g., attitude, aptitude, and socio-economic status) via surveys, tests, and observations. This type of evaluation is sometimes equated with summative evaluation, which has already been described and which occurs after the programme has been completed. Increasingly, non-formal education programmes are "broad-aimed", not only concerned with developing certain skills but also seeking to improve the students' overall ability to cope with their problems.

One solution to the problem of evaluating broad-aimed programmes has been suggested by James Farmer and is based on the "mixed scanning" concept of Amitai Etzioni. "Mixed scanning" requires the evaluator to "scan" or quickly review a whole programme, assign priorities and then select certain areas for careful examination. Farmer suggests that the following components of a programme should be scanned:

- (i) need for the programme,
- (ii) philosophical considerations,
- (iii) values,
- (iv) assumptions underlying or otherwise related to the programme,
- (v) the degree of the programme's development in general and in local situations,
- (vi) the context or environment in which the programme functions,
- (vii) alternative ways that the programme has been and is being implemented,
- (viii) consequences of the programme,
- (ix) explanations of consequences—the extent to which those consequences have been attributed to the programme.<sup>23</sup>

Whether broad-aimed or narrow in scope, adult education programmes require adequate evaluation, built-in from the start and not too complex.

### Research and Experimentation

*No one tests the depth of a river with both feet.*

Ashanti Proverb.

#### Whence-We-Come: The Past

Adult education has not had a shining history of research. The reasons for this neglect are many, but three seem to stand above the others. First, there has been the previously mentioned problem of defining the boundaries of adult education. Second, precedence has been given to inquiry on primary and secondary education—*pedagogy*. The word *andragogy*, meaning adult learning, has only recently entered the vocabulary. Third, the often rigid compartmentalism of scholarly disciplines has prevented social scientists from considering adult education issues in any organized fashion. Academic blinkers have prevented psychologists, anthropologists, educators and others from the concerned, interdisciplinary attack that research in adult education requires. The very nature of adult education calls for this interdisciplinary approach.

Despite the lack of integrated research efforts in adult education, there has been research activity in several major areas: statistical studies; adult learning and motivation; teaching methodology and materials; and evaluation. Several of these are briefly highlighted here.

*The numbers game.* An important preoccupation in past adult education research has been quantitative: the accumulation of data on the number of educated and uneducated adults; on dropout rates; on the numbers of persons taking part in one kind of programme or another. This might more accurately be called a census rather than research. As Roby Kidd has noted:

It is true, unfortunately, that a number of studies that have been called research in adult education have not been very profitable for anyone. When the process becomes one of counting noses, in the absence of any useful hypothesis, or any rigorous analysis of the data collected, the effort may be more frustrating than rewarding.<sup>25</sup>

Such census activity is important. But there is an urgent need to augment it with research in other areas.

Closely related to the preoccupation with census has been the research focus on the competencies of adults already participating in educational activities. This has produced much useful information for practising

adult educators. It has also left an important information gap concerning non-participants in adult education programmes.

*Adult learning process.* One research topic in adult education has been the adult learning process or "how do adults learn?" This is a subject-area of immense breadth and diversity, including such important considerations as motivation; physical, sensory and intellectual capacity; educational achievement; maturation; and the differences between child and adult learning. All such research is linked to general research in learning.

Not only is there great diversity in adult-learning research, there is also considerable controversy. For example, psychologists and others are divided in their interpretation of research data on the intellectual capacities of adults. One body of data, mostly from earlier studies, supports the idea that there is a decline in intellectual power with age. More recent data, however, has suggested that age, by itself, is not an important factor in an adult's ability to learn. If this evidence continues to be upheld, one implication is that the tendency toward declining participation in adult education in later years occurs not because adults cannot learn, but for any one of a number of reasons. "They may have been conditioned to feel that active learning is beyond their capacity,"<sup>26</sup> or the available education may not fit their needs or may be offered at an inconvenient time or place. (See Chapter 7 for a more extended discussion).

*Motivation.* What motivates learners to do what they do, to learn what they learn? That question has intrigued researchers and adult educators working in every aspect of the field, in formal and non-formal education, from literacy programmes to industrial education programmes. Motivation theorists of the "needs reduction" school would say that the emphasis should be placed on the satisfaction of basic human needs: hunger and thirst, for example. Another and not totally conflicting school of thought, known as "positive striving," emphasizes self-fulfilment as the chief force for human motivation.

Abraham Maslow, in one of the best-known theoretical statements on motivation, synthesized the contending theories by examining needs in terms of human growth. He grouped these needs into five stages:

- Gratification of bodily needs;
- Safety insurance against pain and danger of life;
- Love, affection, warmth, acceptance, a "place in the groups",
- Self-esteem, self-respect, self-confidence, feeling of strength and adequacy;

Self-actualization, self-fulfilment, self-expression, use of one's capacities to be the most one is capable of being.<sup>27</sup>

These stages, according to Maslow, form a hierarchy, the first level including physiological needs. The stages, however, are not viewed as being sharply separated from one another. Rather, there is an overlapping of the stages throughout life. In time, each person, through the employment of talents, capacities, and potentialities, develops into a self-actualizing individual.

*Teaching Methods and Materials.* The teaching methods and materials used by adult educators have recently received considerable attention, both by researchers and by those who are doing experimentation in the field.

Unfortunately, many of the innovations have not filtered into actual practice by adult education agencies,

Adults of different ages, capabilities and backgrounds have been instructed as a homogeneous block or, still worse, taught by teachers of primary and secondary schools using inappropriate techniques: learning by rote and memorization, lecturing without "feedback" from the audience, use of reading materials for school-age children, evaluation on the basis of verbal and written skills alone.<sup>28</sup>

Recent investigations by Mezirow, Darkenwald, and Knox on the state of adult education in the United States revealed "high drop-out rates, the prevalence of dysfunctional teaching methods, and a dearth of high-quality instructional materials."<sup>29</sup>

Focus on methods and materials in adult education has occurred in the relatively recent past. Little of interest on them was discussed by the World Conference on Adult Education held in 1960. At the Third International Conference on Adult Education, held in Tokyo in 1972, however, that interest had grown dramatically, with particular emphasis on the use of distance learning, including correspondence and mass media (radio, press and television) and of group discussion methods.

The potential of mass media for adult education has received much attention. Films, radio, and television have been the objects of experimentation around the world. But there has been little in the way of broad definitive studies on the use, impact, and effectiveness of such mass media.<sup>30</sup> The work which has been done with mass media, and which has been mostly reported in the form of descriptive reports and informal assessment does reflect cautious optimism, stemming from the ability of such media to reach very large numbers of people. As noted as the Tokyo Conference, the potential is great for:

arousing among people everywhere an awareness of the common social, economic, and cultural forces affecting their way of life. The media could provide not only formal instruction but valuable information and cultural enrichment.<sup>31</sup>

The cautions revealed by the none-too-rigorous studies of mass media in adult education deserve serious attention too. Television, which has been a growing force in the past decade, has been the focus of many of these warnings. As Spaulding observes, in a discussion of life-long education:

television has often been less than effective in serving instructional needs of schools because it has often limited its methodology to that of the "talking face" lecturer. It has often been purely didactic (telling the students) rather than heuristic (encouraging the students to discover).<sup>32</sup>

Educational television and radio have often been "spectator sports" in which the student is a passive learner in a captive audience. Both will be more effective when the learner is included as an active participant in the learning process.

Educationists and communication specialists tend to agree that educational radio has been and may continue to be more valuable than television. Cost is an important factor. Cheap transistor radios—now in almost every village of the world—allow much wider access to programming than do television sets. Radio production costs are also considerably less than that of television. For these reasons, some less-wealthy countries have used radio for public education of adults on a large scale and have made serious efforts to evaluate its impact. An excellent example of both the use of the medium and the use of evaluation is provided by Tanzania, which has now amassed considerable experience in the conduct and evaluation of radio campaigns in civic affairs, health and agriculture.<sup>33</sup>

The advantages of radio and television include their availability to non-literate people. For literates, an easier mass medium—the newspaper—is also available. It is cheap, less evanescent and has been used successfully in several developing countries for didactic purposes; in Africa, seriously evaluated projects have been undertaken in Tunisia and Uganda, among others.

The most constructive suggestions for avoiding some of the problems that evaluative studies have highlighted in the use of adult educational radio and television have been those that combine mass media with face-to-face styles of teaching in which the learner is a participant. A multiple approach has characterised the Tanzania programmes mentioned earlier and also the variety of programmes in operation in some

francophone African countries. The belief in the self-expression of the learner increasingly can be found as central to adult education and is reflected in the research and experimentation which has occurred. Group process techniques have attracted particular attention.

Group process techniques have been an important part of the AIM methodology used in the United States by World Education, and evolved in large part from strategies used in adult education programmes in Turkey and Thailand. Its most attractive features are its relative simplicity and the fact that it is situation- and cultural-specific. The method begins "where people are" via a needs assessment process like the one used at St. Bonaventure University and described earlier. Identification of needs and concerns is accomplished through group and individual interviews using photographs of community life. The results of these interviews are reflected in the next step; the development of four-page, loose-leaf discussion units. In each discussion unit, which the learners receive one at a time, there is a short open-ended narrative accompanied by a photograph. The learners are first asked to relate their own feelings and experiences to the photograph. Second, they are asked to explore, as a group, the open-ended problem in the narrative. It is emphasized by the creators of AIM that:

the discussion units are not lessons; they are not designed to "teach" anything. Rather, they are designed to reflect, in as provocative a way as possible, the kinds of feelings, experiences, and problems that are important in the lives of the learners.<sup>34</sup>

This approach does, among other things, enhance self-confidence in the learners, facilitates their problem-solving skills and stimulates their interest in literacy and numeracy; it also provides a means for the teacher to base instruction on the immediate concerns of the learners.

An important research project which offers a somewhat different approach has been taking place among rural women in the Philippines. The project, the first phase of which was a collaborative effort between World Education and the Philippines Rural Reconstruction Movement (PRRM), is an innovative attempt to reach a neglected group.

Traditionally, efforts to educate rural women have concentrated on content areas such as needlework and cooking, thus stereotyping women's roles as housewives, on a middleclass Western pattern; and even these efforts have often been inhibited because rural women often carry a heavy workload that prevents them from attending classes in set locales and on a rigid schedule. Other factors that affect rural women's participation in development include the hardship of their daily life, the

burden of large families, often a low status in society, and lack of community recognition of their economic contribution.

The process created for designing and implementing learning experiences in the Philippines project is based on participatory techniques and has been called the Self-Actualizing Method.<sup>35</sup> The method was developed on the principle that people will grow, learn, and change their behaviour more readily if that growth is developed from within the learner, not imposed from without by the teacher. The major elements of the method include:

- (i) Training selected village women as para-professionals to assist in curriculum development and implementation;
- (ii) Involving the learning group in needs assessment procedures to determine curriculum content for such experience;
- (iii) Using non-directive instructional methods which encourage learning groups to take over responsibility of discussion during the session, e.g. questioning and problem-posing;
- (iv) Practical devices to involve the learners actively, put them at ease and stimulate discussion, e.g. games, flexiflans,<sup>36</sup> problem dramas, photography, puppets;
- (v) Developing sequential learning experiences based on the group's on-going identification of expanding interest and needs.<sup>37</sup>

For programmes that seek the active involvement of the learners, the advantages of this approach are numerous. Most importantly, it allows substantial participation by the learner in the design of the learning situation, from needs assessment to curriculum development and evaluation. As a result, the content of the programme reflects the interests and concerns of the learners. Furthermore, the education is taken to where the women normally congregate during leisure time or daily activities, rather than occurring in a classroom setting.

**Freire, Illich and Nyerere: Major Influences on Participatory Strategies**

The revival of interest in participation in adult education and an accompanying interest in research and experimentation on participatory approaches has received much of its inspiration from three individuals: Paulo Freire, Ivan Illich, and Julius Nyerere.

*Paulo Freire* is a Brazilian educator whose approach to adult education emphasizes social and political change. Use is also made of study groups called "cultural circles." The aim of such circles is not only to help rural people become literate but to help them gain a critical under-

standing of their environment. Each circle has a coordinator or facilitator who assists members of the group to gain that understanding. Freire's advice to such coordinators not only describes the nature of the cultural circle but provides some of the most useful advice available to anyone concerned with learning in small groups:

A cultural circle is not a school in the traditional sense. In most schools the teacher, convinced of his wisdom, which he considers absolute, gives classes to pupils, passive and docile, whose ignorance he also considers absolute. A cultural circle is a live and creative dialogue in which everyone knows some things and does not know others, in which all seek to know more. When you ask a question, always direct it to the group, unless it is meant to motivate one of the less active members. In any case, however, ask the question first and only afterwards direct it to the person whom you hope to stimulate. During the discussion use answers to reformulate questions for the group. Become part of the group.

Do not move ahead of the group in decoding the materials. Your task is not to analyze for the group but to coordinate the discussion.

In order to be a good coordinator for a cultural circle, you need, above all, to have faith in man, to believe in his possibility to create, to change things.<sup>38</sup>

These suggestions are illustrative of Freire's principal contribution to the field of adult education; the idea of "conscientization." The concept incorporates the arousal of man's positive self-concept in relation to his environment and society and a "liberating education" which treats learners as "active agents" rather than passive recipients.

*Ivan Illich*, though born in Europe, has spent much of his life in Puerto Rico and Mexico. His influence on adult education has largely been in the role of critic. He has been critical of formal educational systems, particularly in Latin America, and has emphasized the need for alternatives. Illich has stated:

Unfortunately, "adult education" now is conceived principally as a device to give the "under-privileged" a palliative for the schooling he lacks. The situation would have to be reversed if we wanted to conceive of all education as an exercise in adulthood. We should consider a radical reduction of the length of the formal, obligatory school session to only two months each year—but spread this type of formal schooling over the first twenty or thirty years of a man's life.<sup>39</sup>

Illich advocates "deschooling" society and particularly loosening the monopoly of teachers as dispensers of "right" education. The idea of deemphasizing the role of the teacher closely fits the participatory philosophy of education.

The thinking of Mwalimu *Julius Nyerere*, the President of Tanzania, has also had an important impact on adult education. In *Education for Self-Reliance* he states that education must encourage three things:

an inquiring mind; an ability to learn from what others do, and reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of society, who values others and is valued by them for what he does and not for what he obtains.<sup>40</sup>

President Nyerere believes in participation and cooperation to the extent that schools become communities that practice self-reliance.

Freire, Illich, and Nyerere have been three potent forces that have influenced the methodology of adult education in the recent past and which continue to do so at present. If such influences will only continue to filter down to adult education agencies, there is hope for the future of adult education.

It is difficult to summarize the research and experimentation which has taken place in adult education. The literature is vast, varied, and encompasses many disciplines. Studies which focus on adult education have been and are currently being conducted in developed and developing countries around the world. (It is significant that the three influences on adult education just discussed—Nyerere, Freire and Illich—are from and/or of the developing world.) Many bibliographies on adult education now exist. There are also several important books that organize this literature into coherent form and deserve the attention of students of adult education.<sup>41</sup>

It is clear, however, that research and experimentation in adult education has left much to be desired and much to be done, both in terms of content and the rigour and care with which it is carried out. There is so much to know. Where should we begin? Where do we go?

### Where-We-Go: The Future

*Not to know is bad;  
Not to wish to know is worse.*  
Nigerian proverb.

Two recent attempts to list priorities in research and experimentation in adult education deserve mention. There are some obvious differences in the two lists of recommendations but together they do give a sense of general direction in adult education research.

The first, a list of needed research activities, organized in order of priorities, has been compiled by Lowe:

- (i) Reordering and classifying existing material, whether it be published or unpublished;
- (ii) Preparing a comprehensive survey of existing facilities;
- (iii) Commissioning straightforward descriptive studies of providing

- bodies and their programmes. If expert advice is available from social scientists so much the better;
- (iv) Writing up past history so as to acquire a sense of perspective and develop a tradition;
  - (v) Studying the relationship between social change and adult education, including the effects of migration, urbanization and industrialization;
  - (vi) Making comparative analyses of the efficacy of different teaching methods;
  - (vii) Studying the organization and administration of particular adult education programmes and their effectiveness;
  - (viii) Commissioning longitudinal studies of the effectiveness of different programmes;
  - (ix) Commissioning controlled experiments with the newer media.<sup>42</sup>

The second list, developed preparatory to the General Conference of UNESCO in October 1976, deals with the subject matter of research needed in the field:

- (i) incentives and obstacles to learning;
- (ii) the adult's learning process;
- (iii) the processes through which and ways in which knowledge is acquired, in particular among population without previous education;
- (iv) processes of interpersonal and mass communication;
- (v) teaching aids;
- (vi) evaluation of the effectiveness of learning;
- (vii) the socio-economic aspect of adult education;
- (viii) the assessment and adjustment of supply and demand with regard to adult education facilities.<sup>43</sup>

It was noted that these research programmes should be carried out by universities, adult education bodies, and other research bodies.

In addition, however, there are other directions and new methods in research which deserve to be explored. Among these are participatory research, creativity and problem-solving research methodologies, and the use of oral history and folk media as research tools.

*Participatory research.* Encouraging the participation of the learner in every stage of the educational process has been central to many recent experimental programmes. Even more recently, participatory research has been proposed as an alternative to traditional research methods in adult education. In essence, this would involve the community or

research population in the entire research process, including formulation of the problem, discussion of possible solutions, and interpretation of findings. Among the premises for this type of research are that:

- (i) A research process should be of some immediate and direct benefit to a community and not merely the basis for an academic paper;
- (ii) If the goal of the research is change, then the research team should be composed of all elements of the situation that have a bearing on the change;
- (iii) The research process should be seen as part of a total educational experience which serves to establish community needs, and increase awareness and commitment within the community.<sup>44</sup>

Participatory research would seem to be suitable for use in adult education, particularly since there is a growing interest in group discussion and other participatory techniques. Further work needs to be done, however, to determine how the approach might best be used.

*Creativity and Problem-solving methods.* These two are related and fascinating areas of study which deserve a greater interest in experimentation and research. The literature in both of these subjects is rich with ideas both for adult education programmes and for research methodology.

It has been found that an encounter with a problem resembles a sequence of activities:

- (i) *Problem sensing*: in which a person initially detects, to his discomfort, that some kind of problem or incongruity exists;
- (ii) *Problem formulating*: wherein the person subjectively defines a particular problem and develops his own anticipated form of solution;
- (iii) *Searching*: in which the individual questions, hypothesizes, gathers information and occasionally backtracks;
- (iv) *Problem resolving*: the final phase in which the person becomes satisfied that he has solved the problem or "found out why . . ."<sup>45</sup>

Educational researchers have chosen the word "inquiry" to identify the research literature on the problem-solving experience described above. Many different ways to pursue inquiry have been discovered. These methods (or problem-solving journeys or voyages, as they are sometimes called) offer new avenues of experimentation for the adult educator. Indeed, many of these methods are currently be used.

One of the best-known problem-solving methods is "brainstorming", in which a small group attempts to produce a large number of ideas. The rules of brainstorming are simple: (i) criticism (of ideas) is ruled out; (ii) "freewheeling" is welcomed (the wilder the idea the better); (iii) quantity (of ideas) is wanted; (iv) combination and improvement are sought.<sup>46</sup> Participants should suggest how ideas of others can be turned into better ideas or how two or more ideas can be joined into another idea.

Other creative techniques being applied to adult education include many games, simulations, and group exercises from human relations training.

The implication of problem-solving techniques and creativity in adult education has been summarized by Zahn:

Adult education need not be a play thing of forces over which it has no control. What can save it from this status is the element of creative capacity in adult educators and their urge to free it in others.<sup>47</sup>

*Oral history.* One area for experimentation in adult education and a possible research tool is oral history. This is a method for collecting historical information. It includes planned-in-advance interviews (often tape-recorded) with someone who has first-hand knowledge of an event or a way of life.

One of the best-known accomplishments using oral history in education has been the series of best-selling books called *Foxfire*, edited by Wigginton.<sup>48</sup> The author, an American secondary school teacher, gave his students the task of collecting information in the form of oral history from elderly persons in the Appalachia area of the United States; it proved to be of such historical and popular interest that it was compiled into book form. The importance of oral history lies not only in the information collected, but in its utility as an educational method. Oral history allows students to take part in what can be an important research and educational endeavour. It has obvious special advantages and attractions in countries where widespread literacy is only of recent growth; and therefore a number of African universities have taken an interest in it in their extension/extra-mural programmes. In the 1950s, for instance, Makerere extra-mural students pioneered such work in Uganda, as well as the development of folk-museums; while in the 1960s the University of Ibadan, Nigeria was involved in such projects.

#### Methods and Materials: Other New Directions

In the discussion of the past history of research and experimentation in adult education, it was observed that "methods and materials" was

an area in which there had been an above-average level of activity, if only in the recent past. The future of methods and materials holds considerable promise, not only because there is so much to do, but because of some recent new directions, emphasizing simplicity and the importance of learner participation.

Srinivasan, in a new monograph, describes some of the materials and methods she has developed which have these characteristics and which have been used successfully in many parts of the world. Among them are:

- (i) *The Serialized Poster*: This consists of a set of posters, usually four, which could be placed in different sequences with the result that each person who arranged them in the sequence of his choice could tell a somewhat different story. Used in Philippine villages, the serialized posters encouraged village members to speak up, since there was no "right" answer in the posters, and convinced them that their opinions were valued.
- (ii) *Flexiflans*: (See Note 36). These can be used by the facilitator or the learner to depict either a static situation or a problem as a stimulus for discussion. The figures can be placed in a pile and the learner can be asked to relate a story or situation, either about a particular topic or about anything he/she desires, depending on the purpose of the exercise.
- (iii) *The Open-ended Problem-Drama*: These dramas or critical incidents are based on the learner's own experiences. The dramas are tape-recorded, have an "open" ending, that is, the learners are asked for their opinions in order to develop solutions to the problem presented. These problem dramas provide a stimulus for lively group discussions of practical problems.<sup>49</sup>

Another important direction for research and experimentation in methods and materials is the use of folk media in development education. Folk media may include drama, dance, storytelling, puppets, art, music, games, or other social entertainment forms which are part of a culture. In addition, however, there are other traditional media channels such as social clubs and economic networks (e.g., market places) which are important means of communication.

Using folk media of Indonesia as illustrations, Colletta argues that indigenous culture can, and must, be utilized as a medium for development.

Culture is the medium through which development can best occur for at least three reasons:

- (i) cultural elements have traditional legitimacy in the eyes of the clients of development programmes;
- (ii) cultural elements are symbolically meaningful for the local population;
- (iii) cultural elements serve multiple functions;<sup>50</sup>

In Africa, theatrical forms of communication offer many possibilities to the adult educator. Opubor, writing on the historical development of theatre in Africa, with particular emphasis on West Africa, categorizes indigenous theatre into: story theatre, folk-operatic theatre, and literary theatre.<sup>51</sup> Story-telling, in addition to having been a form of entertainment, has been an agent of speech training and socialization of children and of reinforcement of values in the adult community. Examples of folk-operatic theatre include the "Concert Party" in Ghana and the Nigeria folk operas. Literary theatre, which is usually produced in urban areas, has been viewed as a variation on European theatre but there are many instances where the emphasis is on African forms, legends and languages. In Southern African, there are on-going educational drama programmes in Botswana.

Folk media of course can be misused. One critic has observed:

I am afraid that as soon as the people realize that their folk songs, poems and art are being used for subliminal propaganda, they will let them die.<sup>52</sup>

Aside from the risk of destroying the medium, there are problems of ethics in tampering with traditional cultural forms and numerous limitations on how much and what may be taught through such methods. Nevertheless, exploration of folk media, and their use in conjunction with newer media such as press, radio and television, would seem to be a vital and important direction in methods and materials for adult education.

### Concluding Observations

*Unless you call out, who will open the door?*

—Ethiopian proverb

Adult educators in developing nations increasingly recognize the importance of establishing standards and educational objectives that are a part of their cultures. Okpaku has noted, "development is broadly culture dependent. Progress is based on what is considered important, and this depends on culture."<sup>53</sup>

We have seen that the future directions of research and experimentation include the use of such participatory approaches as oral history and folk media; they should offer hope for the development of adult education in ways which could reflect the cultures in which the educational systems are embedded or implanted. In the African context, Okpaku summarizes this hope:

I do not for a moment mean to imply that Africa does not need technological development. That would be unrealistic. But I do say that African must continue to be culturally aware, and that cultural growth in itself, not vis-a-vis Western culture, is more vital to a people than technological development. Technology is a useful tool to help man live more gratifyingly, but culture is life itself.<sup>54</sup>

Adult education, as shown in this review of research, experimentation, and evaluation, has entered an era of activity and innovation, which could offer a refreshing contrast to staleness and neglect in the past, and there is now an urgent need for adult educators to build upon new directions.

This will require much energy, curiosity, creativity, and the willingness and courage to explore new areas of thought.

"The thing that we shall find is where we are going. Finished."

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The stories and proverbs that have been used to introduce each section have come from two sources: Harold Courlander's *A Treasury of African Folklore*, New York: Crown Publishers, 1975, and Charlotte and Wolf Leslau's *African Proverbs*, Mount Vernon, N.Y., Peter Pauper Press, 1962.

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- 13 *Ibid.* p. 23.
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- 33 See the material by Hall and others published by the Dar es Salaam Institute of Adult Education.

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#### Note

It must be borne in mind that methods are constantly being revised and developed, both in the light of experience in an ever-increasing range and number of literacy activities around the world and as a result of developments in related spheres, such as linguistics, psychology and reading research. Consequently, books on theory and methods of literacy quickly become out of date. Any such book more than, say, five years old must be read in the light of developments described in more recent publications.

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The original treatment of the subject should make this book useful to anyone with a serious interest in the comparative study of Adult Education and essential reading for University researchers and advanced students in this field. Viewing Adult Education as both academic discipline and service profession, a team of writers, mostly from Africa but including some from Europe and North America, scrutinize from the perspective of their various disciplines and cultures the needs, practices and prospects of Adult Education in developing countries.

There are sections on terminology and concepts; special aspects of the study of Adult Education (from a comparativist view point); the relation of Adult Education to a dozen academic disciplines; its links with similar service professions; and an overview of principles, practice and research. Major themes are the nature of Adult Education, problems of attitude change and the relation of Adult Education to all forms of human development.

The book is edited by two distinguished scholars. in Adult Education, Lalage Bown of the University of Lagos and Taiye Okedara of the University of Ibadan, Nigeria.

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