

CHAPTER ONE

1.0. Background of the Problem

The history and the problem of illiteracy are not unique to Zambia as illiteracy encompasses all countries in the world. What matters here is not only the nature and magnitude of the problem, but also what has been done to address the problem. Throughout most of the human history a large proportion of people have been illiterate. This has been to the disadvantage of such people. Mulenga (2008:55) indicates that “In the feudal society, for example, the ability to read and write was of value only to the clergy and aristocracy and the issue of illiteracy was not seen as a big problem then until after the invention of printing in the 15th Century”.

In Zambia, the problem of illiteracy dates back to the colonial era where colonial masters relegated local and traditional education to the fringes, while promoting Western education. Colonial masters denied the indigenous people universal education creating educated and illiterate people in a society that hitherto knew no such trends. This scenario did not take long to give birth to high illiteracy rates among men and women especially people in rural areas of Zambia. This situation led to over 2, 300, 000 people out of a population of 3, 400, 000 black Zambians not to have been to school a year before independence (Nyirenda, 1969 and Mwanakatwe, 1969). The majority of such people were women especially in rural areas who could not walk long distances to schools that were few and far apart.

This state of affairs slowly began to cause anxiety as it came to boomerang against the colonial government in many aspects such as tax compliance and shortage of human resource for the expanding civil service and skilled manpower for the developing industries, commercial activities and other service providers. As the situation worsened, pressure was put on the colonial administration by the political activists of the time. Slowly and with reluctance, few schools were established to offer formal education to the black people of Northern Rhodesia. Since such schools were too few to make a

significant impact in a society that was highly illiterate, most remote areas had no schools even for many years making such means of education inadequate. As a result, other than institutional education, the colonial administration saw the need of establishing other avenues, such as the mass media, to take education to the masses. This was done, first, by experiments in the 1950s and widespread reaching classrooms by radio and television on the basis of the United Nations Education, Scientific and Cultural Organization (UNESCO) Report on Education in Northern Rhodesia of 1963 recommendations.

However, with the declining economy between the 1980s and 1990s, radio lessons declined even when the attrition rate in education among primary and secondary pupils was extremely sky-rocketing. During this period, the Ministry of Education (MOE) also drastically reduced funding education in general and particularly the funding to the Education Broadcasting Services (EBS) section claiming that “the service had become too expensive to manage” (MOE, 1996, 81-82). This meant that some children of school going age could not enter school. Among those who did, large numbers of them dropped out adding to the already large army of illiterates and unschooled Zambians.

What should be capitalized on, here, is that most of the illiterate population exhibit an insatiable appetite and hunger for learning. What these people have desperately lacked has been a system of education which is designed to effectively take education out of the walls of institutions to where the need is great at an affordable cost. In fact, with such a problem in education, Coombs (1968) had recommended non-formal education as an alternative to formal schooling. This became one of the cornerstones of establishing Radio Chikuni in the Chikuni Parish of Monze District of Zambia. The radio station was founded on the realization that among other social challenges, the Chikuni community and the surrounding areas were at crossroads with effects of illiteracy, lack of access to information, poverty and lack of food security in the semi-arid environment. The vision of this radio station is 'to fully develop the Chikuni Community in all aspects of human life'. This vision is in complete tandem with the station's mission statement which is 'To

use radio broadcasting not only to evangelize but also as a means of providing news, information, development and education' to the community.

The commitment by Chikuni community Radio in adult education and in the fight against illiteracy is evident in one of its objectives: 'To promote formal education for out of school children and disadvantaged adults, and informal education on matters of general interest of the community'. This is what provides the nexus that this study envisages to investigate: how the inception of Chikuni Community Radio station changed the lives of people in Chikuni community, especially those “who were bypassed by the education process” for various reasons (The Courier, 2002:13). The study aimed at finding out how much the adult literacy education programme of Chikuni Community Radio was expanding the educational horizons of people; equipping people with relevant life skills and the literacy that goes beyond the 3Rs, and how the adult literacy programme was transforming people's lives.

1.3 Statement of the Problem

Several studies and statistics show that illiteracy is still on the high side in Zambia especially in rural areas and among women. There are various initiatives and strategies used aimed at reducing the problem of illiteracy. One such strategy has been the use of education broadcasting especially through radio instruction. Despite non-formal means of education playing a significant role in reducing illiteracy among Zambians since 1962, there is a dearth of data on the impact that radio instruction has had in directly combating adult illiteracy in Zambia (Sutcliffe, 1969 and Coombs, 1968). This made it necessary for this study to examine how a community radio station like Chikuni Community Radio was using its adult literacy programme by radio instruction to positively impact on the lives of the people of Chikuni.

1.4 Purpose of the Study

To examine the impact of adult literacy programme, by radio instruction offered by Chikuni Community Radio, on the lives of people of Chikuni Community. The study,

therefore, purposed to examine the changes in people's lives that have resulted in Chikuni community due to the adult literacy programme of Chikuni Community Radio.

1.5 Research Objectives

The objectives of this study are:

- I. to find out the impact of radio-based adult literacy programme offered by Chikuni Community Radio on the beneficiaries and the community.
- II. to identify the targeted educational needs of the adult literacy programme offered by Chikuni Community Radio.
- III. to find out the changes in literacy levels among the people of Chikuni Community from the inception of the community radio station.
- IV. to find out the responsiveness of the adult literacy programme of Radio Chikuni to the lives of people of Chikuni.
- V. to investigate the adequacy of the adult literacy programme in solving literacy problems in Chikuni community.

1.6. Research Questions

The following are research questions that the study sought to answer in order to reach adequately reasoned conclusions:

- I. What impact do beneficiaries of the radio-based adult literacy attribute to the effort of Chikuni Community Radio?
- II. What educational needs are targeted by the radio-based adult literacy programme offered by the Chikuni Community Radio?
- III. What changes in literacy levels have occurred among the people of Chikuni from the inception of the community radio station?
- IV. How responsiveness is the adult literacy programme of Radio Chikuni to the lives people of Chikuni?
- V. Is the adult literacy programme by Radio Chikuni adequate enough to solve the literacy problems in Chikuni community?

1.7 The Significance of the Study

It was hoped that the findings of the study would reveal some significant contributions and short-comings of the adult literacy programme by radio instruction offered by the Chikuni Community Radio. The findings of the study were envisaged to have relevance to the Chikuni Community Radio Station management as it endeavours to continue improving its educational programmes. The findings may also be of relevance to the Government of Zambia and Non-Governmental Organizations (NGOs) which may use such information and knowledge to promote the education of the disadvantaged people in our society today and in future; especially adults in rural areas of Zambia through community radio stations that are now present nearly in all the nine provinces. Through this medium, people bypassed by the education process, throughout the country, can derive maximum benefits from the education system of Zambia which is currently not accessed by the majority of Zambia as it is biased towards basic schools, high schools and tertiary institutions.

1.8 The Conceptual Framework

The study adopted the structural functionalist theory as foundation of the conceptual framework on which the study was based. Under the influence of structural functionalism, education is seen as a social system that has functions to play in the development of society and the country. One of the fundamental functions of education is to meet the current and future needs of a specific society.

- Education can do this by equipping its clientele with relevant skills, knowledge, and attitudes that are or will be needed by people, not for building 'ivory towers' in the air, but for enabling them identify and solve their own problems individually or collectively with minimal or no assistance. In this perspective, Jessup (1969:59-60) argues that "the education system should, above all, equip people to be versatile and adaptable taking into account changes in society in line with the needs of today and tomorrow and ensuring that people are taught how to learn". Education must, therefore, be liberating and lifelong ensuring that it promotes not only the literacy of reading, writing and

-

calculating but more functional in nature and make people critical viewers of their world. Therefore, the study took a view that the education that our people - who have been brutalized by western education - need is that which will conscientize them, making them politically potent. It must empower the people with the knowledge to hold their governments and leaders accountable and that which gives them the mental muscle of demanding what is rightfully theirs.

There is empirical evidence that literacy education was an important element in adult education in Africa in years leading to independence, and few years of the post-independence era. The observation is that it still remains so today in the face of democratic dispensations and technological advancement. This aspect was eloquently expressed by the former president of Tanzania, Julius Kambarage Nyerere who once said “adult education and functional literacy... must ensure that people undergo a process of transformation through learning, acquiring skills and knowledge that propels them into development by solving their own problems. Their hallmark purpose is to offer liberation of Man from the constraints and limitations of ignorance and dependency”. (Bown, 1979:17).

In John Dewey's conception, education has to increase not only humans' control of themselves and their own lives, but also control of the environment in which they live. Functional literacy that is well designed can do this. Most political authorities have tended to equivocally promote and revere the role of the basic literacy in development at the expense of the literacy that develops man to be critical so as to maintain the status quo. This is not to say that basic functional literacy is irrelevant in actual development, it is to say that in most cases, it falls short of the fundamental rigour that poverty stricken people in developing countries like Zambia need in education where jobs are sparingly available. Like formal education, basic functional literacy tends to harbour an embedded promise of using education in social mobility through employment. This literacy enslaves people to be looking for jobs where they can use acquired skills. In Nyerere's view, “this

is impotent education not fit to be called education at all” (Bown, 1979: 17; Indabawa & Mpofu, 2006).

Adding to the functions of education, we can safely conclude that denying people quality education is synonymous to castrating them and rendering them handicapped. It is relegating people to mere spectators in their civic matters and making them impotent in community and national building. Thus, this theoretical basis gives credence to this study how adult literacy can make people potent participants in activities that affect them so as to improve their livelihood. It is important to see that quality education cannot be separated from society or the community and neither can any community do away with education. In fact, Lowbeer (1970:9) amplifies this by his reference to the inscription written at the base of Danton's statue – a French revolutionist leader – that “next to the daily bread, the most urgent need of people is education.”

To provide this education and meet the needs of people adequately, no one section of society can single-handedly achieve such a mammoth task. The stress being made here is that emphasis on formal schooling in institutions from basic school to university while ignoring the role of the mass media, especially education by radio instruction, may be a myopic way of attempting to ensure most Zambians access education. This is because advancing education to rid illiteracy cannot be done using a single prong formula of formal education but a double prong one especially where literacy by community radios have their rightful place in education in Zambia.

1.9. Definition of Terms

Adequacy: This refers to sufficiency for addressing the problem thereby satisfying the needs (Sapru, 2004)

Adult: A person (man or woman) who has achieved full physical development and has right to fully engage in tasks that a society expects them to take part in as a member of a society (Bown, 1979).

Adult education: Any learning or educational activity that occurs outside the structure of the formal education system and is undertaken by people who are considered to be adults in their society (Indabawa and Mpofu, 2006: 3).

Adult literacy: The education that is targeted for people considered to be adults to make them read, write, calculate and read their environments and situations.

Andragogy: An approach of bringing about learning by putting learners first and drawing content from their needs and enabling learners recognize how much they already know as self-directed people.

Basic literacy: The education that empowers people with essential knowledge and skills for their own sake.

Change: The alteration of one's life based upon understanding of one's life situation and the role one plays in the environment. It is equated with transformation (Mwansa, 1993).

Critical literacy: a continuous process which makes one reflect and read the world, the texts and derive own conclusions other than passively accept what he is given or told. According to Paulo Freire, this is a process of reading the world with a questioning mind, questioning the intent of phenomena, vested interests and values at play (Freire, 1970).

Conscientization: A process of raising in people hitherto downtrodden, the consciousness or awareness that they can change things or solve their own problems.

Empowerment: Enabling people realize that they have the capacity to change things and not waiting for outside help always.

Felt needs: the gap or deficiency one has and finds that he has and has a desire or motivation to get rid of.

Formal education: credit-oriented and highly structured education offered in institutions of learning which emphasizes examinations, certification and preparing people for formal employment.

Functional literacy: that kind of literacy that is made up of the 3Rs and practical or hands on skills that enable an individual work on available resources to earn a living, thus making one self-reliant.

Illiteracy: not ignorance but lacking in a specific skill or knowledge leading to social exclusion in certain aspects especially in educational, social and economic activities in one's community (Mwansa, 1993).

Interactive radio instruction: the use of radio in educational broadcasting where learners, class and radio teacher constantly interact in the learning and teaching process (MOE, 2005b).

Learning: A social process of constructing knowledge that involves critical thinking and deep understanding.

Literacy; The state of being or the ability of one to read, write and basic arithmetic (Frompkin et al, 2007:521-523)

Need: A gap and complex of judgments which are interwoven with the interests, desires and values held by the individual or the community in which the individual is found (Mwansa, 1993).

Participation: The sharing in work and doing activities that lead to the shaping of one's destiny.

Praxis: The proactive, pragmatic and reflective reasoning and tackling problems (Freire, 1970)

Radio instruction: the use of radio broadcasting for educational purposes (MOE, 2005b).

Responsiveness: the satisfaction of needs or values of a particular group. It also includes aspects of being relevant to the needs of the people (2004: 170-176)

Traditional education: the education that varies from tribe to tribe whose focus is to ensure smooth integration of young people into society (Mwanakatwe, 1968: 1-4)

1.9.1 The Limitations of the Study

The major limitation of this study was the inadequacy of literature, especially studies conducted in Zambia on adult literacy by radio instruction. Another limitation was the research design itself. As the study was a case study, this means the findings may not be generalized to other areas as the study only took place in Chikuni Parish only. The other limitation was that the data collection was conducted during November – December

period which is a rainy season making access to targeted areas not only extremely difficult but also difficult to find targeted respondents who were busy with preparation of field or busy cultivating. Thus, out of the targeted 112 respondents, only 86 were available. Other limiting factors were time and finances. Time was a factor as the researcher was a full-time student while working as study-leave could not be obtained and finances affected the study as the researcher was self-sponsored hence limited learning centres were visited. This meant limited centres could be included in the study due to costs attached. Lastly, some questionnaires from the management of Radio Chikuni were collected despite several efforts made. This affected the triangulation process of sources of information and validity of data.

1.9.2 Organization of the Study

In this study, chapter one gives a brief background to the study, the purpose and significance of the study. These enable any reader to easily understand the study. Operational definitions and limitations of the study are also included.

Chapter two gives an account on literature reviewed in relation to adult literacy. The literature is organised around major themes such as the meaning of literacy, problems of illiteracy in Zambia since independence, obstacles to adult literacy in Zambia, efforts to eradicate illiteracy and the relationship between adult literacy and development.

The third chapter is on methodology. Here, the chapter discusses the research design, population of the study, sample size, sampling procedures, methods of data collection and analysis.

The data collected or the research findings are presented in chapter four and discussed in chapter five. Chapter six gives the conclusion and recommendations of the study and suggestions for further research.

CHAPTER TWO

2.0 LITERATURE REVIEW

Introduction

In this chapter, the literature pertinent to this study is reviewed. The chapter begins with a review of literature related to the meaning of literacy and adult literacy, problems of illiteracy in Zambia since independence, obstacles to adult literacy in Zambia, efforts to eradicate illiteracy and the relationship between adult literacy and development. This is followed by a review of research and literature on adult literacy. Lastly, the main variables of the study are discussed. The discussion was mainly be organized around five key themes or objectives of the study. Specifically, an attempt was made to include literature on the role mass media such as radio instruction on adult literacy in Zambia.

2.1 The Meaning of Literacy

The term literacy the world over has a variety of definitions which exposes the different perspectives of this concept and the aim of teaching it. This consequently gives us what may be termed as the 'types of literacy'.

The UNDP Human Development Report of 1996 defines literacy as “the ability of a person aged 15 and above who can, with understanding, both read and write a short, simple statement on their everyday life.” For one to be considered literate by the United Nations standards, he/she must have attended education for five consecutive years.

The Central Statistical Office (CSO) of Zambia defines a literate person as one who is 15 years old and above, able to read and write and has had at least three years of schooling.

It is interesting that literacy links one's ability to write to the ability to read and that the two abilities are so closely related that it is almost impossible to separate them.

Fransman (2008:59) quoting Street (2005) sees literacy through the eyes of “a 'social model' and suggests that literacy is a social practice, not simply a technical skill, and that

it is always embedded in socially constructed epistemological principles.” In this context the term literacy has varying interpretations or meanings according to the way it is contextually used.

In recent years, among educators, especially adult educators, there has been a growing impetus to add the third 'R' to reading and writing. This 'R' is in arithmetic. Thus, defining literacy as the ability to read, write and calculate or solve basic numerical problems, for people to face other socio-economic daily challenges such as reading instructions, calculating profit and loss in income generation activities. This is functional literacy.

On one hand, we are particularly attracted and persuaded to embrace the idea that literacy is a highly subjective concept that only makes sense when grounded by defining and categorically indicating the perception and yardstick used to measure it. In this study, therefore, literacy was regarded as an integration of functional and critical literacy – the knowledge and skills that a person possesses to access information by reading and writing symbols and reading the world one lives in. The literacy that enables one's ability to distinguish issues from non-issues; ability to be proactive in challenging reality and authorities on their obligations contrary to being passive pawns in socio-economic and socio-political games.

On the other hand, the study took the view of radical adult education on literacy - the views that illiteracy does not mean ignorance as people, even children, go to school with experiences. So do adults. Their experiences should not be overlooked but regarded as relevant resources for more learning. Taking Jack Mezirow's transformational learning conception, literacy needs to help individuals and their collective communities to get rid of their distorted mind-traps that impede on people's development. Thus, in this study, a literate person is one who is able to read, write and calculate his produce, produce enough food for his family and the community. It is also one able to actively participate in civic matters and one able to critique issues not accepting things as they appear. Therefore, we propose that Zambia's literacy should help our people reflect and use praxis in

approaching life and its challenges by being functional. If it does as Burnet proposes below, then we can applaud our adult literacy education. According to Burnet (1965:14) functional literacy is that which makes man use reading and writing to interface with the educated people of his social society as it acts as “the key that unlocks the door to the future because a person has learned to reflect on what he reads, to make comparisons and draw his conclusions, can contribute more effectively to civic and political life; he can express his opinions and demands his rights and he feels the master of his fate”.

In as much as functional literacy promotes reading and writing as keys in opening the way into the future, Jarvis (1985) does not agree with the Burnet's view that functional literacy works in injecting in man the transformational power which makes him a reflective one to the extent of being a master of his fate. Jarvis observes that the common forms of functional literacy are too rudimental to produce reflective people as they satisfy the need for reading, writing and numeracy skills. His argument is that if the literacy programme is to be transformational, the curriculum needs to be so designed, as not all education can make human beings to critically reflect. He says that people should learn to learn and by so doing, they become reflective. In fact, Jarvis reveals that 'non learners are not reflective'. The power to engage in critical reflection is, therefore, much more than reading and writing skills; it involves reading the world; reading texts and their meaning, the unsaid messages of their authors; reading the people including their actions and attitudes. **The study aimed at finding out if the adult literacy programme of Chikuni Community Radio was functional literacy designed to produce such reflective people.**

Historically, education in Zambia can be traced to traditional societies where individuals underwent training in skills of their local community for survival and for easy integration into society and adaptation to the physical environment. This informal education, promoted a wholesomely developed human being and no person was a dropout from the education provided, there were no failures, no ignorant people and no illiterates. As a result there was no problem of illiteracy in pre-colonial Zambia (Mwanakatwe, 1968).

The coming of missionaries and colonial masters in Northern Rhodesia brought about Western education. Through this education, missionaries and colonial masters managed to market their formal education as the best form of education through attaching certification which became the passport to white collar jobs. This was attractive to Africans as they used that education to aspire to status and lifestyle that would make them closer to that of their masters. This was the beginning of brainwashing of Africans and the marginalization of traditional education.

Luchembe (1992) reveals that in the 1940s, mission schools had started emphasizing the teaching hands on or practical skills such as curving, carpentry, brickwork and farming. The people who trained in such skills earned their living from such life skills, they provided valuable goods and services to both rural and urban populations. Those who were in formal employment were well paid to earn a living from their trades. Thus, their status was not downtrodden. However, as formal education and white-collar jobs became more popular, less people were willing to do such job as their wages became more inferior in the eyes of people. Coombs (1968) who recommended the use of non-formal education as an alternative to formal education has revealed that one of the most conspicuous handicap of non-formal education was that it was overtaken and out-prestigated by formal education. This not only became the source of unemployed educated carders of formal education, but also the hearth of dropouts and illiterates whose numbers gradually grew to become a source of worry. It also came to be perceived as a suppressed 'social volcano' which threatens Zambia's young democracy and her society's very existence. Nyirenda (1968) agrees that adult literacy is to a stable national building process.

2.2 The Problem of Illiteracy in Zambia

The literature reviewed shows that there are hundreds of thousands or even a couple of millions of Zambians that are still 'caught in the web' of illiteracy more than 46 years after political independence and amidst economic and technological advancement that has been made. Mulenga (2008) reveals that Zambia, as signatory of EFA declaration of

Jomtien ten years ago, has failed lamentably in making this conference's vision a reality. He says, therefore, there has been little to talk about the broadening the scope of basic education, enhancing the environment for learning, as a couple of millions of adults and young people of Zambia continue to be denied their right to education. The failure for the Constitution of Zambia to enshrine this right has allowed the denial of education to be done with impunity.

Professor Michael. J Kelly, a renown author and educationist in Zambia, contributed well (in 2005) on this issue when he wrote that “We are now more than halfway through the Literacy Decade, but the shameful fact is that more than one in five young people and adults aged 15 years and above is not able to read a street sign, a poster, a child's book, a map, a newspaper, names on the voting paper, or instructions on a medicine bottle.” (Kelly, 2005:n.p). This argument seems to be valid in that it is indeed shameful that man has taken such giant strides to even reach the moon, devise advanced method of fighting modern wars and those of teaching effectively, yet the elimination of a basic social evil of illiteracy continues to elude him. In agreement with Kelly's observation, past United Nations Secretary General, Kofi Annan, said at the launch of the United Nations Literacy Decade, “The fact that 20% of the world's adults are deprived of literacy should fill us all with shame” (UNESCO, 2004:15). At the same launch, then Director General of UNESCO was also so blunt when he said “efforts to provide literacy are not new, but the persistent scandal of around 860 million people without access to literacy in today's world is both a chilling indictment and an urgent call for increased commitment to this an unacceptable situation” (UNESCO, 2004: 15). It is indeed unacceptable that all countries the world over from the North Pole to the South Pole and from east to west invest more in military hardware than they do in attempting to solve social and economic evils such as illiteracy, hunger, poor health and sanitation and poverty.

CSO (2003) reveals that that, in Zambia we are still talking of more than 35% children in both rural and urban families failing to access schooling. This increases illiteracy among men and women in Zambia's population. Apart from high illiteracy levels, another

problem of illiteracy in Zambia has been the imbalances in relation with geographical location (rural-urban situation) and in terms of gender. According to MOE (2008), the Demographic and Household Survey of 2004, Zambia's literacy rate for people aged 15 years and above was 67.2%. This translates into 33.8% illiterate adults with an evident imbalance between men and women and rural and urban areas. By 1990, it was still clear that there were more illiterate female than males countrywide and the same picture is seen when rural and urban areas are compared with the highest number of illiterates living in rural areas. **Table 1** below illustrates this scenario better.

Table 1: Literacy Rates By Age, Sex and Residence, 1990 – 2000 (percentage)

Characteristics	1990			2000		
	+5	15-24	15+	+5	15-24	+15
Zambia	55.3	74.8	66.0	55.3	70.1	67.2
• Male	61.6	78.8	76.3	61.1	75.4	76.6
• Female	49.2	71.1	56.4	49.8	65.5	58.3
Residence						
• Rural	44.7	64.7	56.4	44.9	59.4	56.7
• Urban	71.4	88.7	83.6	73.3	86.1	56.7

Source: Milimo, et. al. (2004:26) compiled from CSO (2002), 2000 Census of Population and Housing

From the above table, it is seen that men tend to be more literate than women and rural areas exhibit higher illiteracy rates than the urban areas. This evidence comes from the census conducted both in the 1990 and in 2000. This imbalance is supported by the CSO (2003) report which shows that, in Zambia, 70% young men and 58% young women were literate in 2002 giving a gender gap of 12%. This gap was seen to be larger among older men and women (91% and 58% respectively) with a gender gap of 33%.

The contributing factors to this imbalance in gender and residence are many. They include among others, high dropout rate among girls due to pregnancy, socio-cultural

variables of preference for boys' education to that of girls and traditional views that is worthwhile investing in boys compared to doing so to girls (Milimo, et. al. (2004). This is supported by Kelly (1991) who observed that a number of socio-economic and cultural factors promote inequalities in access to education of both boys and girls and men and women. **From this perspective, the study attempted to find out if gender imbalance in literacy existed in Chikuni and if the levels of literacy in Chikuni had changed with the introduction of literacy lesson by radio instruction by Chikuni Community Radio.**

From reading available written texts, it was evident that the Zambian scenario of the problem of illiteracy is not inspiring. Whereas some countries have taken significant steps in downsizing the levels of illiteracy among their citizenry, the opposite is the case in Zambia. Mulenga (2008) shows that whereas the number of illiterates was very high prior to independence and a few years later, it declined much later in the 1970s and 1980s but statistics show that in recent years, figures on illiteracy levels are steadily rising. This is supported by Kelly (2005:1) who reveals that “in Zambia instead of the numbers of illiterates getting smaller, the actual levels were seen to be on a steady increase”. He explains that though statistics show a decline in adult illiteracy in recent years, the reality on the ground is that more and more illiterate people continue to be added to those who are already illiterate.

Kelly's (2005) investigation on illiteracy in Monze, Southern Zambia, shows, from his experience and conversations with some women, that picture about illiteracy in Zambia is gloomy. He argues that it is *sorrowful that many of the older people in the Chikuni community, as in many other Zambian communities, were unable to read and write. But what worse was that many young adults, most of whom had been through primary school, were illiterate and had to get help from other people when it came to reading instructions on medicine bottles, fertilizer bags, or food containers. This picture is a confirmation that Zambia's effort to achieve Education for All (EFA) and Millennium Development Goals (MDGs) of universal primary education was painstakingly slow and may not yield desired fruits - to half illiteracy rate by 2015.*

Another problem of illiteracy in Zambia is linked with the quality of the teaching and processes in our schools. The achievement of EFA and MDG goals will remain a pipe dream as long as many children that are fortunate enough to be in schools end up completing school without acquiring basics of literacy. Mulenga (2008) in agreement with Kelly (2005) says evidence is abound with more and more children who go to schools but subsequently leave such institutions with very little to boast about. This shows the deterioration in quality learning and literacy levels especially among young men and women. Kelly says this decline in levels of literacy was worrisome especially that it was taking place in period when enrolments in primary and high schools were rising, thanks to government and non-governmental efforts that have brought about free primary education policy, the **re-entry policy** and the affirmative action towards the advancement of a girl child's education among other initiatives.

What such literature advance is that people who have attained primary and high school education must exhibit appreciable levels of literacy. Such arguments are in consonant with the observation that Zambia's experience in low literacy levels has been taking place amid the expansion of primary school enrolments. This was showing the teething problems that come with improving enrolment while at the same time improving, or at least maintaining, quality of education in terms of learning achievements (Kelly, 2005). In this revelation, it was evident that in Zambia, more children were not in school and those that were there, very few of them were able to come out literate enough to function averagely in their communities. The conclusion, therefore, was that schooling without the acquisition of basic knowledge and skills was of very little value to individual people and so their communities and ultimately the nation. Orata (1966: 66) agrees and says that education without real substance, functional literacy, competence and character was not only meaningless but also dangerous to individuals, community and the nation.

In addition, Carmody (2004:69) shows that another factor that perpetuates the problem of illiteracy in Zambia is “the concentration on formal education that has continued over the years”. This is seen in the current policies that continue to stress face-to-face education while preaching the importance of non-formal, open and distance education. The formal

system of education has been seen to have failed in accommodating or coping with the population that continues to out-pace its capacities. Mulenga (2008) reveals that this rigidity is linked to lack of political will for effective promotion of adult literacy due to lack of policy on adult literacy and skeptics view of the impact of literacy by radio instruction. This lack of political will has been seen in the lack of policy and direction in adult literacy from independence to date. This is another key factor at the centre of the storm of illiteracy in Zambia.

2.3 Efforts of Fighting Illiteracy in Zambia – 1890s to 2000s

For easy comprehension, the efforts of fighting adult illiteracy, in this study, were divided into two major categories. Namely those that were conducted during the colonial era and those that occurred in post independence.

2.3.1 Adult Literacy during the Colonial Era

The colonial period can also be subdivided into three eras as follows:

- i. The British South African Company (1890 – 1924);
- ii. The British Colonial Office Administration (1924 – 1952); and
- iii. The Federation of Northern Rhodesia and Nyasaland (1953 – 1963).

i. The British South African Company (1890 – 1924)

The British South African Company (B.S.A.C) ruled pre-independent Zambia from 1890 to 1923. During this period, the field of adult literacy mainly manifested through the activities of the Christian missionaries and their evangelism work (Kelly, 1991, Luchembe, 2009, Snelson, 1974 and Tiberondwa, 1976). Here, missionary teachers, using “the missionary approach” of softening the hearts of people, established village schools and taught people the three Rs but concentrated on teaching the Bible. Through this method, few people, especially men became literate in basic reading, writing and arithmetic (3Rs).

i. The British Colonial Office Administration (1924 – 1952)

This was the period when Northern Rhodesia (now Zambia) came under the British Rule. According to Luchembe (2009) the concept of adult education in Northern Rhodesia became more common and appreciated via the popularly known village schools. These schools were imbedded with some entry behaviour and were thus used as instruments of penetration into the local communities. This can be seen from the emphasis on religious instruction and literacy. Snelson (1974) agrees and adds that the educational impact and value of the average village school was very minimal as it was more a catechetical centre than an educational one despite giving 3Rs lessons, craft, simple agriculture, personal hygiene and environmental sanitation.

ii. The Federation of Northern Rhodesia and Nyansaland (1953 – 1963)

Luchembe (2009) reveals that during the Federation, there was an evident system of inequitable pattern in the provision for African and European children's education. He says that African children were only given primary education with few allowed to acquire some secondary education for them to train as teachers of other Africans. This automatically shades light on the reason why at independence, very few Africans were literate enough.

It must be appreciated that literacy levels in Zambia are at the levels they are today largely because of formal education – primary and secondary schooling especially. In fact, the fight against illiteracy in Zambia started in the pre-independence era. Empirical evidence shows that missionary teachers and their efforts were one of the outstanding and first efforts in the fight against illiteracy in Zambia. Tiberondwa (1976) portrays this and shows that the coming and establishment of mission centres opened the way to literacy.

The 'Literacy Campaign: the Mindolo Experiment'

One of the small-scale and outstanding efforts in Zambia was the literacy campaign which came to be called the 'Literacy Campaign: the Mindolo Experiment'. This is a

programme that was developed and implemented under the auspices of the colonial government beginning in 1945. This seems to be valid as Hay (1946: 273) reveals that “The literacy campaign begun in January 1945 in Mindolo Mine Compound.”

This campaign employed the Laubach's 'one-teach-one' strategy to achieve literacy among residents of Mindolo Compound. The method relied on using **Jeans supervisors** in making a few literate persons who become important resource persons in the teaching of literacy skills. The newly literates were then relied upon in teaching their colleagues, spouses and even neighbours. This is why the strategy came to be called the 'one-teach- one' method. **Hay (1946)** reveals that the Laubach's methods were justified by the results; although the actual work of teaching started in April 1946, tremendous improvements were recorded as slightly above 190 new literates who had never been to school hitherto 'graduated' to become teaching resource persons. By using this strategy, most of the newly literate people were actually taught the literacy skills they acquired not by experts but by their workmates, their spouses or their own children. “By the end of 1949, 2, 648 new literates had been recorded 1, 196 of whom had become literate during the Mindolo Literacy Campaigns and during the next two years, 8, 189 new literates had been recorded.” This literacy campaign relied on the ripple-effect of the 'one-teach-one strategy'. This method was tried outside Mindolo Compound and the results were positive and encouraging as many people benefited in literacy skills. Though this innovative method is so persuasive in terms of its simplicity yet so effective and its modesty in terms of cost (cost effective), it came to be criticized and so came to fail. The failure was largely attributed to the extents of sustaining the actual process of reliance on individual consistently keeping 'the fire burning' in teaching themselves and the teaching others. In some aspects, the failure was blamed on either poor or no funding where implementers were volunteers who, if anything, were not remunerated.

2.3.2 Adult Literacy Efforts after Independence

Mwansa's (1993) study reveals that when the Mindolo Literacy Campaign came to an end, there was a period when literacy programmes were not operational until when the Ministry of Education and Culture introduced Basic Literacy Programme in 1966. This

programme provided literacy lessons to both rural and urban population. Mwansa observed that this effort did not yield desired results because its curriculum and instructional materials had become irrelevant especially in rural areas. In support of Mwansa's observation, Luchembe (2009) reveals that the Basic Literacy Programme was designed to focus on teaching the masses the three Rs (reading, writing and arithmetic). This is why the content ended up being irrelevant to the rural people whose main needs were not met by just knowing how to read, write and count. As a result, by 1970, rural people had lost interest in the lessons. The lessons were biased to formal education and the prospects of white-collar jobs. The rural people rejected this form of literacy. In Paulo Freire's view, this was the literacy of 'banking' knowledge and skills for future use. People needed the education that would have made them versatile in finding solutions to problems in their respective communities. As a result, by 1971 the programme was discontinued in rural areas but continued in urban areas in municipal councils and prisons (Mwansa, 1993 and Luchembe, 2009). But signs of change in people's lives were evident especially where the literacy programme involved the three Rs. The number of participants was large on the national scale.

After learning a lesson from the pitfalls of the previous programme, the government introduced the Functional Literacy Programme in 1970 in rural areas only beginning with Southern and Central provinces before expanding the programme to other provinces (Mwansa, 1993). From his study, Mwansa says this literacy was a more relevant programme to the rural people as it was designed for them and added value to rural life – it was responsive to the people's needs as it imparted knowledge and skills in health, nutrition and agriculture. This ultimately led to some significant contributions to the overall improvement of people's lives. Luchembe (2009) also reveals that by linking the programme to rural activities in agriculture, the literacy programme prompted the widespread growing of maize through radio broadcasting lessons like Rural Notebook, Lima Programme and many others. In fact, Luchembe says that through this literacy, people were stimulated into self-help activities which promoted self-reliance. However, both Mwansa and Luchembe reveal that the programme suffered from its bottle-necks of focusing on maize cultivation. This led to mono-cropping in many areas even those areas

not suitable for maize cultivation both geographically and climatically, the crop was widely grown. This usually resulted in poor yields and frustration of farmers. It was interesting, however, to note that, while Mwansa (1993) observes that another factor that led to the abandonment of the programme was lack of adequate support from government, Luchembe (2009) documents that the programme was well funded with such funds coming from government and UNESCO. Despite this disagreement, the two researchers agree that the emphasis on growing maize everywhere was the key reason for the programme's failure.

Another form of literacy campaign introduced in 1980 was the Health, Nutrition and Functional Literacy. Mwansa's (1993:285) research shows that this programme was conceived and spearheaded by the WHO and UNICEF staff who were able to successfully sensitize both "rural and urban areas of the country about some diseases and the promotion of attendance of mothers at clinics especially in all provinces after piloting in a few provinces". Luchembe (2009) agrees with Mwansa's study but adds that the FAO and the Ministry of Education were also very much involved. The programme was a success for a while, just like its predecessors. Before long, the literacy programme was discontinued. This time it was not because of failure in one way or another but because the 'brains' behind the programme – the initiators of the programme – had left the country without local gate-keepers trained to continue the programme. Another reason was that the funds were externally sourced.

Finally, there was an introduction of the National Literacy Campaign in 1990. This programme owed its origin to the Women's Affairs Committee of United National Independence Party (UNIP) and the 1984 spearheading committee that admired the progress made by Tanzania and Ethiopia in areas of literacy (Luchembe, 2009). He says that though the earmarked study tour to the named countries failed, the idea was later used to come up with the 1990 National Literacy Programme. Mwansa (1993: 286) reveals that this programme was "designed to give literacy increased visibility and to attract resources and support from diverse fields of national development. The limitation lay in the narrow focus as it was tuned into selective campaign to be implemented

gradually”. Adding his view to this, Luchembe (2009) says the programme had envisaged reducing illiteracy by benefiting the underprivileged and awakening the illiterates who became so due to lapsing into illiteracy. He shows that the failures of all the forms of literacy programmes in Zambia were due to many problems such as lack of sound policy frameworks, the conflict of ownership of adult literacy programmes among line ministries, inadequate funding, inadequate transportation, lack of relevance of materials of instruction and demotivated volunteer teachers/instructors due to poor remuneration.

It can be seen that when the Basic Literacy Programme started in 1966, the University of Zambia had just opened its doors and had established the Department of Extra-Mural and Extension Studies. This department was mandated to promote adult education programmes. These programmes were put in place to provide also, literacy lessons and other educational activities. By 1975, this department established the Centre for Continuing Education (C.C.E) to spearhead such education and empower many Zambians with formal and non formal education through extension studies, evening classes, seminars, workshops, conferences, radio listening groups and many other educational activities. Side-by-side this were the Luanshya Correspondence College, night-school programmes and listening groups whose learners learnt through educational broadcasting by radio instruction countrywide. All these programmes helped not only in increasing literacy levels but also in developing human resources in Zambia (Alexander, 1975).

Added to the above adult educational means, Mr. Banda, M. Francis, then Editor-in-Chief for Zambia Information Services (ZANIS), revealed, in our conversation, that in Zambia there were 6 vernacular newspapers that were available in all the 9 provinces of Zambia contributed to efforts of fighting illiteracy. He also said the newspapers played a significant role in filling the information gap especially for many people who could not read English. The 6 newspapers were *Liseli* in Silozi, *Ngoma* for the speakers of Kaonde, Lunda and Luvale, *Lukanga* for Soli and Lenje speakers of Central Province, the *Intanda* of the Batonga of Southern Zambia, the *Tsopano* for Eastern province and *Imbila* of Bemba speakers. These papers flourished between the 1970s and 1980s but soon went into oblivion. Mr. Banda said the impact of such papers was in providing people with

relevant reading material that ensured that newly literate people did not easily slip into illiteracy. In other words, the papers retained the literacy skills in local people and library research proves that the newspapers stated above really existed.

2.3.3 Local Language and Literacy Levels

There has been an argument that the language of instruction plays an important role in lowering illiteracy levels among people. The argument of using local or African languages in promoting education is supported by many scholars and researchers. One such a writer is Alidou (2006: 4) who reveals that “researchers argue that there is a high correlation between African countries' literacy and educational development and the use of local language in literacy and education”. In fact, Alidou shows that the use of English in instruction for children impacts negatively on children's proficiency in literacy skills and in educational performance as children are expected to master English and use it well within a short period.

Despite many countries agreeing and signing the international agreements to use local languages on instruction, few have taken significant steps in implementing the making of local languages official languages of instruction. Alidou (2006) and Luchembe (2009) reveal that currently only Tanzania has taken such a step and was using Kiswahili in instruction, commerce and national administration thereby drastically reducing illiteracy from the range of 60% in the beginning of the 1970s to not more than 10% in the mid 1980s. This is definitely an enviable effort and score in the fight against illiteracy.

This could have motivated Zambia to attempt this too. In recent efforts, the fight against illiteracy has sought to employ people's local languages as languages of instruction in accordance with languages spoken dominantly in specific areas given that Zambia has precisely 7 official or major local languages. The rationale has been that local languages are easily understood by learners, a factor that enables them learn better. In Zambia the advocacy, has been in the use of the 'New Break-Through To Literacy' – an approach of teaching literacy first through the child's first language or 'mother-tongue' or language of play during the first years in primary schools. The argument is that the most effective way of teaching literacy skills is through one's mother language as opposed to English.

Although some results have been impressive, full-scale results are yet to be established. However, the school of thought that promotes teaching adult literacy advances the use of local languages first. This is what Macha (2005:n.p) says, that “if education is to play its role in economic, social and cultural development of the continent (Africa), the recipients need to get quality education be it in the English, French or Portuguese but more importantly in local language.” The emphasis is that learning does not take place in a vacuum because education is a social aspect and thus learning happens in a social context. The idea is that with our experiences from our homes and the local communities, we should be able to learn faster and better in our mother-tongue than in a foreign language we find at school – the language we are expected to learn and know well within a few years to be able to sit for examinations. Such is the education that Zambia needs as it would be congruent with a people and their culture and their felt needs. Another question, here, is: does the adult literacy programme of Radio Chikuni teach adults more in their local language than in English or vice versa?

2.3.4 Adult Literacy through Educational Broadcasting

Another effort in the struggle against illiteracy was the use of educational broadcasting. In fact, the 1960s witnessed the growing and implementation of educational broadcasting to increase literacy among the people. Sutcliffe (1969:5) reveals that after independence, educational broadcasting came to be another avenue in the must win struggle against illiteracy in Zambia. The Educational Broadcasting Services was established primarily for the facilitation of education especially to the people who had little or no education at all. He emphasizes that the Education Broadcasting Services (EBS) came into being to act as an arm of the Ministry of Education in “order to organize, produce materials and facilitate educational broadcasting countrywide. At the beginning of the 1960s, radio and television services started operating for schools” in newly independent Zambia. Carmody (2004) agrees with this view and says that educational radio programmes can be traced back to 1962. This continued to flourish up to the 1980s. By the 1990s, educational broadcasting was not functional. Carmody (2004: 70) reveals that literacy through “educational radio programmes was reintroduced in January 2001 after a lapse of eight years”.

As this came to be, on a small scale, 1998 witnessed government, through the Mazabuka district administration, the setting up of literacy classes in Ndeke Township for women who were unable to read and write. Gradually, the number of such women attending such literacy classes in the area rose to 32. There is no doubt that since their introduction, these classes and the community radio stations have played a vital role in the development of our country. In Mazabuka, for example, the community radio station has introduced a number of programmes that are already having an impact on the lives of local people. One such programme is called *community focus group*. Through this programme, farmers and other interest groups are asked to identify key issues which are later aired on radio. Government officials are also invited to respond to some concerns raised by the various community radio focus groups. With support from the donor community, the station has distributed small radio sets to a number of villages and people are able to listen to government officials responding to concerns raised.

A similar project was being undertaken by PANOS Southern Africa called Development Through Radio (DTR). The aim of the project was to promote the use of radio as a vehicle for increasing women's access to relevant information, encouraging debate and thereby strengthening democratic and development processes. The project also aims at providing a network for exchange of information, expertise and resources between women in Zambia and to break down the sense of isolation felt by many marginalized communities and in particular, rural women.

Another successful story of how community radio stations are helping the community is the one where farmers in Mazabuka are now able to receive their farming input on time because they are always in touch with government officials through the radio. Before the station was set up, farmers had little or no information about the availability of farming inputs and were forced to travel the long distance to Lusaka to buy inputs. In addition, with the outbreak of the foot and mouth cattle disease in the area, farmers are quickly and effectively advised on how to look after their animals well through radio programmes.

In line with the offering of literacy by radio instruction and the Mazabuka experience, the observation by Chikoye and Kaonga (2007), shows that the Radio Farm Forum has been

functional and beneficial to Zambia's farming community since independence in 1964. This programme has been operating based on one major policy objectives of developing human resources to meet dynamic needs of the agricultural sector. Since the majority of farmers, especially in rural areas, are in accessible areas agricultural extension officers fail to reach farmers directly as such officers are just dotted in rural communities. Their primary function is conducting adult education to farmer in relation to soil management, effective planting and caring for plants in the field and better methods of storage of produce. The Radio Farm Forum has been at the heart of education of such farmers. The radio lessons have been independently listened to by individual farmers or conducted through field days and even during residential training for farmers at Farmers' Training Centres (FTC) available in each district in the country. Chikoye and Kaonga (2007) investigated and put it that the National Agricultural Information Services (NAIS) provides non-formal training through television and radio programmes. Programmes such as Rural Notebook, Farmers Notebook, Farm Magazine and the Zambia Radio Farm Forum have reached some of the 800,000 small-scale farmers in the country. This form of education has been a success to the appreciation of both farmers and government.

Through the study conducted by Sibalwa (2000: n.p), further literature reveals that there is “high priority that has been given to the role of radio in agricultural development in Zambia”. Sibalwa observes that since independence, this has been advocated in stimulating agricultural production in the rural sector. The main problem, however, has been how to disseminate agricultural information to the large, widely dispersed rural population where extension services have not been as effective due transport difficulties, inadequate funding and shortage of extension staff. The radio programmes on farming have, since inception, continued to provide the much needed advice on key principles and practices that farmers need if they are to be effective and efficient in their business.

Considering the successful story of this radio programme in agriculture, it was seen that the re-introduction of radio instruction at the beginning of the 21st century was relevant in education especially in the fight against illiteracy in Zambia today. MOE (2005b: 2) admits that “Government's commitment to achieving EFA cannot be realized by 2015 if

it education is to be delivered only through the classroom mode”. This is in line with the 1996 national policy on education which reveals that “In 1990, the World Conference on Educational for All, recommended that all available channels of information, communication, and social action be used to help convey essential knowledge and information and educate people on social issues” (MOE, 1996:81). The interactive Radio Instructions (IRI) well known in Zambia as “Taonga Market” was thus launched and has effectively demonstrated this in providing education to many orphaned children and other disadvantaged children countrywide. Its lessons are done through programmes that are developed by EBS staff were aired by Zambia National Broadcasting Corporation (ZNBC). The IRI lessons differ from those that were delivered from the 1960 to early 1990 in that the older system was a one-way form and not interactive.

The essence of using radio instruction in the struggle against adult illiteracy has been in line with what was happening on the global scale. In Colombia, for example, 67 years ago a parish priest used transistor radio to provide secular education to peasant communities. He did so with amazing results in increased literacy levels. The radio schools later became popular in Latin America; they also spread to Africa, especially through West Africa. Archer and Costello (1990) and The Courier (2002) show that this is a trend related to educational broadcasting. This type of communication has been flourishing in developing countries, especially in areas that are typically afflicted by significant social problems. This medium is used to address challenges like ill-health, poor farming and illiteracy. Evidence is clear from Nicaragua, Jamaica, Cuba, Bolivia, Kenya and Madagascar that radio instruction has offered adults the opportunity of studying for the equivalent of school courses thereby reducing adult literacy levels (The Courier, 1987). The literacy by radio, also well known as educational broadcasting, is prominent in fighting illiteracy and ignorance among the young and the old. The research conducted by Sutcliffe (1969), on educational broadcasting, revealed that in Zambia this education was done through the then ZBS now ZNBC via the expertise and production of programmes by the EBS, a body established in 1965. This body continues to date, but has now remained in a skeleton status due to lack of political will to innovate it and provide necessary and adequate funding for operations. The body of staff is only paid for

production of teaching materials and developing programmes now used by other radio stations.

Chikoye and Kaonga (2007:n.p) established that “although the Zambian Government recognized the potential of radio in education just after independence, little has been done for Zambians to effectively benefit from such media and Information Communication Technology (ICT)”. They argue that the under utilization of ICT continues to happen despite the fact that access to education by the orthodox methods remains difficult even after more than 45 years after independence. Since achieving access to both computers and computer literacy by most Zambians will remain a far-fetched dream for many years to come, and a little so far was in the offing in television ownership for many poor Zambians, literacy by radio instruction should be the target of all educational broadcasting technology available. This is because literacy by radio is relatively cheap compared to television broadcasting and e-learning which most Zambians will, at least, not access in the near future.

It is evident that another reason why radio instruction should take centre stage in fighting illiteracy is that radio reception is better accessed by a sizable rural population and most urban people. In this aspect, it can be seen argued that although radio, internet and television media are popular in education services, only radio has the widest coverage area across the country and nearly every home has at least the modest set. As a result, talking of development and use of ICT in education before ensuring that most citizens have access to the national electricity grid and the telecommunication services is indeed putting the cart before the horse and expect a miracle.

Trends show that developed and other developing countries began with radio and they systematically moved to the use of television and now the computer in education and in reducing illiteracy. On the contrary, Zambia, on a large scale failed and still fails to fully take advantage of this potentially vital component of educational broadcast amidst pronouncements of government's commitment to this fight and in making the ICT accessible in line with the 2006-2010 Fifth National Development Plan. While educational broadcasting is far from finished as many countries are utilizing it, our

education system has not fully taken advantage of this form of ICT to take literacy where it is needed the most. Educational broadcasting, in Zambia, performed well in the 1960s until it came to be dormant between the 1980s and the late 1990s. **This programme has now shown a lot of progress in most Zambian community schools and has driven enthusiasm to government officials such that it has been incorporated in government schools and is becoming even more popular in reaching vulnerable children, reclaiming them into education (M.O.E, 2005a).**

In the current situation, the driving force behind radio instruction for adult literacy is unquestionably the IRI programme popularly called "Learning at Taonga Market", produced by the Ministry of Education. The program covers Zambian language, English language and literacy, mathematics, science, social studies and life skills, including prevention of HIV/AIDS (M.O.E, 2005b). From the success of the IRI for children, the adult literacy programme developed in Chikuni a few years after 2000. The aim was to educate and empower local people and through literacy, to give confidence and self-esteem to people; thus awakening in them their potential to tame the environment sustainably and to use it to earn healthy livelihoods.

From experience and studies shown above, most literacy programmes that have been undertaken in Zambia have been centred on mere acquisition of reading, writing and basic numeracy with some mixtures of life-skills. This is not bad in itself as it partially empowers our people for community and socio-economic functions. However, the truth is that such literacy is not enough to transform man especially an adult whose role must be to lead others, plan and analyse issues for communities' benefits. The radical approaches and other studies conducted, advance the notion that too basic literacy is oppressive and demeaning to people most of whom will not access formal employment. Thus, ending up with knowledge and skills of the 3Rs may be meaningless to those seeking freedom from hunger, political manipulation and persistent marginalization. This was in agreement with Bown (1974) and Chakanika (1989) who says the education that fails to liberate people from such evils is domesticating in nature and aims. The argument put across is that, for literacy programmes to be meaningful in Zambia today, they must not only embrace the

teaching of the 3Rs but include practical skills that will act not only as sustainable spring boards for self-reliance in future but also as safe landing zones for people to fall on when life experiences become harsh. The literacy must be life-long. Only relevant literacy programmes can succeed in developing people towards action-orientation and changing people's mind sets to facilitate continuous improvement in themselves and their local environments.

Such form of literacy that is more meaningful is that which includes conscientizing of people, especially young ones about problems in their communities and empowering them to address such problems. This education should strive to develop critical thinking in viewing the world. This is what remains as a missing key in most, if not all, literacy programmes in Zambia, the aspect of critical literacy. This is because adults being what they are (self-directed learners), they are mostly motivated when it is evident that the adult literacy designed for them is that which is effective and without doubt, one that meets adult people's felt and unfelt needs. It must be that which awaken and directs education in terms of goals and objectives that intend to meet the targeted educational needs of the targeted learners. Although effective ideas of being functional vary widely, they must be aligned to being able make people read and write in their own language and thus being able to communicate using the written text. In Mulenga's (2008) view, adult functional literacy also includes one's ability to perform a given minimal standard of numeracy and the capacity to do other exercises that are cardinal in one's daily means of existence. These include filling in forms, banking activities, signing basic documents, establishing and running a small business enterprise, managing farming activities, managing and protecting the environment, being hygienic and sanitation conscious among others. In this line of thought, the concept of being functional refers to ability to engage and perform social activities within one's context. This is in agreement with Carmody (2004: 68) who says "adult non-formal education has elements and practices which provide literacy work, village improvement, and training in literacy, trade, village crafts among others". Such forms of skills and knowledge may need to be taught or awakened in people. When such are planned for a people, we can refer to them to be targeted educational needs that can be identified by people themselves or a concerned

outsider. **This study thus wanted to find out if the targeted educational needs of the adult literacy programme of Radio Chikuni targeted to impart such skills and knowledge.**

2.4 Obstacles to the Fight against Illiteracy in Zambia

Despite so many efforts to reduce illiteracy in Zambia, it is seen that the reality is that the numbers of illiterate adults are on the rise. Studies conducted reveal a number of obstacles to successfully address illiteracy. In this same perspective, Prosser, (1970: 35) adds that “In spite of the current efforts to eradicate illiteracy in the world, there is reason to believe the numbers of illiterate people are increasing” It is sad to say that one of the obstacles is the painstakingly slow pace of expanding literacy programme to accommodate large numbers of illiterate people country wide. This pin-points to the inadequacy in the provision of the much needed education service to the adult population and to a generation soon to be adults thereby creating a waiting army of illiterates to be added to the current one. Interviews with some officers at the Ministry of Community Development and Social Services revealed that in 2003 reviewed the provision of literacy and non-formal education documented that between 1997 and 2003, there were over one million illiterate Zambians. However, only 19, 282 adults enrolled in the literacy lesson countrywide. Of these, 6, 140 were men while 13, 142 were women. This is a merge number considering that the CSO (2003) showed that over 1 million Zambian adults had little or no primary education. On the part of children, 35% of school going children them are currently not able to access education. This means that they may remain so and the result of this is not far from grasping – more adult illiterates a few years from now. What is evident, here, is that the provision of literacy and formal education in Zambia is inadequate. **The aspect of adequacy was one of the objectives of this study. The question was whether in Chikuni the adult literacy programme has been adequate in addressing the literacy needs of the local people?**

In the fight against illiteracy, it is vital that the literacy programme is relevant to the clientele. To this argument, Mulenga (2008:9) reveals that “starting from early childhood and extending throughout life, the learners of the twenty-first century will require access

to high quality educational opportunities that are responsive to their needs, equitable and are gender-sensitive so that it must neither exclude nor discriminate”. The question we posed was: **How responsive was the adult literacy programme of Radio Chikuni?**

All being said, the larger obstacle to adult literacy lies in policy. It is sad that the formulation of a policy of adult literacy has not been given priority hence its non-existence since independence. This observation was in fact, correct, as even at the time of conducting this study, Zambia had not yet successfully established a firmly reliable policy on adult literacy. This was considered to have been a core obstacle to effective provision of functional literacy in Zambia. Because of this, there has been a negative impact on the development of the curriculum to guide various adult literacy activities and providers of Adult Learning and Education (ALE), infrastructure used for Adult learning and capacity building of facilitators of Adult learners. Lack of policy, therefore, means lack of direction in the provision of adult literacy in the country.

There is no doubt that most educational programmes that have failed have done so due to meagre financial resources. This leads us to another critical obstacle – funding. The problem area has been the financing of ALE which, over the years, has been receiving less than 1% of the annual allocation disbursed to the education sector and less than this percentage goes to literacy education (MOE, 2002). This had been happening even in the light of the 3% benchmark recommendations of Dakar Conference Declaration. This meagre funding is attested by Mulenga (2008) and MOE (2008) who observe that poor funding of adult literacy has been one of the major causes for lack of teaching and learning materials, dilapidated infrastructure for adult literacy, lack of effective teaching and learning as mentors remain volunteers and poorly remunerated hence negatively affecting the delivery of literacy lessons. **The study intended to validate this observation in Chikuni.**

Mwansa (1993) found another obstacle to adult literacy. This was the aspect of culture and traditions which he saw as preventing people of different ages, sexes and certain relationships from mixing freely. His investigation found that men were less willing to participate in literacy lessons due to shyness and that they were usually preventing their

wives from attending literacy lesson as they were jealous and did not want to compete with them. This argument seemed valid as it was in consonant with the findings of Agba (1992) who discovered, in Kenya, that traditional beliefs and cultural fixations had an impact on classroom behavior where some participants complained of sharing classes with wives, their in-laws and women being prevented from attending lessons by husband. This contributed to a decline in adult literacy. **In this study we wanted to find out if this was the case in Chikuni.**

2.5 The Relationship between Functional Adult Literacy and Development

Kelly (1991) says there is a link between education and development in that development improves people's education and the more people are well educated the more they contribute to their society's education. Adult education is a component of education from which adult literacy is part. Mwanakatwe (1968) says there is a relationship between the levels of education of people and the development of a nation because education gives people relevant skills, knowledge and values needed for development. Yamaguchi (1992), in agreement with such an observation, says a good example is from the so-called "Tiger countries" of Japan, Malaysia, Singapore and Taiwan that invested heavily in education and today their economic development is the reason for that investment. In these countries, heavy investment was initially put in basic education in such a way that primary and high school education later became compulsory. As a result, every child attended quality basic education. This has increased productivity at all levels of the economies (Arab Human Development Report, 2003). From this, it could be said that there is some connection between levels of literacy of people and development in a community and country. This was in agreement with Fernandez (2007) whose Freirean perception shows that transforming any community only occurs by first changing the people through making them literate in a specific direction.

This is important because adult functional literacy involves the education of adults who are decision-makers of today and the near future. In stressing this argument, Dorvlo (1992) revealed that adults, literate or illiterate, are decision-makers, producers, fathers

and mothers who are cardinal in moving our society forward or backward through choices they make now. Consequently, the education levels they have are important. In fact, this revelation is in agreement with Veramu (1992:157) whose addition is that “Literacy education holds the key to the upliftment of the grassroots from the mundane to the enlightening leading grassroots to opportunities for social, political and economic development”. Kishindo (1992:113) agrees and submits that “The rationale behind functional literacy programme is that apart from simply being able to read and do simple calculations, the learners would be able to acquire information that would enable them improve their own, and their families', standards of living for socio-economic development”.

In political development, Yamaguchi (1992) reveals that levels of high illiteracy are a danger to the democratic dispensation. He, however, sees that adult literacy promotes knowledge and skills that facilitate adults' meaningful participation in the political, social, economic and cultural development aiming at a democratic society that secures people's freedoms and human rights. This argument seems to be valid as it is supported by Benavot (2008: 42) who says “Studies on adult literacy describe how literacy acquisition improves people's self-esteem and confidence, how it empowers people and opens the way to civic participation”. Health wise, adult literacy provides hitherto unknown knowledge on health education and family planning, among other fundamental life-skills. The basis of such an argument is that where many people are illiterates, it is not uncommon to find high rates of poverty, epidemics, high death rates from preventable diseases, high prevalence of HIV/AIDS, high infant and maternal mortality. Kelly (1991) reveals that literacy; even at the basic level, is especially important if it is among women who hold the arteries of family health. He says the more illiterate women or mothers are, the less healthy their families are likely to be and the higher the chances of infant and maternal mortality. Thus, when women and mothers become more functionally literate and knowledgeable, their children, families and their communities become healthier. This argument is supported by Milimo, et al (2004) who argue that studies conducted in other parts of the world, Africa and Zambia reveal that there is a significant relationship in

variables such as low level of literacy with and use of family planning; high infant mortality and maternal mortality.

There are many studies that show empirical evidence that in many respects; education and literacy are some of the vital ingredients of development. MOE (2008: 23) reveal that “One of the impediments to National Development is the low levels of literacy, particularly adult literacy, since it affects a nation's working age of 15 years and above”. If Zambia has to develop socially, politically, educationally and economically, the large army of illiterate young men and women and older adults needs to be liberated from the bondage of illiteracy. This is because the levels of literacy of a people have an impact on national, community, family and individual development. It is important to provide functional literacy to adults because this literacy includes, among other things, capacity building in adults for them to be able to read, write and solve basic and local problems without waiting for central government to do so. This argument is in agreement with Chuma's (1991) observation that literacy awakens people and becomes the catalyst to solving problem in a developing country like Zambia as it empowers people to be participants in developmental programme from planning to evaluation. This is empowerment of the communities through education or helping people to help themselves; the praxis concept, in Paulo Freire's words.

Basically, literate adults are decision-makers who make informed decision in this modern world that revolves around reading and writing. For instance, the editorial of the Mmegi Newspaper (2004) reported that in the SADC region, where Zambia is found, with a population of over 200 million in 2004, 40% of its people live on less than one US dollar a-day, the poverty situation was worsened by the high levels of illiteracy and rampant unemployment. In agreement with this revelation, Berg (1966:47) bluntly says that “Illiteracy is closely associated with the major human ills such as poverty, disease, infant mortality and superstition”. Here, Witty (1966) adds that the more the adult population remains illiterate, the more the nation suffers from threat of democratic instability and national insecurity.

In contrast with the views that illiteracy causes poverty, Suratwala (1992) observes that the relationship between literacy and poverty is not a matter of coincidence but that poverty leads to illiteracy as poor people cannot afford education. Suratwala's argument is that where poverty is widespread, people tend to own fewer valuables and illiteracy levels tend to be high and where poverty declines, illiteracy also declines. This perspective claims that there is no empirical evidence that literacy is a pre-requisite for social and economic development in a society. In fact, Suratwala (1992:12) reveals that there is no relationship between literacy and liberation of the poor contrary to Chuma (1991: 35) and Mmegi Newspaper (2004) quoted above.

Summary

This chapter discussed the literature on adult literacy in Zambia. Several lessons were learnt. The first one was on the meaning of literacy. It was learned that there are several meanings of literacy. The one adopted by the study was that literacy is above reading the word, writing it and arithmetic ability but reading what is relevant and manipulating it to one's advantage in one's daily life. Adult literacy was seen as that which is meant for both young men and women above 15 years and older people so as to build capacity in them; empowering them to solve personal and community problems and awakening in them reflective minds. The second lesson learned was that there has been adult literacy before and after independence and those missionary teachers played a pivotal role in the fight against illiteracy. Literature showed that there have been four key efforts that were established to reduce illiteracy after the Mindolo Campaigns of the 1940s. These were the Basic Literacy Programme (1966), the Functional Literacy Programme (1970), the Health, Nutrition and Federation (1980) and the National Literacy Campaign (1990). The third lesson was that the impact of these efforts has been negligible due to the pitfalls of each programme such as insufficient funds and lack of coordination. Finally, through the study, it was learned that the magnitude of the problem of adult literacy in the country remains high thus contributing to the high poverty levels, lack of community development less participation in decision-making and in civic matters especially among the disadvantaged rural men and women folk. As a result, this study was designed and conducted to explore another component of the recent effort in the fight against adult

illiteracy – the Adult Literacy by radio instruction offered by Chikuni Community Radio in Monze, Zambia. The main aim was to examine the impact of the literacy programme on the lives of people through investigating the changes in literacy levels, the responsiveness of the programme on local needs and the programme's adequacy in tackling illiteracy in Chikuni.

CHAPTER 3

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology of the study. The various aspects of the methodology are summarized under different sub headings: - the research design, population, sample, sampling procedure, research instruments, and data collection procedure and data analysis.

3.1 Research Design

Ghosh (2003) defines a research design as a plan of the proposed research work. A research design represents a compromise dictated by mainly practical considerations. He pointed out that 'a research design is not a highly specific plan to be followed without deviation, but rather a series of guide posts to keep one headed in the right direction’.

This study adopted a case study method. Ghosh (2003:224) defines a case study as a method of collecting information about an individual; a family, an institution, a group of persons can know precisely the factors and causes of a practical phenomenon.

The research plan of this study was a case study of ethnographic nature. Firstly, the study employed a qualitative case study that was only carried out in Chikuni Community. It studied the local people's experiences in their natural settings using a naturalistic inquiry taking people's perspectives and their voices into account. This made the study qualitative in nature. Secondly, the study was designed to be ethnographic; the term ethnographic comes from 'ethnography' which is derived from 'ethno' which means people and 'graph' to describe. The meaning of ethnography becomes clear when it is seen in the light of Chilisa and Preece (2005:143) who describe ethnographers as researchers who study “a group of people's ways of life, their cultural patterns and perspectives in their natural setting. This is a key aspect in adult education. Thus, this study focused on describing adult and out-of –school youths enlisted in the Chikuni Radio's literacy programmes. Special attention, here, was placed on the impact of these

programmes on the lives of the people of Chikuni Community in Monze District, Zambia.

3.2 Target Population

The target population of this study was constituted by 202 vital stakeholders in the educational programmes provided by Radio Chikuni. These were 40 participants, 80 former participants, 32 mentors, and 5 management staff of Radio Chikuni, 30 secondary beneficiaries, 10 headmen and 5 EBS staff. The precise focus was on those that were part of running learning programme and learning centres. This included older Orphans and Vulnerable Children.

3.3 Sample size

Since it was not possible to study the entire targeted population, a representative sample size was selected and used to effectively study of the targeted population. Thus, only 6 mentors; a total of 10 management offices (5 from EBS and 5 from Radio Chikuni) were made part of the sample size. The remaining part included 30 current learners, 30 former learners and 6 village headmen and 30 secondary beneficiaries. Together, this gives us a total of 112 respondents.

3.4 Sampling Procedure

The simple random sampling was used. The sampling procedure dealt with 16 centres divided into two categories of eastern and western locations. They were numbered 1 to 16. The centre in the eastern location centre were in one box, had numbers 1 to 8 while the other box contained the western centres numbered 9 to 16. Three centres were randomly picked from each box making 6 centres involved in the study.

Pre-testing was conducted at two centres, one from the eastern centres and another one from the western centres. The pilot study was chiefly aimed at testing the internal consistency of the instruments in measuring what was intended, clarity of questions. Questions that were not clear were later on rephrased. The questions that were redundant were abandoned. These included Kalisowe, Chipembele, Choompa, Hanamaila,

Sintemba and Namakube. This made travelling between the centres easier and cost effective.

3.5 Methods of Data Collection

Three methods of data collection were employed to collect data in order to address the research questions of this study. These were the semi-structured interviews for participants, former participants and headmen. The semi-structured questionnaires were for mentors, management of Radio Chikuni and EBS staff. The focus group discussions were used to collect data from secondary. Table 2 below shows details of the methods used in data collection.

3.6 Methods of data analysis

The data was analysed mainly by using the qualitative method. The qualitative data were analysed and put in themes and categories in relation with the research objectives and research questions. The manual coding system and calculators were used to analyse such data depending on the variable. For clarity's sake, some charts, tables and summary sheets were used.

OBJECTIVES	NATURE OF INFORMATION	SOURCES OF INFORMATION	DATA COLLECTION METHOD
1. To find the impact of the literacy programme.	<ul style="list-style-type: none"> - Objectives of the programme. - Practices in health & sanitation. - Attitude to education. - Skills in farming. - Reading, writing and numeracy skills. 	<ul style="list-style-type: none"> - EBS - Mentors - Chikuni Radio Management - Headmen - Participants - Former participants - Secondary participants 	<ul style="list-style-type: none"> - Self-administered Questionnaire. - Face-to-face interview. - Focus Group Discussions
2. To find out the effectiveness of the literacy programme offered by Radio Chikuni.	<ul style="list-style-type: none"> - Radius covered. - Number of participants & former participants in literacy programme. 	<ul style="list-style-type: none"> - Chikuni Radio Management - Mentors 	<ul style="list-style-type: none"> - Self-completion questionnaire.
3. To find out the changes in literacy levels in Chikuni.	<ul style="list-style-type: none"> - If the literacy was functional. - Writing skills. - Numeracy skills. - Civil advocacy. 	<ul style="list-style-type: none"> - Adult participants. - Former participants. - Headmen - Mentors. - EBS. - Chikuni Radio Management. 	<ul style="list-style-type: none"> - Face-to-face interviews. - Self-completion questionnaire.
4. To find out the relevance of literacy programme to the people of Chikuni.	<ul style="list-style-type: none"> - Skills in relation to goals of the programme. - Skills in relation to needs of the local people. 	<ul style="list-style-type: none"> - Participants. - Former participants. - Headmen - Chikuni Radio Management - Mentors. 	<ul style="list-style-type: none"> - Face to face interviews. - Self-administered questionnaire.
5. To find out the adequacy of the literacy programme.	<ul style="list-style-type: none"> - How far the background has been addressed. 	<ul style="list-style-type: none"> - Chikuni Radio Management - Mentors - Headmen - Participants - Secondary beneficiaries. 	<ul style="list-style-type: none"> - Self-administered questionnaire. - Face-to-face interviews. - Focus Group Discussions.

Interview

Anderson (1990:222) states that, “an interview is a specialized form of communication between people for a specific purpose associated with some agreed subject matter. He argues that, when used with care and skill, interviews are an incomparable rich source of data”. Therefore the researcher sought this technique because of its flexibility in order to clarify questions and probe the answers from the respondent, providing more complete **information than would be available in written form.**

Questionnaire

A questionnaire is described as a measurement procedure that usually contains questions aimed at getting specific information on a variety of topics. This instrument was chosen because it permits the collection of reliable and reasonably valid data, relative, simply, cheaply and in a short space of time (Anderson, 1990:209).

Focused group discussions

A focused group discussion guide was chosen to address a specific topic in depth in a comfortable environment to get a wide range of opinions, attitudes, feelings or perceptions from a group of individuals who share some common experience relative to the dimension under study. One of its advantages is that not only does it disclose what is important to individual respondent, but the group setting also attempts to create a synergistic environment resulting in a deeper, more insightful discussion (Anderson, 1990:200).

3.6 Procedure of Data Collection

Interviews with participants were arranged in advance while questionnaires were distributed for answering and questionnaires were collected at the agreed times with respondents.

3.7 Summary

The chapter outlined the design of the study as a qualitative case study using ethnography approach so as to study how adult literacy by radio instruction was affecting local people's ways of life. This approach was needed to capture the views of the people. The chapter also presented the targeted population constituting about 202 stakeholders in this literacy programme. Part of the sample presented included 6 mentors, 5 EBS staff and 5 Radio Chikuni management staff. The other part included 30 current learners, 30 former learners, 6 village headmen and 30 secondary beneficiaries. Together, this gave us a total sample size of 112 respondents. Finally, the chapter presented three methods and of data collection (using interviews, questionnaires and focus group discussions) and data analysis by means of a qualitative method.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.0 Introduction

This chapter presents the findings of the study which sought to investigate the views of mentors, participants, former participants, secondary beneficiaries, headmen, radio Chikuni management and EBS staff) on the impact of the adult literacy programme of Radio Chikuni on the lives of the people of Chikuni. Out of 112 targeted respondents 86 were available giving us a 77% turnout of respondents. The basis of the study was on the various categories of respondents and according to the five (5) objectives of the study which were to find out the impact of the programme, its responsiveness to local people's needs, the targeted educational needs in relation with what is offered, the changes in literacy levels in Chikuni community in comparison with how the situation was before and the adequacy of the programme in addressing illiteracy in Chikuni.

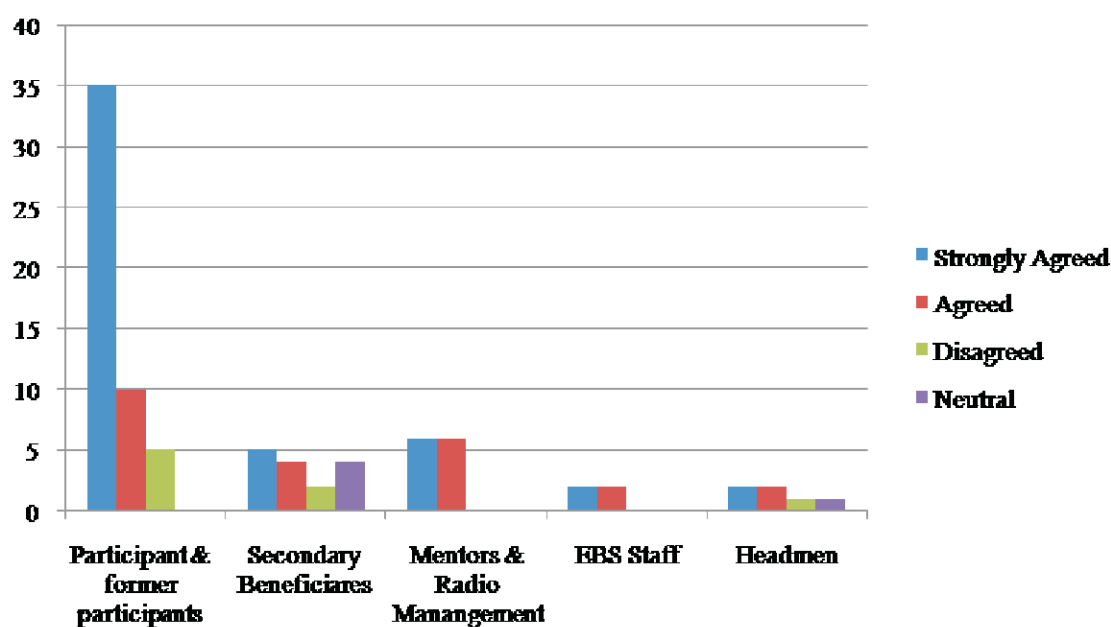
In presenting the findings, the study employed tables, charts and graphs. The data were presented according to objectives.

4.1 The impact of the literacy programme on the lives of the people of Chikuni

Since the overall objective of the study was to assess the impact of the radio literacy programme on the lives of the people of Chikuni, the respondents were asked to attest. To measure the impact, respondents were asked if participants and former participants who could not perform the 3Rs before the programme were now able to, the respondents were asked to list new things they learnt through the adult literacy programme, they were also asked to state whether or not they were living better lives than they did previously and if so how, if they were putting what they learnt in solving daily lives. Thus, the impact was assessed from the point of view of benefits that participants, former participants, secondary beneficiaries, headmen, and the community at large have had due to the literacy programme. The mentors, EBS staff and the management team of Radio Chikuni were also asked on how the radio based adult literacy programme had improved local people's lives.

The findings were out of the 86 respondents. As to whether or not the literacy programme had impact on the lives of the people of Chikuni, the responses were that out of 15 secondary, 5 (33%) strongly agreed, 4 (27%) just agreed, 2 (13%) disagreed and 4 (27%) were neutral. From the 28 participants and 22 former participants whose total was 50, 35 (70%) strongly agreed, 10 (20%) just agreed while 5 (10%). On the other hand, out of 6 mentors and 5 management staff of Radio Chikuni whose total was 11, their responses were that 6 (55%) strongly agreed and 5 (45%) just agreed. Of the 4 EBS staff, 2 (50 %) strongly agreed while the remaining 2 (50%) just agreed). Conclusively, out of 6 headmen interviewed, 2 (33%) strongly agreed, another 2 (33%) just agreed, while 1 headman (17%) disagreed and another headman (17%) was neutral. What was evident was that the majority of these respondents said the programme was positively impacting on the lives of the people of Chikuni by making them literate, empowering them with basic knowledge and skills in areas such as healthy living, better farming, looking after soils and the environment and in civic education. This, they said, transformed their lives in a way. On the other hand, the minority, of the total respondents could not see any major impact as few adults had benefited from the programme considering the large number of them who still crave for literacy. **Figure 1** below shows the numbers and the views of respondents as described above.

Figure 1: The Impact of the Literacy Programme on the lives of People of Chikuni



On health education, respondents felt individuals, families and the entire Chikuni Community had both directly and indirectly benefited from the literacy by radio instruction. They were able to identify components such as functional literacy skills i.e. 3Rs, knowledge in sustainable agriculture, health education (sanitation and HIV and AIDS) as having been key in the inclusion of the once educationally excluded. The poor people whom the programme was empowering through capacity building in terms of self esteem said they were developing confidence in social interaction, rediscovering their potential in solving problems that impede on their rights and the development as individuals, as families and as the entire Chikuni community. The following chapter discusses these issues in detail.

4.2 Targeted Educational Needs of the Literacy Programme by Radio Instruction

The questions that addressed the targeted educational needs asked respondents to show what was taught in the literacy programme and what the programme was set to be taught. It was sought to find out whether or not there was a difference between what was targeted and what was on the ground. So, the meaning of targeted educational needs was the actual 'subjects' or content that the literacy programme lined up to impart to its clientele. The options given of such targeted educational needs were reading, writing, numeracy (3Rs), health education, environmental education, functional literacy, agricultural education and civic education.

The findings were that all 86 (100%) respondents identified the 3Rs as important literacy skills that should be taught in all the literacy learning centres. There were variations in responses on other educational needs. For instance, out of 86 people interviewed, 72 (84%) said health education was taught, 14 (16%) said environmental education was not taught. What was of interest, however, was that some respondents who identified the teaching of the 3Rs did not identify that the adult literacy programme as being functional literacy. It was noticed that some of the respondents did not understand functional literacy. This is so because reading, writing and numeracy skills imparted to adults are not for academic reasons but to enable each person functionally appropriately in socio-economic activities. The lack of understanding of functional literacy was evident as only

29 respondents constituting (34%) of the 86 respondents agreed that the literacy programme was actually functional literacy.

On agricultural education, all 86 respondents were aware of the teaching of agro-forestry and nutrition in some centres although only four (4) centres at the time of the study were piloting this form of education. Four (4) out of sixteen (16) learning centres gave a picture of a quarter of the number of centres involved, meaning very few participants were directly benefiting from this ground-breaking learning that is supposed to significantly uplift rural people's lives in the farming area of Chikuni.

Another targeted educational need that few respondents said was being taught was civic education. It was seen that out of the 86 respondents, only 33 (38%) said that civic education was being taught, while 53 (62%) said civic education was not being taught. Those who said civic education was being taught were mostly mentors, Radio Chikuni Management and EBS staff (questionnaires). This gave a picture that policy makers, Radio Management and mentors – the experts – tended to understand civic education while former participants, participants, headmen and secondary beneficiaries were the majority of the respondents who said that civic education was not taught. The distribution of these variations in answers is tabulated in **Table 3 below**.

Table 3: Respondents' views on Targeted Educational Needs

OPTIONS	NUMBER OF RESPONDENTS	FREQUENCY	PERCENTAGE (%)
Reading	86	86	100
Writing	86	86	100
Numeracy	86	86	100
Health education	86	72	84
Environmental education	86	58	67
Agro-forestry and nutrition	86	86	100
Civic education	86	33	38

From the table above, it can be seen that reading, writing, numeracy and agro- forestry and nutrition were said to be taught by all 86 respondents. Health education and environmental education were also highly placed while civic education was only said to be taught by 33 respondents.

A question was asked to find out if the adult literacy programme was functional or not. In order to measure the understanding of respondents on this issue, they were required to state at three things that made them think the way they did. They were expected to list among others, life-skills such as sustainable farming, agro-forestry, reading, writing, numeracy, gardening, planting of fruits (orchard) and health and sanitation skills. **Table 4** below tabulates the findings.

Table 4: Views of respondents on the functional nature of the literacy programme

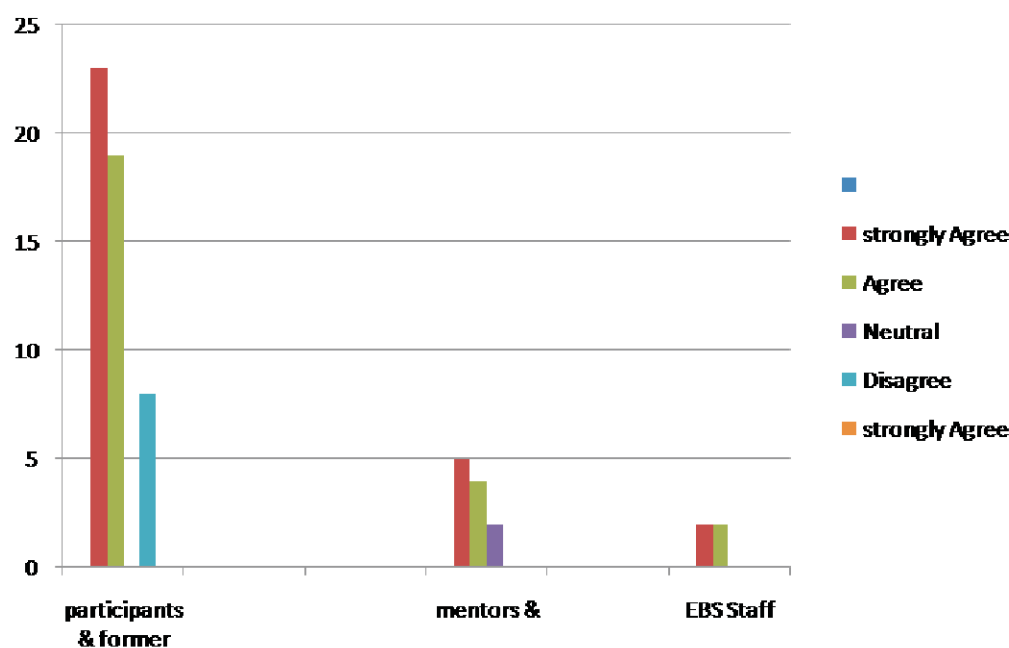
	Responses			
Respondents	Yes	No	I Don't Know	Total
EBS staff (4)	4	0	0	4
Former participants (22)	16	4	2	22
Headmen (6)	4	1	1	6
Mentors (6)	6	0	0	6
Participants (28)	20	6	2	28
Radio Management (5)	5	0	0	5
Secondary Beneficiaries (15)	10	0	5	15
Total	65 (76%)	11 (13%)	10 (11%)	86 (100%)

The responses were that, out of the 86 respondents the majority, 65 (76%) saw the literacy programme as being functional as opposed to the minority, 11 (13%) who said the programme was not functional and 10 (11%) were said they did not know.

4.3 Changes in the Literacy levels in Chikuni Community

The study was also focused on finding out the behaviour of literacy levels in Chikuni community from the inception of adult literacy offered by Radio Chikuni. In order to assess these changes, questions were asked on the magnitude of the problem of illiteracy before the adult literacy programme was established, the current scale of the problem and whether there were signs of the decrease of illiteracy in Chikuni community

The 86 respondents of the study, only 65 were asked and they were put in three categories. The first category was made up of 28 participants and 22 former participants which made a total of 50 respondents. Out of these, 23 (35%) strongly agreed that the literacy levels have improved; 19 (29%) agreed while 8 (12%) disagreed and none was neutral. The second category comprised 6 mentors and 5 Radio Management making a total of 11 respondents. Out of these 11, 5 (8%) strongly agreed, 4 (6%) agreed and 2 (3%) were neutral on the adult literacy levels changing positively. No single respondent strongly disagreed. The last category was made up of 4 EBS staff as overseers of educational broadcasting programmes. Of these, 2 (3%) strongly agreed, 2 (3%) agreed and 2 (3%) were neutral. The findings of the study are tabulated in **Figure 2** below.



From figure 1 above, it was evident that there was some progress in changes in literacy levels. Of the 86 respondents targeted, 84% of the 86 respondents felt the literacy levels have improved thus reducing illiteracy in the area. It was noted that 5 of the respondents who were neutral were from one focus group discussion while the other 2 headmen and 7 former participants were headmen.

4.4 Responsiveness of the Literacy Programme on the Needs of the People of Chikuni

The respondents were also asked to express their views on whether or not the literacy programme for adults was responsive to the needs of the participants and the entire Chikuni community. In order to measure how responsive or how relevant the literacy programme was to the local needs of the people, respondents were asked to state their satisfaction on the programme, if people were becoming more literate, if the knowledge, skills and attitudes learnt were being used practically in people's daily lives, and if they had a say in what was targeted and taught.

On the performance of the literacy programme 65 (75%) were satisfied with how the programme was responding to the local educational needs. This component of the

respondents cut across all targeted respondents. On the other hand, 16 (19%) disagreed and said they were not satisfied yet with the responsiveness and only 5 (6%) said they were not sure. This can be clearly seen in **Table 5** below.

Table 5: Rating Scale of Responsiveness of the Literacy Programme

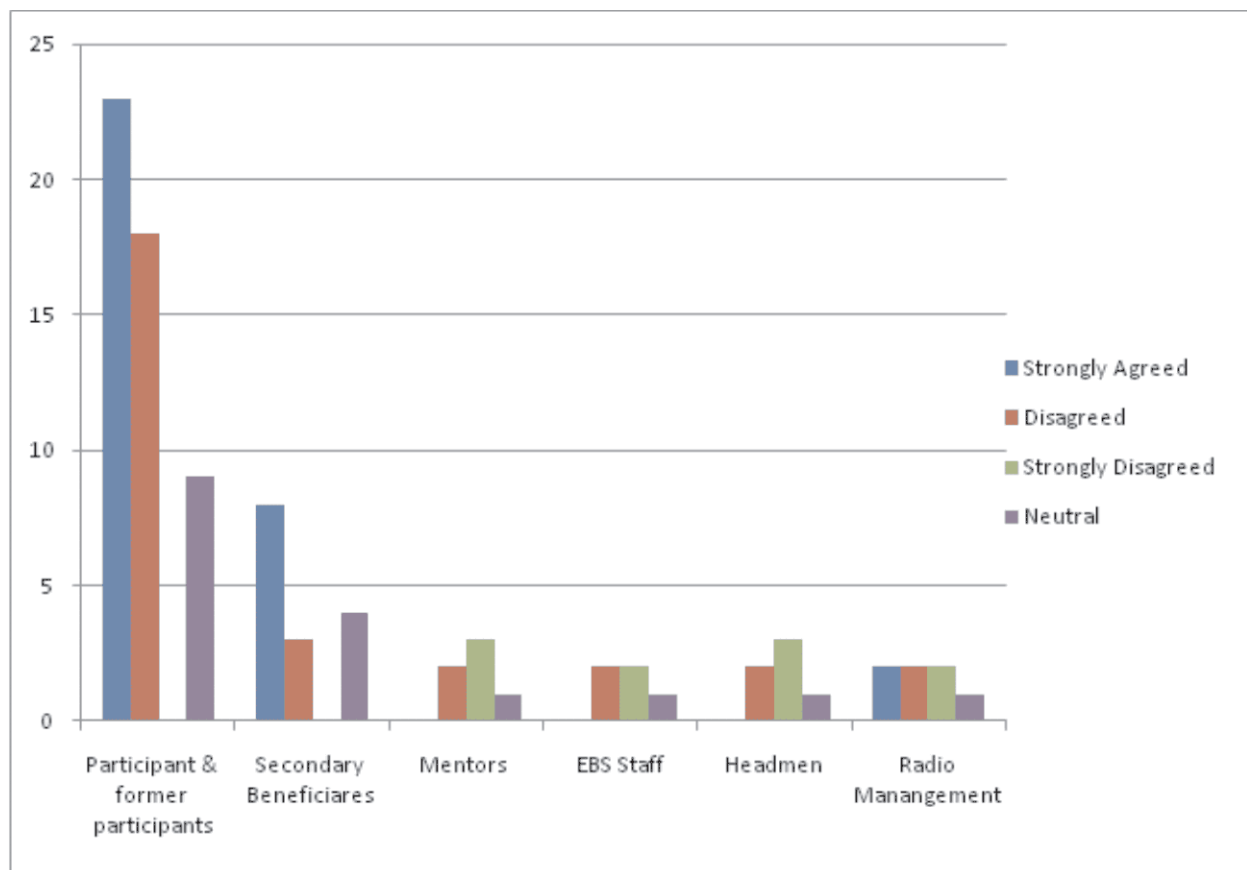
Respondents	Responses/ frequencies					Total
	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	
EBS staff (4)	1	2	0	1	0	4
Former participants (22)	3	11	2	3	3	22
Headmen (6)	1	2	1	2	0	6
Mentors (6)	3	3	0	0	0	6
Participants (28)	9	10	2	4	3	28
Radio Management (5)	2	3	0	0	0	5
Secondary Beneficiaries (15)	11	4	0	0	0	15
Total	30 (34%)	35 (41%)	5 (6%)	10 (12%)	6 (7%)	86 (100%)

The table above shows that Out of 86 respondents, 30 (34%) and 35 (41%) strongly agreed and agreed respectively, that participants and former participants were involved in a literacy programme that was responsive to local needs such as literacy in reading,

writing and basic calculations with greater accuracy. On the contrary, out of 86 respondents 10 (12%) and 6 (7%) disagreed and strongly disagreed and felt that the programme was less responsive in some aspects as there was less or no consultation or consensus in targeted educational needs. It was felt that some vital skills such as bricklaying, tie and dye, and other enterpreneur skills should be taught.

4.5 Adequacy of the Programme in relation with the problem of Illiteracy in Chikuni

The respondents were also asked to state whether the adult literacy programme was adequate in helping solve problems of illiteracy in Chikuni community. The assumption was that the literacy programme was catering for a large population of young people and adults who were bypassed by the formal education system. To measure the aspect of adequacy, questions were asked on number of centres, number of participants in comparison to the problem of illiteracy, the coverage area and number of mentors. The findings, however, were not so positive. It was found that the programme was, in fact, inadequate in catering for all who need the literacy skills. Of the 86 respondents, 74 (86%) people said that the numbers of the adult literacy learners was still below the average numbers of people who need literacy lessons. The centres were also said to be few compared to the area of Chikuni; they were said to be too few to be adequate. In comparison, only 8 (9%) said the programme was adequate with another 4 (5%) undecided. What was evident, however, was that the majority of respondents who felt that the programme was adequate were from management and a few mentors while the majority of participants, former participants and EBS staff either disagreed or strongly disagreed; and most of the neutral responses were from headmen and secondary beneficiaries. **Figure 3** below clearly shows the scenario:



In terms of coverage, the programme is also still inadequate as only 16 learning centres were operational and less than half had adult learners and it was seen that those that had adult learners were not all offering one of the key targeted need – agro-forestry and nutrition education. This meant that though being responsive to some needs of the community of Chikuni, the adult literacy programme was still a long way off in being adequate in undoing the evil of illiteracy that seemed to permeate the whole community.

Centre	PTS	Sex	Years in school	Reason For being a dropout or not going to school	Former PTS	Years in school	Reason For being a dropout or not going to school	Sex
Kalisowe	4	3F	0	No school nearby	5	0	School too far	3F
		1M	0	Distance to school		1 & 0	School too far	2M
Chipembele	5	3F	0, 1 & 3	No support & pregnancy	3	1 & 0	pregnancy	3F
		2M	3 & 2	Money		0	Money	0M
Choompa	5	2F	2 & 0	No support	4	1 & 4	Money & family responsibility	2F
		3M	5, 4 & 6	Money		3 & 5	Money & family responsibility	2M
Hanamaila	5	4F	3, 1 & 4	School too far	3	1, 3 & 0	Money and School too far	3F
		1M	7	Distance to school		0		0M
Sintemba	4	4	0	No school nearby	3	2	School too far	1F
		0	0			3 & 5	School too far	2M
Namaknbe	5	3	0, 3, & 5	School too far	4	1, 3 & 4	School too far	3F
		2	5 & 6	School too far		3	School too far	1M

The summary of this table is that there are more female than male participants and former participants in the literacy lessons. The majority of the females either had no education at all or went as far as grade three (3) whereas men had been to school with some reaching grades six (6) and seven. Finally, there were five (5) common reasons were cited as the causes of low levels of literacy. These were lack of schools nearby, money lack of support, taking up family responsibilities and pregnancies for some female respondents.

CHAPTER 5

DISCUSSION OF RESEARCH FINDINGS

5.1 Introduction

This chapter discusses the findings of the study whose aim was to assess the impact of Radio Chikuni's adult literacy programme by radio instruction on the lives of the people of Chikuni, an area located in Monze District of Zambia. In this chapter, not all findings presented were discussed. Only those findings that were pertinent to the study were deemed reasonable for discussion as done below.

5.2 How adult literacy by radio instruction has improved the lives of Chikuni Residents

In our world today, access to information is indispensable and plays a central role in any effort of development. Chikuni, like many Zambian rural areas, has been dependent of the ZNBC signal for radio. Where this signal was not received, people lived without any means of mass communication as vernacular newspaper – *Intanda* – had gone into oblivion in the middle 1980s. It soon became clear that the Batonga people needed a means of receiving relevant information which would help develop themselves individually and communally. With approximately 50% of children unable attend local schools in Chikuni, a non-formal education was needed as an alternative to formal schooling especially that schools were few and far apart in some areas. This was in complete agreement with the recommendation made by Coombs (1968) on using non-formal education as an effective means of being a parallel means of providing a cost-effective education to the disadvantaged. The pragmatic educational programmes that the Radio Chikuni transmits (in conjunction with the Ministry of education) have become incredibly popular especially with those children that are unable to walk the enormous distances to schools – sometimes a 50 km round trip. Some of the places are hundreds of kilometres away from administrative centres and conventional schools; they have been remote and inaccessible by road even over 45 years of independence. The impact of radio literacy in such areas needs no emphasis. In such cases, the local people, in conjunction with the radio station, have set up “Radio schools”. These schools use battery-less wind up radios and are run by local volunteer teachers called mentors. The mentors help the children and adults to follow the educational

programmes/classes that are broadcast daily on the radio and have achieved some excellent results. With the set up costs of a Radio School being just £500 (approximately K3, 500,000) such school offer the children and their parents an excellent way for them to receive an education whilst ensuring that they are able to remain as active participants of their communities. The radio lessons for children help reduce numbers of future illiterate adults. At the same time, adult literacy lesson reduce illiteracy among adults. There are now 18 radio schools giving grade 1 and 2 lessons mostly to children and to a few adults. Irrespective of few hurdles in as much as adequacy and responsiveness of the adult literacy programme in meeting all the needs of the people of Chikuni, there is no doubt that the radio instruction lesson have positively and significantly impacted on the lives of the local people in many aspects of life. Many people have had a turnaround in their lives, a thing that they never expected.

The radio station's impact in offering many young and old men and women an effective and less costly avenue or access education has been applauded by the headmen in Chikuni. The community radio has gone to larger extents to convince many adults who had no opportunity to go to school to enroll and take part in adult literacy lessons so that they could attain basic education in line with EFA campaign and in attempting to meet MDGs. The learning centres for these under-privileged adults have been established and have been teaching adults how to read and write through the Radio. The programme has seen illiteracy levels in villages shrink. The learners have not just been getting reading and writing drills, but also life skills on health, hygiene and creativity - the functional literacy which are at the core of education especially in Education for All (EFA) as literacy seems to pave the way for further learning. The United Nations International Literacy Decade -2005 to 2015 was in fact launched because literacy was seen to be the hub of Education for All.

Through the adult literacy lessons, many people in Chikuni Parish had become literate in words and numbers, they were able to express gratitude that they were like people awoken from slumber and were more able to understand and obtain information and use it to the benefit of themselves, their families and the communities. This is because they have had, in their vicinity,

basic and high schools and have had a college of education in the Parish but a lot of people remained illiterate for years.

Their feelings were in complete tandem with Paulo Freire's words that "One cannot say that an Indian is illiterate because he lives in a culture that does not recognise letters. To be illiterate, you need to live where there are letters and you do not know them" (Archer and Costello, 1990: 145). It was gratifying to see that within the decade of functioning, the radio station was steadily reducing the illiteracy levels among the people of Chikuni. To this effect, many women and men who had not been to school have benefited from the adult literacy programme. They have become functionally literate and have spoken of a feeling and a sense of personal empowerment due to learning how to read and write and perform basic numeracy with some accuracy. They were able to sign documents in their own handwriting, read simple instructions from clinic medicines and calculate simple profit and loss. They are continuously becoming functionally literate. They were empowered through the reduction of illiteracy, improvements in their standards of living, gaining self-confidence, improving hygienic and sanitation conditions.

Talking of empowerment, one headman who enrolled in the literacy lessons said that from the time he began learning through radio instruction he had felt as if he had added something to the quality of his life. This emphasizes the fact that adult literacy is a significant instrument for personal development and self-worth as it removes in a person that handicaps that is in one who is denied education. This was established and it was found that lack of literacy seemed to correlate with poverty while literacy was proven to be a tool that was effective in building and strengthening capabilities in people, their families and communities for significant development to occur. Studies show that the world's most illiterate people are those living in extreme poverty. Therefore, if illiteracy is to be fought effectively, poverty must be reduced drastically among the population. This was what this adult literacy programme envisaged to achieve – to empower the locals. This way, education accessed by adults works well in strengthening tomorrow's generation because today's literate adults value education so much that they tend to ensure that their children acquire more education.

It was discovered that the empowerment was done in a variety of ways. One of them is putting confidence in the learners. One of the newly literate women confessed that attaining the humble level of literacy has made her and her colleagues free to interact especially with strangers a thing they considered difficult before. Hitherto, according to one mentor, people were always suspicious of strangers and in some places like Kalisowe, a centre about 27 kilometres from Radio Chikuni, villagers would run and hide upon seeing a stranger. The interview with the coordinator of mentors of the programme confirmed this. In fact, she stated that this was one thing that motivated her and the management team to establish a learning centre at Kalisowe a place where there has been no formal school since independence. The literacy lessons, being the only form of education, has delighted the people as it is exposing such people to the world outside, beyond where their eyes end. Literacy classes and the interaction with fellow participants, mentors and the visiting coordinating team has been instrumental in giving the learners confidence which has motivated them to attend school meetings, when they go to clinics and to shops in town. This functional literacy removed the stigma and fear of outsiders. The literacy programme made such people free; free enough to have viable social intercourse with any human. Before that, they confided, they were living like animals and not human beings. This is in line with Freire (1970) and Chakanika and Mtonga (1985) that functional literacy is liberating education.

Literacy is a very important tool in reducing gender inequalities that exist in all communities in Zambia and Chikuni community was not an exception. It was established that mostly women were not part of community committees involved in decision making. This task was said to be a man's job while the woman's was to take care of children and the family. But this is no longer the situation in many homes today. Literacy has transformed the situation by increasing women's participation in decision making processes from the homes to church and to the community levels. The adult literacy programme has made this possible by increasing women's self-esteem, empowering former illiterates with skills and knowledge that unlocked economic, social, cultural and political doors of the realms of their society.

Economically, the literacy programme has been beneficial in that women have delved into earning income for their families, a practice which was a preserve of men. For instance, from a

recent passed to date, women were seen growing cash crops such as cotton, sunflower and maize for sale away from traditional ones like groundnuts, cow peas, monkey nuts and vegetables. The women's involvement in the cash economy has improved their wage-earning capacities which has enabled them to pay school fees for their children, enhance income levels and sustaining their homes and thereby improving the quality of lives of many. Excursions to areas such as GATT in Chisamba and Kanakantapa in Chongwe have exposed mentors and their learners to more practical knowledge on new methods of agriculture in agro-forestry. Both men and women have largely benefited from agro-forestry lessons that have impacted on them with effective understanding. The local farmers have come to understand that with effective soil management, they could sustainably derive livelihood from the soil. The people's understanding of the relationship between trees and rainfall has been enhanced and made clear, the significance of the 'musangu' tree to crop and cattle rearing has been local knowledge but it was made more apparent. To this effect, one headman said he had come to learn that a farmer must learn to feed his soil and then soils would feed his crops and the soil would also continue feeding him too, through sustainable farming. Indeed, participants have established their own gardens, have learnt how to make and use composite manure as an alternative to synthetic fertilizers in their fields. With this knowledge and skills, people's productivity per hectare has improved significantly. In fact, some areas that were deemed unproductive were reclaimed and were under cultivation.

Socially, women were becoming emancipated from their 'prisons' – the view that they were only women and dependants who did not need to think but do as told to do so. The literacy lessons have made more than 34 women mentors who were teaching men and women in the community. These women serve as good role models for girls, young women and other older women. They have proven that women can perform as men in many respects in life. This has increased motivational levels for social mobility of womenfolk.

The women were in the forefront in encouraging both boys and girls to go to school; they confessed that the little education they have had enabled them encourage children to do homework, help their children with homework, and counsel children on education and other social matters that were out of their scope before they became literate. Women were

spearheading advocacy on social justice especially for fellow women and children in issues of abuse and ill-treatment.

Culturally, women were viewed only as good only for marriage and unmarried women and single mothers were not respected and were regarded as failures in life. This, for many years, created a cultural stigma that forced some women to marry at whatever cost. Early marriages have been a 'natural' trend in the community from time immemorial. This was mainly caused by the few choices uneducated women had outside marriage, having children and large families. This pointed clearly to lack of social investment such as education for girls and boys and access to health education and information on family planning. With the establishment of the adult literacy lessons, this view was seen to have been gradually changing as some single and unmarried women were seen to live independently and successfully in some cases better than men. Some men have come to learn and accept aspects of gender equality. To such men, adult literacy has had the metamorphosis impact on them – changing them and making them turn-around on some retrogressive cultural views. It has become common to see cooperation in working between men and women in doing chores – an unthinkable thing a few years ago. This must be a lesson to us all; that we must come to recognise our diversity and potential as individuals and rid perceptions that not only down-grade others but also limit our capacities to develop ourselves, families and communities.

Finally politically, a handful of women were previously seen to participate in civic matters such as voting for political leaders and vying for local leadership offices. However, the prevailing political climate was dramatically changing. Women were seen to be in committees of different political parties, campaigning for their political parties freely, teaching others about democracy and voting. It is important for us to remember Paulo Freire's words that “...it is impossible to transform reality without education” (Fernandez, 2007:82). We contend, here, that it is impossible to change any community without relevant education. The adult literacy education through radio instruction was indeed transforming the lives of the people of Chikuni. As the adult literacy transformed many from illiterates to literates, the radio lessons were positively contributing to making the local men and women agents of change. But it was found that the literacy programme was not doing enough to produce critical and reflective people. Its focus was

on ordinary functional literacy. For instance, the teaching of civic education was well taught though some respondents said it was not taught. This education was too basic to educate the mind to read the world. This was in complete agreement with Jarvis (1985) who observed that most function literacy programmes are too rudimentary to produce reflective minds. What was appreciated was the strides made to make people more functional in many areas core in their daily lives.

One of such areas of impact of the adult literacy of Radio Chikuni has been in education in relation with health, sanitation and hygiene. The Chikuni Parish has many AIDS patients and so they have set up the Home Based Care Project. This helps dying AIDS patients return to their families to receive their last days' care in the loving environment of their homes: freeing up scarce hospital beds and helping break down the taboos surrounding people with AIDS. Filling the information vacuum, the topics covered by the programmes are health, nutrition, HIV/AIDS, for families, women, men and youth. The radio has become a neutral forum where people are able to openly discuss previously forbidden taboos: sexual abuse of young girls, use of condoms and other family planning issues. This is one great example of how the radio is enabling people to find for themselves an answer to the real problems that they face in their lives.

For instance, radio based literacy has had a mitigating impact of the HIV and AIDS pandemic in Chikuni. People continue to learn about what the disease is, how it is contracted and how the infected should be cared for. Topics previously regarded as taboos were being discussed between young people and older ones so as to find ways how people can reduce infection rates and remove stigma to those infected. Respondents revealed that they had become better placed to explain to others about HIV and AIDS issues. Some participants said they were shunning the incorrect view that the pandemic was caused by miscarriages and witchcraft, and that eating, sharing a bed and utensils would spread the disease. Through such literacy, participants were slowly being freed from the fear of the unknown about the disease.

Apart from HIV/AIDS education, radio instruction for adults has improved the newly literate women's self-image and self-esteem, enabling them to speak with confidence when advising their girl children in relation with sexuality, early pregnancies and early marriages. Such women were seen to be taking the lead to encourage their children to go to school and suspend marriages

until they have attained what they desired in life. It is such humble education whose ripple effect is expected to emancipate the marginalized women by enhancing their status. This would be a crucial factor in determining the future of our population growth rate and women's participation in decision-making on matters affecting them individually, their children and their families and communities. This was in complete agreement with Archer and Costello (1990) who say that literacy teaching is a social aspect and charity, a way of giving those poor illiterates, who are on the margins of society, the opportunity to integrate into the modern society.

Communities have had change of attitude on sanitation and hygiene matters ever since functional literacy programme started. People who were used to using the bush for defecating have agreed and had started building pit latrines and were using water and soaps to wash their hands after using the latrines. This, as most respondents revealed, has had great impact in increasing the health and sanitation in family homes and communities. People were drinking clean water as they boil water or add chlorine to make it safe for drinking. This has led to low numbers of people suffering from diarrhoea-related diseases. Although women have been taught this in clinics, the impact of radio lessons cannot be disputed as older women and men who do not attend antenatal and under-five clinic lessons confessed having obtained such knowledge from the radio literacy lessons they have been attending. Local people attest that radio lessons have really changed their attitude, their health and their lives.

The impact of the adult literacy programme in Chikuni has been phenomenon. But the findings show that the impact would have been much more had it not been for the lack of policy on adult literacy and poor funding to the sector. This has meant poor infrastructure, inadequate teaching and learning materials among other factors. This discovery was in agreement with Mulenga (2008) and MOE (2008) who observed that poor funding of adult literacy has been one of the major causes for lack of teaching and learning materials, dilapidated infrastructure for adult literacy, lack of effective teaching and learning as mentors remain volunteers and poorly remunerated hence negatively affecting the delivery of literacy lessons

5.2 What adults learn in the Chikuni adult literacy by radio instruction

The findings of the study as regards targeted educational needs of the programme revealed that most of what is planned for the functional literacy by radio instruction was being taught to meet the local population's aspirations in areas of need. According to what the programme was offering, the study showed that the main targeted areas were reading, writing and mathematics or arithmetic (3Rs). Others were health education, agro-forestry and nutrition, civic and environmental education.

The impetus of this programmes came from what the 'Taonga Market' (for basic education) produced by the Ministry of Education was doing in pursuing programmes that covered Zambian Languages, English, Mathematics, literacy, language, science, Social Studies and some life skills.

5.2.1 Reading, Writing and Arithmetic

The study revealed that all the components of the three 3Rs involving reading, writing and arithmetic skills were not only targeted as educational needs but taught as the core business of the adult literacy lessons. Though the programme had so many challenges, it was established that the 3Rs were meeting the demands of the people and the adult literacy programme. The programme aimed at making all participants and former participants literate – enabling them to read and write basic and meaningful sentences in both Chitonga and English after undergoing the course. Additionally, adult learners were being taught basics of arithmetic to enable them to function effectively in counting and simple calculations in business, agricultural productions, to mention a few. This, like the findings show, was being attained. The women and men interviewed said they would have not learnt these functional skills had it not been for Radio Chikuni's adult literacy programme. The findings were in complete agreement with Mulenga (2008) who saw the concept functional literacy to include one's ability to perform a given minimal standard of numeracy and the capacity to do other exercises that are cardinal in one's daily means of existence. There is no doubt, therefore, that the teaching of such forms of skills and knowledge was needed to be taught so as to awaken in people the realization of their potential. This merit cannot be taken away from the radio stations tireless effort in community service.

5.2.2 Agro-forestry and Nutrition

The majority of respondents stated that even though the centres that were practicing agro-forestry and nutrition at the time of the study were very few, all were aware that this innovative form of agricultural education was changing people's views on farming.. All centres that were not yet on teaching this skill were yearning for this aspect of farming which was under the auspice of a German organization called KinderNorthilfe Foundation (KNF).

The subject promoted the integration of tree-planting with other crops and livestock in a farming system to achieve sustainable agriculture among the residents of Chikuni. The nutrition component teaches the local people involved in adult literacy effective practices in food preservation, preparation and diet. Workshops with mentors have been held on many occasions organised under the auspice of the World Food Programme in conjunction with the Ministry of Education (MOE).

5.2.3 Health Education

This was another key component of the targeted needs as the Management of Radio Chikuni said: 'only healthy learners and a healthy community can benefit from any educational and developmental programme'.

Knowing that the world, Africa, Zambia and specifically the Chikuni community was under the threat of HIV and AIDS, it was thought prudent to include the aspect of health education among the targeted educational needs of the adult literacy programme as the pandemic was seen to be one of the factors at the core of challenging the country's achievement of both the Education for All and Millennium Development Goals. It was envisaged that the radio lessons would mitigate the terrifying impact of the pandemic, increase sanitation levels in the community and help change the attitude of people as regards HIV/AIDS stigmatization, personal health, family planning and sanitation and hygiene. The study was in agreement with EQIP2 (2008) and EDC (2007) reports that show that through adult literacy by radio instruction, the message about HIV and AIDs was quickly permeating through the Chikuni community. The literacy lessons were educating participants on contraction and prevention of HIV and AIDS and caring for those living with the disease including the affected ones. These were targeted as some forms of

functional literacy and capacity building for individual participants of the programme, families as secondary beneficiaries and the local population as a whole.

5.3 The Chikuni adult literacy by radio and Changes in Literacy Levels in Chikuni

Although the study did not conduct tests on literacy skills per se, and though no comprehensive statistics abound, what was seen on the ground was that more and more adults were enrolling into the literacy programme. In fact, in Chikuni Parish, these learning centres have won not just acceptance but also, respect from the communities around. The onus of the centre has managed to show society that age has nothing to do with education. Men and women as old as 44 to 60 years of age have come out in the public and attended these lessons so as to be literate. The learners have positively taken this advantage. Their spoken English and writing of the language, was impressive considering the age of some learners and the short period of learning. In addition, their Arithmetic knowledge was also very commendable.

One of the focus group discussions revealed that for a long time local people lived their lives without knowing how to read and write as formal schools were either costly or so far that some children, especially girls, did not go to school or abandoned it early thus becoming illiterate adults. Another practical example was that before the setting up of literacy lessons, there was a small number of women who were unable to read and write. The women complained through the radio that they were able to read and write with the majority wanting the government to help them by opening literacy classes. Those who attended such lesson were able to testify that they were now free from looking for other people to read for them, sign documents with The Food Reserve Agency during the marketing of maize.

One of the outstanding observations, from the findings, was that before the introduction of the adult literacy programme by Radio Chikuni, the illiteracy levels were high; and higher among women than it was among men. This finding was in consonant with the revelations of Kelly (1991) and Milimo, et. al. (2004) who observe that there was a gender imbalance in literacy rates. Kelly and Millimo et.al. show that more women than men were illiterate in Zambia. In Chikuni, the findings also showed that more women were attending the literacy lessons than their men counterparts. This scenario was also captured by the Ministry of Community

Development's 2003 report that of the 19, 282 adult learners attending literacy lessons in 2002 in Zambia, 13, 142 were women.

With more women attending these literacy lessons in Chikuni, the gender gap was narrowing – a positive effect that we wish will be sustainable. One middle aged woman said she was extremely happy that she was able to read and write as that had freed her from the bondage of illiteracy. In fact, she used the term *buzike* a Chitonga word meaning 'slavery'. This woman, other women and men formerly illiterate say it was encouraging to see the swelling numbers on new learners each year. Mentors and EBS personnel confirmed this fact although these were quick to state that the numbers of adult learners were still low and the illiteracy levels still high in Chikuni community.

One of the reasons for this was that men were minority participants and in some cases, they were responsible for attrition rates of their wives. Men in Chikuni were generally found to be shy and less motivated than women to engage in the adult literacy programme sight embarrassments that result in competing with their wives, daughters and in-laws in lesson performance. This was in agreement with the studies conducted by Mwansa (1993) and Agba (1992) in Zambia and Kenya respectively. Both these studies found that men were fewer than women in literacy programmes because of shyness, customs, traditional and cultural factors. Because of these issues, men tend to discourage their wives from attending literacy lessons because they felt jealous and insecure when wives perform better in class than them and when wives become more literate than their husbands.

What was significant was that even when such issues surfaced, such never prevented women from attending literacy lessons but they are factors that need mentioning as they impacted on the much needed speedy progress in the fight against illiteracy especially among women.

But the literacy picture was changing for the better. In fact, what was more gratifying was the fact that the adult literacy programme side by side the IRI programme in 'Taonga Market' (for children) were two barrels of the same gun tackling illiteracy at two levels. The former was designed and aimed at reducing adult illiteracy among the older people, young men and women the numbers of illiterates were drastically reducing. The later was educating the children to

ensure that few, if any, reach adult ages illiterate. What the community radio was using to rid the community was a two-fold prong – for the children as well as one for the adults. This is an earnest attempt to promote education for: reducing illiteracy in the community so as to educate people for meaningful development to occur. This was in agreement with Nyerere's perspective of the role adult education – to make people self-reliant if real development is to occur in our society (Indabawa and Mpofu, 2006).

5.4 The Relevance of the Chikuni Adult Literacy Programme to Chikuni people's Needs

By responsiveness we looked at how relevant the adult literacy programme has been to the participants and the entire Chikuni community. The focus was on the content taught in relation to people's expectations, needs, and values while tackling the problem of illiteracy in Chikuni.

The study established that all targeted educational content was being taught. The findings revealed that Radio Chikuni's adult literacy programme was a functional type of literacy. This programme was indeed awakening people by making both the young people and old men and women literate, firstly in the 3Rs. Chikuni people of all ages were learning how to read and write in Chitonga and English in addition to the acquisition of basic calculations used in their daily lives. The teaching of the 3Rs has been relevant to the people as many adults had either few years of lower primary schooling or no schooling at all. It was clear that the adult literacy programme was providing access to education by way of using a relatively inexpensive form of education from the formal type which has failed to accommodate all those who need education countrywide. Thus, adult literacy lessons have enabled many people, bypassed by the formal education system, gain relevant knowledge and the skills that are needed by every person to access information that was leading them to improve their lives in many respect in this day and age where such knowledge and skills are not a luxury but a necessity. Through this programme the people living in the Chikuni community said that the adult literacy lessons had greatly empowered them with relevant education for their own good. This was in agreement with the investigation conducted by Chakanika and Mtonga (1986) which revealed that the literacy that is more meaningful is that which includes conscientizing of people, especially young ones about problems in their communities and empowering them to address such problems. In agreement with this, Mulenga (2008) contributed that for adult literacy to be effective, there is no doubt that

it must have direction in terms of goals and objectives that intend to meet the targeted educational needs of the targeted learners. He sees the idea of being functional as being aligned to enabling people to read and write first, in their language and thus being able to communicate using the written text. This is empowerment – the ability to perform a given minimal standard of numeracy and the capacity to do other exercises that are cardinal in one's daily means of existence such as filling in forms, banking activities, signing basic documents, establishing and running small business enterprise, managing farming activities, managing and protecting the environment, being hygienic and sanitation conscious among others. Literate citizens are vital for community development.

Indeed, literate citizens are needed as they happen to be an important ingredient if families, communities and the nation have to attain appreciable levels of development. The adult literacy programme has made people understand things that were hitherto beyond them. People said they were able to vote without assistance, they were able to read news papers and use cellular phones effectively – making them confident citizens; the thing they had yearned for, for years. This finding amplifies the argument by Benavot (2008: 42) who says “Studies on adult literacy show how literacy acquisition improves people's self-esteem and confidence, how it empowers people and opens the way to civic participation”

Apart from responding to the needs in the 3Rs, the adult literacy programme further responded to the people's agricultural needs as farming is the main economic activity in Chikuni. The programme included farming lessons knowing that Chikuni area is prone to droughts. These not only threaten the environment but the very existence of man through hunger and environmental disasters such as soil erosion and global warming.

The literacy lessons were imparting knowledge and skills in agro-forestry and nutrition to learners in promoting sustainable agriculture so as to ensure good harvests, while conserving the environment for future generations.

This part of the literacy lessons teaches local people, through the community radio, how to protect the environment by planting trees and conserving the existing ones. Learners were being taught how to plant, grow drought-tolerant crops; how to conserve soils and how to use suitable

methods of farming in ensuring sustainability and food security. In fact, women have learnt how to use simple technology to dry local vegetables for them to access them in the long dry seasons when vegetables become scarce. When this happens, it is a threat to the nutrition and health of people.

The planting of fruits and gardens has, in this respect, improved people's diet apart from earning livelihood for some people. The people who were doing well confessed that gardens and orchards were enabling them earn income, an exercise that was almost exclusively dependent on maize yields and other field or rain-fed crops.

However, as shown in the data presentation, there was an overwhelm response that though the needs of the community were being met, the aspect of meaningful consensus and consultations was not satisfactory. The study established that most, if not all, things taught in the literacy programme had no effective input by the local population. Sapru (2004:176) warns that "An educational programme might result in an equitable distribution of facilities but be unresponsive to the people's needs if issues of consensus and consultation are lacking." In this case, when the study refers to consensus and consultation it is referring to meaningful dialogue not just involving people for the sake of it but where all stakeholders meet and discuss at equal terms. Because this kind of dialogue has been missing, a reasonable number of local respondents felt that the programme should have included a variety of life skills such as bricklaying, tie and dye, tailoring, and fish farming. These were felt to be activities that would enable more men and women earn income for a better living within the community.

A good example was the agro-forestry and nutrition. This was demanded by all centres on the basis of its effects to the farming community of Chikuni. People from centres where these aspects were not taught freely expressed their envy of the few centres that were captured.

The cry for such people was widely expressed by mentors, headmen, participants and former participants. The people were asking for effective consultation and developing lessons from there if relevance is to be attained compared with the reliance on EBS developed lessons which can be divorced from local needs of the local people in general and learners specifically.

5.5 Has the Chikuni Adult Literacy Programme by Radio instruction been adequate?

By adequacy, the study means “sufficiency for a specific requirement in the satisfaction of needs and values” (Sapru, 2004:175). In this context, the study adopted the notion of adequacy to be in line with being enough in attempting to solve the problem of illiteracy in Chikuni community. This implies adequacy in terms of number of centre, mentors, materials, area covered by Radio Chikuni and access to the signal of this radio station.

The study discovered that the programme was not yet adequate when compared with the magnitude of the prevalence of illiteracy among the members of the community. Of all the yardsticks used to measure adequacy in this study, only coverage of the radio was adequate. The Chikuni Community Radio broadcasting on 91.8 FM broadcasts across a 75 KM radius and has a potential target audience of 100,000 listeners and also reaches four other parishes and Monze town reaching the local population of over 25, 000 Batonga people.

Since the main problems faced by the rural communities in Chikuni Parish are associated with their isolation, it was thought prudent to use the community radio to extend education services and disseminate information via radio.

Although more than 2000 radio sets have been distributed to learning centres, these were not enough as the majority of the sets are in children's learning centres. Of all the 17 radio schools, only a handful have adult learners hence the small number of adult learners compared to children involved in the programme on Learning at Taonga Market. It was observed that the number of boys and girls which was about 1, 094 children in 2007 increased by 24% percent to reach 1, 431 in 2008 while the programme was only reaching less than 40% adult learners where there was an estimated 68% illiterate adults in the community (2008 Chikuni Parish Annual Report). The small number of centres providing adult literacy has had the similar repercussion as formal schools that are far apart forcing people to cover long distances. This, coupled with few mentors who spend more time out of the learning centre fending for their families was a big minus to the programme. This seemed to discourage some adults interested in literacy lessons. In fact, it has been one factor that has contributed to the smaller number of adult learners. The factor of volunteer mentors and poor remuneration as seen in Chikuni was well documented by Mulenga

(2008), MOE (2008) and Agba (1992) who revealed that as long as such key personnel in literacy programmes remained poorly remunerated, the delivery of literacy lesson would continue to be inadequate.

The number of volunteer teachers called mentors has been increase from about 10 in 2000 to 49 trained ones (15 female and 34 males). And the training has been improving through workshops and exposure by way of excursions. Some mentors enrolled and completed Grade twelve schooling and a few were entering teacher training colleges thus improving their knowledge levels and teaching skills.

But what was established was that more needs to be done. For example, more mentors were needed and more effective training was required if the standard of teaching and learning was to improve tremendously. The teaching and learning materials including syllabus were the same as those used in government schools and those used for instruction in the IRI programme. Such materials were mainly provided by the government and donor agencies such as UNICEF but through the Ministry of Education. Radio sets used were those that need no dry cells. They are often called windup radios and also use solar energy. This has made it easy to operate as costs are low and can be effective even in areas where dry cells are scarce and where electricity is inaccessible.

To some extent, these radio sets were found to be effective in such rural settings. However, two problems were established: Firstly, numbers of radios, one per centre, for adult literacy the programme were still inadequate and the number would need to increase as centres increase as their inadequacy negatively affected effective listening. Secondly, in case of breaking down, the cost of repairing would pose a serious challenge. In addition, lessons continue to be missed while waiting for a replacement or while waiting for the radio to be repaired.

Summary

To sum up this segment, it was clear that the aspect of adequacy was still a thorny one for the adult literacy programme to score high. In this regard, the above salient areas need attention. However, it would be correct to say that the radio station, its management and staff must be commended in the strides taken in helping many residents achieving basic literacy levels that facilitate functionality in the community.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.0 Introduction

This chapter is divided into three sections namely summary of major findings, conclusions and recommendations for improvement of the programme and for further research.

6.1 Summary

The study was aimed at investigating the impact of the adult literacy programme by Radio Chikuni on the lives of the people of Chikuni. Six leaning centres for adult literacy in Chikuni were investigated using semi-structured interviews and questionnaires and focus group discussions. Data collected was coded and analysed manually and using a calculator.

The major findings of the study were:

6.1.2 Impact of the literacy programme on the lives of people of Chikuni

That the literacy programme, which started in 2000, has made a lot of impact of the lives of people of Chikuni by making people literate in reading, writing and numeracy skills. All former participants are able to use these skills in daily lives making them independent individuals.

This has improved women's self-esteem and confidence which has facilitated their participation in decision-making processes in families, churches, schools and community meetings hitherto dominated by men. This was also changing the gender perceptions in socio-economic activities. This literacy education has attempted to be transformative; it has attempted to challenge reality – challenging oppressive culture, high illiteracy levels, backwardness, passivity among the incapacitated population. It (literacy education) has tried to make people aware of their potential, was encouraging people to lift themselves from the ashes of illiteracy and poverty. One of the realities challenged in Chikuni has been the domestic roles of women. The literacy programme was liberating them to have respectable participation in community affairs.

The merit was that the literacy lessons were significant not only to those bypassed by our education system; but it also has had a significant impact on the lives of all the people of Chikuni. This impact shows that the radio lessons were playing a critical role in mitigating the impact of HIV and AIDS in Chikuni in addition to aspects of family planning and personal health. As a result, adult literacy has awakened in people the realization of their human rights. This has been made possible through civic education component of functional adult literacy.

The study found that the literacy programme was negatively impacted by lack of policy in adult literacy and inadequate funding which have led to poor infrastructure, inadequate teaching and learning materials and thus low quality teaching of literacy lessons. Consequently, there are fewer learning centres and less motivated mentors.

6.1.3 Targeted educational needs of the adult literacy programme

The finding of the study as regards targeted educational needs was on one hand impressive. This is because the literacy programme was found to have in its ambit various planned and taught functional lessons. Prominent ones included reading, writing and numeracy skills. Others were health, environmental, civic and agro-forestry and nutrition education. Other aspects taught are skills in food security. These are mainly the knowledge and skills of using the solar-vegetable drier, food preservation and food storage.

However, other findings were that most participants, former participants, headmen and secondary beneficiaries very much lobbied for more income generation activities in literacy lessons if poverty was to be reduced drastically.

6.1.4 Changes in literacy levels in Chikuni

It was found that more men and women were able to read, write and perform basic numeracy skills demanded by our daily lives. Having learnt more Chitonga than English, participants and former participants have a commendable level of handling basic Chitonga and English texts and conversations. The beneficiaries, their families and the community's levels of literacy have improved and the higher participation of women than that of men in literacy lesson was narrowing the gender gap that has been persistent in the Chikuni community. The study

established that the coming of Radio Chikuni has played a major role in educating more adult than any form education has done since independence.

The previously illiterate men and women had changed their attitude on a number of issues. For instance, literacy education has motivated parents to promote the education of children. Most participants were now encouraging children to go to school and complete their education instead of daring into early marriages.

6.1.5 Responsiveness of the adult literacy programme on the needs of the people of Chikuni

The study found that the adult learners were learning more through the Chitonga medium of instruction than through English. This makes communication and understanding easy. The study also found that the adult literacy programme has been relevant to the people of Chikuni in various ways. The literacy programme was functional adult literacy. Through its content, it has imparted agro-forestry and nutritional knowledge and skills that have empowered people to start vegetable gardens, plant orchards from which they were earning incomes that enable them support their families especially taking their children to school. Through exposing mentors to agro-forestry knowledge, at places such as GART in Chisamba, the local people have learnt to appreciate and use local knowledge side-by-side modern farming systems in sustainable farming. They now know that they need to preserve the environment and care for soils for them to continue benefiting from farming for many years to come.

In addition, the study found that literacy lessons on health education have made people to change their ways of life and making them more willing to have pit latrines and rubbish pit, the practices that have improved sanitation and hygiene in a number of families and communities in Chikuni.

However, it was also discovered that the programme was not as consultative and participatory in needs identification and delivery of lessons. The levels of consensus were low leading to many respondents stating that the programme was less relevant in some aspects.

The study also found that traditional beliefs and cultural fixations had an impact on classroom behavior where some participants complained of sharing classes with wives, their in-laws and women being prevented from attending lessons by husband. This contributed to a decline in participation of people in adult literacy

6.1.6 Adequacy of the adult literacy programme in addressing the problem of illiteracy in Chikuni.

It was also found that adult literacy by radio instructions of radio Chikuni has been useful in reaching so many pockets of the scattered population of Chikuni. It has been a cost effective means of taking information and education to disadvantaged people as an alternative system of education to more expensive and inadequate formal schools.

The study found that Radio Chikuni's literacy lessons is a functional adult literacy programme. It has made significant impact in positively changing people's lives but it has not yet been adequate in responding to the high number of local people who were still living in the world of illiteracy. The inadequacy was mainly that numbers of adult learners were still very small especially that not all learning centres had adult learners. In addition, the numbers of literacy centres were not only inadequate to reduce walking distances to and from the learning centre and accommodation large numbers of all adults who need literacy lessons.

Generally, it was found that the literacy programme was succeeding in meeting its objectives and in meeting the needs of individual people and the collective community of Chikuni. The study established that the programme has the fertile potential of expanding and benefiting much more people in pursuit of the goals of Education for All and the Millennium Development Goals.

6.2 conclusion

The study showed that functional adult literacy by radio is a practical and cost-effective non-formal education means that can help Zambia fight the must win war against illiteracy. This education would contribute positively to meeting goals for the Education for All and Millennium Development Goals. Thus, the study established that the use of radio in the fight against adult illiteracy was critical but it was not the only silver bullet or a panacea to the problem.

The potential of community radio station in improving adult literacy was found to be high but it lacked policy that would give direction to curriculum development, educational material production and motivate teaching and learning processes. The educational broadcasting in this country has great potential of taking education to the door-steps of those who need it in the light

of the growth of community radio stations dotted in all provinces, thus mitigating the marginalized people's hunger for education.

Finally, most participants enrolled had acquired numerous life-skills that have collectively turned round the lives of hitherto illiterate people, their families and the Chikuni community as a whole. These people are happy with their achievement and are living models that continue to motivate many other people.. As a result, the education of adults should strive to be a 'gold mine' of developing men and women who can solve some of their local problems, and should also strive to make people reflect and have a critical mind. They must be people who use praxis (Paulo Freire) and those who have learnt to avoid using distorted frames of reference to perceive things if they can contribute effectively to individual, community and national development.

Since literacy is a journey and not a destiny, the initiative and steps taken by Radio Chikuni need to be commended as modest as they may seem. These may actually turn out to be steps of any epic journey. But more needs to be done by the government, the donor community, business houses and Non-Governmental Organizations if the journey to literacy for the marginalized can be smooth and if we can liberate such ones from the social evil of illiteracy through radio instruction while we crave for the utilization of television, the internet and the World Wide Web.

6.2 Recommendations

7 From the findings and conclusions of the study, some recommendations have been made.

6.3.1 Recommendations to the government and policy makers

1. Policy development - **In order to provide direction to the providers of adult literacy and to ensure quality literacy through teaching and learning, the development and implementation of a policy in adult literacy must not be an option but the basis of this education. If Zambia has to make significant strides in adult education in general and adult literacy in particular, positive political will should be seen not in word only but it should be seen to be practical in radio instruction lessons.**

Government funding – This needs to be increased from less than 1% of funding to the education sector to at least 3-4%. This funding will play an important role in ensuring

1. that the nature and quality of material development by revamping EBS and other stakeholders is not compromised. In addition, we recommend that if more impact is to be realized from adult literacy programmes the remuneration of mentors be streamlined and handled as it is done to teachers in government aided schools who continue to be employed and paid by government.
2. What is of essence is galvanizing all efforts that attempt to fight illiteracy in Zambia. This is because adult literacy by radio instruction is not a panacea to the problem of illiteracy that continues to elude us. This is because such an elusive problem, even in developed countries, cannot have radio instruction as its silver bullet. But if this means is supported in planning, materials, implementation and evaluation, it can surely turn-around the problem of illiteracy and educational achievement in Zambia.

6.3.2 Recommendations for the management of Radio Chikuni and other such adult literacy producers

3. The number of centres must be increased in response to the high demand. This will not only absorb a greater number of youths and adults but will also help reduce illiteracy among residents of Chikuni. This would eventually address the aspect of adequacy currently questioned.
4. Since many women and men expressed interest in self employment through entrepreneurship, the programme should increase lessons on such skills and knowledge.
5. **The adult literacy programme should always ensure the former learners are provided with literacy materials to interact with after acquiring literacy skills as newly literates can easily slide into illiteracy. The adult literacy programme should have a rigorously developed an effective mechanism for post literacy assessment to assess retention levels and application of skills and knowledge learnt.**
6. **The programme should increase on civic education and critical literacy if has to produce reflective people who are critical thinkers – a potent ingredient in democracy and human rights consciousness.**

calculating but more functional in nature and make people critical viewers of their world. Therefore, the study took a view that the education that our people - who have been brutalized by western education - need is that which will conscientize them, making them politically potent. It must empower the people with the knowledge to hold their governments and leaders accountable and that which gives them the mental muscle of demanding what is rightfully theirs.

There is empirical evidence that literacy education was an important element in adult education in Africa in years leading to independence, and few years of the post-independence era. The observation is that it still remains so today in the face of democratic dispensations and technological advancement. This aspect was eloquently expressed by the former president of Tanzania, Julius Kambarange Nyerere who once said “adult education and functional literacy... must ensure that people undergo a process of transformation through learning, acquiring skills and knowledge that propels them into development by solving their own problems. Their hallmark purpose is to offer liberation of Man from the constraints and limitations of ignorance and dependency”. (Bown, 1979:17).

In John Dewey's conception, education has to increase not only humans' control of themselves and their own lives, but also control of the environment in which they live. Functional literacy that is well designed can do this. Most political authorities have tended to equivocally promote and revere the role of the basic literacy in development at the expense of the literacy that develops man to be critical so as to maintain the status quo. This is not to say that basic functional literacy is irrelevant in actual development, it is to say that in most cases, it falls short of the fundamental rigour that poverty stricken people in developing countries like Zambia need in education where jobs are sparingly available. Like formal education, basic functional literacy tends to harbour an embedded promise of using education in social mobility through employment. This literacy enslaves people to be looking for jobs where they can use acquired skills. In Nyerere's view, “this

6.3.3 Recommendations for further studies

1. The study concentrated on the views of stakeholders on the impact of radio based adult literacy on the lives of people of Chikuni (Monze). It did not actually test former participants and participants on the skills acquired and problems faced in putting such skills in practice. The impact was only measured by the use of views of stakeholders. As a result, it is my feeling that research into the extent to which literacy competences and performance are tested among participants and former participants and problems the people face in practicing skills learnt would be worthwhile. This would shade light on the application of skills. First hand information would be directly obtained.

REFERENCES

Agba, C (1992) Twelve Years of Implementing Adult Literacy Policy in Kenya 1979-1991 in **DVV Adult Education and Development**, No. 39, pp 103-110.

Alexander, D. J (1975) **The Origins and Development of University Extension in Zambia: An Occasional Paper**, No. 3 (Unpublished)

Anderson, B. (1990). **Fundamentals of Educational Research**. London: Falmer Press.

Alidou, H (2006) **Effective Literacy – Stimulating Environments for Engaging in Literacy**. Librville: Development for Education in Africa (DEA)

Arab Human Development Report (2003) The Best Investments: Education, Research and Development. Available from: http://www.jerusalem-gate/development/3_AHDR03E3_FINAL.pdf [Accessed on 10.06.03]

Archer, D (2007) Education or Banking? Reflection in Memory of Paulo Freire, in **DVV International Adult Education and Development**, No.69, pp 9-12.

Archer, D (2007) 'Education or Banking? Reflection in Memory of Paulo Freire, in **DVV International, Adult Education and Development**, No. 69, pp 9-12.

Archer, D (2008) Financing Adult Literacy, in DVV International Adult Education and Development, No.17, pp 99-102.

Archer, D and Costello, P (1990) **Literacy and Power: The Latin American Battleground**. London: Earthscan Publications Ltd.

Benavot, A (2008) Building the Case for Literacy, in **Adult Education and Development DVV International**, No. 17, pp41-54.

Berg, P. C (1966) Illiteracy at the Crossroads, in Lanning, F. W and Many, W. A (eds) in **Basic Education for Disadvantaged Adults**. Boston: Houghton Mifflin Company, pp 47-53

Bown, L (1979) Scope and Purpose of Adult Education in Africa, in Brown, L and Olu Tomori, S.H (eds) **A Handbook of Adult Education for west Africa, Lagos: Hemmingway**

Burnet, M (1965) **ABC of Literacy**. Paris: UNESCO

Carmody, B (2004) **The Evolution of Education in Zambia**. Lusaka: Bookworld Publishers.

Chakanika, W. W (1989) A Critique of Extension Work in Zambia, in **International Journal of University Adult Education**, Vol. XXVIII, No. 2, pp 47-55.

Chakanika, W. W and Mtonga, H. L (1985) Constraints in University Extension Work in Zambia, in **International Journal of University Adult Education**, Vol. XXIV, No.!, pp 1-9

Chikoye, D. M and Kaonga, M. L (2007) **Introduction and Adoption of Technology-Mediated Open and Distance Education in Agriculture Education and Training in Africa: A Case Study of Zambia**. Vancouver: Commonwealth of Learning.

Chikuni Parish (2007) **The Chikuni Parish Educational Report** (Unpublished).

Chikuni Parish (2008) **The Chikuni Parish Educational Report** (Unpublished).

Chilisa, B and Preece, J (2005) **Research Methods for Adult Education in Africa**. Cape Town: Pearson Education.

Chuma, P C (1991) People's Participation in Continuing Education: A case Study of Extension Studies of the University of Zambia in **International Journal of University Adult Education**, Vol. XXX, No.2, pp35-48).

Commonwealth Secretariat (1974): **A Comprehensive Study of Educational Development New Media in Education in the Commonwealth Overseas**. London: Hobbs Printers Ltd.

Coombs, P.H (1968) 'Non-formal Education: Myths, Realities and Opportunities' in **Comparative Education Review** 20, (3) Oct. 1976 pp 266.

C.S.O (2003) **Zambia: Demographic and Health Survey – Education Data for Decision Making**. Lusaka: Central Statistics Office.

EQUIP2 (2008) Education Report. Available from: <http://www.chikuniradio.org/Radio/Schools.htm>. Available from: [Accessed on 02.07.2009]

EDC (2007) Education Report. <http://www.chikuniradio.org/Radio/Schools.htm>. [Accessed on 02.07.2009]

Fernanadez, B (2007) “The Education of Young People and Adults and the Current Changes in Bolivia” in **DVV Adult Education and Development**, 69, 2007, pp79-90

Fransman, J (2008) Conceptualizing Literacy for Policy and Practice in **Adult education and Development, DVV International**, No. !7 (2008) pp 55-70.

Freire, P (1970) **Pedagogy of the Oppressed**. New York: MacGraw-Hill
Ghosh, B.N. (2003). **Scientific Methods and Social Research**. A-59 Okhla Industry, Sterling Publishers.

Hay, H (1946) **Literacy Campaigns, in Overseas Education**, 17 (2) January 1946, pp273-274.

Indabawa, S and Mpofu, S (2006) **The social Concept of Adult education in Africa: An African Perspective on Adult Learning**. Gaborone: UNESCO Institute of Education

Jarvis, P (1985) **The Sociology of Adult and Continuing Education**. Kent: Croom Helm Ltd.

Jessup, F. W (1969) **Lifelong Learning: A Symposium on Continuing Education**. Oxford: Pergamon Press

Kelly, M. J (2005) Adult Literacy Globally and in Zambia, in **Times of Zambia (online)**

Kelly, M.J (1991) **Education in a Declining Economy – The case of Zambia – 1975-1985**. Washington,D.C: World Bank

Lowbeer, H (1970) **Mass Literacy in Mass Education: Studies in Adult Education and Teaching by Correspondence in some Developing Countries**. Stockholm: the Dag Hammarskjold Foundation.

Luchembe, (1992) **Attitudes Towards Skills Training and Occupational Aspirations of Participants in Schools for Continuing Education**, Thesis (unpublished).

Luchembe, M (2009) **Delivering Adult Education in Zambia: Problems and Prospects**. Paper presented at 2009 Center for the Study of International Cooperation in Education on 12th June, Hiroshima University, Japan. Available from: <http://home.hiroshima-u.ac.jp/cice/forum/107.pdf> [Accessed on 05.07.2010].

Kishindo, P (1992) “The Functional Literacy Programme in Malawi: Problems and Suggestions for Improvement, in **DVV Adult Education and Development**, (39) pp 111-118.

Macha, C (2005) African Countries Intensify call for Bilingual Education, in **Times of Zambia (online)**

McKenny, C (1966) An Illiteracy Program, in Lanning, F. W and Many, W, A (eds) **Basic Education for Disadvantaged Adults**. London: Longman Limited.

Milimo, M. C, et.al. (2004) **Zambia – Strategic Country Gender Assessment: A Report of the World Bank**

Ministry of Community Development and Social Service Report (2003) **Confintea V Mid Term Review of the Status and Future Prospects of Adult Learning** (unpublished)

Mmegi Newspaper (2004) “SADC Trails Behind in IT Development”, Vol.21, No. 50, pp 57-61

M.O.E (1996) **Educating Our Future: National Policy on Education**. Lusaka: ZEPH

M.O.E (2005a) **ZATEC Supplementary Training Manual for Learning at Taonga Market (IRI)**. Lusaka: Horizon Printing Press

M.O.E (2005b) **Training Manual for Interactive Radio Instruction (IRI) Mentors and Teachers**. Lusaka: Horizon Printing Press.

M.O.E (2008) **The Development and State of the Art of Adult Learning and Education (ALE) – National Report of Zambia**. Lusaka. Government Printers

Mulenga, N (2008) **Zambia: Adult Education Lacking Policy Direction**. Available from: <http://allafrica.com/stories/200803240583.html>. [Accessed on 05.07.2010]

Mwansa, D.M (1993) **A Study of Community Perspectives on Participation, Motivation, changes and Needs in Zambian Literacy Programmes**. PhD Thesis (Unpublished)

Mwankatwe, J. M (1968a) **Adult Education and Political and Social Change**. Lusaka: NECZAM.

Mwankatwe, J. M (1968b) **The Growth and Development of Education in Zambia**

Nyirenda, W. P (1968) **Adult Education and Development**. Lusaka: NECZAM

Orate, P.T (1966) **The Paradox of Ignorance**, in Laning, F.W and Many, W.A (eds.) **Basic Education for the Disadvantaged**, pp63-68.

Prosser, R (1970) **Research in Adult Education in Mass Education: studies in Adult Education and Teaching by Correspondence in some Developing Countries**. Stockholm: The Dag Hammarskjold Foundation.

Sapru, R.K (2004) **Public Policy Formulation, Implementation and Evaluation**. New Delhi: Sterling Publishers Private Ltd.

Sibalwa, D. M (2000) **Zambia: The Radio Farm Forum. Commonwealth Broadcaster: The Magazine of the Commonwealth Broadcasting Association**, February-April 2002, page 12.

Snelson, P.D (1974) **Educational Development in Northern Rhodesia 1883-1945**. Lusaka: Kenneth Kaunda Foundation

Stevenson, J (2000) **Is Educational Broadcasting Finished? In Commonwealth Broadcaster: The Magazine of the Commonwealth Broadcasting Association**, February-April 2002, p. 12

Suratwala, S (1992) **"Poverty and Illiteracy – Some Misconception"**, in **DVV Adult Education and Development**, (39) pp 119-124.

Sutcliffe, J. F (1969) **An Inquiry into the Educational Sound Broadcasting and Television Services in the Republic of Zambia** (Postgraduate Certificate in Education -Unpublished).

The Courier (2002) The Media and Education in Madagascar **in The Magazine of ACP-EU Development Co-operation Dossier Financing for Development Country Report**, No. 191, April 2002, pp12-15.

Tiberondwa, A.K (1976) Missionary Teachers as Agents of Colonialism. Lusaka: NECZAM

UNDP (1996) **Human Development Report – 1996**. Oxford: Oxford University Press

UNESCO (2004) **United Nations Literacy Decade: Getting started (2003-2004)**. Paris: UNESCO.

Veramu, J.C (1992) “The Third World Creative Writer as Adult Educator: The Fijian Experience” in **DVV Adult Education and Development**, No. 39, pp 151-159.

Witty, P.A (1966) “Campaign Against Illiteracy – A War We Must Win” in Lanning, F.W and Many, W.A (eds.) **Basic Education for Disadvantaged Adults**. Boston: Houghton Mifflin Company, pp 47-53.

Banda, F.M (2010) Then Editor-in-Chief, Zambia Information Services. Personal Interview with the researcher at his ZANIS office, Mass Media Complex. Tuesday, 18th May.

Zambia National Broadcasting Corporation (2010) Interview with Angela Cifire on TV2 21:00 hours News, 24th May.

Zambia Watchdog Media (2010) Douglas Syakalima addressing Botswana Parliament as Chairperson of Zambia Parliamentary Committee on Education, Science and Technology. Available from:
<http://www.zambianwatchdog.com/2010/05/27/we-are-literate-here-botswana-tells-zambia> [Accessed 27-052010]

APPEDIX A

Interview Schedule for Former Participants

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

Section A on Bio Data

1. What level of education had you reach before joining Radio Chikuni's programmes?

[Tick one appropriate]

- | | | | |
|-------------------------|-----|-------------------|-----|
| i) Never been in school | [] | ii. Grade 1 to 4 | [] |
| ii) Grade 5 to 7 | [] | iii. Grade 8 to 9 | [] |
| iii) Grade 10+ | [] | | |

2. If you never went to school, what were reasons?

- i)
- ii)
- iii)

3. If you dropped out of school, what were the reasons?

- i).....

- i)
- ii)

1. What motivated you to participate in the radio programmes? [tick what is appropriate]
 - i) Wanting to read [] ii. Wanting to write []
 - ii) Wanting do simple calculations []
 - iii) Wanting to be a better farmer []
 - iv) Wanting to have better health []
 - v) A n y o t h e r (specify).....
2. Before joining the radio programme lessons, I knew how to:[tick all applicable]
 - i) Read [] ii. Write []
 - ii) Do numeracy [] iii. None of these []
3. All things we learnt are very useful in our daily lives.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
4. Which of the following functional skills are taught in the literacy through radio lessons?
 - i) Reading skills [] ii. Writing skills []
 - iii. Numeracy skills [] iv Civic advocacy []
 - v. Farming skills [] vi. Environmental education []
 - vii. Health education []
 - viii. A n y o t h e r (specify).....
5. As participants, we were consulted on what we wanted to learn. [tick one appropriate]
 - Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

1. You are living life better now than before you participated in the radio programme lesson.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
2. What things do you now do differently from those who have never participated in the programme?
i)
ii)
iii)
3. Are there any of your colleagues that continue to be illiterate in the 3Rs?[tick one]
i) Yes [] ii) No []
4. The educational programmes met most of your literacy needs. [tick one appropriate]
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
5. You very much still remember and use all the skills that you learnt a long time ago? [tick one appropriate]
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
6. Most of your goals that you had before attending these literacy lessons were achieved.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
7. What challenges did you face in your participation in the educational programmes?
i)
ii)
iii)

1. How can those challenges be solved?
 - i)
 - ii)
 - iii)
2. The skill and knowledge you had before participating in radio programmes have improved due to the radio literacy programme? [tick one appropriate]
 Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree [☐]
3. The educational programmes of Radio Chikuni are a success. [tick one appropriate]
 Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree [☐]
4. Do you regard the adult literacy programme to be functional literacy?
 - i. Yes [☐]
 - ii. No [☐]
5. The learning centres, mentors and participants are adequate in the fight against illiteracy in Chikuni.
 Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree [☐]
6. You are satisfied with the number of adult involved in the literacy lessons.
 Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree [☐]
7. Despite the adult literacy efforts, illiteracy is still a big problem in Chikuni.[tick one appropriate]
 Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree [☐]

Consent Agreement signed by one of the former participants of Radio Chikuni's Adult Literacy Programme

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the master's degree. I agree to participate in answering his questions. I have also

understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

.....

..... sign

.....

..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX B

Interview Schedule for Participants

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

Section on Bio Data

1. What level of education did you reach before joining Radio Chikuni's programmes?
 - i) Never been in school []
 - ii) Grade 1 to 4 []
 - iii) Grade 5 to 7 []
 - iv) Grade 8 to 9 []
 - v) Grade 10+ []
2. If you never went to school, what were reasons?
 - i)
 - ii)

3. If you dropped out of school, what were the reasons?
- i)
- ii)
- iii)

4. Knowing how..... motivated you to participate in the radio programmes? [tick what is appropriate]
- i) to read [] ii. to write []
- ii) how to do simple calculations []
- iii) better and sustainable farming []
- iv) better ways of health and hygiene []
- v) Any other (specify).....

5. Have you learnt all the items mentioned in question 7 above?

i) YES [] ii) No []

6. If your answer to question 5 above is NO, list those not learnt?

i)

ii)

iii)

7. If your answer to question 5 above yes, would you say you are satisfied with the literacy programme for adults.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

]

8. The adult literacy programme is meeting your needs...

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

[]

3. The programmes are addressing the literacy problems you used to face.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
4. Do you regard the adult literacy programme to be functional literacy?
i. Yes [] ii. No []
5. Illiteracy levels in Chikuni community are decreasing .
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
6. If illiteracy levels were decreasing, is it due to Radio Chikuni's literacy by radio?
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
7. You are satisfied with the number of adult learners involved in adult literacy.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
8. As a participant, you are consulted on what we want to learn.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
9. From the time you started participating in the programme, you are now living better than before you enrolled in the literacy lessons?
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
10. There are a number of differences between your life-style and that of those who have never participated in the programmes
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree
[]
11. What things do you do that are different from those who have not attended the literacy programme?

- i)
ii)
iii)
3. What challenges do you face in participating in the programmes?
i)
ii)
iii)
4. What should be done to solve the challenges stated above?
i)
ii)
iii)
5. Are there other things that you would want to learn?
i) Yes [] ii) No []
6. If your response to question 20 above is 'yes', what are such things?
i)
ii)
iii)
7. Do women and men participate in equal numbers in the educational programmes?
i) YES [] ii) NO []
8. If 'no' is your response in 21 above, the majority are
i) Male [] ii) Female []

3. What do you think are the reasons for this imbalance (if any)?
- i).....
- ii)
- iii)

4. In your judgement, the adult literacy programme is a success
- Strongly agree [☐] Agree [☐] Neutral [☐] Disagree [☐] Strongly disagree[☐]

Consent Agreement signed by one of the participants of Radio Chikuni's Adult literacy programme

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the master's degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

..... sign

..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX C

Schedule for Focus Group Discussion for Secondary Beneficiaries

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

1. What do you know about the adult educational programme offered by Radio Chikuni?
2. Was illiteracy among adults a big problem in Chikuni before Radio Chikuni's literacy programme? Give an explanation to your answer.
3. In what ways have you and the community benefited from your relatives' participation in the adult literacy by radio instruction?
4. Have your lives and those of your families improved ever since your parents/guardians started participating in the adult literacy programme of Radio Chikuni? Explain
5. How different are your families living when compared to the members of your community who have never participated in the adult literacy radio lessons?
6. Are you and other people motivated to be participants in the programme?
7. Do you regard the adult literacy programme to be functional literacy. Explain your reasons.
8. What other things do you want to see being taught?

9. What can you say about the adequacy of numbers of participants, mentors and learning centres of adult literacy in Chikuni in relation with the problem of illiteracy?

i) P a r t i c i p a n t s

.....

ii) M e n t o r s

.....

iii) C e n t r e s

.....

10. What is your view on the levels of illiteracy in Chikuni as compared to how the situation was some years ago.

Consent Agreement signed by a representative of a group of secondary beneficiaries of Radio Chikuni's literacy programme

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the masters degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

..... sign

..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX D

Interview Schedule for Headmen

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

1. Have you heard of the educational programmes for adults offered by Radio Chikuni?

i) Yes [] ii) NO []

2. **Do you regard your literacy programmes as functional literacy?**

i) Yes [] ii) NO []

3. What are participants of the programme taught?

i) Reading skills [] ii. Writing skills []

iii. Numeracy skills [] iv. Civic advocacy []

v Farming skills [] vi. Environmental education []

vii. Health education []

v i i i A n y o t h e r

(specify).....

How have the older people benefited from Radio Chikuni's education by radio instruction?

- i)
 - ii)
 - iii)
1. What differences do you see in older people who have and those who have not attended Radio Chikuni's education programmes in your community?
 - i)
 - ii)
 - iii)
2. Do women and men participate in equal numbers in the educational programmes?
 - i) YES [] ii) NO []
3. If 'no' is your response in 6 above, the majority are ...
 - i) Male [] ii) Female []
4. What do you think are the reasons for this imbalance (if any)?
 - i)
 - ii)
 - iii)
5. The literacy programme is meeting the needs of the community.
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
6. Participants enjoy the programmes.....
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
7. The numbers of adult learners are large enough to your satisfaction.
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
8. You are happy with the performance of the literacy programme?
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
9. Anything else that should be taught? (if any)
 - i)
 - ii)
 - iii)

1. What problems are faced by learners in attending Radio Chikuni's lessons at centres?
 - i)
 - ii)
 - iii)
2. What do you think should be done to solve such problems?
 - i)
 - ii)
 - iii)
3. Illiteracy was a big problem in Chikuni before Radio Chikuni's adult literacy lessons.

Strongly agree [] Agree [] Neutral [] Disagree []

Strongly disagree []
4. The problem of illiteracy is to a big one in Chikuni.

Strongly agree [] Agree [] Neutral [] Disagree []

Strongly disagree []
5. There is some improvement in the literacy levels.

Strongly agree [] Agree [] Neutral [] Disagree []

Strongly disagree []

Consent Agreement signed by one of the headmen where learning centres are located in Chikuni Community

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the master's degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

..... sign

..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX E
Questionnaire for Mentors of Radio Chikuni's Adult Literacy Programme

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

ü Tick where possible and write brief responses where space is provided.

1. The literacy programme of Radio Chikuni is contributing to improving the lives of people of Chikuni.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree

[]

2. [tick all applicable] If your answer to question 1 above is affirmative, in which areas have former learners shown changes?

i) Attitudes in individual and family health []

ii) Attitudes towards education []

iii) Perception of environmental protection []

iv) Attitude towards sustainable agriculture []

v) Attitude towards participation in civic issues []

vi) Other specify.....

3. [tick what is applicable] Illiteracy before the radio programme established listening programmes was

1. A big problem [] 2. Not a big problem []

4. The situation has positively changed.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

1. What are some of the critical challenges faced Radio Chikuni in delivering literacy programmes?

i)

ii)

iii)

2. How can such challenges be solved?

i)

ii)

iii)

3. Do former learners live better lives from those who never attended the radio programme lessons?

i. Yes [] ii. No []

4. If your answer to question 6 above is 'yes', what things do they do differently that prove so?

i)

ii)

iii)

5. Do you regard your literacy programme to be functional literacy.

i. Yes [] ii. No []

6. You are very satisfied with the programme. [tick the applicable]

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

7. Which of the following literacy skills are taught to the learners? [tick ALL applicable]

i. Reading [] ii. Writing [] iii. Numeracy []

[]

iv. sustainable agriculture [] v. Civil advocacy []

]

vi Any other

(specify).....

1. Participants are able to.....
 - i. Read [] ii. Write [] iii. Do basic calculations []
 - ii. Vote unassisted []
 - iii. Any other (specify).....
2. If you were to rank the skills in 9 above in order of importance from, what would be the descending order?
 - i.....
 - ii.....
 - iii.....
 - iv.....
3. Do women and men participate in equal numbers in the educational programmes?
 - i) YES [] ii) NO []
4. If 'no', is your response in 12 above, the majority are ...
 - i) Male [] ii) Female []
5. What do you think are the reasons for this imbalance (if any)?
 - i).....
 - ii).....
 - iii).....
6. The objectives of the programme are being met.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
7. The numbers of adults benefiting from the literacy by radio instruction is still small.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
8. In your judgement, the programme is meeting both its targets and the needs of the community?
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

1. After acquiring the skills, most people are to retain and continue to use the skills in their daily lives long after learning

Strongly agree[] Agree [] Neutral [] Disagree [] Strongly disagree[]

Consent Agreement signed by one of the Mentors of Radio Chikuni's Adult Literacy Programme

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the masters degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

.....
..... sign

.....
..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX F

Questionnaire for Management of Radio Chikuni

Introduction

Dear respondent,

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

You have selected to participate in the study.

This Focus Group Discussion has a few questions that I wish you to freely answer. Your responses will shade light on the importance of adult literacy by radio instruction.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study.

I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

ü Tick where possible and write brief responses where space is provided.

1. The literacy programme of Radio Chikuni is contributing to improving the lives of people of Chikuni.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

2. If your answer to question 1 above is affirmative, have former learners shown changes in.....

- | | |
|--|-------|
| i) Attitudes in individual and family health | [] |
| ii) Attitudes towards education | [] |
| iii) Perception of environmental protection | [] |
| iv) Sustainable agriculture | [] |

i) Others specify.....

1. [tick what is applicable] Illiteracy before the radio programme established listening programmes was

i) A big problem [] ii) Not a big problem []

2. The situation has positively changed.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

5. What are some of the critical challenges faced Radio Chikuni in delivering literacy programmes?

i).....

ii).....

iii).....

iv).....

6. How can such challenges be solved?

i).....

ii).....

iii).....

iv).....

1. Do former learners live better lives from those who never attended the radio programme lessons?

i. YES [] ii. NO []

2. If your answer to 6 above is 'yes', what things do they do differently that prove so?

i)

ii)

iii)

i)

1. Participants are very satisfied with the programme. [tick the applicable]
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
2. Which of the following literacy skills are taught to the learners? [tick ALL applicable]
 - i. Reading []
 - ii Writing []
 - iii. Numeracy []
 - iv) Civil advocacy []
 - v) Any other (specify).....
3. The adult literacy programme is functional literacy.
 Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
4. Participants are able to...
 - i. Read []
 - ii. Write []
 - iii. Do basic calculations []
 - iv. Vote unassisted []
 - v Any other (specify).....
5. If you were to rank the skills in question 13 above in order of importance from, what would be the descending order?
 - i)
 - ii)
 - iii)
 - iv)
 - v)
6. Do women and men participate in equal numbers in the educational programmes?
 - i) YES []
 - ii) NO []
7. If 'no', is your response in question 15 above, the majority are ...
 - i) Male []
 - ii) Female []

18. What do you think are the reasons for this imbalance (if any)?

- i)
- ii)
- iii)

19. The objectives of the programme are being met.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

20. The numbers of adults benefiting from the literacy by radio instruction is still small.

Strongly agree [] Agree [] Neutral [] Disagree []
Strongly disagree []

21. In your judgement, the programme is meeting both its targets and the needs of the community?

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

22. After acquiring the skills, most people are to retain and continue to use the skills in their daily lives long after learning.

Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

Consent Agreement signed by one of the Management staff of Radio Chikuni

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the masters degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

.....
sign

.....
date

THANK YOU FOR YOUR TIME AND CO-OPERATION

APPENDIX G

Questionnaire for Education Broadcasting Services Staff

Introduction

Dear respondent, you have selected to participate in the study

I am a student carrying out a study on your views on the impact of the adult literacy programme offered by Radio Chikuni on the lives of the people of Chikuni, for a Master of Education in Adult Education at the University of Zambia.

In seeking permission to use your information for my research, I have included a section for your consent. Please read and sign it if you are willing to participate in this study. I will be very grateful if you accept to participate and wish to state that the information that will be collected will be treated confidential and will be used for the purpose of this study only.

ü Tick where possible and write brief responses where space is provided.

- 1) Does your department regularly evaluate educational programmes carried out by radio instruction?
 - i. YES.....
 - ii. NO.....
- 2) If the answer to question 1 above is 'yes', how regular? [tick where appropriate]
 - i. Every 3 months []
 - ii. After 6 months []
 - iii. Annually []
 - iv. At end of project cycle []
 - v. Biannually []
 - vi. Any other period specify
- 3) Have you carried out an assessment of the impact of Radio Chikuni's educational programmes for young adults and older people?
 - i) YES []
 - ii) NO []
- 4) If your answer to question 3 is 'yes', what benefits of the programme are evident on the lives of people of Chikuni?
 - i)
 - ii)
 - iii)

.....

..

- 1) The programmes are responding to local people's needs.
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
- 2) Do you consider the literacy programme to be a functional one?
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
- 3) If the programmes are responding positively to the people's needs, what are some of the targeted needs that are being met? [tick where applicable]
 - i. Health education [] ii. Environmental education []
 - iii. Agricultural education [] iv. Civic education []
 - v. Sanitation and hygiene []
 - vi. Others specify
8. Of the needs in 7 above, which ones are priorities, especially for adult?
 - i)
 - ii)
 - iii)
9. The number of learners is big enough to satisfy the demand
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []
10. What are some of the challenges faced by radio Chikuni in delivering educational programmes?
 - i)
 - ii)
 - iii)
11. How can the challenges listed in 9 above be addressed?
 - i)
 - ii)
 - iii)
12. Illiteracy is still a problem in Chikuni community.....
Strongly agree [] Agree [] Neutral [] Disagree [] Strongly disagree []

Consent Agreement signed by one of the EBS staff

I have understood the instructions that Joseph Mate has given in his questionnaire for the study of the master's degree. I agree to participate in answering his questions. I have also understood that I have the freedom to withdraw from this participation and that this material will be destroyed when its purpose has been achieved.

..... sign

..... date

THANK YOU FOR YOUR TIME AND CO-OPERATION