History of Adult Education in Nigeria

ADE 301

University of Ibadan Distance Learning Centre
Open and Distance Learning Course Series Development

General Editor: Prof. Bayo Okunade

Vice-Chancellor's Message

The Distance Learning Centre is building on a solid tradition of over two decades of service in the provision of External Studies Programme and now Distance Learning Education in Nigeria and beyond. The Distance Learning mode to which we are committed is providing access to many deserving Nigerians in having access to higher education especially those who by the nature of their engagement do not have the luxury of full time education. Recently, it is contributing in no small measure to providing places for teeming Nigerian youths who for one reason or the other could not get admission into the conventional universities.

These course materials have been written by writers specially trained in ODL course delivery. The writers have made great efforts to provide up to date information, knowledge and skills in the different disciplines and ensure that the materials are user-friendly.

In addition to provision of course materials in print and e-format, a lot of Information Technology input has also gone into the deployment of course materials. Most of them can be downloaded from the DLC website and are available in audio format which you can also download into your mobile phones, IPod, MP3 among other devices to allow you listen to the audio study sessions. Some of the study session materials have been scripted and are being broadcast on the university's Diamond Radio FM 101.1, while others have been delivered and captured in audio-visual format in a classroom environment for use by our students. Detailed information on availability and access is available on the website. We will continue in our efforts to provide and review course materials for our courses.

However, for you to take advantage of these formats, you will need to improve on your I.T. skills and develop requisite distance learning Culture. It is well known that, for efficient and effective provision of Distance learning education, availability of appropriate and relevant course materials is a *sine qua non*. So also, is the availability of multiple plat form for the convenience of our students. It is in fulfilment of this, that series of course materials are being written to enable our students study at their own pace and convenience.

It is our hope that you will put these course materials to the best use.

Prof. Abel Idowu Olayinka
Vice-Chancellor

Foreword

As part of its vision of providing education for "Liberty and Development" for Nigerians and the International Community, the University of Ibadan, Distance Learning Centre has recently embarked on a vigorous repositioning agenda which aimed at embracing a holistic and all encompassing approach to the delivery of its Open Distance Learning (ODL) programmes. Thus we are committed to global best practices in distance learning provision. Apart from providing an efficient administrative and academic support for our students, we are committed to providing educational resource materials for the use of our students. We are convinced that, without an up-to-date, learner-friendly and distance learning compliant course materials, there cannot be any basis to lay claim to being a provider of distance learning education. Indeed, availability of appropriate course materials in multiple formats is the hub of any distance learning provision worldwide.

In view of the above, we are vigorously pursuing as a matter of priority, the provision of credible, learner-friendly and interactive course materials for all our courses. We commissioned the authoring of, and review of course materials to teams of experts and their outputs were subjected to rigorous peer review to ensure standard. The approach not only emphasizes cognitive knowledge, but also skills and humane values which are at the core of education, even in an ICT age.

The development of the materials which is on-going also had input from experienced editors and illustrators who have ensured that they are accurate, current and learner-friendly. They are specially written with distance learners in mind. This is very important because, distance learning involves non-residential students who can often feel isolated from the community of learners.

It is important to note that, for a distance learner to excel there is the need to source and read relevant materials apart from this course material. Therefore, adequate supplementary reading materials as well as other information sources are suggested in the course materials.
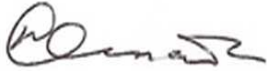
Apart from the responsibility for you to read this course material with others, you are also advised to seek assistance from your course facilitators especially academic advisors during your study even before the interactive session which is by design for revision. Your academic advisors will assist you using convenient technology including Google Hang Out, You Tube, Talk Fusion, etc. but you have to take advantage of these. It is also going to be of immense advantage if you complete assignments as at when due so as to have necessary feedbacks as a guide.

The implication of the above is that, a distance learner has a responsibility to develop requisite distance learning culture which includes diligent and disciplined self-study, seeking available administrative and academic support and acquisition of basic information technology skills. This is why you are encouraged to develop your computer skills by availing yourself the opportunity of training that the Centre's provide and put these into use.

In conclusion, it is envisaged that the course materials would also be useful for the regular students of tertiary institutions in Nigeria who are faced with a dearth of high quality textbooks. We are therefore, delighted to present these titles to both our distance learning students and the university's regular students. We are confident that the materials will be an invaluable resource to all.

We would like to thank all our authors, reviewers and production staff for the high quality of work.

Best wishes.

Professor Bayo Okunade

Director

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About this course manual

History of Adult Education in NigeriaADE 301 has been produced by University of Ibadan Distance Learning Centre. All course manuals produced by University of Ibadan Distance Learning Centreare structured in the same way, as outlined below.

How this course manual is structured

The course overview

The course overview gives you a general introduction to the course. Information contained in the course overview will help you determine:

- If the course is suitable for you.
- What you will already need to know.
- What you can expect from the course.
- How much time you will need to invest to complete the course.

The overview also provides guidance on:

- Study skills.
- Where to get help.
- Course assignments and assessments.
- Margin icons.

We strongly recommend that you read the overview *carefully* before starting your study.

The course content

The course is broken down into Study Sessions. Each Study Session comprises:

- An introduction to the Study Session content.
- Study Session outcomes.
- Core content of the Study Session with a variety of learning activities.
- A Study Session summary.
- Assignments and/or assessments, as applicable.
- Bibliography

Your comments

After completing History of Adult Education in Nigeria we would appreciate it if you would take a few moments to give us your feedback on any aspect of this course. Your feedback might include comments on:

- Course content and structure.
- Course reading materials and resources.
- Course assignments.
- Course assessments.
- Course duration.
- Course support (assigned tutors, technical help, etc.)

Your constructive feedback will help us to improve and enhance this course.

Course Overview

Welcome to History of Adult Education in Nigeria ADE 301

This course explores the historical foundations of Adult Education, with reference to Nigeria. It helps learners to familiarise with the nature and scope of Adult education, and how it has evolved over the years.

Course outcomes

Upon completion of History of Adult Education in Nigeria ADE 301, you will be able to:

Outcomes

- examine the historical origin of adult education in Nigeria.

Getting around this course manual

Margin icons

While working through this course manual you will notice the frequent use of margin icons. These icons serve to "signpost" a particular piece of text, a new task or change in activity; they have been included to help you to find your way around this course manual.

A complete icon set is shown below. We suggest that you familiarize yourself with the icons and their meaning before starting your study.

Activity	**Assessment**	**Assignment**	**Case study**
Discussion	**Group Activity**	**Help**	**Outcomes**
Note	**Reflection**	**Reading**	**Study skills**
Summary	**Terminology**	**Time**	**Tip**

Study Session 1

The Status of Adult Education in Traditional African Society

Introduction

In this study session, status of Adult Education will be discussed holistically. We will examine the beginning, scope and contents of Adult Education as well as its location for training. We will finally list the apprenticeship system and/ process in Adult Education

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

1.1   discuss the content of adult education and its location of training
1.2   list the apprenticeship system and/ processes in adult education

Terminology

Traditional society	a society characterized by an orientation to the past, not the future, with a predominant role for custom and habit

1.1 The Beginning of Adult Education

Before we start our discussion on the term adult education, let us first explain who an adult is as well as what education entails. An adult is a person who is fully grown or developed. Education can also be defined as the process of receiving or giving systematic instruction, especially at a school or university. Having defined these terms consecutively, we will begin our discussion proper by acknowledging the fact that Adult education was the first type of education to be introduced in Africa. Adult education as a discipline today emerges from past and current influences and in diverse contexts around the world. Its meanings are sometimes contradictory, but all carry legitimacy. This configures an eclectic field of research, theory and practice, including different philosophies, principles or models of action (Fragoso and Kurantowicz, 2014).

All accounts of traditions of creation in Africa point to the fact that those who were first created were adult. Both the Christian and Muslim

traditions of origin also agree that the first creatures on earth, Adam and Eve, Adamu and Hawa, were adult who discovered at one point in time that they were naked.

Tip

Right from the creation of man, a need had been expressed for food, shelter, love, security, etc. Adult education provided a means for meeting these felt needs.

The early creatures in the garden needed food; they also needed shelter. They had to have a family, teach the young ones the language of communication and the values that would be accepted to the growing community. This process constituted the beginning of adult education.

A veteran adult educator in Nigeria, Jones Akinpelu, has suggested that as an educational practice, adult education is as old as the first adults that walked the surface of the earth. We do not have the promisingly helpful accounts of how our forebears practiced adult education. How, for example, were the Great Zimbabwe ruins built? How did the elders manufacture the agricultural implements and the weapons for defence and attack, both .against the outsiders and during the civil wars? More importantly one would have wished to have accounts of how homes were managed, how polygamy was introduced and controlled, how a variety of food was prepared and how people regulated their hours of work and rest.

ITQ

Question

Adult education as a discipline today emerges from past and current influences and in diverse contexts around the world. YES/NO?

Feedback

The correct answer is YES

1.1.1 Scope and Contents of Adult Education

Like we have discussed earlier in this study session, the term adult education, we will not be doing justice to Adult education's scope and concept if we fail to include how traditional African society was integrated. An adult learner was exposed to the history of the society so that he would be able to identify the issues and factors which have made the community what it had become. The wicked rulers were identified while the benevolent leaders were also listed.

The knowledge of the language was also an important component of the learning package made available to the adult learner. Sophisticated use of the language through riddles and jokes and proverbs were actively encouraged.

Religion was a priority in the content of learning. A well-known writer on African traditional religion as observed the African is a very religious man. He is eager to learn about his maker the architect of the universe

and the controller of every situation. The African consistently learns how to seek the Creator and 1ooks for Him in the sky in the woods, among the trees, in rivers and lakes and under the ground. He learns to address Him through incantations and sacrifices. Throughout life, he is preoccupied with learning about Him, and about to count His favours and receive His blessings. The indigenous adult education curriculum also involves the study of medicine, both veterinary and human. Various illnesses were carefully studied among men and animals and a variety of herbs were persistently introduced to treat the sick and surgeries were provided to the selected ones.

In view of the importance of food in the society agricultural practice occupied a unique position among the 'courses' offered in the indigenous society. Farmers were given instructions on seasons the planting and harvesting; soil conservation and management, marketing, strategies and related subjects. The specific crops that could be produced with ease and comfort were made known to the farmers. Entertainment also constituted an important subject in the indigenous adult education curriculum, as music, dancing, singing, etc were included. Some homes and families specialised in these areas of activities and the young ones, say in the family where drumming was a specialisation received advanced courses-in manipulating the various instruments of music.

Women were given special training programmes on the care of their husbands and the cultivation of healthy attitudes to the in-laws and colleagues. Home economics courses were made available to assist women prepare delicious dishes in the belief that whoever wins in the battle to provide the better dish for the husband would always also win the battle for his favours. Child rearing practices, midwifery practices, hygiene, immunization strategies and general sanitation were also incorporated into the comprehensive educational instructional packages of the traditional adult education work.

Note

Science and Technology were given adequate attention by the society, this attracted a desire to explore the unknown and to exploit the natural resources of nature. The indigenous adult education curriculum made adequate provision for learning about governance. Instructions were provided on systems of government, integrity and accountability. Rulers and their successors were given specialist courses on diplomacy, leadership and related subjects aimed at equipping them with skills for their different responsibilities.

To ensure that beautiful and comfortable houses were available to meet the varying tastes of people, the content of the instruction induced architecture, construction, furniture, and related issues. The subject of recreation was a vital one in the curriculum. Physical and health education was, in this field, given considerable attention, as various sporting activities were encouraged. Swimming, hunting, running, wrestling and other indigenous sporting activities were taught to eager learners.

ITQ

Question

Child rearing practices, midwifery practices, hygiene, immunization strategies and general sanitation were also incorporated into the comprehensive educational instructional packages of the traditional adult education work. TRUE/FALSE?

Feedback

The correct answer is TRUE because child rearing practices, midwifery practices, hygiene, immunization strategies and general sanitation were comprehensively integrated into adult education work

Economics was a respected subject as one was taught how to sell and buy, how to advertise goods and how to stimulate interest in products. Vocational instructions in specific professional skills such as blacksmithing and hunting were provided to equip practitioners with new skills and strategies, in a fairly competitive market.

A compulsory core course was character-training and the inculcation of positive values. One was taught not to steal or cheat; not to be a traitor, a spy or a character assassin; not to serve as a gossip or tale bearer; and to be industrious, loyal, patriotic, resourceful and transparently honest. Respect for culture, age and tradition also featured prominently on the curriculum of adult learners.

The point that is being made is that all the so-called modern subjects listed under modern faculties were present in the traditional adult education programmes.

Subjects	Faculties
History Languages Religion	*Arts*
Geography Political Science Economics	*Social Sciences*
Agriculture	*Agriculture*
Veterinary Medicine	*Veterinary Medicine*
Anatomy Surgery Medicine	*Medicine*
Biology Physics Chemistry Mathematics	*Science*
Education Sports and Recreation	*Education*
Technology	*Technology*

The various subjects and combination of subjects did not provide for narrow specialisation. As a student of history can also be versed, say in medicine or technology. The rigid compartmentalisation which is now a feature of the formal school system was not in practice. The ensuring flexibility allowed Africans to fully exploit their innate talents and capabilities.

Tyle and Davidson reported in 1986 that in Sierra Leone, most blacksmiths combined smithery with farming. There are reports from parts of Africa where a traditional healer also serves as a local judge and a historian. Thus, the neat compartmentalisation of learning according to subjects and faculties or even various subjects is foreign to Africa. To the African, wisdom is a gift of God and can come from any subject or a combination of subjects that cut across man-made barriers.

Perhaps we should also note that the traditional educational practice did not provide for minimum entry qua1ification(s) to learn a subject. All that was required was a will, a desire and a passion to learn. This motivation to learn allowed a new comer to be prepared to spend long periods of time to make up for any deficiency that may have been discovered in his capacity to learn an identified subjects or trade or vocation.

Tip

> The more one looks at this continent, Africa, the more one sees similarities of practices, policies and programmes; similarities also in ideas and visions. This is also true of adult education practice in the indigenous African society

Again, the traditional education system allowed for flexibility in the hours of learning or length of learning. The rigid, inflexible system characteristic of the formal school system that came with the introduction of Western education is certainly a stranger to the indigenous arrangement which took into consideration the special needs of fast and slow learner, the skilled and unskilled, the raw and the seasoned learner.

1.1.2 Location of Training

We want to trace down history of some scholars and discuss from their view of points what location of training in adult education is all about. According to Freire, (1987) & Gelpi (1990), Adult education and learning could be seen not only as an instrument to better prepare workers for roles in production for the economy, but a path towards conscientization, social change and emancipation.

Traditional adult education was provided in out-of-school setting: at home, workplaces, in the wider community. Yet, the effectiveness of the1earning that took place was not in doubt. As the First President of Tanzania, Julius Nyerere, testified:

In our traditional society, we did not have schools as we have now. But we learned -from our parents and other elders about the society we lived in, about the methods of farming, and so on.

We learned about plants and animals; which were useful and which were dangerous. We learned which trees were useful for making bows or axe-

handles or canoes: we learned which trees were useless for these purposes, but were very good for making charcoal.

We learned how our tribe governed itself - and, indeed, we took our places in that government. This was education about the tribal society we lived in, even though there were no formal school and no teacher.

1.2 The Apprenticeship System

We were able to peruse fully in the earlier sub-session the beginning, scope and content of adult education, without the apprenticeship process, the course of this study session will be incomplete. Obanya (2004) rightly observed that, for any society to move, its members have to create ideas and try them out. The apprenticeship system made learning leisurely, continuing and satisfying to be a job creator rather than seeker. Let us take an example of an apprentice trader. She is actively involved in the process of learning by observation, listening and imitation. This is also true of all apprenticeship schemes. Fyle draws attention to this process adopted for training of blacksmiths in Sierra Leone:

1. The process starts with the introduction of a new apprentice

2. If he is a young boy, he serves in the initial stages fetching water cleaning the forge before the day's work.

3. If he is strong enough or if he is an older male, he helps with hammering the hot metal into shape under the direction and close supervision of the master craftsman.

4. He learns about pricing policy by being present on the many occasions when customers bring jobs to his master.

5. He learns the introductory process of receiving customers. He learns and observes his master's attitude with a difficult customer.

6. In all this process the apprentice learns a lot about social values and elements of entrepreneurship associated with smithery.

7. He further learns the process of acquiring raw materials for the job the best types of metal used and how and where they were obtained.

ITQ
Question
-------- rightly observed that, for any society to move, its members have to create ideas and try them out
a. Nyerere (1990)   b. Freire, (1987)   c. Gelpi (1990)   d. Obanya (2004)
Feedback
The correct answer is D .i.e Obanya (2004)

Study Session Summary

Summary

In this Study Session, we discussed Africa's own means of adult education before the coming of foreigners. The beginning, scope and contents of Adult Education as well as its location for training were also examined. We finally listed the apprenticeship system and/ process in Adult Education which has an ardent desire as using education to prepare man for meaningful, rich and satisfying living.

Assessment

Assessment

SAQ 1.1 (tests Learning Outcome 1.1)

Was Adult education programme thought in school?

SAQ 1.2 (tests Learning Outcome 1.2)

Highlight according to Fyle, the process adopted for training of blacksmiths in Sierra Leone

Bibliography

Reading

Akinpelu, J. A. (1979): Trends and problems, in L. Bown and S. H. O. Tomori, (eds.) *A Handbook of Adult Education for West Africa,* London Hutchinson University Library for Africa .

Fyle. C.M. and O. R. (1979): *Davidson the Informal Sector Metal Working Industry in Sierra Leone,'*   IDRC Unpublished Research Report.

Omolewa. M. (1981): *Adult Education Practice in Nigeria.* Ibadan: Evans Brothers (Nigeria) Publishers

Study Session 2

The Strengths of the Adult Education Practices in Traditional Society

Introduction

In this study session, we will justify the strengths of the adult education practices in indigenous society. We will proceed by outlining those major areas of strength of the indigenous arrangement which sustained a vibrant society on the eve of the conquest of the continent by Europeans, and which have kept the continent moving till today. We will also describe adult's education practical training and lifelong nature. Finally, we will examine the functional and moral aspects of traditional adult education practice.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

2.1   explain African traditional adult education and discuss the values and attitudes in the indigenous adult education practice which nourished the growth and development of the society

2.2   explain the lifelong nature of adult education and examine the functional and moral aspects of traditional adult education

Terminology

Adult education	the educational programs or courses for adults who are out of school or college

2.1 Strength of Adult Education

Here, we will be asking ourselves questions like: was there really any strength in Adult Education? If yes, what are they? Our ability to accurately proffer solutions to these questions will infer that we have been able to highlight the strengths of adult education. One deadly poison injected into the mind of Africans by European conquest and subsequent subjugation and colonialism was the loss of confidence. Africans were mesmerised by the efficacy of European arms and military superiority which brought a vast continent to its feet over a short period of time. This loss of confidence has affected every facet of life.

Africans have doubted whether the indigenous African system offered a potent adult education delivery programme capable of containing European domination.

The truth of the matter is that the indigenous adult education system had enormous potentials. The fact that the continent fell to European rule should not be made to doubt the system's efficacy; indeed, the current drive to revive the African personality may be seen as a reflection of the focused potentials of African traditional adult education system.

2.1.1 Content of African Traditional Adult Education

We have noted in the preceding study session that the content and scope of traditional adult education was very broad. We should add that by its broad scope, traditional adult education was carefully designed to meet the needs of the communities it aimed to serve. This fact is illustrated by the system's responsiveness to the spiritual, medical, social, political and economic demands and needs of the traditional society.

Traditional education has been with the Africans since the inception of the black man right from the neophytic age. Every society whether white or black has its own system of training and ways of education its citizen. Fafunwa (1994), Omolewa (2002), Osokoya (2003) opined that every society whether simple or complex has its own system of training and educating its youth, and education for good life has been one of the most persistent concern of men through history. Traditional adult education is the vocational education which serves as the economic base of both the individual and the society (Akanbi, 2012).

2.1.2 Practical Training

One very important strength of the indigenous adult education practice derives from its emphasis was on practical work. The introduction of western education and its certification system to Africa has placed premium on the acquisition of theoretical knowledge. The result is that many graduates are ineffective on the job. For example, it is not unknown that a graduate of adult education cannot effectively handle an adult literacy c1ass where the learners are about the age of his father and where they are asking whether they should first learn to read before they write or whether they should do both simultaneously, Fyle has recorded that in Sierra Leone the emphasis at the non-formal education work is on the acquisition of practical knowledge.

Training involves a great deal of learning by observation and practice

There is normally no theoretical means of instruction. What is usually underestimated however is that in the course of the apprenticeship, the trainee learns not only to fabricate products, but also the process of selecting good scrap metal the blacksmith raw materials, he learns customer relations, pricing policy and what Oyeneye describes as 'the informal norms associated with one's vocation.

2.1.3 Lifelong System

It is also imperative that we analyse adult education from the perspective of its nature. By lifelong Education we mean to say that it is the education from the cradle to the grave. Some scholars such as Omolewa, (1991) believed that education still goes beyond the grave. The traditional adult education practice is continuing in the sense that if one is interested in becoming a hunter or herbalist, one would keep on learning those arts. Sarumi (2005) stated that for education to be effective, it has to relate to the past, present and future of the society. It has to bear practical relevance to the socio - cultural background of the people. This has continuing value as one will be able to sharpen his skill as well as innovate and develop the skills. This is so because the emphasis in traditional society was on the integration of all aspects of education, formal, non-formal and informal. A young man introduced to an apprenticeship scheme Is required to spend a pre-determined number of years acquiring the necessary skills so that he will always think about the subject every time. At the same time, the young African was simultaneously put through vocational education, religious, cultural and civic education.

This submission then corroborates the view of Fajana on the aims of education in traditional society when he said: Discipline in all the faculties of life of the individual to bring out the human qualities in the chi1d and to help the individual at different stages to become a useful member of the society. To fail to achieve these aims was to fail woefully in life. In essence, it is an education that started from childhood as the parents took the preparation of their children for future career very seriously.

	It is the prime responsibility of the mother to introduce the child to the learning of the language.
Note	

In the traditional society, Nigerian youth and adult continued to spend their life learning, be it from the rich submission of elders, i.e. proverbs, incantations, songs, folktales, lyrics, or festivals, a potent force which help in the area of community re-awakening. The usual note of warning to the dead as regards imploring the deceased not to eat worms in heaven shows that education goes beyond the grave.

2.2 Functional and Moral in Orientation

In this facet of this particular study session, we will be explaining the significance in functional and moral adult education. Functional and moral aspects of traditional adult education practice shall be examined. The traditional adult education was practical oriented as one just has to demonstrate the skill acquired. At the same time, it promotes morals which in turn promote peace in the traditional society. In the area of functional education, traditional society also provided for training in all available occupations, notably, hunting, farming, weaving, and building traditional medicine and professional warfare in pre-literate Africa. One just has to demonstrate these skills acquired in the above mentioned before he can be allowed to practice it in the traditional society. Hence, some homes specialised in one combination of these occupations. Among the Yorubas, for example, a man known as Ayanyemi would immediately be recognised as belonging to the family of drummers and Awoyemi would similarly be known to trail from the herbalist profession.

Furthermore, a considerable attention was paid to the teaching of children and youth methods of production of good crops. They were expected to demonstrate skills as yams were distributed on the ground prepared, and the boys buried them, while a child is advised not to turn the buds downwards while planting for to do so would mean the death of that plant.

> In the moral aspect, the traditional societies taught and trained their children in morals, how to earn their livings, code of conduct in respect of dealing with other communities
>
> **Note**

These were promoted through the promulgation of different taboos to safeguard the peace of the society. For example, the Egungun among the Yorubas, believed to be a reincarnated ancestor, ones with a mission of peace and good will to his children still on earth. He enjoins all to be well behaved, orderly, honest and hardworking.

Moreover, the respect for elders was a common practice in the traditional society as the young adults dare not look straight into the eyes of the elders. Fadipe (1970) informed us that no child was allowed to be rude to the elders; if he does he would be rebuked. Some taboos were promulgated in the traditional society as regards the promotion of peace which can be got through acceptable behaviours, such taboos include a wife who was caught committing adultery would have to appease the gods of her husband. In Yoruba land, such a woman would appease the ancestors of her husband, while in Igbo land she would offer sacrifice to Chukwu. Two wives caught involving in an unhealthy rivalry in Yoruba land would also have to be beaten publicly by masquerades. All these techniques among many others are to promote peace in the traditional societies of pre-literate Africa.

Study Session Summary

Summary

In this Study Session, we justified the strengths of the adult education practices in indigenous society. We proceeded by outlining those major areas of strength of the indigenous arrangement which sustained a vibrant society on the eve of the conquest of the continent by Europeans, and which have kept the continent moving till today. We also described adult's education practical training and lifelong nature. Finally, we examined the functional and moral aspects of traditional adult education practice.

Assessment

Assessment

SAQ 2.1 (tests Learning Outcome 2.1)

Explain practical training as one of the strengths of Adult education

SAQ 2.2 (tests Learning Outcome 2.2)

How is adult education through traditional society functional?

Bibliography

Reading

Fyle, C. M. (1989): ''Learning for earning" the training of blacksmiths in rural. Sierral Leone' *Adult Education and development,* No 32 March.

Omolewa, M. (1977): Adult Education and Development

Study Session 3

The Weaknesses of Adult Education Practice in Traditional Society

Introduction

In this study session, we will highlight the constraints and limitations of the indigenous adult education practice as there is no perfection in anything under the earth. No matter how hard a person strugg1es, there will always be limitation. This statement is true of the adult education delivery systems and programmes in the indigenous society.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

3.1   discuss the weaknesses of adult education practice in African indigenous society

Terminology

Education	the process of receiving or giving systematic instruction, especially at a school or university

3.1 The Weaknesses of Adult Education Practice in Traditional Society

We will examine the weaknesses of adult education in traditional context. By doing this, we will describe the inequality access nature of traditional adult education system which was as a result of veneration of age which the system promotes as the opinion of the elders and was always respected regardless of whether the submission was intelligent or not. For example, any child who was too inquisitive or too curious was a suspect, while there was also a common practice of not looking straight into the elders eyes. Based on this, the young adults could not contribute meaningfully to the development of the traditional societies as they were discouraged from thinking about new ways of alleviating the suffering of the masses of people in the society as scientific approach could not be found for causes of sickness, death, absence of rain, presence of flood and poor harvest which were always being attributed to the 'will of God'

Fadipe (1970) appraised us that the age grade is highly respected which means that no child dare forget to greet his elders, a child that refused to do these burdensome and uncivilised code of conduct was regarded as a potential suspect for bad feelings. In most African countries today, adults are taught the modern arts and skills by children but the expertise of such children are not always accepted by the elders on the pretext of age grade.

This is the more reason why one of the early educated Nigerians. Henry Carr frequently complained that the traditional system of education prevented change that would have brought about modern ideas of the children. The end result is that, African societies still wallow in poverty, ignorance and diseases.

Tip

> The constraints and limitations of traditional adult education practice include the toleration of privilege and inequitable distribution of resources

The powerful ones were initiated into the secret societies like Ogboni in Nigeria, and Poro in Sierra-Leone to mention a few. These secret societies formulate code of conduct for the society. A strong warrior would take unto himself all the goodies of the war, while the children of the traditional rulers and powerful chiefs also enjoyed special privileges, a good example of this was the deviant behaviour of the children of the then Basorun Gaa of old Oyo empire. These children used to ride on the back of the less privileged ones whenever they were on outings. The system also encouraged the veneration of those with the houseful of money and children from such household to enjoy the free services of the less privileged ones; they were also advised to be happy with this master-servant relationship so that fortune could smile on them as well.

The traditional system of adult education award favours on account of birth, as those born with silver spoons in their mouths were given the power to do and undo, which led to the death of many innocent souls. Although superstition promoted peace in the traditional society, it was a known agent of underdevelopment and progress as various taboos were being observed in the traditional society. It was this that has discouraged the traditional society from interpreting social phenomena such as causes of sickness, death, etc. as societal ills that needed to be combined. It was even forbidden that a relation of a person killed by small pox should mourn. These superstitions prevented them from finding scientific approach to absence of rain, presence of locusts or floods, poor harvest and famine. All these hinder progress, modernisation, and civilisation.

The traditional adult education practice failed to address the issue of poverty as it did not promote assimilation and. spread of new experiences. It also promoted indolence as people were made to believe in destiny, while it paid little or no attention to unemployment or under-employment. Mistic (1989) submitted that in the traditional African societies, certain members of the tribe were prevented from eating proteinous foods like eggs, fruits and chicken on the baseless pretext that their grand-fathers did not eat such foods. The expectant mothers were also denied the same opportunity while defaulters were threatened with

the wrath of gods. All these resulted in high rate of malnutrition and mortality which were always attributed to the 'will of God'. Similar traditions limited production in the field of agriculture. For instance, the planting of well-spaced seed were not encouraged on the baseless pretext that it would lead to soil erosion. Crops were therefore mixed in a plot.

Tip

> Absence of literacy is also one of the weaknesses of the traditional adult education practice

UNESCO defined literacy as the ability to read and write simple letters. This deficiency on the part of the traditional society affected record keeping and cross checking of evidence which in turn underdeveloped the traditional society. The traditional system of education appeared comfortable with their emphasis on speech, oral direction and doing by irritation, all these were to the detriment of proper documentation. The effects of this lack of literacy could not be overemphasised as the traditional societies lost most of their heritage.

ITQ

Question

What does UNESCO stand for?

Feedback

UNESCO is an acronym for The United Nation Educational Scientific Organization

Study Session Summary

Summary

In this Study Session, we discussed the weakness of traditional adult education practice by focusing on the main limitations such as the veneration of elders, toleration of privileges and inequitable distribution of resources, award of favours on account of birth, nourishing superstition, failure to address the issue of poverty, and lack of literacy among many others. Finally we agreed that it is very clear that this type of educational setting was unlikely to withstand the assaults on the society as contact was established with the outside world which practiced a different educational programme.

Assessment

Assessment

SAQ 3.1 (tests Learning Outcome 3.1)

According to UNESCO's definition of literacy, how is it a weakness of traditional adult education?

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Study Session 4

The Introduction of Literacy

Introduction

In this study session, we will try to define literacy from the very perspective which it could be best understood. We will also discuss the main use of literacy as a very effective instrument in the development of man and the society. Ever before the intervention of Europeans, literacy had always been used by the Africans in one way or the other. However, the contact with the outside world brought the modern literacy. We shall therefore seek to describe how literacy was introduced to the continent either by the Christian inputs and/ or Muslim scholars and the spread of Islam, and to discuss the effects of the introduction of literacy on the African society.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

4.1   discuss the type of literacy used in the African traditional society and explain the reactions of Africans to literacy in the traditional society
4.2   examine the effects of literacy on the African society either through the Muslim scholars and their spread of Islam or the Christian input

Terminology

Literacy	the ability to read, write and use numeracy, to handle information, to express ideas and opinions, to make decisions and solve problems, as family members, workers, citizens and lifelong learners

4.1 Literacy: Age of Signs

In the earlier study session, we have been discussing and explaining adult education in an all-encompassing manner. It is worthy of acquaintance to note that literacy is one of the key concepts to be aligned with in adult education process. Literacy is thought to have first emerged with the development of numeracy and computational devices as early as 8,000 BCE. Script developed independently at least four times in human history in Mesopotamia, Egypt, lowland Mesoamerica, and China (Chrisomalis, 2009). Before the introduction of the written word, the continent of Africa had an innovative way of recording events. One of these was the

drawing of objects. For example if a hunter met a large population of elephants at a location, he could proceed to draw an elephant on a nearby rock as a reminder of what he saw. Whenever he returned to that location he would recognise the memorable place. For calculation, the situation was more complex. If a payment is made, the ingenious African could make a stroke 1, and another 1, and yet another stroke for the third payment. An additional payment could attract a stroke cutting across the earlier strokes, III. The problem with these marks was, of course that the drawings and paintings and various markings conveyed no message to any other person. The absence of mutual intelligibility was thus a main limitation to the individualised use of literacy in the traditional African society.

Note

In the societies where writing evolved, considerable help was provided by the technology of the written word

4.1.1 The Uses of Literacy

Having discussed earlier the importance of literacy in the process of adult education, we shall give a catalogue of the advantages of the acquisition of literacy skill. Many of these were not immediately obvious to the earlier generation of Africans and their mentors, but they are valid.

A simple classroom illustration about the advantage of the written word is given by a teacher who writes a sentence on a sheet of paper and allows a student to read it. Thereafter, the student who had access to the sentence is asked to whisper the content to the sitting partner, and the exercise goes on in that order until the last student has been told the content of that sentence. You will be amazed at the degree of distortion, misrepresentation and fallacy between the two versions. The point that is being made is that memory is unreliable. To forget is human.

Thus literacy preserves records, keeps information unadulterated and consistent. It represents the lifelong, intellectual process of gaining meaning from a critical interpretation of written or printed text.

Research cannot be meaningful without researcher. Correspondence and communication over a distance, no matter how short, becomes easy. Thus literacy should be appreciated in the process of letter writing, in the production of reports, in record keeping and in establishing contacts among people outside the face-to-face situation. Reading newspapers, decrees, edicts .and instructions are facilitated by literacy. Perhaps this is the reason why some beneficiaries of literacy claim that their eyes are made open by their learning.

Julius Nyerere describes literacy as a tool, and calls it 'a means by which we can learn more, more easily.

Note

Literacy enables us to read the instructions that came with a bag of fertilizer, it enables us to read about new methods so that we do not have to rely on a teacher being near; it enables us to study our party policy until we really understand it. And if we have not yet had the opportunity of learning to read and write, we can still learn and we should still learn, if we do not want to be left behind as we make progress (Julius Nyerere)

The arguments advanced by the colonial officials in Northern Nigeria in 1945 are even more revealing, as reported by Sydney Osuji:

'Our work here would have been enormously simplified had there been one or two literates in every hamlet who could have read out our messages to the hamlet heads. We must look forward to the day when every order from the Emir and District Head is mailed up on the village tree, and the peasant really understands what he is supposed to do. At present, a message often arrives in a garbled and unrecognised form, and even if it does not, the peasant can always plea that it did, as an excuse for not following directions. An unscrupulous minor official can alter a message if he can make a profit by so doing and the middle-man is always making excess profit by offering less for produce than his firm has authorised'.

ITQ

Question

Julius Nyerere describes literacy as a tool that enables us to:

a.   read the instructions
b.   know how to walk and talk
c.   study our party policy until we really understand it
d.   read about new methods so that we do not have to rely on a teacher being near

Feedback

The correct answer is B i.e. to know how to walk and talk

4.1.2 Early Initiatives

In spite of the obvious advantages of literacy, most Africans were indifferent to the subject. It required the intervention of those who recognised its uses to prove the point that literacy can make the difference in life. First we should draw attention to the work of the Arab visitors to Africa. These were mostly traders who had a tradition of recording details of the goods bought, goods exchanged, losses and gains. Unfortunately, we are limited by the inadequate research efforts on these earliest visitors. We would have benefited from some information on their number, their proficiency or lack of it in literacy and the frequency of the use of literacy. For now we assumed, with great risk, that the adventurers were sufficiently literate or adequately exposed to the culture of keeping records, as to have time and discipline for keeping notes.

When we come to discuss the work of the Muslim scholars, we are on a safer ground. But even here one has a real problem of drawing a clear line

between trader and the scholar. Wasn't it that an Arab was capable of wearing two caps at once, one for serving self and the other for serving God? At any rate we know that the scholar carried his books and had knowledge of the written word. The Quran and the Hadith were obviously part of his collection. Thus he could read during prayers, he could also use his literature for meditation.

> **Note**
>
> Prior to independence in 1960, Nigeria had a history of dominance of Quranic schools in the North and Missionary schools in the south. All of these promoted mostly religious literacy

Thus the intervention of the Islamic clerics exposed the Northern part of the country to Arabic literacy. With the advent of Christian missionaries later came western education, through which they exposed the whole of southern Nigeria and part of the inland region to literacy (Aderinoye, 2002).

Some of the Christian missionaries who began to arrive in Africa from the 16th century also came in company of traders. They also carried their hymn book and the Bible. The slave trade was a hindrance to the propagation of the gospel as Africans found it difficult to reconcile the message of love contained in the Bible with the inhuman traffic in human cargo which yielded considerable dividends to the buyers and sellers, and pain and loss to the victims and relations of the African slaves.

The abolition of slave trade had offered an opportunity for Christian missionaries who, this time around, built adult literacy programmes into their evangelism efforts. As Kwa Hagan reported, the Basel Mission, the Bremen Mission and the Wesleyen Methodist Mission were active in Ghana in the nineteenth century. Hagan further reported that:

1. In 1870, the Wesleyan Methodist Mission had 1082 adult learners in the Sunday Schools organised by the Methodist's West African district.

2. The adult learners were taught by 64 volunteer teachers in 6 stations 'circuits', including two at Abeokuta and Lagos in Nigeria.

3. The Scottish mission organised adult literacy schools in Ghana between 1918 and 1926.

4. By 1905 the Sunday school movement had spread from the coastal areas to up-country places.

5. The number of adult learners in Sunday schools was 15, 233 in 1905; 33,340 in 1915; 46,062 in 1925; 49,582 in 1935; and 41,391 in 1945.

4.1.3 Christian Input

The primary aim of the Christian Missionary as from the beginning of the 19th century was to teach the good news of the coming of Jesus Christ. Thus literacy was aimed at making it possible for the African convert to read accounts of the miraculous birth of Jesus, His life of service and

miracles, free-from sin of any kind and of His death on the cross. The climax of the good news is the risen Jesus who ascends to heaven and sits at the right hand of God as an advocate for all those who believe in Him.

In addition to the Bible, there are several story books that narrate events of Jesus from birth to resurrection and ascension to heaven. There are also stories about life in Israel before Jesus, and the stories of the God of Israel who chose Abraham, Isaac and Jacob and sent His only begotten son to die because man fell through sin.

> **Note**
>
> Hymns, songs and other materials were made available in African languages for ease of worship of the God of Israel whom the Christians insist is the only true God who opened the red sea and consumed the enemies of the Jews escaping from Egypt

The parables of the prodigal son, of the Sower are also specially treated and only skill in literacy and numeracy could make the reader capable of benefiting from these. The missionaries enthusiastically supported literacy work for these reasons.

4.2 Muslim Scholars and the Spread of Islam

Literacy in adult education came in different dimensions. In this sub-section, we will be examining the spread of Islam and the impacts of Muslim scholars as alibis to bringing about literacy in the traditional African society. There are evidences and records to show that several centuries before the coming of western oriented education to Nigeria, Islamic literacy had been established. There were Muslim literacy teachers, administrators and scholars serving at the courts of emirs and rulers in some parts of West Africa.

Literacy and numeracy were first introduced to Nigeria through Quran in the 11th century when the then ruler of Kanan (between 1085 and 1081) accepted Islam at the hands of an eminent Muslim scholar called Hammed Muhammad Mani, Dunama II 1221-1259. Contacts were developed through correspondence with Tunisia in Maghrib and in 1239 a Kanan embassy was established in Tunisia. Towards the end of 13th century, Kanan becomes a centre of Islamic learning and famous teachers came from Mali to teach Islamic jurisprudence. As a result of this, during the 14th century, Kanan scholars and poets achieved a very high standard in the writing of classical Arabic languages as evident by a letter written by the chief scribe of Kanan court in 1392.

We should also be interested in the fact that Ali Chazi who ruled from1416-1507 was a very pious man; hence, he was keen in learning the principals of Islam. Because of this, he used to pay regular visits to the Chief Imam, Umar Masaranba to learn more about Islamic Legal System. The real Islamisation of Borno took place during the reign of Mai Idris Alooma (1510-1602) as several madrasatis or Islamic schools were established.

Moreover, back home in Nigeria during the reign of Yaques, some Fulani scholars came to Kano bringing with them books on Islamic theology and jurisprudence. For example, during the reign of Muhammmed Rumfa Muslim scholars from Timbuktu came to Kano to preach Islam, and the aforementioned ruler usually consulted them on government policies. It was probably in response to such request that AI-Maghili wrote for him (Rumfa) a book 'The obligation of prices' on Islamic government during the latter's visits to Kano. A number of scholars from Sankore University, Timbuktu, visited Katsina, bringing with them books on divinity and etgruology. The end result of this was the production of native scholars like Muhammed Dan Masina and Muhammed Dan Marina in Katsina. This contributed to the development of learning. These local scholars formed' an intellectual harmony' for the purpose of encouraging learning.

ITQ

Question

Literacy and numeracy were first introduced to Nigeria through Quran in the 11th century by Kanan. TRUE/FALSE?

Feedback

The correct answer is TRUE

Al-Maghili, a Muslim scholar cum reformer, left an indelible mark on Tekedda, Gao and Katsina in respect of the spread of Islam as he left a mark on the quality of muslim life in these areas. This same scholar was even made the Qadi in Katsina where he resided fifteen years. He also taught for a while in Kano and Katsina. These movements ensured the circulation of ideas and the availability of Islamic knowledge.

Islamic literate character also aided the continued advance of basic level of literacy from its adherent and could not be overemphasised. For example, the records and disparities kept by Muslims who served as court secretaries and advisers were viable in the consolidation of the stales of West Africa.

In conclusion, we are able to see that the role of the Muslim scholars cannot be overemphasized in the spread of Islam. Other factors such as the role of religious brotherhoods, the jihads, and trans-saba ran trade route among many others also enhanced the spread of the-religion.

> **Note**
>
> The Hajj (pilgrimage to Mecca) constitutes one of the five pillars of Islam. Although it is made compulsory for every Muslims, it is clearly stated that only those Muslims who have the means to undertake the journey should do so

And pilgrimage to the Hausa is .incumbent upon men for the sake of Allah upon everyone who is able to undertake the journey to it.

Hajj is a form of worship that provides for Muslims as a whole a means of harmony and coordination throughout the ages and across geographical boundaries. In West Africa, among the leading men who had visited Mecca was Tarsina, a Lamtum. He was a Sanhaja Berber Chief and

performed his hajj around 1020 A.D. He went to Hajj in order to acquire the idea of jihad to justify his campaign against Negroes.

Mansa Musa a very pious and great lover of virtue was a famous king in Mali. He performed his hajj through Cairo to Mecca. This hajj was undertaken on a scale unheard of in human history. AI-Usman who visited Cairo twelve years later wrote that Mansa Musa left no emir or holder of a royal office without a gift of a load of gold. He returned to Mali filled with a determination to purify and strengthen Islam, he promoted education and introduced some of the new things he came across in his journey.

Mansa Musa began his reforms by ordering that the five pillars of Islam and in particular Friday prayers in congregation should be strictly observed. To facilitate worship, he commissioned EI-Sahel to build a number of mosques. He maintained diplomatic relationship with North African rulers. Students studied in Morocco, while Mali appeared on World map seven years after his death. He died in 1337.

Askia Mohammed the great and usurper to the throne of Songhai also performed Hajj in 1497. He used Islam as a strong unifying factor to win the support of his people. He did everything to see that Islam was purified and education and learning were promoted. For purification of Islam, he attacked illiteracy among the mallams, and saw to the execution of Islamic laws and tenets to the letters, i.e. fasting, ritual prayers, alms giving, etc. were observed. All the chronicles agree that Islam was greatly strengthened and purified during the reign of Mohammed Askia, to quote them:

"He eliminated all the innovations, forbidden practices and blood shedding characteristics of the Shi (i.e. Sunni Alli) and established Islam upon pure foundation."

Askia the great also encouraged higher education; scholars and professors attracted by the peace and order of the empire as well as the generosity of Askia flocked Timbuktu which became not only a commercial centre but also a great educational metropolis.

There were as many as 150 Quranic schools in that city alone and university education was provided in the mosque of Sankore.

Mai Idris Alooma of Borno performed Hajj during the ninth year of his reign. He built a hostel for Borno pilgrims, erected new mosques built of burnt bricks in North African style. 4is.government was based on Muslim political theory; Muslim Qadis (magistrates) replaced traditional judges. All these were to promote and spread Islam.

In Nigeria, Kosoko performed the Hajj in 1860, he stayed for twelve years in Medina before he came back to Lagos where he became a king. Isau Onipede was also one of the early Yoruba pilgrims; he performed pilgrimage on 31st August. 1884. On his return, he joined the early Muslim crusaders.

Tip

> All the people and rulers earlier discussed performed pilgrimage to Mecca in order to understand the tenets of Islam which would in turn help in the spread of Islam in their various states

4.2.1 Jihad and Spread of Learning

The success of the 19th century jihads meant a lot to the brotherhoods as these religious brotherhoods kept the flame of Islam burning since the major leaders belonged to one sect or the other. Fodio and his followers were Quadirriya while those of Tukolor were Tijaniyya. These brotherhoods also played an important role in the propagation and spread of Islam in certain parts of Western Sudan. The brotherhoods encouraged unhealthy rivalry as they were not prepared to be under the control of any leader except the leaders of their particular sects. Members of these brotherhoods lived in seclusion where they trained small bands of devoted disciples in the study of Islamic scriptures, legal traditions as well as methods of praying and devotion.

4.2.2 The Quadiriyya Brotherhood

The above named brotherhood developed out of the Muslim mystical movement called Sufism. It was an ancient brotherhood. As early as 15th century, the movement had been introduced to Hausa land by Al-Maghili. The creed of the brotherhood was the mystical communion between their leaders and Allah, while they also emphasised that the fullest spiritual fulfilment came through study and intellectual pursuit hence its adherents were the elites.

As regards the contributions of the brotherhood to learning, the movement founded many Quranic schools along the trade routes. The 18th century jihads launched in Futa Toko and Futa Jallon and the Sokoto Jihad of the 19th century were organised by the Quadiriyya order.

The effects of the movement's activities include creation of Islamic states which were intended to be ruled according to Islamic laws; the spread of Quranic schools and the conversion of many people to the Muslim way of life. Until the 2nd half of 19th century, Islamic clerics including Fodio were members of the movement. Fodio enlightened people on Islamic doctrines and frowned sacrifices, and prohibited the use of alcohol. By the end of 18th century and the beginning of 19th century, the activities of the Quadirrya brotherhood led to the new stirrings in the life of Islam and this revised some of the old centres that paved way for the new ones.

The educated Quadiriyya hated Samori Toure, a mystic warrior upon whom they looked down as an upstart. Large number of Fulbe who settled in Futa Jallon were converted, hence, the inside spread and acceptance of Islam among the remaining Futa Jallon. The theocratic state of Masina also followed the brotherhood of Quadiriyya.

Tip

All children in Masina were expected to receive regular education and the qualification of the teachers were determined by a screening committee, while the state provided fund for the copying of books and for meeting some of the personal needs of the scholars

The brotherhood strongly believed in the intensive study of Islamic ideas and the dissemination of these ideas through preaching and teaching.

4.2.3 The Tijaniyya Brotherhood

This brotherhood was a much later order founded in Morocco in 1781 by Ahmed AI- Tijani. The movement developed distinct characteristics of its own as the structure is more egalitarian than that of the Quadiriyya. The followers, unlike the Quadiriyya, could have direct access to their spiritual leader. The movement believes in the use of force instead of persuasion and appeal method adopted by the Quadiriyya brotherhood. The members placed less emphasis on intellectual distinction as salvation was conceived not as coming through scholastic pursuit but .mainly through action, adherence to Islamic beliefs and practices and zeal for holy wars. Hence, it appealed to the common man, the youths, the militant, and the warriors who believed in action rather than in rigorous study.

Moreover, the members of the brotherhood used to organise daily meetings where special prayers were held with the belief that the prophet and other prominent figures in Islam were in attendance. Alhaji Umar always seized the opportunity to give sermons on religious, political and social issues. The special prayer meetings were effective avenues for propaganda and mobilisation. Quadiriyya and Tjjaniyya brotherhoods contributed immensely in solidifying the people's religious zeal and spirit, as well as in identifying a common bond which made members become alert and prepared for holy war and peaceful conversion of others. Their weakness was that they succeeded in dividing the societies due to different ideological approaches to faith and salvation. This problem still remains with Muslims till date.

4.2.4 The Sanusiyya Brotherhood

This Islamic movement was founded by Muhammad al Sanusi an Algerian with the aim of reviving the laxity and corruption in Islamic world. Hence the movement proclaimed a return to the purity and spirituality of Islam as it was at the time of Prophet Muhammad. This call in turn made various appeals to the various tribes and thus welded them together.

Tip

> In the area of the brotherhood's contributions to learning, Muhammed al-Sanusi established his first Arabic religious centre among the Bedouin in 1843 and he used this centre for his teachings

The adherents of this brotherhood were known to be associated with trade and in turn use their trade profits for the growth of their religious centres which also took care of agricultural and commercial development.

Muhammed al-Sanusi once traveled to and stayed in Morocco. Under his leadership, the Arab nomads, the Bedouins, among whom he settled voluntarily, donated lands and labour for building the Zawiyas (educational and religious centres scattered all over the areas) where his influence could extend. His disciples known as the Ikhwan were later sent to teach in these Zawiyas. The military and economic activities of the brotherhood spread all over Libya.

ITQ

Question

Quadiriyya and Tjjaniyya brotherhoods contributed immensely in solidifying the people's religious zeal and spirit, as well as in identifying a common bond which made members become alert and prepared for holy war and peaceful conversion of others. YES/NO?

Feedback

The correct answer is YES

Study Session Summary

Summary

In this Study Session, we discussed the role of Christian missionaries and Muslim scholars and their contributions to the spread of literacy. We also discussed the inputs by Muslim scholars by focusing on the pilgrimages to Mecca which was embarked upon by different rulers in West Africa and also their contributions to the spread of Islam. We explained the many contributions of the religious brotherhood to the success of the 19th Century jihad. We listed the religious brotherhoods to include the Quadiriyya, Tijaniyya, and Sanussiya.

Assessment

Assessment

SAQ 4.1 (tests Learning Outcome 4.1)

Give some of the uses of literacy to the traditional African society

SAQ 4.2 (tests Learning Outcome 4.2)

Explain one of the Muslim scholars and the spread of Islam

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Study Session 5

Government Intervention in Literacy Efforts

Introduction

We discussed in the just concluded study session the contributions of Christian missionaries and Muslim scholars to the furtherance of literacy work. We observed also that these religious bodies sought to use their literacy work to win converts to encourage the converts and to teach the converts the new ways of life prescribed by the new religions. In this study session, therefore, we will explain the establishment of government interest in literacy; we will also examine colonial government by identifying their efforts in literacy. Finally, we will explain the contributions of government since Independence.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

5.1 identify the efforts of colonial government and discuss the contributions of government since Independence

Terminology

Government	the governing body of a nation, state, or community and/ or the political direction and control exercised over the actions of the members, citizens, or inhabitants of communities, societies, and states; direction of the affairs of a state, community, etc.
Missionary	a person sent on a religious mission, especially one sent to promote Christianity in a foreign country

5.1 The Missionaries

Various types of Missionary bodies and their contributions to literacy will be our focus in this study session and subsequently we will be seeing into the efforts of colonial government and the independent government efforts on literacy. Western oriented type of literacy education dates back to 1515 when Catholic missionaries set up a school In Oba's palace for

his sons and the sons of his chiefs who were converted the Christianity. This was followed by another missionary endeavour of the English-speaking Christian mission which arrived in Badagry in September 1842 where the first known school named Nursery of the Infant church was established.

Within a short time, several missionaries moved into the field to establish schools in different part of the country. Each mission operated its own educational system and financed its own educational project from the meagre resources available to it because government assistance was yet to start. These Christian bodies felt that the literacy skill would give the converts ability to read the Bible, sing hymns and recite catechisms and be able to communicate both orally and in writing.

5.1.1 The Efforts of Colonial Government

Before the colonial government thought of contributing to the development of literacy, it could be seen from the above that various missionary bodies had contributed immensely to the development of literacy. Schools had been founded, not by the colonial government, but by the various Christian bodies viz. the Catholic, the Methodist and the C. M. S. to mention but few.

One may wonder why colonial government's intervention in literacy efforts was delayed. The reason was that education was not a priority that time. Top priorities were "Roads must be made swamps filled up, the river banks properly staked and supported to prevent its being washed away. A good prison must be built to guard the prisoners escaping. A hospital must be erected and a powder magazine built and eventually we shall need some barracks for the police. Nothing has yet been undertaken by Government in the way of education owing to the wants of necessary funds."

Note Fund was one of the major factors delaying the Intervention of the colonial government in literacy efforts, though there might be some other factors which are seriously responsible

In 1882 the first education ordinance was passed with the view to introduce control and supervision into the educational efforts in British West Africa territories. Even when the colonial administration showed interest in the development of 1iteracy efforts, the approach used was again like the one adopted in Britain, that is, the establishment of a Dual Control of education with statutory and voluntary bodies sharing the responsibility for the provision and maintenance of schools.

"During the next four years, after the 1882 Ordinance, the Colony and Protectorate of Lagos continued to be administered jointly with the Cold Coast Colon," It must be mentioned in passing that the ordinance covered the West African territories of Lagos, the Cold Coast, Sierra Leone and Gambia. The ordinance provided for a general board of education and it was first of its kind in West Africa.

ITQ

Question

Before the colonial government thought of contributing to the development of literacy, all except one of the followings is not one of the missionary bodies which contributed immensely to the development of literacy by founding schools

    a.   the Catholic
    b.   the Methodist
    c.   the Anglican
    d.   the C. M. S.

Feedback

The correct answer is C i.e. the Anglican

The Colonial government took Interest in the literary effort because the mission's monopoly of schools was a danger for the government and if the schools were left in the hands of these missions, the standard of education which was already not uniform would become worse if not taken over from them. It is also believed that whosoever controls the school controls the state.

With the colonial government intervention in literary efforts, there were certain criteria for giving grants to schools and schools received such grants as much as they could satisfy the laid down rules

New board was set up and empowered to differentiate between grants to infants, primary, secondary and industrial school. As part of the colonial government involvement, inspectors and sub-inspectors were appointed and charged with the duties of visiting schools, the method which made these 'mission run schools' became serious and more dedicated.

The colonial government did not limit its involvement in literacy efforts to the giving of grants, appointment of inspectors and sub-inspectors, but also went to the extent of establishing primary and secondary schools to take out the number of schools founded and funded by the missions. Later in Nigeria,

"...the number of government schools had reached forty (six in Western, eighteen in the central and sixteen in the eastern province). A sizeable number of West Indian and African teachers were employed in these schools. Later, the first government secondary school, King's College, was founded in Lagos in 1909.

5.1.2 The Independent Government's Efforts on Literacy Education

Before Nigeria became independent in 1960, Nigerian Nationalist; Awolowo, Azikiwe, Ahmadu Bello and a host of others, had fought tooth and nail to force the Colonial masters to introduce the type of education suitable to Nigeria. Emphasis was laid on the need to adapt education to

suit local needs because of alleged unsuitability of Western education in Africa. This awareness made these nationalists raise eye brows when Higher College Yaba was established in 1932. There were hues and cries because the college was considered inferior to a university. Without a doubt before the staff of office of Nigeria was given to Nigerians. Nigerians were partners in the contribution to the development of literacy in the country. The hues and cries that heralded the establishment of Yaba College of Technology hastened the establishment of a University College in Nigeria.

This marked the beginning of the independent government efforts to promote literacy in the country. This was followed by the establishment of more schools at primary level. However, the Independent government contribution to literacy education should not be measured by merely the number of established schools; there are other things to consider when commending the activities of these independent governments. The curriculum was such that suits the local needs of Nigeria, schools were so widespread that hitherto abandoned villages and rural areas had schools of their own for their children. This great move halted, for quite a long time urbanisation.

The courses introduced by the colonial master were thoroughly examined and constructively criticised and were found unsuitable for the yearnings of the teeming millions of Nigerians. The type of education introduced by the colonial masters was the one that prepared the recipients for jobs that fitted the colonial administration. Africa needs education to train Africans for citizenship to promote enlightened cooperation among the indigenous people and between them and the British officials and lastly to assist in character building.

> **Note**
>
> The education introduced by the colonial masters failed to build character amongst the indigenes and thus gave birth to series of criticisms from different quarters

There was moral decadence among the Nigerian products of the existing schools in the colonial era. Apart from the criticism of fellow Nigerians, there were also critics like Lord Lugard and Walter Miller, a medical missionary in Nigeria. They were among the whites who criticised the type of literacy education introduced by the colonial master.

The need was felt to design a different educational system, curriculum and examination for Nigerians. Steps were taken by the political leaders of the three major parties in Nigeria. For example in the Western region, as the division of the country was then known, Chief Awolowo, who became the first Premier of the region introduced free compulsory primary education for all children of school age. Education became next importance to health since health is wealth.

ITQ

Question

Before Nigeria became independent in 1960, Nigerian Nationalists in persons of Awolowo, Azikiwe, Ahmadu Bello and a host of others, had fought tooth and nail to force the Colonial masters to introduce the type of education suitable to Nigeria. TRUE/FALSE?

Feedback

TRUE is the correct answer

With this step taken, the way became paved for the children of the poor who had little or no opportunity to enjoy primary education. The east also increased the number of primary schools to enable the state government absorb more children while the north, because of the kick against western oriented type of education, increased Arabic schools, employed more Arabic teachers and even improved the conditions of locations of such schools.

The introduction for secondary modern schools bridged the gap between the primary school leavers and secondary school certificate holders and the turn-out of secondary modern school became feeders of teacher training colleges. Leavers of these colleges were teachers of primary schools while leavers of secondary modern schools were auxiliary teachers in primary schools. Within a short period of independence, the number of primary school through-out the country increased and more secondary schools were established. Trade centres, Technical schools or colleges came into being to cater for those with technical or professional bent.

Note

All sorts of professions known to Nigeria before the advent of colonialism were improved through literacy education in trade centres and technical colleges

Nigeria was noted for weaving, dyeing, sculpturing, blacksmithing, carving, farming, fishing, cattle-rearing, dressmaking, catering and hair-plaiting. These were discouraged during colonial rule but from time of independence they were reactivated.

The reactivation made possible the use of raw 'materials like pa1m fronds, animal skin, clays, iron, woods, cotton and leaves of all sort for dyeing. These local raw materials were no more lying fallow but were fully utilised. The use of all these for different professions were taught in trade centres and technical colleges side by side with western oriented type of literacy education.

5.1.3 Higher Institutions

From 1960 when Nigeria attained self-rule, the number of universities has been on the increase. The reasons include the need for manpower which is an integral part of national development; for' example, primary schools

were more than double and teachers were needed. To make available such teachers with Grade II certificates, teachers should' be degree holders to teach in our teacher's colleges and colleges of education.

Tip

> A developing country like Nigeria also needs engineers of all sorts like civil, mechanical, electrical and electrical electronic engineers to man companies, industries and other related offices nation-wide

Today, almost each state in the federation of thirty states has a university of its own apart from Federal owned universities of Technologies in many parts of the country. Colleges of Education have also increased by leaps and bounds. Some of these colleges have been elevated to the status of degree award institutions to alleviate the increasing burden of universities in the country.

As one government succeeded the other whether military or civil, each one tried to promote literacy even in a better form than its predecessor had left it. While from what we have discussed so far, attention seems to be on formal school which is designed for the youth the Federal Government has extended its interest to adults. Today, there is a mass campaign against the eradication of illiteracy and to completely wipe out illiteracy. There should be promotion of adult literacy education which the present military government is doing as its predecessors had done

5.1.4 Adult Literacy Education in Nigeria

Between 1952 and 1960 the regional governments embarked on policies aimed at developing the education sector. While the Western and Eastern regional governments provided Universal Primary Education (UPE), the Northern Regional Government opted for free primary and adult literacy in its War Against Ignorance. This set the tone for adult literacy development in the country during the first two decades of post-independence Nigeria. Literacy efforts in Nigeria received a significant boost when UNESCO supported the establishment of an Adult Literacy Institute in 1963 in Ibadan to train professional adult educators.

Note

> Universal Primary Education which is free for all by the Federal Government in 1976- is part of the government's bid to eradicate illiteracy. But before that time adult education division of the Federal Ministry of Education came into being in 1975.

It was established for the promotion and development of literacy education throughout the country. This body worked in collaboration with Nigeria National Council for Adult Education (NNCAE). Within a short period of its establishment, this Adult Education division of the Federal Ministry of Education has contributed immensely to the development of literacy education for the adults.

The division encouraged and sponsored an annual seminar conference of heads of adult education agencies in Nigerian Universities and Colleges. It has also assisted state agencies financially in their literacy ventures.

The division also worked a ten-year (1982-1992) mass campaign in Nigeria. Similar efforts were made at the state level, for example, in Oyo State, for adult and non-formal education. It was established by the executive council of Oyo State in 1987. This body is to serve as an instrument for the eradication of illiteracy among the adults.

ITQ

Question

What does NNCAE stand for?

Feedback

NNCAE means Nigeria National Council for Adult Education

The agency's objectives is to organise and carry out literacy programmes which include reading, writing, civic education and numeracy for adults in the state. Within two years, the agency had up to 2,000 learning centres in the state and not less than 58,000 people, out of which 28,000 were women, enjoyed the adult literacy education, Professionals of all sorts have benefited from the exercise. The weavers, drivers, cloth sellers and traditional chiefs are some of those who benefited.

Tip

Literacy is gradually permeating every nook and cranny of this country and everything possible is being done by the government to promote it side by side with formal education

Study Session Summary

Summary

In this Study Session, we explained the establishment of government interest in literacy; we also examined colonial government by identifying their efforts in literacy. Finally, we explained the contributions of government since Independence.

Assessment

Assessment

SAQ 5.1 (tests Learning Outcome 5.1)

In what year was the first education ordinance passed? What was it for?

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Study Session 6

The Failure of Mass Literacy Campaigns

Introduction

In this study session, we will define mass literacy campaign by identifying its features and objectives. We will also discuss the efforts of various bodies connected with the literacy campaign and highlight the constraints which can make the failure of the campaigns inevitable.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

6.1   identify the features of mass literacy campaign and list the objectives of the literacy campaign

6.2   discuss the efforts of the various bodies connected with the literacy campaign and examine the factors which hindered the campaign

Terminology

Campaign	a series of military operations intended to achieve a particular objective, confined to a particular area, or involving a specified type of fighting

6.1 Mass Literacy Campaign

Campaign as an operation intended to achieve specific goals and literacy as the ability to read, write and acquire skills are the two key words in this session. The initiative for the launching of the earliest mass literacy campaign in Africa was taken by, Britain. The World War II had exposed how poor and backward African countries were. Soldiers recruited in Africa were illiterates and made mistakes in identifying signals and recognising orders, and could not read instructions, correspondence or newspapers. A special arrangement had been made to give the soldiers courses in literacy. It was on this literacy project that Arthur Carpenter worked and it was because of his creditable performance that he was promoted to the grade of Major.

The British government decided to examine government policy towards development in the colonies. To this end, a special grant titled the Colonial Development and Welfare Fund was provided. Pilot projects were also started in many parts of Africa. Eventually, Mass Literacy Campaigns were launched, all of which without exception failed.

One reason that has been given for the failure of the campaigns was that none of them was really a campaign. A campaign is a military term. It means a swift action aimed at a prompt solution to a problem. A campaign is always planned thoroughly and given adequate infrastructure and ammunition. The personnel are often well trained and given necessary incentives.

6.1.1 Low Level of Participation

Having earlier discussed about the literacy campaign, we will be examining its level of participation. Much of the planning and execution of the campaign programmes was done at the government secretariat. The value of the bottom-up approach was not yet appreciated. It was therefore not unexpected that the response of tile people at the grassroots was poor. After all little consultation had taken place and the people were not bound to be receptive to programmes which they had not designed.

The people were not convinced that literacy is basic to successful living as they saw literate Africans who were unpatriotic, selfish, self-serving, arrogant and morally bankrupt. The illiterate African elders pitied the young literate who spent his fortune buying a tie which was hung round his neck all day like a goat whose neck remains tied. The Colonial Officer itself agreed that a man may be healthy, though illiterate; he may be prosperous without being learned. Literacy was also not seen by the indigenous Africans as being capable of teaching the agricultural seasons which were well known nor of teaching marketing strategies to groups that had its mastery in the community. Enrolment was therefore not encouraging and retention was equa1ly discouraging.

Note

In spite of the assurance to Muslim groups, that the literacy efforts were not for evangelism, there was a consistent suspicion by the Muslims that the literacy campaigns were designed to convert Muslims to the Christian faith

This suspicion further alienated the people from the campaigns and reduced the level of participation. Motivation is often present and the will to perform during the limited period so that the objectives to be met are there. On the contrary, the campaigns mounted in Africa did not have the characteristics of a campaign. Attention was not paid to the feature of a swift action. Many of the campaigns were planned for as many as ten years, some had no deadline. The absence of a short duration meant that supplies were not diverted to the campaigns, a situation which desired the campaign of much needed resources.

Training was not completed before campaigns began. In many cases training was not identified as an important area in the campaign. Yet the training of adult education personnel as organisers" supervisors and instructors is crucial as the teaching of the adult has to consider issues special to adult learners. As the Nairobi conference of 1926 advised, training for adult education should as far as practicable include all those aspects of skill, knowledge, understanding and personal attitude which are relevant to the various functions undertaken, taking into account the general background against which adult education takes place,

The issue of the design of appropriate curriculum, innovative teaching method, necessary learning environment, acceptable evaluation mode and retention strategies needed for effective performance, was neglected. Very little research was undertaken before the campaigns were mounted and failure was both expected and deserved.

6.2 Opposition of Colonial Officials

Knowing full well that mass literacy campaign has set goals to be achieved which could lift-up millions of Nigerians from illiteracy, it is then essential to note that there were some Colonial Officials who opposed it. Most of the articulate officials of the colonial government opposed the idea of mass literacy. For example, the Public Relations Officer to the colonial government based in Lagos submitted that there was not much use for literacy in a place where the local culture can do without it. Another official, the Acting Chief Conservator of Forests informed the Chief Secretary to the government of Nigeria that: "An illiterate can often reason with native good sense and instinct regarding those affairs amongst which he is brought up. .. It is an indisputable fact that the illiterates of a Nigerian village are often sounder in their judgment than their educated sons who have absorbed ideas but not the power of appraising their real worth".

In the view of these officials literacy programmes were a waste and mass literacy campaigns were unnecessary and useless to the development process. In place of mass literacy, many of the leading officials proposed a scheme of education for the average scholars who lacked discipline and were swollen with a sense of their own self-importance and superiority, considering manual labour as degrading and despising their illiterate brothers at home.

Even a District Officer was opposed to the idea of introducing literacy on a large scale. A. F. Abell, the District Officer of Ibadan drew attention to the 'danger' of having a mass of people who would acquire the skill of reading daily newspapers most of which were already critical of colonial rule as he puts it. I am frankly horrified at the thought of millions more readers of the 'Pilot'. . . It is surely realised that if mass literacy was achieved now, we should merely produce so many discontented with their lot, and distrustful of their Government for that appears to be the main object of some of our most widely read papers today.

While the Colonial Office in London showed some interest in the mass literacy campaign, the bulk of the officials who would implement the project were not favourably disposed to it. The officials were anxious to kill the nuisance, socio-political menace, throughout Africa. These officials had thus concluded, as O. V. Lee convincingly puts it that: The stock-tactics advocated by the Committee for the Mass development of welfare and education amongst millions of mainly illiterate Africans the great majority of whom have barely emerged from the lowest stages of civilisation, would not, feel sure, meet with any marked degree of success.

Tip

> It can be argued that the mass literacy campaigns failed during the colonial period because they were designed to fail

Colonialism is by its nature exploitative and arrogant and can only give half-hearted support to the programmes and projects aimed at the emancipation of the subject population. It is also true that an alien leadership can hardly lead an army of local populace to rediscover itself. There was, therefore, no surprise that A. J. Carpenter, the most energetic of the colonial officials, was forced to retire prematurely from his position 'as mass education officer when he was only 45 years old.

ITQ

Question

The Ibadan District Officer who opposed the idea of introducing literacy on a large scale was?

a. A.F Abell
b. J. F Akinpelu
c. A. J Carpenter
d. A.F Abel

Feedback

The correct answer is A i.e. A.F Abell

Study Session Summary

Summary

In this Study Session, we defined mass literacy campaign by identifying its features and objectives. We also discussed the efforts of various bodies connected with the literacy campaign and highlighted the constraints which made the failure of the campaigns inevitable. Lastly, we noted that limitation of resources, absence of political will and lack of commitment killed the literacy campaigns.

Assessment

Assessment

SAQ 6.1 (tests Learning Outcome 6.1)

Why was there low level participation in the literacy campaign project?

SAQ 6.2 (tests Learning Outcome 6.2)

Mention an individual who imposed Literacy campaign and why he/she did oppose?

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Study Session 7

Success in Mass literacy Campaign

Introduction

In this study session, we will discuss the planning and execution of many national literacy campaigns and why they were unable to survive for a number of reasons ranging from political power shift, political party policy differences at state levels and low financial commitment from the federal government. We will also examine countries where literacy campaign execution became successful.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

7.1   identify the countries where mass literacy campaigns became successful and give reasons for the success of the campaigns

Terminology

Literacy Campaign	a campaign designed to reduce illiteracy and promote literacy in a country, area, etc

7.1 Reasons for Success in Mass Literacy Campaign

The first thing to do in this study session is to discuss the most important factor which brought about success in all the campaigns. This was the political will demonstrated by the country's leadership to eradicate illiteracy. Nduka Okoh has persistently argued that the presence of political will should be able to wipe out illiteracy.

Note

The most crucial way to wipe out illiteracy is the need for authentic political will and commitment, as distinct from lip-service and pious declaration

Political will, as it has been demonstrated in Israel and Libya, can move mountains and irrigate deserts, clear jungles as well as remove the mangrove, swamp of illiteracy which condemns millions of our people to the disadvantage and marginal situation of living 00 the fringe or periphery of their societies.

A second factor is the provision of a solid and satisfactory structural management that effectively coordinate and manage adult and non-formal education. A commission must be given the statutory function of wiping out illiteracy, mobilise government and people for mass literacy work and raise resources for the important task. Thirdly, for mass literacy campaigns to succeed, adequate planning must be undertaken. Fourthly, the people must be mobilised. Okoh prescribes an ideological base:

Other than any positive incentives or negative reinforcements that may be applied by the authorities, it seems clear that perhaps the best predictor of the success of any genuine success of mass literacy is the careful articulation, projection and implementation of a social ideology that is capable of carrying the goodwill and support of the masses.

Okoh adds that mobilising the learners is very important, the recruitment and retention of learners is dependent on the level of motivation and commitment.

Tip

Okoh sees related issue of mobilising the people as the need to make the literacy programmes functional, attractive, rewarding and satisfying

This can be done by ensuring the relevance of the literacy programme, selecting an appropriate language of literacy and teaching technique and suitable evaluation strategy.

Daouda Api has reported that a powerful, though less known, example of campaign can be found in Burkina Faso. This is a revolutionary, socialist, regime which has adopted the indigenous language as a medium of instruction. This decision by government has helped in the promotion of literacy and attracted participants, mostly peasants, who are relieved that they do not have to wrestle with the problem of learning a second and foreign language. French, before they can come in contact with the written word. The adoption of a local language has other motivations, as Api further reports: Indigenous languages are also seen as powerful means of developing pride in the country's own cultures and thus strengthening a sense of Burkinabe national identity, as the Head of State, Thomas Sankara explained. In all aspects of development, culture must play the critical role.

ITQ

Question

Nduka Okoh has persistently argued that the presence of political will should be able to wipe out illiteracy. TRUE/FALSE?

Feedback

The correct answer is TRUE

Study Session Summary

In this Study Session, we discussed the planning and execution of many national literacy campaigns and why they were unable to survive for a number of reasons ranging from political power shift, political party policy differences at state levels and low financial commitment from the federal government. We also examined countries where literacy campaign execution became successful.

Summary

Assessment

SAQ 7.1 (tests Learning Outcome 7.1)

Give two (2) reasons for the success of mass literacy

Assessment

Bibliography

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Reading

Study Session 8

External Inputs to Developments in Adult Education

Introduction

In this study session, we will discuss the various inputs to the adult education work in Africa from outside sources. We will try to explain why non-Africans took an active interest in the continent's adult education work. Lastly, we will identify the areas by which non-Africans have influenced Africa's education and literacy

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

8.1   explain the ways, through ideas and programmes, by which Africa was externally influenced
8.2   describe the genesis of international conferences and explain the impacts of meetings
8.3   identify the contributions of UNESCO, ICAE, ICEA and similar world bodies to adult education in Africa
8.4   identify and explain the sources for the terms and programmes such as fundamental education and fundamental literacy

Terminology

UNESCO	The United Nations Educational, Scientific and Cultural Organization is an agency of the United Nations charged with instituting and administering programs for cooperative, coordinated action by member states in education, science, and the arts

8.1 Transfer of Ideas

We will discuss the external inputs to development in adult education and by doing this we will examine how ideas were being transferred from one place to another. Modern technology has made the world a small place. The ships of the fifteenth century had made it possible for Europeans to sail along the coasts of Africa. In a similar way, the caravans of North Africa had allowed Arab traders to travel south across the Sahara desert. The consequence of these developments in travel has been the opening up of Africa to the outside world. At first, the emphasis was on trade. As a

respected African pioneer historian, Kenneth Dike however puts it, politics follows the path of trade, and trade and politics are often inseparable. By the beginning of the twentieth century, closer contacts had been forged with Europe and America as the aeroplane and large ocean liners were added to world transportation vessels.

The movements of people were closely followed by action and the movement of ideas. We have seen how Europeans imposed European rule on Africa during colonial rule. During that period books and magazines, music and films, had also flown into Africa with a decisive impact.

In the virgin field of adult education, there was a vast opening for the introduction of ideas from outside. As Jones Akinpelu explains: Adult education is still in its infancy both as a discipline and as a profession, though certainly not as an educational process... The introduction of the so-called 'modern' or Western Europeans concept, which was indeed a relatively formal and highly organised system, was a super-imposition on the traditional, less sophisticated, but with apparently successful system of adult education.

Literacy in the modern sense was not known to the traditional adult education system. Africans had to follow those who suggested to them that literacy is profitable

In later years, the point was made that literacy alone is Incapable of solving problems of development. New concepts and terminologies, new approaches and techniques were recommended for integration into the adult education delivery mode.

8.2 Impacts of Meetings and Conferences

We may wish to ask how Africans were led to the adoption of these new concepts and techniques. The answer is quickly found in the formation of organisations and associations to which Africans belonged and contributed. The most effective strategy has been the use of meetings and conferences after which resolutions were passed that became logically binding on the world community.

Akinpelu had drawn attention to the meetings organised by UNESCO. The need for these meetings arose as Akinpelu put it, as a result of the emergence of modern adult education as a profession and a discipline. At periodic intervals, international expert, high policy-makers and top national political leaders meet at international conferences and seminars to review the progress so far made and outline new directions of aims, objectives and strategies. This is a new and happy procedure which was not characteristic of the formal education system, and its effect has been to prevent out- of-school education from becoming as stratified, rigid and inflexible as the formal education system.

The best well known international conferences and meetings have been held at:

1. Cambridge, U.K., 1948.
2. Elsinore, Denmark, 1949;
3. Montreal, Canada, 1860;
4. Tehran, Iran. 1965;
5. Tokyo, Japan, 1972;
6. Nairobi. Kenya,] 976;
7. Paris. France. 1982;
8. Buenos Aires. Argentina, 1985; and
9. Bangkok, Thailand. 1990.

At these meetings, efforts have been made to examine new concepts and review old ones, and to suggest new strategies for more effective performance.

We shall look at some of the concepts that have been made popular by UNESCO and other leading international organisations and bodies since the formation of UNESCO.

ITQ

Question

The best well known international conferences and meetings have been held at some of the following except one

a. Elsinore, Denmark, 1949
b. Accra, Ghana 1965
c. Montreal, Canada, 1860
d. Tehran, Iran. 1965

Feedback

The correct answer is B i.e. Accra, Ghana

8.3 New Concepts, Mass Education, Fundamental Education, Functional Literacy

We have discussed earlier in this study session how meetings and conferences organized by UNESCO helped the status of adult education in Africa. Actually, before the establishment of UNESCO, adult education in Africa was conceived as simple literacy acquisition of basic skills of writing, reading and computing with numbers. 0-9. UNESCO encouraged the adoption of mass education and fundamental education, a volume of education a bit higher than simple literacy. Mass education of fundamental education is literacy plus some additional skill in living in a community understanding the community, and appreciating the values. It also embraces some knowledge of agriculture and health care practices. As UNESCO put it, Fundamental education is the desired amount of education considered the minimum essential foundation which nobody can afford to be without. Thus fundamental education = literacy + civic, agriculture and health education. In 1956, the UNESCO spent considerable time to reflect on the definition of the term fundamental

education and concluded that fundamental education is designed to supplement an incomplete school system in economically underdeveloped areas both rural and urban.

UNESCO had also sponsored the use of mass education. At this inception, mass education was conceived to mean the education of an entire populace, where access to education would not face any discrimination arising from birth or the wealth of parents. Gradually, mass education lost its appeal to the target population. It became a special programme addressing the issue of poverty and want.

> **Note**
>
> The Colonial office in London sponsored a conference at Cambridge in 1948 where it was resolved that we understand mass education to mean a movement to secure better living for the community and where possible, by the initiative of the community.

Mass education was agreed at the conference as all forms of betterment, whether in agricultural sphere by proper soil conservation, better farming methods, better care of livestock; in the health sphere by better situation, proper method of hygiene and infant and maternity welfare; in the educational sphere by adult education as well as the extension and improvement of the schools for children.

Next to UNESCO, the International Council for Adult Education (ICAE) has perhaps made the most effective Contribution to world ideas on adult education. At its inaugural meeting in Tanzania in 1976, the ICAE asked for a critical review of concepts such as 'development' and 'approaches" to adult education programmes. The ICAE has also initiated a debate on the role of adult education and the non-governmental organisations (NGOs) in the development process.

The ICAE has also popularised adult education practice by organising the World Assemblies of Adult Education periodically. It supports the publication of Convergence, a Newsletter where ideas as shared and innovations in adult education practice are reported. A series of publications also emanate from the Secretariat or the ICAE.

ITQ

Question

Does ICAE stand for International Council for Adult Education? YES/NO

Feedback

YES, ICAE means International Council for Adult Education.

8.4 External Funding

It is imperative that a discussion on external input into the adult education work in Africa include a role on the financial contributions from outside sources. This is not only because money is important in the realisation of most of the adult education objectives in Africa.

The integration of African economy into the world economy has also made African currency dependent on the currency of the countries of the large industrial nations. Economists have been careful to explain that the imposition of alien values and practices in exchange of goods has also robbed Africa of its own initiatives and originality of thinking about marketing and foreign exchange issues. The current heavy debt burden of Africa has also led in some way to the increasing poverty of the continent. Thus an input from outside that can support training, income-generation activities and project implementation is an attractive offer and a valuable contribution. The most active international agencies that have funded adult education programmes and projects in Africa since Independence are:

UNESCO	The United Nation Educational Scientific Organization
CIDA	The Canadian International Development Agency
DANIDA	The Danish International Development Agency
FINNIDA	The Finnish International Development Agency
NORAD	The Royal Ministry of Development Cooperation of Norway
SIDA	The Swedish International Development Agency
DVV	German Adult Education Association

Each of these donors predetermines their areas of priority and attention. For example SIDA earmarked 75 per cent of its funds allocated for adults to Tanzania alone, while Botswana literacy campaign benefited from the remaining allocation

The UNDP/UNESCO Fundamental Literacy Projects were sited in Guinea following the Teheran world conference on the eradication .of illiteracy, as part of the Experimental World Literacy Programme (EWLP). The EWLP was launched in Guinea in 1971 and was- planned for three years, aimed at a selective and intensive approach toward development of skills for target groups in agriculture and industry, and so at increased productivity generally.

Mali was also chosen as a location for the EWLP. Mali is a vast country with a sparse population threats of drought and desertification and with a very high illiteracy rate. The programme lasted from 1967 to 1972 and had as its main objectives:

1. To reinforce the National Centre for Literacy Material Production making it possible to reach 100,000 illiterate rice and cotton farmers and 10,000 illiterate workers in the industrial and commercial enterprises of the state; and.

2. To explore and test the most suitable methods and techniques for training illiterate farmers and workers with a view to improving their productivity and raising their standard of living.

Note

EWLP was also established in Nigeria, Ethiopia, Madagascar, Sudan and Tanzania

The programme was successful in producing materials in Mende, Peul, Tamasheq and Songhai and in influencing the establishment of a national Institute for functional illiteracy and language development.

Tip

EWLP means Experimental World Literacy Programme

Three other smaller projects were also supported with international funding, and Kenya was a beneficiary in Africa. During the same period, four African countries, namely Nigeria, Algeria, Tunisia and Burkina Faso conducted micro-experiments to test specific aspects of functional illiteracy'. Advisory missions were sent from UNESCO secretariat and some material incentives were provided to participating countries. Jones is convinced that this input was important as conceived by the Director-General for UNESCO as the projects were multi-dimensional:

It is not the intention of the selective and intensive policy to launch small experiments simply to test new methods of (sic) hypotheses regarding the effects of literacy on productivity. Such experiments might be included in projects as elements of the research programme, but the intensive projects were envisaged as mass attacks on illiteracy in selected areas or sectors. They should be designed not simply to measure what might be done to show what can be done and to make an appreciable impact on the problem of illiteracy in the selected country. Indeed they should be conceived as a first stage in the nation-wide eradication of mass illiteracy.

It is not mere coincidence that the active sites, Ethiopia and Tanzania, have subsequently made much progress in literacy and that the University of Ibadan won the International Reading Association Literary Prize in 1989.

ITQ

Question

What does FINNIDA stand for?

Feedback

FINNIDA means The Finnish International Development Agency

Study Session Summary

Summary

In this Study Session, we discussed the various inputs to the adult education work in Africa from outside sources. We tried to explain why non-Africans took an active interest in the continent's adult education work. Lastly, we identified the areas by which non-Africans have influenced Africa's education and literacy taking advantages of the unwillingness and inability of government in Africa.

Assessment

Assessment

SAQ 8.1 (tests Learning Outcome 8.1 & 8.2)

What was the need for the meetings and conferences organized by the UNESCO for and who were the participants?

SAQ 8.3 (tests Learning Outcome 8.3)

Explain the fundamental education as UNESCO rightly put it

SAQ 8.4 (tests Learning Outcome 8.4)

What are the most active international agencies that have funded adult education programmes and projects in Africa since Independence?

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Study Session 9

Remedial and Continuing Education

Introduction

In this study session, it is important that we identify and discuss the uses of remedial and continuing education, we will as well describe the various remedial and continuing efforts made learning and the learning facilities. Finally, we will significantly examine from 1903 – 1913 and some more years, the performance of qualified African students who represented their countries in the international examination

Learning Outcomes

When you have studied this session, you should be able to:

9.1   identify the uses of remedial and continuing education
9.2   describe the various remedial and continuing education efforts and efforts made towards learning facilities

Outcomes

Terminology

Remedial Education	An instructional programme designed to assist students in order to achieve expected competencies in core academic skills such as literacy and numeracy.

9.1 What is Remedial Education?

We will start with the etymology of remedial and subsequently progress to the meaning of education which sincerely speaking must not be a new word to us. Remedial is derived from the Latin word remedialis (1651) meaning "healing, curing, relieving." When applied in relation to a student, the term implies the need to remedy or correct "specific skill deficits" (Casazza & Silverman, 1996). A remedy is described as a solution to an ailment, a problem or a difficult. Remedial education can therefore be defined as a process which seeks to provide a cure to an ailing or sick learning situation or an environment. For example, if a child is unable to be proficient in a subject, the parent will always engage the services of an additional teacher to show the child how to learn that subject. There are times when the parent withdraws a student from a school to another one, perhaps one that is nearer home, or one where the friends are fewer. The remedy is found in proximity home to the reduction of contact with peers.

> **Note**
>
> Remedial education is designed to assist a learner learn better and help a learner who has failed a course pass the course at a subsequent attempt

Remedial suggests students have not yet acquired the necessary skills for success at the postsecondary levels, and, as such, their skill deficiencies demand a need for "treatment" (Clowes, 1980) that is repeated until such a time the treatment works. Very often, therefore, remedial classes are held for those who had been to formal school system but who had withdrawn for a variety of reasons. Remedial education is therefore an alternative or additional learning process provided for those who have not benefited fully from an inadequate formal education work and programmes.

Remedial education is an important component in lifelong education which provides for continuing learning. For example if a teacher seeks to become a lawyer, his early education is remedied by the provision of fresh courses designed to prepare him for a career in law. In a similar way, a student who had failed, say English, at the School Certificate Examination, is given special courses of instruction to assist him to pass the examination.

ITQ

Question

What is Remedial education?

Feedback

Remedial education can be defined as a process which seeks to provide a cure to an ailing or sick learning situation or an environment

9.2 Uses of Remedial Education

Having discussed the meaning of remedy, education and remedial education simultaneously, it is essential to note that remedial education can also be defined as an answer to a situation where educational provision is not available to all. In such cases, workers who are unable to attend schools because they were not selected are offered an opportunity to study in the evenings. Remedial education is also a second chance to learners and thus helps a frustrated learner to continue to learn.

In a way, remedial education provides a solution to a prevailing injustice in the distribution of educational opportunities. The colonial period is perhaps a good epoch at identifying a society where higher education facilities were denied to the colonial peoples. Under that situation many Africans began to study at home with the aid of some teachers and subsequently attempted the examinations of the University of London.

There have been some situations in which adult learners are unable to leave their jobs- for full-time courses. Evening classes have proved

avenues of achieving their educational objectives. These learners, who are also consequently highly motivated, invest their time, energy and resources to their work as private students. Faced with the problem of inadequate financial resources, competition for time from their family, they remain resolved to succeed and to self-reliant. They end with a search for knowledge and educational opportunities for self-improvement and economic mobility.

9.2.1 Learning Facilities

A number of Africans decided to rise to face the challenge posed by the existing in egalitarianism educational opportunities. With Fourth Bay walls shut against them and the possibility of travel to Britain or America a dream, African students began to fend for themselves. Some asked the Department of Education Officials in Lagos for assistance.

The establishment of King's College, Lagos in 1909 attracted more staff to the Education Department of Southern Nigeria. Again some Nigerian workers, mostly clerks in various Departments, asked these officials for help in the preparation for various London University examinations. Some teachers joined in making requests in subsequent years. On 1st March) 919, 13 workers in Lagos forwarded a letter to the Director of Education and asked: may it please you to arrange for the inauguration of a continuation class at the King's College'.

The petitioners added: 'Our several vocations in life do not permit us to join the regular courses of the College and we hope as external students to be able if the concession is made to us, to compensate a long felt want and the institution of such a class will, we feel convinced, meet the approbation of the community'

No action was taken on this request until H. Harman, the new Principal of King's College, Lagos approached the Director of Education on the subject in August 1923. After some consideration by the Director, the Secretary of Southern Provinces and the Chief Secretary to Government, a grant of £200 was provided in the Estimate to run the Continuation Classes. To meet the running cost, students were charged token fees paid in advance.

Courses were offered in 1924 in Latin, Greek, Magnetism and Electricity, Elementary Science, the Properties of Matter, Chemistry, History and Geography. At the end of the year the Director of Education wrote to Harman: 'I am glad to see that you have made a good start. In 1925 new courses in Geometry, Algebra, Trigonometry and Elementary Science were added.

Every effort was made to recruit Europeans to teach in the Continuation Classes for as Buchanan Smith, Acting Secretary, Southern Provinces, informed his boss, the Acting Director of Education considers that the ability of a European to teach is greater than that of an African'. The Department of course settled for an African whenever no European was available for a course. Dr. Aitken, Dr. Oluwole and Dr. Morford, a West Indian Schoolmaster on the King's College staff described by the Director of Education as men 'far superior to the ordinary African lecturer' were invited to take some of the classes. The Continuation Classes were

acknowledged by the colonial administration in Nigeria with pride. Thus, in government publications, annual reports and Handbooks, information was carefully given that Evening Continuation Classes and special classes for teachers are all being held at King's College.

Note

In addition to the high quality Continuation Classes, Mushroom Evening Schools sprang up in various parts of the West African countries whose teachers themselves could not even pass London Matriculation Examination

It seems, however, that the majority of serious students in the provinces patronised correspondence institutions abroad. Those who were unable to benefit from the limited formal education facilities in Sierra Leone also took too Long Distance learning mostly employing the services of Tuition Houses in Britain. In 1925 there was an Albert Academy at Freetown. It is also possible that some help was also provided by graduates from Fourth Bay College. In Ghana it seems that there was no Evening Class until November 1921 when' classes were established at Accra and Cape Coast. The Department of Education vigorously advertised the facilities for private students and publicised the examinations that 'can be taken within the colony: Matriculation of London, Cambridge Local Examinations, and Matriculations of the College of Preceptors'.

After the initial experiments in Ghana, changes came in the educational scene with the establishment of the Administration of Sir Gordon Guggisberg reputed as a 'friend of the Africans', Sir Gordon announced in 1924 during the opening of Achimota College that Achimota, as I see it, will be more of the nature of a university college than of a secondary school'. By 1929 a 'University Department' had been added to Achimota to prepare students mainly for the external Intermediate examinations of the University of London in arts and science and the external degree of B.Sc (Engineering). Five years later Yaba Higher College was founded in Nigeria. But the College was unlike Achimota in many ways. And more important, its students 'rarely took external examinations' and in ten years only 17 of its students passed London Intermediate Science, 5 Intermediate Arts, 6 Intermediate Commerce and 6 B.A. Hons.

9.2.2 Students' Performance

Nigerian candidates performed poorly at the examinations. Similarly, the candidates from Sierra Leone obtained very poor results. Sierra Leone, for example scored 0" when in October 1903 the single candidate presented for the intermediate Examination in Divinity was not recommended for a Pass. Her first success was recorded when Benjamin E. Cummings passed the London Matriculation Examination of January 1913. Both countries presented candidate intermittently, For example, neither of the countries presented candidates for the 1906, 1907, 1908, 1909 and 1910 Matriculation Examinations. In June 1912 the only candidate presented by Sierra Leone failed. Similarly, all those candidates presented by Nigeria for the January 1913 examination failed.

In 1913 Sierra Leone recorded another success when her only candidate for the June Matriculation examination passed. By this record it would have been tempting to accept as valid the theory that one acquires excellence with experience. One approach to master learning strategies, for example, is intensification efforts, participation, repetition, and concentration, by the teacher and learner. After about eighteen years of exposure to the examination. Sierra Leone recorded a 100% success. The following year Ghana made her first entry and scored 0%, her two candidates for the-June 1914 Matriculation examination having failed.

Yet experience would seem to be only one variable in performance and perhaps not often the most decisive. For as late as 1916 the two Nigerian candidates for the January Matriculation examination failed to make the issue further more complex, Nigeria scored 100% success in 1917 while Ghana scored 0%. Sierra Leone also scored 0% in the same examination.

In all the countries the 'wastage' rate in terms of the percentage of failure was high. Many reasons could be advanced for this situation. First, the teachers in the Continuation and Evening Classes were not really competent to handle advanced courses of the university standard. Much as they tried, they were limited by the quality of their own training. Thus, the quality of their teaching could not be sufficiently high to meet the assessment of disinterested and ruthlessly efficient examiners carefully selected by the University of London. There was the further problem faced by the enthusiastic teacher. Attendance was not often regular, drop-out rate was high and many of the students were saddled with distractions and pressures at home and at work. It is true, that the selection was carefully done but it is also true that the catchments area was restricted to Lagos and to the schools and government institutions. Therefore there was the probability, that some of the gems of the Nigerian society in distant area were excluded while the average citizens' resident In Lagos took advantage of the existence of the Continuation Classes. Given the quality of teaching and the quality of the learners, it may not be sure that the failure rate was consistently high.

Tip

There was poor and inadequate teaching in the Continuation and Evening Classes and students rarely benefited from library use

London University Senate of course did not possess a tradition of allowing extra scores earned from continuous assessment awarded by the half-baked teachers who were not University teachers. One is not able to determine the extent to which the students' ages affected their performance. In another study it has been shown that age was a barrier. But unlike Cambridge, London imposed no age restrictions on its candidates. Besides old student have been shown to fit from their maturity in the course of their studies. However, it is important to note that the early investment in life is often most appreciated. As Southey put it.

Live long as you may, the first twenty years form the greater part of lire. They appear so when they are passing; they seem to have been so when we look back to them; and they take up more room in our memory than all the years which succeed them. The Distance Learners obviously worked from position of weakness as older, non-resident private students. Many of them were married, in which case they assumed further heavy family responsibilities which were capable of increasing their difficulties as learners. Because they were non-resident, they were compelled to travel often long distances to and from the continuation class. In the process, they inflicted further transportation cost on themselves.

ITQ

Question

In 1913 Sierra Leone recorded another success when her only candidate for the June Matriculation examination passed. Is this correct about Sierra Leone in 1913? YES/NO

Feedback

The correct answer is YES

Study Session Summary

Summary

In this Study Session, we made it so important to identify and discuss the uses of remedial and continuing education, we also described the various remedial and continuing efforts made through learning and the learning facilities. Finally, we significantly examined from 1903 – 1913 and some more years, the performance of qualified African students who represented their countries in the international examination

Assessment

Assessment

SAQ 9.1 (tests Learning Outcome 9.1)

What is Remedial Education?

SAQ 9.2 (tests Learning Outcome 9.2)

In what two ways can remedial education be useful?

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Study Session 10

The Impact of Distance Education

Introduction

In this study session, we will rationalise a valid definition of distance learning connecting an instructor or a teacher with learners and the gap between them during teaching-learning process. We will as well trace history on how and when distance education programmes began in Africa. We will do some exploration by examining the contributions of correspondence education and lastly, we will discuss the impacts of modem distance education delivery efforts in Africa.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

10.1 explain the meaning of distance education discuss the impacts of modem distance education delivery efforts in Africa

Terminology

Distance Education	a way of learning remotely without being in regular face-to-face contact with a teacher in the classroom

10.1 What is Distance Education?

We do need to justify our effort in beginning our presentation on this subject with a definition. Distance education is new to us, and we must ask ourselves what it means. Let us begin by stating that distance education means the process of learning by a learner whose teacher, instructor or facilitator is at some distance. This distant teacher communicates with the distant learner, and both of them interact at a distance. Graphically, distance education can be presented like this:

<div align="center">

L   D   T

(Learner)   (Distance)   (Teacher)

</div>

You may then observe that every teaching and learning is always done at a distance. For example a classroom teacher who stands in front of a class

communicates with his student ill at a distance, no matter how short. Perhaps we should then proceed to further note that the distance we are describing is usually long distance. Very often the learner and the teacher may never see face-to-face.

They may communicate in writing, they may speak on the telephone, and they may use the medium of the radio or the television or the video to convey messages, information and general correspondence. The written material is called the print medium: they take the form of letters, manuscript, course materials and so on. The radio and television constitute the non-print medium. Both are used in distance education.

Tip

Both the written medium and the non-print medium are used in distance learning education

Ojokheta, (2010) highlighted the goals of distance education on revised national policy as follows:

i. To provide access to quality education and equity in educational opportunities.

ii. To meet special needs of employers by mounting special certificate courses for their employees at their workplaces.

iii. To encourage internationalization, especially of tertiary education curricula.

iv. To ameliorate the effect of internal and external brain drain in tertiary institutions by utilizing Nigerian experts as teachers regardless of their locations or places of work.

ITQ

Question

Distance Education is a kind of education where learners are distant from teachers and may never see face-to-face. YES/NO

Feedback

YES, very often the learner and the teacher may never see face-to-face.

10.1.1 The Beginning of Distance Education

Two senior adult educators in Africa, Kaunda and Kabwasa, have suggested that distance education has been used in Africa since the discovery of the talking drum. They argue, and perhaps with some sense and logic that the talking drum was used in Africa to convey information to people across a long distance. They argue, for example that during wars, informants stationed in strategic places convey information of enemy approach. They do not only convey information, they also give instruction about what the people should do, whether they should vacate their homes or lie down. In this way, learning takes place.

The weakness of this argument is that people are only taught what to do. Education is a two-way communication and interaction must take place between those involved in the learning process. No progress is discerned in a system in which drummer beats his drum and the people begin to run away. At any rate one is not clear about the subjects of instruction.

This is why some scholars have suggested that the first distance education took place when St. Paul wrote his letters to various target groups in Rome, Corinth, Galatia and so on. St. Paul often started with self-introduction and greetings. After presenting his credentials to the people, he carefully proceeded to raise issues, admonishing and teaching, challenging and encouraging. He often stated all arguments for a cause and the counter arguments before he proceeds to recommend an option.

St. Paul was a model distance education practitioner, his writing was in the personal style, he was consistently gentle and understanding, and he often gave examples and sample illustrations to make his point. For example, in his letter to the Philippians he begins by assuring them of the potentials and of his personal interest in their situation. Teachers at a distance have a burden to imagine- the situation of their learners so that they can be gentle. St. Paul taught about salvation, about the advantages of being born again and assures them:

But my God shall supply all your need according to His riches in glory by Christ Jesus. His letter had a summary, a conclusion and an exhortation: "The grace of our Lord Jesus Christ be with you all. Amen."

There are no records of the number of people who read the letters or of the assessment guidelines by Paul. Scholars have therefore had to look at the Hadith by Prophet Muhammed and examine the various instruction and guidelines. Again, there is no information about the users of the instructions. The search for the origins of distance education has continued. Some have put the beginning to the attempts by Pitman in mid-19th Century, England who reached his students by post. In the United States Harper is credited with being the pioneer. In Africa, distance education followed colonial administration.

10.1.2 Correspondence Education

The earliest form of distance education in Africa took the form of correspondence education. Following the establishment of colonial rule in Africa the thirst for West education increased. The colonial administration was both unwilling and incapable to meet the- aspiration of the Africans. The British administration however encouraged the British institutions to extend their correspondence education services to Africans. By the end of the nineteenth century many British correspondence education colleges, especially Walsey Hall and the Rapid Results College, were operating in parts of Africa.

The services of the University of London made the efforts of the Correspondence Colleges rewarding. By its chapter, the University of London was mandated to conduct examinations and not to have resident students. All that was required was that anyone who was ready for any of the examinations could attempt them. In this way Africans in the British colonies sat for the London Matriculation examinations of the University

of London and thereafter proceeded to take the further examinations, the Intermediate degree and degree examinations.

Many Africans passed these examinations and, without leaving the shores of the continent, become graduates of the University of London. Thereafter, they proceeded to occupy important positions in the civil service and in the teaching profession. Alvan Ikoku of Nigeria, who studied at home, took a B.A. degree examination for the University of London, passed in the Second Class Lower division in 1929. He became the first Igbo graduate. He rose to become President of the Nigeria Union of Teachers (NUT) and a leading spokesman on education in his country. The ten naira note in Nigeria carries his photograph as a demonstration of the appreciation of his people for his enormous contributions to the development of Nigeria,

10.1.3 Modern Nigerian Society

The newly Independent African society was aware that space was limited in tertiary educational institutions to few qualified candidates. For this reason, the Ashby Commission that was invited by the Nigerian Federal government had recommended that a university should be established at or near Lagos, with special emphasis on evening studies and correspondence courses for degrees that was in 1959. In 1977 the National Policy on Education had pledged at its paragraph 40(a) that:

Maximum effort will be made to enable those who can benefit from higher education to be given access to it. Such access may be through universities correspondence courses, or open universities, or part-time and work-study programmes.

University of Lagos established its Correspondence and Open Studies Unit (COSU) programmes in 1974 as an encouragement in order to provide avenue for working learners who were studying by tuition

It was same expressed need which moved the Federal government to establish the National Open University on 22 July 1983. The fate of the Open University was altered by the termination of civilian rule in December 1983 and the establishment military administration. The new Nigeria's Head of Slate announced the suspension of the National Open University on 6 May 1984. Thereafter, conventional institutions have assumed considerable responsibility for providing courses for working learners. One of such recent efforts was the External Studies Programme of the University of Ibadan which prepares working teachers for degree in education by correspondence courses, tutorials and face-to-face teaching scheduled for vacation periods.

We wish to emphasise the point that correspondence education is only one of the teaching media used in distance education. Modern technology through the telephone, radio, television and video materials have enriched the learning done at a distance and transformed correspondence education to distance education

ITQ
Question
National Policy on Education pledged at its paragraph 40(a) that maximum effort will be made to enable those who can benefit from higher education to be given access to it and that such access to education may include all of the following except one
a. education through universities correspondence courses b. education through open universities c. education through the means of telephone, radio and television d. Education through part-time and work-study programmes
Feedback
a. The correct answer is C i.e. education through the means of telephone, radio and television was not included in the National Policy on Education has pledged at its paragraph 40(a)

Study Session Summary

Summary

In this Study Session, we rationalised a valid definition of distance learning by connecting an instructor or a teacher with learners and the gap between them during teaching-learning process. We as well traced history on how and when distance education programmes began in Africa. We did some exploration by examining the contributions of correspondence education and lastly, we discussed the impacts of modem distance education delivery efforts in Africa.

Assessment

Assessment

SAQ 10.1 (tests Learning Outcome 10.1)

Define distance education and highlight its goals according to Ojokheta, (2010)

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Study Session 11

Liberal Education

Introduction

In this study session, we will attempt to describe what liberal education means and various efforts made in Africa to plant a liberal education tradition. We will also highlight and explain in details the earliest forms of liberal education and its contributions to development.

Learning Outcomes

When you have studied this session, you should be able to:

11.1 describe what liberal education means
11.2 identify and discuss the contributions of liberal education to development

Outcomes

Terminology

Liberal Education	an approach to learning that empowers individuals and prepares them to deal with complexity, diversity, and change

11.1 What is Liberal Education?

Here, we will peruse some scholars' view of point on what Liberal education means. According to (Harrison, 1954) Liberal education was advocated in the 19th century by thinkers such as John Henry Newman, Thomas Huxley, and F. D. Maurice. Sir Wilfred Griffin Eady defined liberal education as being education for its own sake and personal enrichment, with the teaching of values. It has been described as a philosophy of education that empowers individuals with broad knowledge and transferable skills, and a stronger sense of values, ethics, and civic engagement ... characterised by challenging encounters with important issues, and more a way of studying than a specific course or field of study.

According to Julius Nyerere (1979), to 'liberate means to 'set free'. Nwalimu further discussed the essence of education which he said could liberate both the mind and the body of man. It also has to make him more of a human being because he is in a positive, life enhancing relationship with himself, his neighbour, and his environment. Education should therefore be a matter of attitudes and skills.

Note

Liberal education is better explained and summed up through the action of adult education in taking care of the leisure and recreation education and at the same time providing skills

The form of education does not only encourage the mere learning of skills in formal setting but includes creativity such as painting, drawing, drumming, and similar arts. With these features, it is distinctly different from remedial education which is tailored towards the acquisition of vocation or certificate, but do not provide individuals with the opportunities to learn and think for themselves. It could even be referred to as continuing or lifelong education as youths and adults are expected to be participants of a well-designed liberal education programme. This view is included in the National Policy on education of Nigeria. The objective of adult and non-formal education should attain aesthetic cultural and civic education for public enlightenment.

ITQ

Question

Harrison---------- said that liberal education was advocated in the 19th century by thinkers such as John Henry Newman, Thomas Huxley, and F. D. Maurice

    a.   1956
    b.   1954
    c.   1945
    d.   1964

Feedback

The correct answer is B i.e. 1954

We shall also see that as a form of continuing education for workers, liberal education can assume the position of in-service training whereby the workers attend various non-certificates oriented organised workshops to improve their skills. The 1948 pamphlet on education was vital because of its emphasis on respect for fact, a critical attitude towards the source of information and readiness to suspend judgment until the evidence of the conflict of theories has been examined (Section 94-]02). This definition emphasised the value of cultivating sceptism as the good citizenship will be the one who examines critically the programme offered to him by the government and others and imbibe only after careful thought. Liberal education can even be related to the tradition of the workers Education Association theory that knowledge is power, as workers under this study could improve their ability to understand and influence policies of those in power, and a vital step towards securing power.

Note

The traditional society was not without leisure education as the members of the society enjoyed among themselves riddles and jokes, moonlight tales, engaging in art and craft, relating the story of ancestors, engaging in soft wrestling and other various traditional games, i.e. Ayo game in Yoruba land.

11.1.1 The Earliest Forms of Liberal Education

We shall try and examine briefly the efforts of colonial government in the promotion of liberal education before we discuss the earliest forms of liberal education in Africa. The colonial government was interested in approving with reservations the establishment of liberal education; while the government had development interest in liberal education because of its popular emergence in British by the middle of World War II Liberal education was also boosted by the colonialists as they believe that the Workers Education Association in Britain has helped workers to read letter and understand the implications of current social and political changes with the hope that a similar organisation would help Nigerians to appreciate rapid changes in their own country and to help in eradicating the problems of urbanisation, population movement and tribal institutions. We would also examine the emergence of political parties in 1940 and negotiation of constitutional conferences that would finally lead to independence of Nigeria.

Furthermore, Major Browne also advocated engaging Nigerian workers in liberal education methods on sanitation to enlighten and train them for responsible citizenship. He supported this with this statement:

illiterate worker who has lost faith in the approval of the anger of spirit of his forebears, who has renounced his tribal loyalties and his- claim to a share in the family or clean land and ready help of his fellows in the time of need, has no motive for self-control becomes a danger to the state.

Back to the earliest forms of liberal education in Sierra Leone, there were weekly meetings, and there were conferences for a further discussion of issues relevant to the development of the society. For example, one was held in December, 1887, lasting for two days. The participants included teachers and school administrators, listened to the lecture of P. A. Burkersteth on the History of our Elementary Schools; Revd. S. T. Peacock on. 'The School Master, past and present; M. Wilson on 'The Education Ordinance and the Rules - How worked by the Inspectors. The Association's conference gave teachers the opportunity to exchange views on issues of common concern. In Tanzania, Mwalimu opined that through liberal education Tanzanians wilt reject poverty and disease and ignorance in the same way as he rejects slavery.

> **Note**
>
> Nigerians became interested in philosophy, history, music and political science which led to the formation of various clubs such as thinkers club, world affairs group and current affairs societies in Lagos, Ibadan, Ijebu-Ode. Enugu, Calabar, Kaduna and Zaria as a result of the outbreak of World War II, which geared up Nigerians' interest in world issues.

The University evening classes was also established in 1942 to promote liberal education. The university evening classes seriously resembled British Liberal education centres which took its model after the London Polytechnic Institutes which were both vocational and non-vocational centres. The university extra-mural classes took after \he above organising classes in Latin, French, English, Biology, Mathematics, etc, and weekly public lectures on world and current affairs. With the aim of furthering liberal education, the Oxford University delegacy conducted experimental programmes in liberal education in 1946.

ITQ

Question

----------- advocated engaging Nigerian workers in liberal education methods on sanitation to enlighten and train them for responsible citizenship

   a.   Connell Brown
   b.   Browne Connell
   c.   Major Browne
   d.   Brown Major

Feedback

The correct answer is C i.e. Major Browne

As regards the promotion of Nigerian culture, the department played the role of fostering relationship and parentship to cultural Associations like the Mbari club at Ife and Osogbo with Ulli. The club should be commended for its creative arts through its artist and writers club. Infact, most of the international award winners and noble prize winners were offshoot of Mbari club. The university college did not neglect sculptors, artists, and dramatists, it also promoted feature films which promoted the cultural image of Nigeria internationally. Activities for this included sponsoring of international film festival by the department. Robert Gardiner, director of extra mural studies, in Oct. 1949 organised the training of adults on 'civic duties' in sympathy with Oxford Delegacy to help Africans solve the tremendous problems of political and physical moral national construction rather than prepare adults for examination.

The Workers Educational Association also used liberal education to foster the development of intellect among its inmates by extending the university teaching and by developing efficient school continuing system. Only the human and liberal studies alone formed the curriculum as the aim was not for securing a job but for unpaid social service to the community if self-government is to be realised.

The political development through liberal education should also be examined with this awareness, it was due to this that the West African national conference (discussion group) the world affairs group, and the Universal Negro Movement Association were founded to discuss pan Africanism and other political philosophies.

Various organisations and individuals also sprang up. For instance, Ernest Ikoli used his paper 'Lagos weekly record' to teach the philosophy of Garvey, Booker and other famous Negro Leaders. The Zikist movement also organised opposition against the controversial Richard's constitution of 1946-1947.

Note

The effort of the University of Lagos to continue with liberal education by organising powerful conferences and symposia for community leaders and for the public in general on cooperative basis with individuals, business, and labour, government professional or cultural groups proved abortive.

In 1973, the publisher of Onibonoje launched series of Books on Nigerian history, Arts, and culture with the declaration that reading is a form of cultural action, but very view Nigerians responded to the call.

In the North, the University on the Air launched at Ahmadu Bello university of Zaria in 1972 does a special. T. V. course run by the general extension services units for teachers training colleges with the aim of disseminating teaching aids and instruction in hygiene.

In conclusion, as a form of continuing education for workers, liberal education can assume the position of In-service training whereby the workers attend various non-certificate oriented organised workshops to improve their skills, Liberal education can even be related to the tradition of the Workers Education Association theory that knowledge is power, as workers under the study could improve their ability to understand and influence policies of those in power, as a vital step towards securing power.

11.2 The Contributions of Liberal Education to Development

In this Section, the introduction for courses through the University College Ibadan department of extra mural studies by the British government in the disseminating of knowledge and the creation of an informal public opinion will be discussed. The introduced courses helped in the development of cultural interest-with the aim of opening the mind of those who had the opportunity of receiving Western education.

Note

The effort of the University College, Ibadan Nigeria should be commended for organizing courses which led to the emergence of national consciousness and later led to independence.

Examples of such organised seminars and conferences include Nigeria on the eve of independence, and facing independence, Dr. E. Awa talked on 'Nigeria's foreign policy, S. O. Adebo on 'Regional Budget', Lambo T. A. on 'Mental Health and community development. Dr. Tai Solarin spoke on 'Towards a Welfare state in Nigeria, while Dr. Now professor S. O. Aluko delivered a paper on 'The economic development of Nigeria.

The liberal education of Oxford helped in the fulfilment of Asquith and Elliot Commission wishes as regards the roles of university in colonial and underdeveloped countries. Since the proposed university would only benefit the youth, the adult learners would find solace in liberal education to improve their lives and develop more cognition and intelligence; this would present a situation whereby the university graduates would constitute a separate colony. To achieve this fully, the Asquith's commission set up extra-mural centres in large urban and industrialization localities. The objectives of this was to forge relationship between university and populace as University college like Nottingham and Sheffield evolved from adult education centres like this,

howbeit helping the university college Ibadan to fulfill the role of 'socialization of late adolescents and young adults and teach them how to fit into the social roles they will fill as adults'.

Liberal education also helped in closing the wide gap between youths and adults as age is no more a barrier, and life-long education is now popular and discussed in UNESCO conferences on adult education. This led to its development which was formerly taken care of by the department of education which promoted it through apprenticeship and training.

The negative aspect could be seen in the sense that the liberal education was partially successful in the cities. For instance by 1963 the .world affairs group had packed up while the university -evening classes turned to only a consulting centre for the evaluation of examinations before its final demise in 1950. The University of Ibadan "department of education continued to promote liberal education through the organisation of symposium seminars, conferences, workshops on national and international issues, but had modified its programme to examination oriented diplomas, certificates, and degrees.

As for future directions, liberal education can be used to assist the Nigerian citizens who need to broaden their outlook of life. It can be used to generate and encourage critical thinking and to increase knowledge. Languages, literature, sociology, simple economics can be brought in as part of the course for liberal education. History is particularly useful (Omolewa, 1981).

Tip

> Liberal education could be effectively used to promote the much needed national unity and integration which has prompted the foundation of "Federal Government Colleges with the aim of bringing youths from all parts of the country together

Evening schools could also serve this purpose as regards bringing adults of various ethnic groups together. It could as well be extended to international level as enabling Nigerians to meet other Africans. The liberal education forms in Sierra Leone helped in the promotion of professional advancement and knowledge of general kind.

The position of liberal education in colonial Nigeria helped in a long way in fostering economic, social, leisure education, cultural and national awareness, and most of all political development which led to self-governance in most African countries. All these was not without bias and shortcomings but its success could be seen in the sense that many African still receive basic education in painting, literature, drumming, music, dance through homes, clubs, and informal centres provided these services.

ITQ
Question
One of the contributions of liberal education as earlier discussed is to help in closing the wide gap between youths and adults as age is no more a barrier, and life-long education is now popular and discussed in UNESCO conferences on adult education. TRUE/FALSE?
Feedback
The correct answer is TRUE

Study Session Summary

Summary

In this Study Session, we attempted a description of what liberal education means and the various efforts made in Africa to plant a liberal education tradition. We also highlighted and explained in details the earliest forms of liberal education and its contributions to development. And lastly, we noted the future use of liberal education in the contemporary African society

Assessment

Assessment

SAQ 11.1 (tests Learning Outcome 11.1)

What is Liberal education?

SAQ 11.2 (tests Learning Outcome 11.2)

What are the Contributions of Liberal Education to Development?

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Study Session 12

Effects of Independence on Adult Education Practice

Introduction

In this study session, we will examine the status of adult education, its positive role and the promises held out by independence. We will also explain post-independence efforts and programmes and the extent to which the dreams of the people have been met.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

12.1 describe the status of adult education and its positive role at Independence

12.2 explain the effectiveness of renewed adult education programmes and policies

Terminology

Independence	the fact or state of being independent i.e. freedom from outside control or support

12.1 Recognition of the Positive Role of Adult Education

We will not try to assume that we are familiar with the meanings of some key words as it may in this study session, we will therefore try as much as possible to give brief definition of these key word(s) starting with independence which means the ability to make decisions and live life free from the control or influence of other people and /or freedom from control by another country or organization. That aside, following the attainment for political independence, every African country decided to develop the national adult education programmes and activities. The political leadership and the educated elite advanced reasons for the development of adult education structures and systems. First it was argued that colonial governments had retarded progress in Africa by their wilful neglect of adult education.

The President of Tanzania, J.K. Nyerere, had further justifications for embarking on vigorous adult education work. He contended that adult education is needed to combat poverty and backwardness, and that this can be done by empowering every adult with knowledge and skill to shake him from sleeping and self-condemnation.

Note

Nyerere identified adult education as being capable of assisting individuals to acquire self-reliance and a will to succeed. It can also assist to provide an improved environment

President Nyerere submitted during his New Year's Eve addresses to his country in 1969 and 1970 that the importance of adult education, both for our country and for every individual cannot be over-emphasised. We are poor and backward and too many of us just accept our present conditions as 'the will of God', and feel that we can do nothing about them. In many cases, therefore, the first objective of adult education must be to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past. We must become aware of the things that, we, as members of the human race, can do for ourselves and our country. . . The first job of adult education is to give us the ability to reject bad houses, but *jembes*, and preventable diseases: it must make us recognise that we have the ability to attain better houses, better tools, and better health. . . The third objective of adult education therefore must be to have everyone understand our national policies of socialism and self-reliance.

ITQ

Question

J. K. Nyerere said that embarking on vigorous adult education work can help combat poverty and backwardness which will empower every adult with knowledge and skill to shake him from sleeping and self-condemnation. YES/NO?

Feedback

The correct answer is YES. Vigorous adult education is capable of assisting individuals to acquire self-reliance and a will to succeed

12.2 Renewed Adult Education Projects

The new political leadership resolved to introduce new elements into the adult education work in their countries. Nyerere of Tanzania contended that he needed to broaden the base of participation in development issues by inviting the people through adult education work. To this end he submitted that the government and the Party are simply organisations of – citizens, a coming together of people for certain purposes. Neither the government nor TANU (the political party) can do anything apart from the citizens; nor can these organizations do everything that has to be done in our country.

He further proposed that the literacy efforts must be revamped: we have had many literacy campaigns in the past, and many adults are now able to read and write for themselves, although as children they never had a chance to go to school. We must increase this number, for a socialists Tanzania cannot be created if some people are very highly educated and others are completely illiterate.

A related proposal was the integration of learning and the extension of learning to cover areas wider than literacy. Thus the adult education package proposed for independent Africa was aimed at 'the illiterate, those who have never been to school; those who have just attended the primary school, and those who have attended secondary school, or university pleading that 'we can all learn more'.

There has been in Nigeria since 1977, a view that adult education may be useful in the important task of effecting change, national development and the elimination of ethnic rivalry and sectionalism. In the Nigerian National Policy on Education the national objectives are listed as the building of:

1. a free and democratic society;
2. a just and egalitarian society;
3. a united strong and self-reliant nation; and
4. a land of bright and full opportunities for all citizens.

The document then proceeds to assume that a mass literacy education would eliminate ignorance and make the realisation of the national objectives possible. The document further draws attention to the past-literacy adult education work including functional literacy, remedial education, continuing education, aesthetic, cultural and civic education. It is significant to note that the Federal Government is aware that in its effort to transform society values, adult education can by no means operate in isolation of other forms of education; secondary, university, etc - and of the wider society but the government is equally convinced that adult education is an important tool for the transmission of rules and has, therefore, begun to plan, against 1982, a Ten-Year Mass Literary Campaign.

Tip

> The Federal Government decided to launch, in 1982, a ten year Mass Literacy Campaign to wipe out illiteracy from the country. The Campaign did not seek to make man 'too bookish' but to be problem-oriented, functional, tied to occupations and aim at improved productivity.

The values reflected in this anticipated programme are still restricted and are geared to preserving the status quo rather than promoting change, or stimulating desires to review the values to be protected. The adult education programme being currently planned is, therefore, like the country itself - at the level of under development.

It is still concerned mainly with the issues of basic literacy, nation building, and more timidly with scientific or technological development, and hardly at all with personal freedom and liberation. But it is perhaps a useful beginning as it embarks on the reduction of the high illiteracy rate

(80 percent of the total population) and promotes cultural values including the appreciation of indigenous languages. The proposal to make the literacy campaign functional may accelerate the pace of economic development but it may also close the gate to self-fulfillment and leisure education unless an effective post–literacy effort is also launched simultaneously.

It may be emphasised that out of school education as a facet of adult education is as yet uncoordinated in Nigeria in spite of the modest efforts of the Nigerian National Council for Adult Education and the Federal Ministry of Education. The controversy surrounding the use of the television, newspaper and radio, however, suggests that the political leadership is aware of the- importance of the values acquired through informal education. Nigeria is, of course, indisputably a country in a hurry to catch up with the contemporary technological, economic and industrial development. It has often declared its intention to promote national unity and cohesion and fight ethnic chauvinism and racial intolerance. Much of the nation's news media seem persuaded that these are laudable values and are therefore assisting actively in their propagation.

There is perhaps no institution in history whose Influence has been more pervasive in shaping the values of the Nigerian Society than adult education. It seems that one of the reasons for this situation could be found in the nature and forms of adult education in most developing countries. Conceived as out-of-school no formal education, adult education has maintained a monopoly over education in the traditional society which knows no 'school' or 'formal- education. Conceived as any form of activity with learning objectives, It has reached the mass of the people' at various homes and workplaces.

Note

Adult education, assisted by the powerful forces of colonialism, was a most potent form of effecting a change in the value of the Nigerian Society

Operated in part as remedial education adult education has sought to establish among its clientele, the values associated with fame, wea1th good career, house, shelter and' knowledge. But In the process adult education has also taken its own pint of' blood from all those It had served. For the value orientation or outcome of learning' has influenced attitudes and aspirations and imposed a set of values en learners for better and for worse.

ITQ

Question

Adult Education package proposed for independent Africa was aimed at 'the illiterate' meaning those who have never been to school; those who have just attended the primary school, and those who have attended secondary school, or university pleading that 'we can all learn more. TRUE/FALSE?

Feedback

The correct answer is TRUE

Study Session Summary

In this Study Session, you examined the status of adult education, its positive role and the promises held out by independence. You also explained post-independence/renewed efforts and programmes of adult education and the extent to which the dreams of the people have been met.

Summary

Assessment

Assessment

SAQ 12.1 (tests Learning Outcome 12.1)

What did President Nyerere say about the first objective of adult education in Tanzania?

SAQ 12.2 (tests Learning Outcome 12.2)

What are the national objectives of education as it is listed in the Nigerian National Policy on Education?

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Study Session 13

The Contributions of Voluntary Organisations

Introduction

In this study session, we will define the term voluntary organisation. We will also list the various objectives of voluntary organisations and explain how it relates to government. Lastly, we will discuss the impacts and examine the contributions of these voluntary organisations to adult education.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

13.1 define voluntary organisation and list its objectives in the promotion of adult education

13.2 explain voluntary organisations' relationship with government and examine the contributions of voluntary organisation to adult education

Terminology

Voluntary Organisation	a group of individuals who enter into an agreement, usually as volunteers, to form a body (or organization) to accomplish a purpose

13.1 What are Voluntary Organisations?

The key word here which may be strange to our us in this whole course is 'vo1untary'. When something is voluntary it means that there is no compulsion there, it means it is a free offer, a free will, a personal action based on one's personal values and attitudes. Take the case of a traveller who witnesses an accident. The traveller may decide to assist and he may also decide not to give a hand. If he makes up his mind to help, he is doing so on a voluntary basis. His act will be different from that of an ambulance driver who is compelled by the nature of his work to stop and assist.

In the same way, Voluntary organization is also synonymous as a voluntary group or union, unincorporated association, common-interest association, or just an association. It is a group of individuals who enter into an agreement as volunteers to form a body (or organization) to

accomplish a purpose (Prins, 2010). It is an organisation set up to help in the development process. Government is given the duty to provide aid to communities to develop. Thus pipe-borne water, electricity and the lot are provided by governments in Africa. But it is known that government alone cannot undertake the task of development. Individuals or groups of people therefore often converge to lend a hand.

> **Note**
>
> There are many types of voluntary organisations, but all are often called non-Governmental organisations because' their establishment has not been influenced by government.

There are some that carry the name voluntary development organizations better-life associations; there are many that' do not carry the descriptive word, voluntary. Among these are the Rotary Club, the Zonta, the Soroptimist, Lions and Lionesses. There are some Foundations that were founded privately, to undertake development work. Some of these include the international Foundation for Education and Self-Help, the Ford Foundation, the Rockefeller Foundation.

ITQ

Question

What does it mean to say that something is voluntary?

Feedback

For something to be voluntary means that there is no compulsion there, it means it is a free offer, a free will, a personal action based on one's personal values and attitudes

13.1.1 Objectives of Voluntary Organisation

Voluntary organisations in adult education have been established:
1. to promote adult education;
2. to develop adult education;
3. to advance activities of the member groups;
4. to share information, ideas, programmes; and
5. to serve as pressure group to influence government policies

13.2 Voluntary Organisation's Relationship with Government

We will categorically explain the candid relationship between voluntary organisation and government in this sub-session. Note that the use of the term non-governmental must not be seen as anti-government. All governments are established by God Himself and respect for constituted authority is part of the culture of adult education. If adult educators are not satisfied with an administration, their duty will be to seek means of

legally changing that government. Thus, voluntary organisations seek assistance from governments. In many cases, government subvention to the association may constitute as high as 90 per cent of the association's earnings. Government also provides support and cooperation in form of advice. In return, some of the voluntary association offer advice on specialised committees of government. In many countries, governments give directives to the associations and regulate their activities.

13.2.1 Activities

1. Sponsorship of Seminars and Workshops.
2. Hosting of conferences.
3. Publications.
4. Research.
5. Direct Programming (e.g. literacy, training).
6. Direct adult education projects.
7. Monitoring and evaluation of member.
8. Fund raising.
9. Establishing contacts with government and international agencies.
10. Leadership training.

13.2.2 Leading Associations

1. In Ghana, the National Council for Adult Education was founded in 1949.
2. In Zambia, the Adult Education Association of Zambia was founded in 1968:
3. In Tanzania, the Adult Education Association of Tanzania was founded in 1969.
4. In Nigeria, the Nigerian National Council (or Adult Education was founded in 1971.
5. In Kenya, the Kenya Adult Education Association was founded in 1976.
6. In Liberia, the Liberia Adult -Education Association was founded in 1977 and revived in 1982.
7. In Sierra Leone, the Sierra Leone .Adult Education Association was founded in 1978.
8. In Swaziland, the Swaziland Council of Adult Education was founded in 1978.
9. National Adult Education Association of Botswana.
10. Lesotho Association of Non-Formal Education.
11. In Uganda, the National Adult Education Association of Uganda was founded in 1980.

ITQ

Question

Some of the activities of non-governmental associations include all of the following except one

    a.   Sponsorship of Seminars and Workshops
    b.   Hosting of conferences
    c.   Billing government on road construction
    d.   Fund raising

Feedback

    a.   The correct answer is C i.e. billing government on road construction

13.2.3 Impact of Voluntary Associations/Organisations

Having discussed the term voluntary association/organisation, it is worthy of note that impacts of these associations/organisations be venerated. Voluntary associations are highly motivated to succeed because their cause is not imposed. The associations are also close to the ordinary people among whom they live. As Budd Hall puts it, they have also always been in the forefront of social innovations and political change'.

Voluntary associations have a proven record as implements of solid work at relatively low - costs and the strong motivation of the staffs in these organisations in fact sometimes lead to severe underpaying and overwork as part of this effectiveness". Voluntary associations are also people centred and insist on quality of human relationships. They also support democratic principles for which they live and struggle

Voluntary associations have been able to bring to national attention issues or concerns of development which neither the government nor the political parties were able to bring, e.g. need for launching mass literacy campaigns, including adult education in national development plans, the concerns of women, of the environment.

Study Session Summary

Summary

In this Study Session, we defined the term voluntary organisation and noted that the work of development cannot be handled by government alone which is why voluntary organisations are very important. We also listed the various objectives of voluntary organisations and explained the relationship between voluntary organisation and government. Lastly, we discussed the impacts and examined the contributions of these voluntary organisations to adult education.

Assessment

Assessment

SAQ 13.1 (tests Learning Outcome 13.1)

What are voluntary organisations in adult education established for?

SAQ 13.2 (tests Learning Outcome 13.2)

In what areas do governments give directives to non-governmental organisations in order to regulate their activities?

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Study Session 14

Some Pioneers of the Adult Education Movement in Africa

Introduction

In this study session, we will explore through the background of the adult education in Africa and discuss S.H.O Tomori as one of the pioneers, whose contributions have sustained a vigorous adult education movement in Africa. We will explain how numerous men and women, young and old, of all nationalities and persuasions have assisted and contributed to these pioneers of adult education movement in Africa.

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

14.1 examine the background to the pioneers of adult education
14.2 discuss S.H.O. Tomori as a case study

Terminology

Pioneer	a person who is among the first to explore or settle a new country or area
Adult Education	a practice in which adults engage in systematic and sustained self–educating activities in order to gain new forms of knowledge, skills, attitudes, or values

14.1 Pioneers of Adult Education

The best lesson of life is gained from experience, from living through life itself. This is why our elders are said to be mature: they have seen life as it was; treachery, betrayal, cheating, wars and conquests, joy and sorrows. So, in this study session, some notable pioneers of adult education who themselves are beneficiaries of the adult education will be our focus.

In the world of adult education today, our best pioneers are those ones, who have themselves, in one way or the other, benefited from it. If you take the cases of the best known names in adult education, you will find out that they have themselves been products of evening schools, or have used correspondence courses to attain the high status in life. All adult

educators are by nature and logic committed. They are often activists, some of who suffer persecution for their conviction.

There are so many distinguished adult educators throughout Africa. One of the best known was Julius Kamberege Nyerere, the first President of Tanzania and leader of the country's Tanganyika African National Union (TANU) which led his country to Independence in 1962. During his tenure as President of his country he devoted considerable time to advance the cause of adult education, and it is to his credit that Tanzania stands as one of the few countries in Africa where literacy rate is higher than 80 per cent

In Sierra Leone, Turay has drawn attention to the work of Isaac Theophilus Akuuna Wallace-Johnson born in 1895 of poor parents. Wallace had only "modest schooling," but worked as a clerk in the Army Carrier Corps and as a sailor at some date. He was a pioneer journalist and labour activist. Wallace-Johnson gave lectures and wrote profusely. As Turay described him, 'Wallace-Johnson's Odyssey had exposed him to practical experience of workers' organisations, journalism, mass movement's public speaking... Throughout, he saw his crusade for promoting the welfare of colonial citizens as largely an educational enterprise'. An accomplished adult educator, be used relevant delivery strategies:

Aware of the deep religious background of his hearers, he used the Bible deriving opening tunes from it, but also using its text to buttress arguments.

The major contribution of this pioneer was in the area of freedom of speech, liberal education and the acquisition of literary skill and knowledge about 'the lives and struggles of Africans. To him, Africans should love to read the writing of Jomo Kenyatta, C. L. R. James and Padmore among others.

ITQ

Question

What does TANU stand for?

Feedback

TANU means Tanganyika African National Union

14.2 Sunday Hezekiah Oluwanwo Tomori 1928-1984

We shall now illustrate our point about the pioneers of adult education with the work of one of the best symbols of pioneering in adult education, a crusader, a dogged fighter for the cause of adult education and a quiet worker and thorough scholar, S. H. O. Tomori, known by his colleagues simply as SHOT.

Professor Tomori has remained a committed fighter against illiteracy and promoter of the academic sector of adult education born on 29 April, 1928 into the family of J. S. A. Tomori of Abeokuta, the little Sunday. Hezekiah Oluwanwo Tomori inherited the struggles of his father for

literacy. For his father was an active member of the Anglican Church, a teacher and a powerful advocate of adult literary who took the promotion of literacy seriously among the converts in the ancient town, which was among the first four to have Christian missionaries in the 1840s. In addition to his early experience from his father the young Hezekiah further appreciated the values of literacy and post literacy in the course of social and economic mobility. After formal training at Abeokuta Grammar School, he embarked on part-time studies by correspondence which led to his success at the Cambridge Higher School Certificate Examination in 1950. He spent 14 years (1948-1962) teaching English at the Abeokuta Grammar School during which period he also took up an appointment as part time tutor of English Language under the newly founded Department of Extra Mural Studies of the University College, Ibadan (later the University of Ibadan). He was absorbed into the University of Ibadan in 1962 as Tutor Grade II again with special responsibility for literate adults who were given liberal education course as part of the efforts of the new institution to cater for post-literacy work of .Nigerians.

Tip

In 1965, Professor Tomori was appointed the Nigerian National Counterpart to the UNESCO specialist, on the newly founded Institute of African Adult Education.

The Institute embarked on the publicity of the new concept of Functional Literacy in the Country. In August 1971 the Institute succeeded in hosting the first national seminar on functional literacy. Professor Tomori's commitment to this event and his firm belief that the nation needed considerable education in the area of functional literacy led him to undertake to host future annual seminars. In the meantime, funds were no more 'coming from the UNESCO, the University was having its budget cut, but the annual seminars continued. All the States of Nigeria have served as catchments areas for the annual seminars; and the subjects for discussion have been carefully selected. The annual Functional Literacy Seminar have served as strategic grounds for about 600 makers of education policy, politicians, and practitioners. There is abundant .evidence of the conversions made to the course of functional literacy through the seminars which are regarded by many field workers as annual pilgrimages to update their knowledge, meet new hands and renew their acquaintance with old folks in the field.

Professor Tomori was provided the opportunities to demonstrate his firm commitment to literacy work and to expose his original thoughts on methods and research in literacy by the establishment of the Institute of African Adult Education. The support for the establishment of the institute came from the UNESCO, the Federal Government of Nigeria through the Ministry of Education, and the University of Ibadan. Its aim was to serve all the countries of West Africa. Professor Tomori came in from the inception of the. Institute and joined a team which embarked on research and experimentation into teaching methods in functional literacy, production of reading materials and the use of communication media in adult education.

> **Note** Institute of African Adult Education worked out 14 Primers for Tobacco Growers, subsequently tested on selected tobacco growers at Iseyin in the then Western Region of Nigeria with the cooperation of the Nigerian Tobacco Company

The Iseyin project with a demonstration of cooperative venture in literacy worked and it involved Mushtag Ahmed's Primers, translated section of them carefully introduced Yoruba letters of the alphabet and brought in writing exercises which were missing from the English translation into the Yoruba versions. The Yoruba translations have assisted adults who had begun their induction into literacy via the medium of the mother tongue. Titled Iwe Akoka Fun Awon Agbe Onitaba, the series could be adapted for use by all language groups in the country. It is perhaps the combination of his teaching skill of English and Yoruba as demonstrated that may continue to amaze those who examine the efforts for this pioneer researcher, writer, inspirer and crusader against literacy.

ITQ

Question

In what year was S.H.O Tomori absorbed into the University of Ibadan as Tutor Grade II again with special responsibility for literate adults.

a. 1960
b. 1962
c. 1963
d. 1961

Feedback

The correct answer is 1962

Again working with the Institute of African Adult Education, Professor Tomori embarked on an important research into methods of teaching literacy in English to Nigerian adults. He has made an enormous contribution to the task of providing suitable literature and conducting research into literacy methods. Promoted Reader in Adult Education in 1969 and Professor in 1971, Tomori was Head and later, Head of the Department of Adult Education at the University of lbadan from 1969 to 1977. He literally transformed during this period the programmes of the Department and increased the input and output of participants in the existing ones.

One consequence 'Of his administration of the Adult Education Department is the introduction of the teaching of literacy education as a body of knowledge involving methods, skills and systems. He upgraded the level of learning of these skills from the sub-degree under his predecessor Professor Ayo Ogunsheye, to the degree and postgraduate level. Professor Tomori had to mount a high level campaign in 1970 to get through the expansion of the programmes in undergraduate training in adult education in Nigeria. He was assisted in the process of translating his ideas to reality by his assumption of duty as Dean of Education. By October 1971 approval had been given to the programmes submitted by

the Department and Professor Tomori brought in a set of dynamic academic staff carefully recruited to operate the new programmes. The result has been an intensive research into the teaching literacy, methods, and of the techniques of writing Primers and Readers series. Furthermore, through a careful exposure of student's courses such as civics, history, geography, economics and philosophy into post-literacy programmes planned for new adults.

It is perhaps the introduction of post-graduate work in the Department of Adult Education that bears on eloquent testimony to the unfailing commitment of Professor Tomori to the crusade against illiteracy. By the establishment of a higher degree programme in adult education he had succeeded in integrating literary education into the main stream of educational programmes in the country and given it the much needed responsibility and status. There is no Department of Adult 'Education in Africa that is known to run such a vast programme for adult literacy and at different levels as- that of Ibadan. The focus of Professor Tomori has been on language in education, the subject that formed the theme of his inaugural lecture delivered in 1973. His contributions in the areas f morphology and syntax stylistics, semantics lexicology and lexicostatistical work are known to a large audience of new literates battling with post-literacy problems all over the country. A list of his major publications in this direction is appended to this submission.

Professor Tomori's most invaluable contribution is in the important area of integrating literacy and post-literacy activities and efforts in basic education programmes where he symbolises the central role of literacy education as a body of knowledge in the totality of the education of Man

He has been involved in the production of suitable literature for children who were brought into the Universal Primary Education (UPE) scheme in 1976. He served as the English Language General Editor for the national editorial body which has now provided texts for the use of the teachers trained to handle the UPE children. As Chairman of the Committee of Heads of Department of Adult Education in the country he had been party to the decision to train a core of teachers in adult literacy methods.

Professor Tomori has almost single-handedly fought the battle for the establishment of the external degree programme for the University of Ibadan as part of the package programme for literate adult in Nigeria. True to his guiding principle of promoting .adult literacy at all levels. Professor Tomori provided the leadership in establishing adult literacy centres at Abadina and Agbowo and supplied the much needed guidance sought by the Oyo State Ministry of Education which was anxious to provide an equivalent level of expertise among adults up to the level of the First School Leaving Certificate.

Professor Tomori was one of the Founding Fathers of the Nigerian National Council for Adult Education and for many years a member of the Editorial Advisory Board of the Council's Journal, Adult Education in Nigeria. Touring extensively, he was able to make contact with the leading policy and adult education personnel throughout Nigeria.

He continued to serve as Professor in the Department of Adult Education

at the University of Ibadan, Nigeria until his death on 30 August 1984. He did not live to see the inauguration of the External Studies programme for which he had enthusiastically worked, but he lived a fulfilled, professionally rewarding life wholly committed to the prosecution of adult education work.

ITQ

Question

In what year did Prof. S.H.O. Tomori assume office as Dean of Education, Faculty of Education, University of Ibadan?

    a.   1970
    b.   1971
    c.   1972
    d.   1973

Feedback

The Correct answer is 1971

Study Session Summary

Summary

In this Study Session, we explored through the background of the adult education in Africa and discussed S.H.O Tomori as one of the pioneers, whose contributions, have sustained a vigorous adult education movement in Africa. We explained how numerous men and women, young and old, of all nationalities and persuasions have assisted and contributed to these pioneers of adult education movement in Africa.

Assessment

Assessment

SAQ 14.1 (tests Learning Outcome 14.1)

In which year did President Nyerere lead his country into independence?

SAQ 14.2 (tests Learning Outcome 14.2)

When was S.H.O. Tomori absorbed as a tutor in the University of Ibadan?

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Study Session 15

The Education-for-All by Year 2000

Introduction

In this study session, we will explain the status of education by identifying the needs to realize objectives of education for all by the year 2000. We will also proceed to examine the problems and prospects of the education for all. In the end, we will highlight the ten (10) modalities towards achieving the set framework of action at a targeted population

Learning Outcomes

Outcomes

When you have studied this session, you should be able to:

15.1 explain four (4) out of the ten (10) modalities of achieving the set framework of action towards the targeted population

Terminology

EFA	Education-For-All
Targeted Population	the ENTIRE group of individuals or objects to which researchers are interested in generalizing the conclusions

15.1 The goals of EFA

It does not matter if we are not familiar with the Education-For-All before, but it does matter if we, after now, are still not well informed about the said Education-For-All and its goals. With the resolution passed at the World Conference on Education-For-All there has been a renewed interest in giving access to education to all. It is particularly noted that little progress can be achieved until the people are empowered by education to join in the development process. With this conviction, there is a renewed vigour to actualise the decision to wipe out illiteracy by the year 2000.

The present effort which has to be improved upon in the African Region could be listed thus:

● In many countries in the region literacy programme are becoming more and more integrated within national development policies. There are development projects, technical and professional training, as well as administrative reforms (as in Niger).

● the setting up of a new society for example, the Ujamaa in Tanzania, the Fishing programme in Mali - the training of skilled labour force as in Angola, teaching literacy by the Armed Forces -as in Guinea Bissau and Ethiopia.

● introducing work-oriented functional literacy as In Guinea, Mali and Sierra Leone.

● The use of Kiswahili in Tanzania, 15 Nationality Languages in Ethiopia, Ewe in Ghana etc.

● In addition a re-introduction of mass literacy campaign approaches in Guinea, Benin, Somalia, Ethiopia, Mali, Tanzania, Nigeria, Zimbabwe, Kenya are cases in point. The majority of the selective intensive approach to solve their literacy problem because of lack: of human, material and financial resources.

15.1.1 Targeted Population and Framework of Actions

Attention will be focused on the age 15 years old plus and those who stop and dropout of the formal school system. For example in Nigeria, the planned efforts would be targeted at making 56 million Nigerian adults literate between 1990 and the year 2000. The national plan is to annually make literate a certain proportion of the target figure. The step by step plan could be summarised as follows:

1990-   The launching of the International Literacy year. It will involve the establishment of Agencies and training of adult personnel.

1991-1993-   The mass literacy training would commence. This would continue till 1993 when about eight million adult learners would have been trained.

1994- 1997 -   The mass literacy would now move to identifiable disadvantaged groups with improved educational infrastructure. This will continue till 1997.

1998-200-   The period between 1998 and the year 2000 would involve the supply of teachers, evaluation, establishment of permanent institutions for literacy and post-literacy programme; organisation of seminar, conferences and research on crucial issues. Pertaining to the achievements of the programme. The year 2000, would then have marked the end of illiteracy in Nigeria.

ITQ

Question

Introducing work-oriented functional literacy as In Guinea, Mali and Sierra Leone was one of the efforts which has to be improved upon in the African Region. YES/NO

Feedback

The correct answer is YES

15.1.2 Modalities in Achieving the Set Framework

To achieve the above plan, certain activities are to be set in motion.

These include:

1. Creation of supportive policy environment for promoting basic education, maximum use of opportunities should be considered to expand existing collaborations and to bring together new partners e.g. Family and Community organisations, non-governmental and other voluntary associations, teachers unions, other, professional groups, employers, the media, political parties, co-operatives, universities, research institutions, religious bodies, as well as education authorities and other government departments and services.

2. The human and organisations resources including domestic partners represent need to be effectively mobilized to play their parts in implementing the plan of action. Partnerships at the community level and at the intermediate and national levels should be encouraged; they can help harmonise activities, utilise resources more effectively and mobilise additional financial and human resources where necessary.

3. Governments and their partners can analyse the current allocation- and use of financial and other resources for education and training in different sectors to determine if additional support for basic education can be obtained by:

   a. improving efficiency

   b. mobilising additional sources of funding within and outside the government budget; and

   c. allocating funds within existing education and training budgets- taking into account efficiency and equity concerns.

4. Assessing the resources actually or potentially available for basic education and comparing them to the budget estimates underlying the plan of action can help identify possible inadequacies of resources that may affect the scheduling of planned activities over time or may require choices to be made.

5. The individual learners themselves constitute a vital human resource that needs to be mobilised. The demand for, and participation in, learning opportunities cannot simply be assumed, but must be actively encouraged. Potential learners need to see that the benefits or basic education activities exceed the costs the participants must bear, such as earnings foregone and reduced time available for community and household activities and for leisure.

6. Women and girls, especially, may be deterred from taking full advantage of basic education opportunities because of reasons specific to individual cultures. Such barriers to participation may be overcome through the use of incentives and by programmes adapted to the local context and seen by the learners, their families and communities to be productive activities' Also learners tend to benefit more from education when they are

partners in the instructional process, rather than treated simply as 'inputs' or beneficiaries.

7. Family resources including time and mutual support are vital for the success of basic education activities. Families can be offered incentives and assistance to ensure that their resources are invested to enable all family members to benefit as fully and equitably as possible from literacy opportunities.

8. The pre-eminent role of teachers as well as of other education personnel in providing quality basic literacy needs to be recognised and developed to optimise their contribution.-This must entail measure to respect teachers' trade union rights and professional freedoms and to improve their working condition.

9. In partnerships with school and community workers, libraries need to become a vital link in providing educational resources for all learners.

10. Community, associations, co-operatives, religious bodies, and other non-governmental organisations also play important roles in supporting and in providing basic education. Their experience expertise, energy and direct relationships with various constituencies are valuable resources for identifying and meeting basic learning needs. Their active involvement in partnerships for literacy efforts should be promoted through policies and mechanisms that strengthen their capacities and their autonomy.

With the above in mind and followed by effective implementation, the assertion of the 1990 Thailand Conference which is Education For All in the Year 2000 would hopefully be a reality in the African Regions as well as in other parts of the world.

A colleague has recently described the current initiatives in the eradication of illiteracy in Africa as perhaps the 'last card' in the game of literacy campaigns on the continent. It is therefore an opportunity that should not be missed by all organisations, governmental, non-governmental and organisations involved in the task of combating Literacy in Africa. The adoption of 1990 by the United Nations as the International Literacy Year (ILY) should be seen as an additional incentive to all literacy enthusiasts in the continent dominated by hordes of illiterates. For the year offered an opportunity for all nations to address the issue of illiteracy. In this way, Chance to all UN member countries. The hope is that the North will offer some material assistance through the UNESCO and other illiteracy organisations while the South will maximally use the considerable expertise and its innovative approaches 'based on good field experience.

It is our view that the issue during the next decade of prosecuting literacy, a subject already vigorously defended. Nor will the problem of the literacy effort come from the failure to attract adequate resources. Rather it is suggested here that the crucial issue will be at the implementing stage. Here the role of conflict generation and the attendant issue of personality clash, interpersonal problems, institutional competition, ego involvement and the myopic perception of the campaign, will play a part. It is hoped that these issues will be subordinated to the overall good of our African peoples, rich and poor, old and young, male and female,

urban and rural, of all religious persuasions and professional callings.

ITQ
Question
ILY by UN means?
Feedback
International Literacy Year (ILY)

Study Session Summary

In this Study Session, we explained the status of education by identifying the needs to realize objectives of education for all by the year 2000. We also proceeded to examine the problems and prospects of the education for all. In the end, we highlighted the ten (10) modalities towards achieving the set framework of action at a targeted population

Summary

Assessment

Assessment

SAQ 15.1 (tests Learning Outcome 15.1)

What are the summary of the step by step plan to annually make literate a certain proportion of the target figure in Nigeria?

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Notes on Self Assessment Questions

FEEDBACK 1.1

Traditional adult education was provided in out-of-school setting: at home, workplaces and in the wider community

FEEDBACK 1.2

1. The process starts with the introduction of a new apprentice

2. If he is a young boy, he serves in the initial stages fetching water cleaning the forge before the day's work.

3. If he is strong enough or if he is an older male, he helps with hammering the hot metal into shape under the direction and close supervision of the master craftsman.

4. He learns about pricing policy by being present on the many occasions when customers bring jobs to his master.

5. He learns the introductory process of receiving customers. He learns and observes his master's attitude with a difficult customer.

6. In all this process the apprentice learns a lot about social values and elements of entrepreneurship associated with smithery.

7. He further learns the process of acquiring raw materials for the job the best types of metal used and how and where they were obtained.

FEEDBACK 2.1

One very important strength of the indigenous adult education practice derives from its emphasis was on practical work/training which involves a great deal of learning by observation and practice

FEEDBACK 2.2

It is a functional education because traditional society provided training in all available occupations, notably, hunting, farming, weaving, and building traditional medicine and professional warfare in pre-literate Africa.

FEEDBACK 3.1

UNESCO defined literacy as the ability to read and write simple letters. This deficiency on the part of the traditional society affected record keeping and cross checking of evidence which in turn underdeveloped the traditional society

FEEDBACK 3.2

1. Literacy helps us to preserve records and keep information unadulterated and consistent. It represents the lifelong, intellectual process of gaining meaning from a critical interpretation of written or printed text

2. Literacy enables us to read instructions

3. it enables us to read about new methods so that we do not have to rely on a teacher being near
4. it enables us to study our party policy until we really understand it

FEEDBACK 4.2

You are expected to pick one from Jihad and Spread of Learning, The Quadiriyya Brotherhood, The Tijaniyya Brotherhood and The Sanusiyya Brotherhood and explain how they help propagate literacy

FEEDBACK 5.1

In 1882 the first education ordinance was passed with the view to introduce control and supervision into the educational efforts in British West Africa territories

FEEDBACK 6.1

The people were not convinced that literacy is basic to successful living as they saw literate Africans who were unpatriotic, selfish, self-serving, arrogant and morally bankrupt. Literacy was also not seen by the indigenous Africans as being capable of teaching the agricultural seasons which were well known nor of teaching marketing strategies to groups that had its mastery in the community. Enrolment was therefore not encouraging and retention was equally discouraging.

FEEDBACK 6.2

A District Officer was opposed to the idea of introducing literacy on a large scale. A. F. Abell, the District Officer of Ibadan drew attention to the 'danger' of having a mass of people who would acquire the skill of reading daily newspapers most of which were already critical of colonial rule as he puts it

FEEDBACK 7.1

1. The presence of political will should be able to wipe out illiteracy
2. provision of a solid and satisfactory structural management that effectively coordinate and manage adult and non-formal education which brings about a careful articulation, projection and implementation of a social ideology that is capable of carrying the goodwill and support of the masses

FEEDBACK 8.1 & 8.2

Akinpelu said that the need for these meetings arose as a result of the emergence of modern adult education as a profession and a discipline. The participants included international expert, high policy-makers and top national political leader. They meet at international conferences and seminars to review the progress made so far and outline new directions of aims, objectives and strategies

FEEDBACK 8.3

As UNESCO put it, Fundamental education is the desired amount of education considered by the minimum essential foundation which nobody can afford to be without. Thus fundamental education = literacy + civic, agriculture and health education

FEEDBACK 8.4

The most active international agencies that have funded adult education programmes and projects in Africa since Independence included:

UNESCO   The United Nation Educational Scientific Organization

CIDA   The Canadian International Development Agency

DANIDA   The Danish International Development Agency

FINNIDA   The Finnish International Development Agency

NORAD   The Royal Ministry of Development Cooperation of Norway

SIDA   The Swedish International Development Agency

DVV   German Adult Education Association\

FEEDBACK 9.1

Remedial education is defined as a process which seeks to provide a cure to an ailing or sick learning situation in an environment. It is also designed to assist a learner learn better and help a learner who has failed a course pass the course at a subsequent attempt

FEEDBACK 9.2

1. Remedial education provides a solution to a prevailing injustice in the distribution of educational opportunities
2. Remedial education is also a second chance to learners and thus helps a frustrated learner to continue to learn

FEEDBACK 10.1

Distance Education is the process of learning by a learner whose teacher, instructor or facilitator is at some distance. Ojokheta, (2010) also highlighted the goals of distance education on revised national policy as follows:

i.   To provide access to quality education and equity in educational opportunities.

ii. To meet special needs of employers by mounting special certificate courses for their employees at their workplaces.

iii. To encourage internationalization, especially of tertiary education curricula.

iv. To ameliorate the effect of internal and external brain drain in tertiary institutions by utilizing Nigerian experts as teachers regardless of their locations or places of work.

FEEDBACK 11.1

Liberal education is better explained and summed up through the action of adult education in taking care of the leisure and recreation education and at the same time providing skills

FEEDBACK 11.2

1. Liberal education helped in closing the wide gap between youths and adults as age is not a barrier

2. liberal education improves lives and develop more cognition and intelligence
3. liberal education can be used to assist the Nigerian citizens who need to broaden their outlook of life
4. It can also be used to generate and encourage critical thinking and to increase knowledge
5. Liberal education can be used effectively to promote the much needed national unity and integration which has prompted the foundation of "Federal Government Colleges with the aim of bringing youths from all parts of the country together
6. The position of liberal education in colonial Nigeria helped in a long way in fostering economic, social, leisure education, cultural and national awareness, and most of all political development which led to self-governance in most African countries

FEEDBACK 12.1

President Nyerere said that the first objective of adult education must be to shake ourselves out of a resignation to the kind of life Tanzanian people have lived for centuries past. We must become aware of the things that, we, as members of the human race, can do for ourselves and our country

FEEDBACK 12.2

In the Nigerian National Policy on Education the national objectives are listed as the building of:

5. a free and democratic society;
6. a just and egalitarian society;
7. a united strong and self-reliant nation; and
8. a land of bright and full opportunities for all citizens.

FEEDBACK 13.1

Voluntary organisations in adult education are established for the following purposes:

6. to promote adult education;
7. to develop adult education;
8. to advance activities of the member groups;
9. to share information, ideas, programmes; and
10. to serve as pressure group to influence government policies

FEEDBACK 13.2

In many countries, governments give directives to the associations and regulate their activities in the following ways:

11. Sponsorship of Seminars and Workshops.
12. Hosting of conferences.
13. Publications.

14. Research.
15. Direct Programming (e.g. literacy, training).
16. Direct adult education projects.
17. Monitoring and evaluation of member.
18. Fund raising.
19. Establishing contacts with government and international agencies
20. Leadership training.

FEEDBACK 14.1

He led his country to Independence in 1962

FEEDBACK 14.2

He was absorbed into the University of Ibadan in 1962 as Tutor Grade II again with special responsibility for literate adults who were given liberal education course as part of the efforts of the new institution to cater for post-literacy work of Nigerians.

FEEDBACK 15.1

The plan to annually make literate a certain proportion of the target figure could be summarised as follows:

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