

**AN ANALYSIS OF ADULT LITERACY AND CULTURAL EDUCATION FOR THE  
YOUTH IN THE INDIAN COMMUNITY IN LUSAKA, ZAMBIA**

**by  
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**UNIVERSITY OF ZAMBIA**

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**Tinku Pal**

**A DISSERTATION SUBMITTED TO THE UNIVERSITY OF ZAMBIA IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF  
MASTER OF EDUCATION IN ADULT EDUCATION**

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## DECLARATION

I, **Tinku Pal**, hereby declare that the work presented in this Dissertation and submitted to the University of Zambia in partial fulfilment of the Award of the Degree of Master of Education in Adult Education has not been presented whether wholly or in any part to any other institution. The work is entirely the result of my independent investigation. The various sources, to which I have referred, have been acknowledged.

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**Supervisor**

## **CERTIFICATE OF APPROVAL**

This dissertation by **Tinku Pal** is approved as partial fulfilment of the requirements for the award of the Degree of Master of Education in Adult education of the University of Zambia.

**Signed:** .....

**Date:** .....

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**Signed:** .....

**Date:** .....

## **DEDICATION**

I would like to dedicate my work to my husband Paresh Chandra Pal who encouraged me so much in my research. To my sons Soumik and Siddhartha without whom my life would never have been complete. Above all to Almighty God without whom I am nothing.

## **ACKNOWLEDGEMENTS**

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My gratitude also goes to the University of Zambia Directorate Research and Graduate Studies. Further I would like to thank the head teachers of the following schools where the research was carried out, for granting me permission to carry out the research in their schools: The International School of Lusaka, Italian School of Lusaka, Metropolitan School and Licef School. I remain indebted to all Indian students of the four schools in Lusaka, who responded the study. My thanks go to the officials from the High Commission of India and trainers and organisers for their support and providing me with information for this study.

Lastly, but not the least, my appreciation goes to my husband and my sons for their support and contribution in unique ways that made the success of this study possible.

All these people, May the Almighty God bless and guide them.

## **ABSTRACT**

This dissertation is based on a study that was carried out amongst the Indian community living in Lusaka in 2014. The study was aimed at analysing the main forms of adult literacy and cultural education for the Indian youth in Lusaka. The study was based on four objectives:

1. To identify the main forms of cultural and adult literacy for the youth in the Indian community in Lusaka.
2. To investigate the methods used for facilitating cultural education and adult literacy for the youth in the Indian community.
3. To explore the factors influencing participation in cultural education and adult literacy by the youth.
4. To determine the extent to which cultural education and literacy in regional languages of India meet the needs of the youth.

The descriptive survey research design was used in this study. The number of respondents for this study was 110, comprising 98 Indian youth, 9 trainers and organisers and 3 officials from the High Commission of India. The Indian sample in Lusaka was selected using the quota sampling method. To select the youth in the Indian community, four schools with large number of Indian youth were identified and purposively selected for the study. The purposive sampling method was used to select the officials from the Indian High commission of Lusaka and to select the trainers and organisers of adult literacy and cultural education programmes for Indian youth in Lusaka.

The study identified adult literacy in the form of literacy in regional languages and eleven forms of cultural education namely; literacy in regional languages of India, singing, dancing, speech/discussion, recitation, debates and discussion, drama performances, culinary art, religious practices, etiquette and manners, sports and health education. The following methods and techniques were used to facilitate learning; lectures, reading textbooks, story-telling, visual demonstrations, illustrations, small task oriented works, tests, blackboard and recitations. The following factors; positive and negative worked to motivate participation in the programmes; geographical factors, socio-economic factors, and contextual background. Lack of interest,

nature of programme, transportation to the venues and time considerations for each programme was constrain to youth participation in the programmes. With regard to the extent to which the programmes met the needs of the learners, the study had established that although the programmes contents were ideal for meeting the needs of the youth, the programmes at the time of the study were not structured and faced a number of constraints that limited their meeting of the needs of the Indian youth.

The recommendations made after conducting this study are: first, the adult members of the Indian community should develop a policy, time limit and funds to promote adult literacy and cultural education for the youth. Second, there is a need to build a modern youth centre centrally located containing of a multipurpose theatrical stage, a central hall, library-cum- reading room, provision of pure drinking water and convenient sanitation system for the youth. Fourth, there is a need for the Indian community to provide resources for educational activities such as trained educators and learning materials; and fifth, to achieve the goal of Education For All, there should be enough learning materials needed for integration. Materials such as, text books written in Hindi and regional languages, posters, printed colourful pictures for better understanding in a learning sessions for children and the youth.

## **ACRONYMS**

DIET	District Institute of Education and Training
EFA	Education for All
ICCR	Indian Council for Cultural Relations
IGNOU	Indira Gandhi National Open University
ISL	International School of Lusaka
LILA	Lusaka Indian Ladies Association
MPFL	Mass Programme of Functional Literacy
NGO	Non-Governmental Organisation
NRI	Non-Resident Indian
NYK	Nehru Yuvak Kendras
ODL	Open Distance Learning
PALDIN	Participatory Adult learning Documentation and Information Networking
PIO	Persons of Indian origin
PLP	Post Literacy Campaign
PRIA	Participatory Research in Asia
RFLP	Rural Functional Literacy Project
SAEP	State Adult Education Projects
TLC	Total literacy Campaigns
UGC	University Grand Commission
UNDP	United Nations Development Programme
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNZA	University of Zambia
WHO	World Health Organisation
ZATACA	Zambia Tamil Arts and Cultural Association
ZMCA	Zambia Malayalee Cultural Association

## TABLE OF CONTENTS

Copyright.....	i
Declaration.....	ii
Certificate of Approval .....	iii
Dedication.....	iv
Acknowledgements .....	v
Abstract.....	vi
Acronyms.....	viii
List of Tables and Matrices .....	xiii
List of Figures .....	xiv
<b>CHAPTER ONE: INTRODUCTION.....</b>	<b>1</b>
1.0 Overview .....	1
1.1. Background of the Indian Community in Zambia .....	1
1.2 Education for Indian Community in Zambia.....	3
1.3 Statement of the Problem.....	4
1.4 Purpose of the Study .....	4
1.5 Objectives of the Study .....	4
1.6 Research Questions .....	5
1.7 Significance of the Study .....	5
1.8 Operational Definitions .....	5
1.9 Limitations of the Study .....	8
1.10 Delimitation of the Study .....	8
1.11 Theoretical Framework of the Study .....	9
1.12 Organisation of Dissertation .....	13
1.13 Summary .....	14

<b>CHAPTER TWO: LITERATURE REVIEW .....</b>	<b>15</b>
2.0 Introduction .....	15
2.1 The Concept of Adult Education .....	16
2.2 Related Concepts of Adult Education .....	23
2.3 Characteristics of Adult Education.....	26
2.4 The Concepts of Adult Education in Africa .....	28
2.5 The Concepts of Adult Education in India .....	30
2.6 The Concepts of Literacy in India .....	32
2.5 Purposes of Adult Education in India .....	34
2.6 Forms of Adult Education in India.....	35
2.7 Institutions Offering Adult Education Programmes.....	36
2.8 Methods Used in Adult Education in India .....	37
2.9 Factors Influencing Participation in Programmes in India .....	40
2.10 Education for Indians in Zambia .....	42
2.11 Adult Education for Indians in Zambia .....	44
Summary of Literature Review .....	45
<b>CHAPTER THREE: METHODOLOGY .....</b>	<b>47</b>
3.0 Introduction .....	47
3.1 Research Design.....	47
3.2 Target Population .....	48
3.3. Sample.....	50
3.4 Sampling Procedure.....	50
3.3.1 The Biological Data of the Youths that Participated in the Study.....	51
3.5 Research Instruments.....	53
3.5.1 Questionnaire.....	53

3.5.2	Interview Guide .....	53
3.5.3	Observation Checklist .....	54
3.5.4	Document Review Guide.....	54
3.6	Data Collection Procedure .....	54
3.7	Data Analysis .....	56
3.8	Data Quality.....	56
3.9	Ethics of the Research.....	56
	Summary of Methodology.....	57
	<b>CHAPTER FOUR: FINDINGS OF THE STUDY .....</b>	<b>58</b>
4.0	Introduction .....	58
4.1	The Main Forms of Adult Literacy and Cultural Education for the India Youth in Lusaka .....	58
4.1.1	Literacy in Regional Languages for the Indian Youth.....	59
4.1.2	Literacy and Regional Languages of India .....	63
4.1.3	Venue for Literacy Classes in Regional Languages.....	64
4.1.4	Cultural Education for the Indian Youth in Lusaka.....	65
4.1.5	Venues and Trainers of Cultural Education for the Indian Youth .....	69
4.1.6	Religious Cultures for the Indian Youth in Lusaka .....	70
4.2	The Methods Used in Literacy Classes in Regional Languages .....	72
4.3	Factors Influencing Participation in Literacy in Regional Languages and Cultural Education for the Indian Youth .....	75
4.4	The Extent to which in Literacy in Regional Languages and Cultural Education for The Indian Youth Meet the Needs of the Learners .....	77
	Summary.....	79
	<b>CHAPTER FIVE: DISCUSSION OF THE FINDINGS .....</b>	<b>80</b>

5.0	Introduction.....	80
5.1	Issues Arising from Literacy in Regional Languages .....	80
5.1.1	The Concept of Literacy .....	80
5.1.2	The Context and Literacy .....	81
5.1.3	Literacy Rates in India.....	88
5.2	Issues Arising from Cultural Education for the Indian Youth .....	90
5.3	Factors Influencing Participation in Cultural Education and Literacy in Regional Languages for the Youth .....	96
	Summary.....	98
	<b>CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS.....</b>	<b>99</b>
6.0	Introduction .....	99
6.1	Conclusion .....	99
6.1.1	Recommendations.....	101
	<b>REFERENCES.....</b>	<b>104</b>
	<b>APPENDICES .....</b>	<b>110</b>
	APPENDIX I: QUESTIONNAIRE FOR STUDENTS .....	110
	APPENDIX II: INTERVIEW GUIDE .....	115
	APPENDIX III: INTERVIEW GUIDE TO THE INDIAN HIGH COMMISSION OFFICIALS ...	119
	APPENDIX IV: TIME FRAME/WORK PLAN .....	122
	APPENDIX V: BUDGET.....	123
	APPENDIX VI: CONSENT SLIP.....	124
	APPENDIX VII: ETHICS CLEARANCE LETTER .....	125

## LIST OF TABLES AND MATRICES

<b>Table 1:</b>	Participation of Schools and Indian Youth in Lusaka .....	51
<b>Table 2:</b>	Number of Youth Respondents (Age and School).....	52
<b>Table 3:</b>	Number of Youth Participants (Age and Gender).....	52
<b>Table 4:</b>	Levels of Literacy in Regional Languages among the Indian Youth.....	61
<b>Table 5:</b>	Literacy Skills Acquired by Youth in the Regional Languages.....	62
<b>Table 6:</b>	Forms of Cultural Education for the Indian Youth in Lusaka.....	66
<b>Table 7:</b>	Cultural Education Programme for Indian Youth in Lusaka .....	68
<b>Table 8:</b>	Methods and Techniques used in Literacy in Regional Languages for Indian Youth .....	72
<b>Table 9:</b>	Methods used in Cultural Education .....	73
<b>Table 10:</b>	Factors Influencing Acquisition of Literacy Skills in Hindi .....	75
<b>Table 11:</b>	Factors Influencing Acquisition of Literacy Skills in Regional Languages	76

## MATRICES

<b>Matrix 1:</b>	Concepts of Adult Education.....	19
<b>Matrix 2:</b>	Changing Concepts of Adult Education in India.....	36
<b>Matrix 3:</b>	The Existence of Indian Regional Groups in Lusaka: Places of Worship	71

## LIST OF FIGURES

<b>Figure 1:</b>	Estimation of the Indian Regional Language Speaking Groups in Lusaka...	49
<b>Figure 2:</b>	Active Regional Language Speaking Group in Lusaka .....	59
<b>Figure 3:</b>	Entrance Ticket of Food Fete from the Zambian Malayalee Cultural Association .....	70
<b>Figure 4:</b>	Pamphlet written in Punjabi .....	86
<b>Figure 5:</b>	Magazine of Zambian Malayalee Cultural Association.....	94

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Overview**

This chapter gives an introduction of the Indian community in Lusaka and an overview of the education for the youth in terms of cultural education and literacy for the youth in Lusaka. The chapter also describes statement of the problem, purpose of this study, significance of the study to education and general aims of the study. Operational definitions explain the terms used in the study. The theoretical framework of this study describes the relevant theories guided the researcher to follow in this study.

### **1.1 Background of the Indian community in Zambia**

In Central Africa, few Indians recognised as Asians were found in the pre-First World War period (Ghai and Ghai (1971). Before the Second World War, the Asians, mostly Indians had already settled in East and Central Africa. In Zambia, previously known as Northern Rhodesia, the majority of Indians came from Gujarat with cultural and linguistic homogeneity among them. The basic idea of education for settlers, both traders and expatriates, was based on the principle of literacy testing in a European language that was introduced in 1904 in Northern Rhodesia to reduce immigration (Ghai and Ghai, 1971: 7).

The Indian Ministry of External Affairs and Singhvi (2000:90) estimated in 2008 that there were 13,000 Indians living in Zambia. This reflects a slight larger population growth over the Ministry's expectations of 12,000 in the year 2000. According to the Ministry of External Affairs (2008) amongst the estimated Indians in Zambia, a good number of them were Zambian or British citizens and considered as Persons of Indian Origin. The non-residents Indians were found mainly in the professions of banking, retail trade, engineering, farming and mining sector. Others were in the medical and educational professions. In post independence era, the ethnic Indians had a meaningful role in the Zambian economy (Haig, 2007).

Indians namely Gujarati, are the people from the state of Gujarat, who arrived in British Territorial North-Eastern Rhodesia in 1905. After independence in 1964, the Northern Rhodesia territory became known as Zambia. The Gujarati came to Zambia in 1905 via Bulawayo,

Southern Rhodesia, now known as Zimbabwe or through the British Central Africa Protectorate, later known as Nyasaland, now Malawi. The initial population of settlers who came to Zambia was Muslims by religion; they were followed by Hindu traders (Singhvi, 2000: 109). Most of them were skilled artisans or businessmen from India (Haig 2007). The Indian community was a smaller group compared to Europeans up until 1930, the ratio of Europeans to Indians was 300:1, but in 1950, the number of Indian settlers increased and the ratio reduced to 10:1 (Haig 2007). Haig also describes the reasons for the expansion and cited new mining industry in late 1940s.

The Indian community in Zambia is a community consisting of business-oriented and professionals. According to Haig (2007), the Indian community is little known in South East Africa. He stated that up to the 2000s, researchers and historians had studied little of the Asian Indian community. The Indian Ministry of External Affairs reported in May 2012 that the total population of Indians living in Zambia was 20,500, and the population of Non-resident Indians (NRI) in Zambia was estimated at 12,500; and Person of Indian Origin (PIO) was estimated at 800. Persons of Indian Origin are known as *desi*. This means originally from same place or Desh, such as Bangladesh, a place for the Bengalis. Non-resident Indians comprises Indian nationals and other people of Indian origin, who include the nationals of Pakistan, Bangladesh, Nepal and Sri Lanka. Significant population of Indians in Zambia observed in Chipata and Lusaka.

Indian cultural related activities became prominent in Zambia during the Levy Mwanawasa regime when a friendly gesture was extended to the Indian High Commission. Cultural functions of Indians were hosted by the Indian High Commission and Lusaka Hindu Association with some Indian business houses in Lusaka during 'Diwali', which is known as "Festival of Lights." There were a number of Cabinet ministers of the Mwanawasa government had attended, (Singhvi, 2000: 109). In April 2003, First Lady Maureen Mwanawasa hosted the Indian Dance Troop Association which performed cultural programmes along with the Lusaka Indian Ladies Association (LILA) in Hindu Hall. The First Lady also commented, "If you love culture, then you need to support programmes like them which bring two different peoples together". She thanked LILA for donating food stuffs, books and other essential materials which were to be used in the famine-stricken districts at the time.

## **1.2 Education for Indian Community in Zambia**

Education is a key element in the process of the development of personality in an individual. According to Bhatnagar (1972) education as a term has been given a specific connotation to mean formal education which is imparted through and within the boundary of educational institutions like schools and colleges. Education has two important functions, conservation and creation. In conservation, education helps to transmit the cultural values and socially-approved behavior pattern to the younger members of the society. Education is believed to be innovative and to inculcate new ideas and thoughts, thus making a person a rational human being. Education is one of the factors that have development at great impact on individual, social, economic and policy making. Bhatnagar (1972) further explained that a child in a community learnt various elements of culture and reviewed the routine activities of everyday life under the guidance of elderly members of the family because the family continues to be one of the major educational agencies of modern society. Education is strongly identified as a tool for the children and the youth in schools and colleges for their personal development and subsequent social and economic roles in society.

In Zambia, there is a possibility that the process of personality development for the Indian youth will occur in a different form and structure from the way it would in India because of contextual differences. Even though there could be similarities in formal education in India and Zambia, due to the British influence, there is a possibility that there might be structural differences in adult education due to contextual factors. Prior to this study, the researcher lived in Zambia for more than twenty-five years. Over this period, the researcher was able to note some gaps in the Indian children's learning who were attending formal education in Zambia. The researcher also observed that formal education was not exposing the children to literacy skills in their mother tongue. Furthermore, because they were living away from their cultural setting, they were not being exposed to their own culture.

The Indian community in Zambia is divided into fifteen regional language speaking groups. Hindi is spoken by the majority of the Indian community in Zambia; that includes Indian nationals and Persons of Indian Origin. At the time of the study, children and youths of the Indian community communicated in the family environment using mother languages as their mother-tongue, these languages were Bengali, Tamil, Telugu, Malayalam, Gujarati, Kannad,

Marathi, Punjabi, Oriya were commonly spoken and Urdu, Kashmiri, Marwari, Sindhi and Parsi are the least spoken languages. English was the medium of communication in formal education. There was a possibility that these children and the youth would remain detached from their country of origin, illiterate in their mother tongue and unaware of its cultural virtues. An alternative approach of adult education to supplement formal education for the Indian youth in Lusaka could provide information that to fulfill the gap of youth's knowledge over cultural education and literacy in mother languages.

### **1.3 Statement of the Problem**

The youth of Indian origin and nationals need to be integrated into vast and diverse culture of India, its traditions, religions and practices as they are required for personality development of Indians. The Indian youth, referring to Indian nationals and those of Indian origin from neighbouring countries, are living outside India, abroad. Due to living abroad the youth are not exposed to the original Indian culture. Adult education is the real avenue to expose these Indian youth to original Indian literacy and cultural practices. However, there is little known about adult education helps the youth living in Zambia to learn the literacy and cultural practices of India. During the study set out, there was dearth of literature on adult literacy and cultural education for the Indian youth in Lusaka.

### **1.4 Purpose of the study**

The purpose of the study was to identify and analyse the main forms of adult literacy and cultural education for the Indian youth in Lusaka and to give an overview of the forms of integration for the Indian youth to develop personality and community integrity.

### **1.5 Objectives of the Study**

The objectives of the study were to:

- (i) Identify the main forms of adult literacy and cultural education for the youth in the Indian community in Lusaka.
- (ii) Examine the methods used in conducting adult literacy and cultural education for the youth in the Indian community in Lusaka.
- (iii) Explore the factors influencing participation in adult literacy and cultural education for the youth in the Indian community in Lusaka.

- (iv) Determine the extent to which adult literacy and cultural education for the youth in the Indian community meet the needs of the learners.

## **1.6 Research Questions**

The research questions were as follows:

1. What are the main forms of cultural education and literacy for the Indian youth in Lusaka?
2. What methods are used in implementation of cultural education and literacy for the Indian youth in Lusaka?
3. What factors were influencing the participation of the Indian youth in cultural education and literacy for youth programmes in the Indian community?
4. To what extent do the educational programmes meet the needs of the learner representing the Indian youth in Lusaka?

## **1.7 Significance of the Study**

The study used the term of adult literacy and cultural education for the Indian youth in order to understand the forms of adult education in Lusaka. It is hoped that the findings of study will generate information to focus on the concept of adult education that can be implemented by educators and providers of education for the benefit of Indian youth who are not aware of any forms of existing programmes. The findings might be beneficial to those youth who are not aware of the existing programmes. It will be beneficial to the youth of diplomatic community living in Lusaka. The findings will determine the criteria and extent to which youth will meet the needs and this information can be used to improve the quality of the programmes.

## **1.8 Operational Definitions**

The following terms are defined in the study as follows:

**Adult Education:** The term Adult Education related to many other terms, such as fundamental education, further education, mass education and extra-mural which is interchangeable with adult education. It is the process of teaching and learning for those who are fully grown and developed mentally and physically, and who are above 18 years of age.

**Adult Literacy:** Ability in reading, writing and numerical skills of an adult. The United Nations Educational, Scientific and Cultural Organisation (2014) reported that India had 287million illiterate adults and 37% of all the illiterate adults in the world.

**Cultural Education:** The education that promotes cultural knowledge, creativity and intercultural understanding through education. Cultural education is all about learning and practicing the arts of cultural and social objectives, such as mutual respect, understanding, tolerance, cultural diversity and other social skills. It also develops creativity, personal development and innovation capability. The term cultural education is defined as a group process by which cultural heritage is transmitted from generation to generation

**Culture:** A way of life, customs, beliefs, art and social organisations in a particular society, country or a group; the art, music, literature, beliefs, attitudes and political cultures of a country, or continent itself.

**Functional literacy:** UNESCO (1996) defines functional literacy that a person is functionally literate when after basic literacy, that person can manage daily activities of life at home or in their community.

**Indian Community:** A community consists of Indian nationals and Persons of Indian Origin also known as ethnic Indians in Lusaka, Zambia.

**Indian Youth:** The youth members of the Indian community whose parents are either Indian nationals or Persons of Indian Origin and contains age group of between 14 to 18 years and above, who live in Lusaka.

**Literacy in Indian Languages:** Ability to read and write in regional languages of India and the national language 'Hindi'.

**Literacy:** It is an acquaintance with the alphabet and ability to read and write. UNESCO (1951) defines literacy as skill or ability to read and write with understanding, and for one to be able to write a short statement on his/her

everyday life. Literacy is to help men and women to live fuller and richer lives in adjustment to the changing environment; develop best elements in their culture and achieve social and economic progress, which will enable them to take their place in the modern world, and live together in peace. UNESCO has liberated the concept of literacy comprehensively. Analphabetic is a new coined word that denotes literacy.

**Non-Residents of India (NRI):** an Indian citizen who resides out of India for a certain period of time as a resident of a foreign country.

**Person of Indian Origin (PIO):** an Indian who is not an Indian national, born and brought up in a different country, does not reside in India, holds a citizenship of another country but parents came to overseas before his or her birth.

**Regional Languages of India:** Languages and dialects from different states or regions of India

**Tradition:** A set of beliefs, customs and rituals that have been in existence existed for a long time among a particular group of people that are passed on carried out from one generation to another, and also have not changed for a long time.

**Trainers:** A person who teaches skills to an individual or in other ways, a person who trains people to undertake a particular skill for education and profession.

**Youth:** A period of transition from dependence of childhood to adulthood. The United Nations defines youth as the age cohort of 15 to 24 years. The General Assembly Resolution in 2001, 2007 and 2008 also reinforced the same age group for the youth.

**Youth Education:** Education for youth which is important for both the individual and the community he or she is living in and focuses on skills, pattern, trends, options and objectives relating to young people.

**Zambian Born Indian Youth:** The Indian youth, who are born and brought up in Zambia and whose parents have come to Zambia before their birth.

## **1.9 Limitations of the Study**

The study of adult literacy and cultural education for the youth among the Indian community in Lusaka cannot be generalised to all the Indian youth living in Zambia, because the study was carried out only among the fifteen regional language speaking groups in the Indian community living in Lusaka. The circumstances and contextual educational background of this population may differ.

Time allocation for research, and co-operation of the respondents were other limitations. Data collection was done in a specific cultural and festive season for identification of common cultural activities among Indians in Lusaka. Hence, the researcher also had to put special attention to the time limit for each event.

The researcher faced a challenge during the study period on how to recognise the actual Indian population and their living sequences in Lusaka. The majority of Indians in Lusaka live in Kamwala, while others, mainly expatriates live according to the accommodation offered to them by their employers. Religion and the place of worship is the identification of religious Indians. The Hindu and Muslims, Sikhs, Christians and Jains were identified in Lusaka using religion. The researcher was also faced the challenge, which was restriction of entering a particular place of worship. It is believed and according to the faith in that particular religion that women are not welcomed in the place of worship.

The last challenge of the study was to raise funds for the research. The researcher was a self sponsored and had to donate to religious centres as part of religious beliefs which was an additional cost to the other expenses of this study. The other challenge that was observed by the researcher in the Indian community, due to its conservative nature, adult members responded with biased and limited view. Many of them refused to respond as they believed that the study would only benefit the researcher.

## **1.10 Delimitation of the study**

The field work for the study was limited and restricted within Lusaka, the places where major cultural activities take place and majority of Indians live, including places of worship.

### **1.11 Theoretical Framework of the Study**

The study was guided by the theory of humanistic approach by Carl Rogers that propounds a theory of humanism. The theory of personality development by Carl Rogers supports the basic ideas or theories of adult education in the process of total personality development of a human being. The humanistic approach is thought of as including existential psychology and a reaction to psychoanalytical and behaviouristic approaches. The name of Carl Rogers and Abraham Maslow were included in the list of renowned humanistic psychologists.

Buddhism is one of the humanistic approaches which have significantly impacted on the Indian society. The empirical philosophy of Buddhism describes a person as composed of the body, including sense organs, sensation and feelings, perceptions and ideas, mental acts and basic consciousness. The main essence in Buddhism is the “self concept” in the Four Noble Truths of life. Life is suffering, suffering due to attachment; suffering can be extinguished and there is a way to extinguish suffering. Buddha described the eightfold path that provide guidance in the form of moral precepts to an individual, these are: Right view, Right aspiration, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, and Right concentration. Amongst all eight paths, Right concentration or meditation as most famous path to follow.

According to Rogers (1961: 194), a person is an exquisitely rational being and the core of man’s nature is essentially positive. Rogers (1961: 73) also referred a person as a trustworthy organism. All of his beliefs in a person or human being are reflected in his theory of personality. Theory of Personality is client-centred or person-centred approach that has impacted on domains like family life, education, leadership, conflict resolution, politics and community health, (Rogers, 1959). Rogers is the first personality therapist who respected the dignity of a person and abiding an interest in person as subjects rather than objects.

The theory that guided the researcher to understand the humanistic psychology of the youth is the humanistic theory of Carl Rogers who believed in ‘self’, or a person’s consciousness of identity. Rogers believed in unconditional positive regard; saw it as condition of worth, which creates incongruity within the self between the real self, and the ideal self. His theory of personality states that human infants perceive their own experiences as reality.

In the field of adult education and adult learning, Carl Rogers and his theory of full functioning

person, self actualisation and personality emerge from experience that promotes critical thinking in an individual to develop personality. Rogers' thinking followed the footsteps of Maslow who was interested in a fully-functioning and a healthy person. The characteristics of a fully functioning or self actualising person include the qualities and conditions and these are:

- (a) Creative personality with openness to experience instead of being defensive when faced by a threatening situation or anxiety;
- (b) Constructive and trustworthy and living in the present reality;
- (c) Dependable not predictable because he or she does what she or he feels is right and natural, guided by organismic valuing process; and
- (d) Has a free mind which is not determined; this freedom is an inner freedom which also makes one acknowledge that feeling of freedom by taking responsibilities for his activities.

According to Rogers (1959), the self actualising tendency relates to the concept of self which involves the actualisation of that portion of experience symbolised in the self. Rogers's theory is an elegant and simple theory that focuses on force of life. Rogers (1959) further explains that the phenomenal field of human organism includes all experiences, conscious and unconscious, differentiated, and become the person's "self", which is a central concept of this theory. The self concept develops through interaction with others and involves awareness of being and functioning.

For Rogers (1959) self actualising tendency could be found in every life-form that would develop its potentials to the fullest extent possible. Rogers applies the need or motive in every life unlike Maslow's use of term and gives examples of air to breath, water, food, safety, love and sense of competence that give organismic value. Things like love, affection, attention, and nurturance are those that individuals instinctively value and which develop positive regard.

Rogers (1959) explains that a human being has an inner drive, an intrinsic motivation for self development, positive self-regard and if there is positive regard then self esteem, self-worth and positive self-image develop. Without self-actualisation or self-regard; a human being is helpless, cannot become what he wants to be. There is also an idea that, while the potential resides within a human being, the activation of self-regard depends heavily on the environment which ultimately determines whether this potential for self determination can or cannot unfold.

The humanistic theory provides a guide to understanding how the youth develop personality. The learning which takes place every day through experiential learning has meaning and personal relevance. Learning takes place in the family environment, in good relationships and in good educational experiences. According to Rogers (1959: 23-24), when a person is becoming a person, experience is the highest authority. No other person's ideas are as authoritative as his or her experience. He further says that person's experience is not authoritative because it is infallible, which is the basis of authority and can always be checked by new ways and corrections of frequent errors.

Incongruity results from a gap between needs and organismic valuing that builds real self and societal needs that build the idea self. The gap between real self and ideal self is known as incongruity. According to Rogers (1959), the more incongruity, the less actualisation, resulting in neurosis or being out of synch with your own self. For example, if the youth from the Indian community are taught to feel regional languages are unworthy; if they do not get a chance to communicate in regional languages and use other languages rather than their mother languages, then they will fail to communicate in the mother language bringing an incongruity or gap to realise the use of the mother tongue in life. When faced by the situation where they have to speak in their mother tongue, they will feel threatened and experience anxiety. The threatening condition that makes the youth anxious and to avoid the threatening situation the youth would be defensive and this results in maladjustment or personality disorder.

From the humanistic perspective, when learning takes place in everyday life, it is known as experiential learning and that learning is relevant to the person. This makes a person change his or her behaviour, attitudes and personality making him a more fully functioning person. Learning a language in a native environment and in the classroom is different. When the stimulus for learning in a native environment comes from the inner person, congruence occurs between the ideal self and the real self, and learning then is completely self initiated and represents personal involvement including attitudes and behaviour. But when the stimulus for learning in a home or native environment comes from outside or society mandating the youth to adapt to societal needs, there may be incongruence occurring.

Carl Rogers' Theory of Personality analysed by Boeree (2006) who stated that personality is what makes a person different from others based on individual difference. Therefore personality

theorists are only interested in the commonalities or common structures in people or similar dimensions. The field of Personality Psychology stretches from a fairly simple empirical search for differences between people to the philosophical search that is to mean life. Others look for the essence of being a person, an individual human being. Personality psychologists are more likely concerned about genetics and physiology, learning and development, social interaction and culture, about pathology and therapy everything in one individual (Boeree, 2006).

The criticism of this theory is that humanistic psychologists develop their own theories about people and their personalities. Ethnocentrism provides another criticism of this theory and explains that people grow up in a culture that existed before their birth and it influences them subtly in that it develops social unconsciousness. The Indian youth who are born and brought up in Lusaka sees the culture from India the way things are in Lusaka rather the things are in original Indian society. Culture, family structure, dynamics in it, genetics, special experiences in a society and education leaves an impact as egocentrism. The other criticism is that of dogmatism in human beings, a natural conservative tendency which leads them to be defensive (Freud's term). Adult members of the Indian family present themselves in dogmatic manner, the rationale is that of they are conservative by nature, also do not allow for questions, doubts, new information that may overcome basic and original concepts in Indian culture. Therefore, personality development is tied up with the issues of genetics, stages and cultural determination such as beliefs, opinions and habits in any particular society (Boeree, 2006).

In this study, the Indian youth were living in a setting where the society develops positive impact along with social and economical change that they inherit from family and friends. According to Wilson (1970), in a special setting, social small groupings like to merge into a large grouping. Social change has an impact on the environment and plays a role in the society among the youth who are the vulnerable section of the society and remain insecure by the social change because they do not acquire any stability in a changing society. Wilson (1970) further stated that inflation has had significant effects on young workers without educational and cultural background in earning high income as a group without having serious responsibilities, stable commitment to the society. Young people think of money as a key to social standard (Wilson, 1970).

In a summary of theoretical background, Carl Rogers' humanistic or personality theory deals with human and individual natures, and learning environment of an individual. The environment

means a context where learning takes place every day whether at home or classroom which influences behaviour, attitudes and personality. The study used the personality theory from Carl Rogers and passively from Buddhism that guides an individual to follow a right path in terms of personality development.

## **1.12 Organisation of Dissertation**

This dissertation is organised into six different chapters. The first chapter gives an overview of the background of the Indian community in Zambia, followed by the education for the Indian community in Zambia. Thereafter the chapter presents the statement of the problem, purpose of this study, objectives of the study, research questions and significance of the study. The chapter also consists of operational definitions used in the study. Limitations of this study and delimitations were the other sections where the theoretical framework of the study is presented. This chapter also presents a summary section of chapter one at the end of the chapter.

The second chapter presents literature review on the concepts of adult education, related concepts of adult education, characteristics of adult education, the concept of adult education in Africa, concepts of adult education in India, purpose of adult education in India, forms of adult education in India, methods and factors of adult education in India. This chapter presents sections of the concept of literacy in India and the institutions offering adult education programmes in India. The other section presents the education and adult education for Indians in Zambia with a summary of chapter two. The third chapter presents the introduction of the methodology used in the study. The chapter is divided into sub sections namely; the research design, target population, sampling techniques and procedure, research instruments, data collection procedure, data analysis and data quality. At the end, ethics of research and summary of the chapter are also presented. Chapter four presents research findings; while chapter five is a discussion of research findings. Chapter six consists of conclusion and recommendations for this study.

### **1.13 Summary of Introduction**

This chapter provided background information and education of the Indian community in Lusaka in Zambia. Statement of the problem disclosed the need of education for the Indian youth in contextual setting. The purpose of the study was stated as to analyse the main forms of adult literacy and cultural education for the youth. Objectives of the study and research questions were the guidelines to follow for findings. Significance of the study is a future outcome of the study for the beneficiaries including the Indian youth. Operational definitions are the terms adopted in this section. Limitations are the challenges faced during the study and restriction to places as delimitations. Lastly, the theoretical framework presents relevant theories that acted as a guideline to the study and the organisation of the dissertation is presented from chapter one to chapter six, including its sections and subsections.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

This chapter presents and discusses the literature that relate to the general concepts of adult education and concepts of adult education. The Chapter has three sections comprising: literature related to concepts of adult education; literature on the main forms of adult education in India; literature on the methods used in the implementation of adult learning and factors that influence participation of adult education. The last section presents the issues of academic education and adult education for the Indians in Zambia.

Creswell (2008: 80) define literature review as:

*A written summary of journal articles, books and other documents that describe the past and current state of information on the topic of research study. It also organises the literature into sub-topic and documents as per the need for a proposed study. In the most rigorous form of research, educators base this review mainly on research reported in journal articles. A good review, however, might also contain other information drawn from conference papers, books and government documents.*

Creswell (2008) states that reviewing literature is to locate relevant literature with same issues that need to be included, summarise them by writing a report and discuss it, rather than merely making an addition to the topic. He further argues that literature review helps researchers to limit the scope of their enquiry; it also helps to convey the importance of studying a topic to the reader and focus attention on a specific aspect of study. It plays a minor role in justifying the problem. Sekaran (1992: 38) states that, a sound literature review gives basic framework to proceed further with the investigation by clarifying the research problem and identifying likely variables. Borg and Gall (1979) also state that literature review gives a reader an overview of the previous work done in the related area of thesis, to have better understanding in findings of the research.

The literature review should not only limit itself to the subject matter of the investigation but rather to the country in which the researcher resides and the country of origin, (Kasonde-

Ng'andu, 2013). She further states that studying research methods the other researcher employed in a similar study would therefore enable one to identify those that are more appropriate to the investigation at hand. Review of related literature may provide not only a summary but also an actual critique of strengths and weaknesses of any particular study. Kombo and Tromp (2006) view literature review as a systematic process of review that focuses on a research question and synthesises high quality research evidence, and arguments that are relevant to that question. Shields and Rangarajan (2013) distinguish the process of reviewing the literature and a finished work or product known as a literature review. They also link the activities of reviewing literature with Bloom's revised taxonomy of the cognitive domain where a researcher recognises, retrieves and recollects the relevant literature.

### **2.11.2 The Concept of Adult Education**

In an introduction of concepts in adult education, Tight (1996) explains that human beings are involved in learning everyday of their lives. Adults are likely to be more involved in more formalised forms of learning or training through compulsory education. Adults are also likely to be more engaged in learning throughout their lives. Adult education curriculum contains a variety of subjects such as art, literature, history, economics, social studies, science, music, drama, dance, and crafts. Conceptually, adult education and training have no such disciplinary status. Adult Education may derive from other established academic disciplines, like economics, psychology and sociology. The concepts and interpretation of adult education are reflected in sequential and cumulative educational and training experiences that individual adults undergo throughout their lives, (Tight, 1996).

Knowles (1970) added to the description at adult education and pointed out that adult education is a practice in which adults follow a systematic way of learning where an environment is created for learning and where adults acquire new forms of knowledge, skills, attitudes and values. This process is known as Andragogy (Knowles 1970). Adults' personal needs and professional goals decide the requirements of learning, therefore, adult education may vary according to the needs of learners and their learning environments. The aim of adult education in college and university is related to personal growth and development and preparing for career development as requirement in future life. The provision of adult education is meant to equip an adult with life-long survival skills and knowledge that can be used instantly. The knowledge and skills acquired

by any adult with relevant and necessary education such as training that can contribute to development of the society and community that they live in is what constitutes adult education (Tight, 1996). According to Tight (1996), the core concepts are based on six related terms; these are adults, education, training, learning, teaching and development, and adult education are classified in the following categories

- (a) Education for vocational, technical and professional competence to keep the person updated for the developments in occupation;
- (b) Education for health, welfare and family living that includes education in health, family planning, consumer buying, hygiene and child care;
- (c) Civic education that relates to government, community development, human rights, public and international affairs etc.;
- (d) Liberal education programmes, music, arts and crafts, dance, theatre and literature to satisfy oneself known as self fulfillment; and
- (e) Remedial education, fundamental and literacy education as a category that stands as other type of education.

In modern society, the fifth category of adult education is required in those societies which are changing rapidly due to economical, social and political changes.

There are several definitions found in the reviewed literature by many authors, depending on the context. In this study, the following will be adopted to define adult education. The first definition of adult education relates to the principles of adult learning in adult education. Since education for adults and education for the youth and children are significantly different, one should understand the principles of adult learning in adult education. Knowles (1970) postulated the principle of methodical, opposition of education of the youth and education of adults. According to Knowles (1970) in order to distinguish adult education from education for children and the youth, one should recognise the seven principles of adult learning. The first principle is, adults are internally motivated; they learn only when they want to and feel the need to learn. Second, adults are practical and active learners and participation makes them special and important. Third, adults are realistic and at the same time experienced. The fourth principle is that adults learn from experience of their life and learn informally, and use information as guidance that

helps them to improve the situation. The fifth principle is that adult learners are shy, egoistic, fearful, self esteemed. The sixth principle is that adults are motivated and confident; and the seventh principle, is that adults like to face challenges in their life and balance the career and family at a time, mutually and finally. Therefore, the seven principles define what adult education is.

The concepts of an adult in adult education relates to the definition of an adult. There is no single or agreed upon definition of adult. Literature shows a number of definitions of an adult and a wide range of concepts related to the term 'adult'. To realise the concept of an adult, one should first identify who an adult is. Adulthood as a stage of life is a relatively new concept; adulthood is considered as a socio-cultural construction which depends on the law of land wherein males reach the 'age of discretion' at fourteen years of age and females at twelve years of age (Jordan, 1978). The biological definition of adulthood in many cultures is considered as puberty, the entry into adulthood. Legal definitions are generally anchored in chronological age and this varies within the same culture and between countries.

Another definition of adulthood is based on psychological maturity and the roles adults play in society. Knowles (1980) explains that individuals should be treated as adults educationally. The role an adult performs is based on his or her self-concept as an adult. Knowles further explained that an individual perceives himself to be essentially responsible for his or her own life, (Knowles, 1980: 24). Knowles (1980) definition of an adult raises an argument that teenage parents, full-time college students who are married, adults in prison and in a mental hospital are not educationally mature as they are unable to take decisions of their lives because they are not educationally independent.

Paterson (1979) defines the concept of an adult and explains that adults are older than children and as a result there is a set of expectations about their behaviour. He also defines that the status of adults may and does demonstrate the variety of intellectual gifts of an adult, physical powers, characteristics, beliefs, their tastes and habits of life, and by virtue of their age, they gain the basic qualities of maturity.

The definition provided by Rogers (1986:5) brings out a concept of an 'adult' that refers to a stage in the life cycle of the individual. He or she is first a child, then a youth, then an adult.

Adulthood can refer to a status that is accepted by society. It also refers to as a social sub-set; adults are distinct from children in terms of ideals and values. Adulthood may be defined purely in terms of age that varies in settings or context of an adult, as an example, in Zambia, the adulthood of a person is considered at the age of 18 years when he or she gets the right to vote, whereas in India, voting age for males is 21 years and for female is 18 years. The rationale is that in the Indian context females get mental maturity earlier than their male counterparts.

Tight (1996) defines the state of adulthood that might be exercised before 18 years, such as marriage, full-time employment and taxation. The age of majority varies from country to country, sometimes within the country itself on the basis of local cultural traditions. In the similar aspect of biological age of an adult, Tight (1996: 13) further describes that maturity age could be recognised physically or biologically, for example, puberty may vary in terms of age, not only for boys and girls but also for individuals as well.

The concepts of adult education that are officially selected and adopted are used to define adult education. UNESCO (1964) recognised and adopted various concepts of adult education in different names along with definitions, such as life-long learning, continuing education, further education, university extension education, and distance education.

#### **Matrix 1: Concepts of Adult Education**

<b>Education</b>	<b>Training</b>	<b>Learning</b>	<b>Teaching</b>	<b>development</b>
Lifelong	Capability	Formal	Experiential	Career
Recurrent	Enterprise	Informal	Self directed	Professional
Continuing	Flexibility	Non-formal	Independent	Knowledge
Adult	Skills	Distance		Competence
Community		Open		Quality
Further				Human resource
Higher				

*Source:* Key Concepts in Adult Education and Training (Tight, 1996: 7)

Tight (1996) provides key concepts in adult education and categorises them into: Education, Training, Learning, Teaching and Development. The concepts of education for adults are

Recurrent Education, Further Education, Higher Education, Adult Education, Continuing Education and Community Education. The summary of these concepts are provided in Matrix 1. The concept that relates to education for adults refers to the various purposively selected plans for those who carry the responsibilities as an adult. But for those focusing on adult forms of education that are provided to adults, that is considered as adult education.

Adult education has many fields and boundaries that may differentiate it from educational and social activities in the society. To explore the concepts of ‘Adult’ and ‘Education’ that lead to the definition of adult education and its related terms one should consider the context. The definition of Adult Education depends on the geographical context. The objective of the experience adults undergo is aimed at providing information; promoting attitude; developing skills and competencies to solve problems facing people in their life and enabling them to give opinion based on individuals’ experiences. Adult education has a common value of problem solving and accumulating experiences of which have educational values and organising them

UNESCO (1976: 7) recommended on the development of Adult Education as:

*Civic, political, trade union and co-operative education activities should be aimed particularly to words developing independent and critical judgement and implanting or enhancing the abilities required by each individual in order to cope with changes affecting participation in the management of social affairs at every level of the decision-making process.*

UNESCO (1976: 7) also says that:

*The education of young people should progressively be oriented towards life-long education and learning, taking into account the experience gained in regard to adult education, with a view to preparing young people, whatever their social origins, to take part in adult education or to contribute to proving it. To this end, measures should be taken with a view to: modifying school and training syllabuses with the aim of maintaining and stimulating intellectual curiosity, and also placing greater emphasis, alongside the acquisition of knowledge, on the development of self-teaching patterns of behaviour, a critical outlook, a reflective attitude and creative abilities.*

UNESCO (1976) defines the term, ‘adult education’ as denoting:

*The entire body of organised educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development.*

In some cases adults are not necessarily mature physically but are supposed to be mature. Adult educator Bryson (1936: 3) defined Adult Education as the consisting “all the activities with an educational purpose that are carried out by people engaged in the ordinary business of life”. Fifty years later, Courtney (1989) offers a definition that adult education is “for practitioners...those preparing to enter the profession, and curious, others who have connections with the field”. Darkenwald and Merriam (1982: 9) were more specific about the definition of Adult Education, according to them “Adult Education is a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, values or skills”. Cunningham (1989: 33-34) defines adult education as a social action and where community focus must be more prominent. He writes “we might define the education of adults broadly as a human activity, not a profession or a field seeking ‘scientific’ verification. We might look beyond institutions to the popular social movements, grassroots education, voluntary associations, and communities producing and disseminating knowledge as a human activity”.

The term Adult Education is self explanatory but British tradition has a very definite undertone which is ‘non-examination classes for adults’, ‘culture’ and ‘mind broadening’ are associated with it. According to Prosser (1970) anything that aimed at helping an adult to pass an examination or learn a skill is not Adult Education but called Further Education which was used in a limited way in Zambia later in Nigeria. In the United States of America and other parts of the world, adult education means further education. In the literature by Prosser (1970) it is evident that, in East Africa, adult education had been objectively pioneered by the universities with the title of Extra-Mural and was interchangeable with adult education. Fundamental education or literacy was considered as separate and distinct from adult education.

The forms or content of adult education reflect with specific purposes and objectives of an adult. Adult basic education is one of the instructional programmes for adults with basic skills of reading, writing and numeracy that include adult literacy education. Adult education is a form of acquiring skills by training; in some cases it provides rewards in the form of grades or certificates but in most cases it has no certain grade or rewards. For example in carpentry, one can learn how to assemble furniture according to the need of the family or the community. In this case, the perception in which individuals select information, interpret and develop a knowledge skill that will result in the skill in carpentry”, (Tight, 1996).

The other example given by Merriam and Sharan (1997) is that a person who becomes ill may learn something how to deal with the illness through reading articles, magazines, talking to friends, watching television; these are called adult learning processes through life experiences, but the same person, if he or she participates in a patient-education programme or a self-help group focusing on the illness, he or she now would be involved in Adult Education since the programme is designed for the adults, following the curriculum designed especially for the adult learning. They also explained that while learning occurs both incidentally and in planned educational activities, the second activities can be called as Adult Education.

Fundamental education, community and out of school education are basic areas of adult education and literacy mission functions as compensational education. Fundamental education aims to compensate the demands of those who have not obtained education from established educational institutions and also understand the problems of their rights, duties as citizens, environment and skill for progressive improvement of their living conditions, compared to further education where adults may continue with previously acquired education. Out-of-school education as testified by UNESCO (1964) while establishing a definition of adult education is more professional in character and more pragmatic if anyone intended to favour economic and social change.

Community education may refer to the problem-solving education that takes place in any community and the nature of it may be formal or informal way. Darkenwald and Merriam (1982: 13) state that community education may take place in a community formally or informally or may refer to a specific movement. This description has been supported for many years by the

Mott Foundation, dedicated to making neighbourhood public schools centres for educational, cultural, and recreational activities for people of all ages.

Roy (1967: 13-16) defines adult education as education that stands for adult literacy and conveys a sense of compensation for the lack of educational facilities in early years. The nearest synonym of adult education in Indian context is 'social education'. In the Indian context, adult education is often equated with adult literacy and ability to write a simple letter or message and to read the same. It is considered to be a person's qualification as being literate, but such nominal literacy is highly dubious for all practical purposes.

Roy (1967: 19) described adult education as meaning imparting education to those who at their educable age could not or did not go in for formal schooling. It carries a sense of compensation for the denial of opportunity in early years. According to Roy, (1967) adult education is regarded as life-long education. It is merely belated education for illiterate adults and its content therefore is wide and varied too, with human knowledge full of experiences. Therefore, adult education has no age boundaries, although it ought to be only for adults. In its life-long learning form, it includes adolescents learning and therefore adult education does not have any clear age boundaries.

In a summary, the definitions of adult education seem interrelated and interchangeable. The next section presents the related concepts of adult education, namely: life-long education, recurrent education, continuing education, community and traditional education.

### **1.3 Related Concepts of Adult Education**

There are several concepts used to refer to various forms and aspects of adult education. This section presents the related terms of adult education to define various forms and aspects. These terms are interrelated and interchangeable. There are several concepts used in terms of describing adult education, such as life-long education, continuing education, recurrent education, adult basic education, community education and traditional education.

The concept of continuous, continuing or life-long education represents an admirable attempt to move away from the traditional divisions of education into child and adult, the 'cradle to grave' approach. Those who are concerned with adult education believed that lifelong education is not

continuing education but continuous education. Thus adult education became a co- ordinate part of continuous or lifelong education.

Life-long education is a concept of adult education that develops segments or forms of education in terms of formal, non-formal and informal education with the concepts of continuous, continuing or life-long education which represents a wider cradle to grave approach. Thus adult education seems a co-ordinated part of continuous or life-long education that takes place in different phases of a human being's life. It is a type of education, which is not mechanical but prolongs into adult age and does not follow a system of education of children and youngsters. Education of young stars and children has a format, followed by the objectives and contents, which is different from the content of adult education. Life-long learning, its format and structural changes, interdependence of every form causes change in other areas of learning, (Knjiga, 2002).

The term life-long education in recent literature, advocates the function of education as the preparation of individuals for the management of their adult lives, distribution of education throughout individual life spans, the educative function of the whole of one's life experience and the identification of education with the whole of life, (Bagnall, 1990: 1). Life-long education for adults and adult education differ materially in concept, clientele and curriculum. The term life-long education and learning for its part, denotes an overall scheme aimed at restructuring the existing education system and at developing the entire educational potential outside the education system. UNESCO (1996) defines life-long education as education and learning, far from being limited to the period of attendance at school, but one that should extend throughout life, include all skills and branches of knowledge, use of all possible means, and giving the opportunity to all people for full development of personality.

The international terms that refer to adult education are more likely life-long learning and life-long education. They generate a broader concept of education than adult education. Both terms and concepts refer to the activity of learning from the cradle to grave and the educational structure of society should rethink the timing of compulsory and life-long education. The United Nations Educational, Scientific and Cultural Organisation promoted life-long learning as a kind of master concept and "denoting an overall scheme aimed both at restructuring the existing education system and developing the entire educational potential outside the education system; it

should extend throughout life, include all skills and branches of knowledge, use all possible means, and give the opportunity to all people for full development of the personality”, (UNESCO, 1977: 2). In modern times, the concepts of life-long education and learning are linked to each other as education of all persons of all ages.

UNESCO (1960) also defines life-long education as the foundation of all educational processes, a complete process. The concept of adult education penetrates into all as life-long education. Adult education as an integral part of life-long education must constantly contribute to the renewal of educational methods, as well as to the reform of educational systems as a whole.

The recommendation marked by UNESCO (1960):

*If the full development of the human personality particularly in view of the rapid pace of scientific, technical, economic and social change, education must be considered on a global basis and as a life-long process, the development of adult education, in the context of life-long education, is necessary as a means of achieving a more rational and more equitable distribution of education resources between young people and adults, and between different social groups, and of ensuring better understanding and more effective collaboration between the generations and greater political, social and economic equality between social groups and between the sexes.*

Recurrent education suggests an alternative pattern for practice. Council of Europe (1973: 7) emphasised that recurrent education refers to the distribution of education over the life-span of any individual in a recurring way. It means a break with the present practice of a long; it also implies the alternation of education with other activities.

There are a number of terms and concepts which are used by the different authors and adult educators that interpret the term of Adult Education. Some terms are promoted as a substitute of Adult Education while others are referred to the specific forms of Adult Education. Continuing Education is one of term which considered as an equivalent to the broadest definition of Adult Education. In 1980, major professional associations for adult educators added the word ‘continuing’ to its name. The use of the term Continuing Education was specifically made for those people who continue with their higher education out of their working hours. According to Apps (1979), adult education connotes catching up and is seen in a restricted way by some as an

extension of the public school system. The term ‘continuing education’ is associated with professionals who want to be updated and credentialed. It is for adults who want to continue with their education; and that is why it is offered in the evening and weekends and it is known as degree, or credit offerings for adults. There are many other published materials which focus on the term adult education and continuing education, such as the 1989 Handbook of Adult and Continuing Education and the 1990 reference book titled An International Dictionary of Adult and Continuing Education by Peter Jarvis in 1990 (UNESCO, 1990).

Traditional education as part of adult education varied from tribe to tribe both in content and methods. Cultural heritage of the clan, family and individual meant to preserve for the next generations. Young generations are taught to adopt the traditional education in their physical environment so that they could use it fruitfully for their own benefit and of the whole community, (Mwanakatwe, 1973). According to Mwanakatwe, education of children is an important function shared by the parents, community and trainers with specific skills taking responsibility to train them and promote law and customs practiced by the community. He further states that parents are generally responsible for educating their off-springs along with close relatives. Members of the family also contribute and make an effort in young children’s education.

Apart from the terms that have been presented that deal with adult education, other related terms which embrace further education; literacy, fundamental education, extra-mural university work, evening classes, correspondence, women’s education, workers’ education, armed forces education, day-release study and in-service training, all are inclusive, meaning education of adults consists of basic literacy to university.

### **2.3 Characteristics of Adult Education**

There are several characteristics of adult education provided by several authors. UNESCO (1964) explained that adult education does not refer merely to educating adults; it is the education with children, youth, adults and seniors that connote reality of participation of everyone, students and teachers. Knowles (1970) identified several characteristics of adult learners. According to Knowles (1970), adults are autonomous and self-directed. Adults have accumulated a foundation of life experiences and knowledge that have come from work-related

activities, family responsibilities and previous education backgrounds. Adults are also goal and relevancy oriented; they like to see a reason to be applicable to their work and in other responsibilities. Adults are practical and like to be respected in society. Adults are motivated; the motivation comes from social relationships, external expectations, social welfare, personal advancement, stimulation and cognitive interest. Adult education authors, such as Knowles, Brookfield and Lindeman have identified the characteristics of adult education that are listed below:

- (a) The adult education has no age boundaries and not even restricted because life-long education is a continuing process known as cradle to grave approach. The adolescence is a recognised stage of individual development towards adulthood, influenced by three factors; physical changes at puberty, social recognition due to physical change and how significant it is in a society.
- (b) Adult education by nature occurs in voluntary settings, in most cases, participants are self motivated and adults accumulate knowledge from work experiences.
- (c) Adult education aims to respect and protect the nature, heritage and public property of a country. It also protects the diversity of customs and cultures of any country and region, nationally and internationally. Adult education differs from learning experiences to life experiences. The objective of adult education programmes is to provide information, create opinions from the adults about the development of skills and competencies which adults need to solve any kind of problems faced by them. Adult education promotes and develops the problems-solving skills for the adults to deal with the situation and the context.
- (d) Adult education is distinct in nature because it aims at personal growth and career or occupational development. According to Tight (1996: 155), learnership as a single concept for development, popularisation and analysis which would refer to two aspects of adult education and training and one to recognise the active and continuing participation of an adult in learning in a considerable period of time and in a range of different settings. The other aspect is to recognise the important, valid and related activity of adult education as an integral activity that plays an important role to parents, workers and partners.

- (e) Functions of adult education considered are as multi-disciplinary processes that aim to provide knowledge for improvement of one's qualifications and to achieve civic, social, moral and cultural attitudes and skills in his or her life, (UNESCO, 1964). According to Roy (1967) there are two functions which are recognised as characteristics of adult education, one is compensating the loss of timely education formally, known as compensational functions of adult education and the other is further or continuing education. Both functional types of adult education comprise fundamental training of adult.
- (f) The formats of adult education may also be defined as formal, non-formal and informal education of adults. These forms of educations made conclusion that all are interrelated and dependent on each other.
- (g) Adult educators are found everywhere in communities; at workplaces, farms, hospitals prisons, colleges, universities, libraries, and many other places of our society. They are the planners, administrators of programmes and they also counsel and facilitate learning in different subjects. Computer training, food and nutrition, job skills, literacy, continuing medical education and the awareness of the environment are part of the subjects of Adult Education, (Roy, 1967).

In summary the characteristics of adult education, such as no age boundary, voluntary in nature, offered in various settings, multidisciplinary and compensational show the interrelatedness of adult education concepts.

## **2.4 The Concepts of Adult Education in Africa**

The concept of adult education in African context presents that there are four major components of adult education found in literature, namely: (a) formal education; (b) fundamental education; (c) liberal adult education; and (d) vocational adult education. Prosser (1970: 31) elaborated that all four are relevant to the African context. Formal education for the age group of five and fourteen and age group of fourteen and nineteen considered as most important forms of education in Africa. The other form of education is fundamental education which was eliminated gradually from the vocabulary of UNESCO but which is considered as of great relevancy to the education of adults. It describes that all type of education seeks to teach the basic ideas and skills on economy, social and political emphasis that would include literacy and numeracy, basic

techniques of agriculture, simple rules of hygiene, diet and good health, house design, home economics, trading and marketing, also family responsibilities in a changing social context.

Prosser (1970) posits that literacy and numeracy as a clearly defined field of adult educational activity. It is different from formal education but is interrelated to educational contents and their complementarity and part of fundamental education. Literacy should not be taught as an individual abstract exercise but as an integrated part of functional literacy, therefore literacy is considered as a very important part of the field of fundamental education.

Liberal adult education is the other component of adult education in African context and very dear to the hearts of Western adult educators, which may be considered in a dynamic society, amongst the adult community, who have had formal education sufficient for their needs, but no longer wish to earn certificates yet have positive interest in the pursuit of learning. In literature, Prosser (1970) defines the meaning of liberal education as consisting of four major objectives: the first one is to continue the culture of the country or society; the second is to enable the individual to make a living; the third is to develop the personality to realise his potentialities in his community, and last objective is to contribute to policy-making and decision-making for the group. Therefore, it is evident that liberal education consisting of all the key words associated with adult education, such as self-fulfilment, culture, civilisation, clear thinking, heritage, democracy, leadership and the humanities. Liberal education in Africa is seen in those who have broken the barriers and are able to perceive the personal enrichment quality of knowledge, which remains the apex of any adult educational pyramid.

The fourth and last component of adult education in African context as defined by Prosser (1970) is vocational adult education, a fourth clearly distinguishable component of adult education which covers the field of technical education and in-service training. In Africa, Prosser explains that poverty arising from ignorance is quite common as a result there is need to learn so as to become more proficient technically, by choosing special craft, trade or skill. These are the reasons for developing vocational education. As the substance of adult education, all four components are equally important and depend on the assessment of the needs of the situation and requirements.

## 2.5 The Concept of Adult Education in India

Adult Education signifies the education of both men and women above 18 years of age. In India, Roy (1967) defines adult education as the process aimed at providing education to the adults and aged people who were not able to receive the elementary education during their childhood. In the Indian setting, Roy argues that adult literacy is provided generally in night schools in every Indian cities and villages because most of the adults are working during the day as the main and only earning members of the families. He further mentions that libraries also provide adult educational environment to neo-illiterates to become more educated by reading books. Definition and concept of adult education in India is different and reviewed literature is evident that components, the name and nomenclatures with which people are familiar with in India are:

1. Social education or basic education.
2. Mass education.
3. Public library movements.
4. Community education.
5. Adult literacy and adult education.
6. Continuing and life-long education.
7. National literacy mission.
8. Functional literacy.
9. Extension education (personal development).
10. Fundamental education.

Social education was introduced with a new name of adult education given by the first education minister of the Republic of India, with the objectives of literacy extension, general education and social consciousness among the people of independent India. Social education recognised as an Indian coinage was introduced to the people of India. It stands for a five-point programme, namely; (a) Removal of illiteracy, (b) Education for health, (c) Education for citizenship, (d) Education for economic improvement, (e) Emotional and aesthetic education through informal and audio-visual media of mass-communication.

The Janata (public) colleges were to fulfil the basic feature of education, similarly education for ordinary and common peoples as mass, generally known as *Loka-Shiksha* or mass education.

'*Loka-Shiksha*' means in regional languages 'education for masses'. Mass communication and mass literacy also relates to adult education aimed to prevent a generation gap in education. Civic education, community development, public and international affairs, voting rights, civic sensitisation are some of the areas in which adult education has filled the gap. On the other hand, health education related to family welfare that includes education in health, family relation, family planning, hygiene, and child care, *Mahila Samitis* (Ladies club), commencement of youth clubs like *Gram Raksha Dal* (village protection units), farmers' clubs, training of social education workers, organising and providing seminars for literacy movement, setting up public libraries, producing literature, documentary films for neo-literates; community development and national extension service programmes were part of social education schemes (Roy, 1967).

The public library movement was a significant concept in free India with essential functions such as to supply reading material to readers of any age group and fulfil readers' particular needs. A library advisory committee and state central library, district libraries, regional libraries were established. Youth camps, and youth festivals were introduced and hostels were built. Minor schemes such as centres for the blind, higher education for the rural areas, social and child welfare, national theatres and national centre of basic education were created, (Indian National Institute of Adult Education, n.d).

The other names of adult education as the name of schemes such as special projects for eradication of illiteracy are as follows: (a) '*Shramik Vidyapeeth*' (labour school) and '*Jannah Sikhshana Sansthan*' (public school); (b) Rural Functional Literacy Projects (RFLP), post literacy and continuing education; (c) Mass Programme of Functional Literacy (MPFL); (d) Cultural Exchange Programmes; (e) National Literacy Mission; (f) National Institute of Adult Education; and (g) '*Nehru Yuvak Kendras*' [NYK] (Nehru youth centres).

Adult education programmes like Rural Functional Literacy Projects, '*Shramik Vidyapeeth*', '*Nehru Yuvak Kendras*' which were implemented through universities and colleges, revealed that the achievement levels were far away from the expectations and targets fixed for these programmes, (Shah, 2008). The National Policy of Education (1986) provided considerable impetus to promote basic education for children, youth and adults. Non-formal education for the youth is an educational system for the age group of 15-25, which was launched and was a significant event in the history of Indian education. In 1990, India endorsed the world declaration

of Education for All (EFA) adopted by the World Conference of Education at Jomtien. India has made significant strides to impart elementary education and adult literacy education in the 1990s.

Patel (2000) states that the major trends and patterns of adult and youth literacy, particularly since 2001 drew attention to the vast population of the youth and literate adults. In 1990, India made considerable progress in improving adult literacy. In 2011, the census shows that the Indian literacy rate had increased. The census of 2001 showed lower female literacy rates to that of males. About  $\frac{3}{4}$  of the male population were literate, while only more than  $\frac{1}{2}$  of the female population in the country were literate. The literacy rate for scheduled caste or the disadvantaged groups of scheduled castes and scheduled tribes were recorded in 2001 as (54.7%) for Scheduled Caste and (41.9%) for Scheduled Tribe. Among the religious communities, the Jains have the highest literacy rate of (94.1%) followed by Christians (80.3%) and Buddhists (72.7%). Hindus and Sikhs have marginally higher literacy rate than the national average, (Registrar General and Census Commissioner, 2001). The National Sample Survey Organisation (2006a: 24), indicates that statistics show that India's youth and adult literacy rates by 2000-2004 was (76.4%) compared to China (98.9%). Sub-Saharan Africa's literacy rate was (72.2%) for the age category of youths of (15-24 years), (UNESCO, 2005).

## **2.6 The Concepts of Literacy in India**

Literacy can be defined as a composition of a set of human skills, each of which can be measured studied and taught. Scribner and Cole (1981) explain that literacy involves both social knowledge and cognitive skills. Literacy has been conceptualised in historical, economical and educational studies. Researchers have argued over the years for people to understand literacy as critical issue around the world. In many third world countries, a child filled the gap between his or her skills and requirements of the situation. Literacy made an implication of changes in religion, education and political culture, as well as in institutions. Literacy changes attitudes with new information for people to develop new cognition abilities to enable them to adapt to modern industrialised society, (Inkeles and Smith, 1974).

Prosser (1970) posits that literacy classes, field days for farmers, correspondence courses, day release classes for administrative workers, leadership courses, study vacations, public lectures, evening classes for scientists, better housekeeping courses for women, folk high schools, extra

mural centres and the list of activities and institutions may be increased. All these can sit comfortably under the umbrella of adult education.

UNESCO (1992) provided information worldwide for statistical comparisons and measurements in literacy. Newspaper reading skills were a baseline in some countries to measure literacy but there was a lack of reliability. Social factors may have influenced literacy, and social factors such as cultural context, age, gender, environment, language and cultural background. These focus on efforts and help to target particular groups. To prevent generation gap between the youth and adults, in reading skills and education, in an effective school system created for the young, government should provide and attempt to take steps of providing same facilities for adults as well.

Adult education and adult literacy are interrelated and cannot be ignored. Roy (1967) expressed the idea that adult education stood for adult literacy and literacy is, therefore, a synonym for modern civilisation. Literacy is a process that goes beyond teaching of reading and writing to achieve functional literacy and adapt to social changes. Teaching in vernacular languages and in the mother language can stimulate and awaken a child's imagination through songs, lullaby, myths, stories, nursery rhymes, folk-tales, and proverbs. This view was shared by Mwanakatwe (1973) in Zambia who stated that:

*There can be no better method of preserving national culture for all times by encouraging school children to learn their tribal songs, customs, beliefs and literature written in vernacular languages. With proper guidance, during the lesson in vernacular pupil should develop national pride and self confidence, as a member of a new society with its roots firmly planted in the past that they know and understand (Mwanakatwe, 1973).*

Recurrent education was recommended by the International Commission established by UNESCO in 1971. The Commission recommended a rapid development of adult education in schools and out of school. According to the Commission adult education did not mean only literacy, it is just an element of adult education, and therefore, recommended to spread literacy by organising strong literacy campaigns in two ways: (1) functional literacy among strongly motivated working population; and (2) mass literacy based on social, political, economic and cultural conditions.

The developmental programmes of adult education and functional literacy had already been started by different organisations among those, the well known Vidyapeeth of Mysore, Polyvalent Centres of Bombay, Central Social Welfare Board, Jamia Milia Islamia, Delhi and the *Gram Shiksha Mohim* of Maharashtra. Extension education programmes were promoted for the personal development. Youth centres and clubs were set up in the urban and rural areas. The *Nehru Yuvak Kendras* also focused on informal education. For the coordination of work in the Hindi speaking states of India, machinery had to be set up at the central level for the production of university level books in the known Hindi speaking states. National and regional training institutes were to be set up for training in editing, translation, and illustration for expansion of the production of books.

Literature also evidence that the Sabanayagam Working Group on Adult Education, in 1977, reviewed development in the field of adult education. Priorities were stated in the sixth five-year plan of 1978 to 1983. The formulated proposals indicated financial implications, structural arrangements and responsibilities among the central states and voluntary agencies for the development of adult education. The working group suggested that special priorities be given to the women, scheduled tribes and castes; and that central and state government, political parties, and institutions should involve them in promoting adult education nationwide (Shah, 2008).

During the 9<sup>th</sup> year-plan in 2005, 75 percent literacy rates were fixed as a target made by the National Literacy Mission. The Education for All (EFA) principle which was declared in Dakar was officially accepted by India as a commitment to meet the goal of EFA. The target was set to meet the goal of 50 percent in the level of adult literacy by 2015 (Patel, 2009).

## **2.5 Purposes of Adult Education in India**

In understanding adults and their perspectives in Indian context, it is important to realise the complexities in the society that are emerging in developing countries due to the rapidly changing world and accordingly, adults' perspectives. Adult Education should be viewed as an opportunity for education for every adult citizen and with his or her choice of education that benefit would the person for personal enrichment, professional advancement and effective participation in social and political life, (Shah, 2010). The purpose of Adult Education should be linked with elementary education, health, family planning, agriculture, and extension.

## **2.6 Forms of Adult Education in India**

In the introduction of forms of adult education in India, one should keep in mind the setting and life style of adults in that setting. Shah (2010) explained that adult and life-long education in India had been implemented for 50 years. During this long period of time, little attention had been given to the segment of education and in preparation of professional manpower, especially adult educators and trainers. It is argued that due to poor quality trainers and adult educators, progress in literacy was slow. As per 2011 Census, India is the second largest populous country in the world with 1.2 billion population and identified as the third largest education system in the world in which 358 universities, 153 institutions of national importance and research, 2,019 teacher-training colleges (Selected Educational Statistics, 2009) with literacy rates of 64.84 per cent and estimated neo-literates according to planning commission in 2007. The demographic data indicates that 68.9 per cent of Indian population is below the age of 35 years who are identified as youths by UNESCO. Due to this factor of youth, the main focus of adult education and life-long learning focused on adult basic literacy and continuing education for the youth. However, basic literacy and post-literacy for learners was not limited as in various policy documents it is indicated as life long process which was observed in the Report of the Indian Education Commission in 1964.

The National Adult Education Programme in 1978, in a statement, considered continuing education as an indispensable aspect of human resource development aimed at creating a learning society. The concepts of adult education have changed during the second half of the 20th century. The new concepts are now civic literacy, functional literacy and developmental literacy. Other short-term programmes have also emerged from basic literacy as a need of adult education to eradicate illiteracy among adults. Matrix 1 shows an example of changing concepts of adult education found in literature on India.

## Matrix 2: Changing Concepts of Adult Education in India

Approaches	Cycles and periods	Key concepts	Main programmes
Traditional and religious	First Cycle (1882–1947)	Basic literacy	Night Schools, Social Reform Movements
Life-oriented	Second Cycle (1948–1966)	Civic literacy	Social Education
Work-oriented	Third Cycle (1967–1977)	Functional literacy	Farmers' Education and Functional Literacy Program, Vocational Training, Workers' Education
Social change	Fourth Cycle (1978 to date)	Developmental literacy	National Adult Education Program, Mass Program of Functional Literacy, Total Literacy Campaigns, Continuing Education, Skills Training, Workers' Education

Source: Shah, 1999:5

In a modified policy of National Education in 1992, life-long education was recognised as a target of the educational process. There were a number of programmes planned and implemented by the government and other non-governmental organisations as well, such as *Mahila Samakhya* (women's empowerment), integrated child-development services, vocational training programmes, farmers' education, short courses offered by university departments of adult and continuing education, open and distance learning programmes. Besides the National Council for Teacher Education in India, there was no such regulatory board for training adult educators and exclusive institutions offering adult education and life-long learning in India. Few universities that offer formal teacher training programmes of Bachelor and Masters of education include a paper on adult education. Ten universities which offered Adult Education in the post-masters diploma programme were not considered as professional adult education as the curriculum was unused practically in the field (Shah, 2010).

### 2.7 Institutions Offering Adult Education Programmes

There are many voluntary organisations that work to promote and develop adult education. Trade unions, political parties, non-governmental organisations (NGOs) are the examples of voluntary organisations. Professional associations educate their members systematically. Non-governmental organisations train their members to fulfil the mission. Private organisations and

learning institutions for adult education represent a very dynamic part of adult education in the field of foreign language learning and computer technology.

There were many institutions in India offering a variety of programmes for teaching and training in adult education and lifelong learning at the time of the study. All the states of India were offering short-term training within or through the States Resource Centre. Apart from this, 221 Jan Sansthan (Institutions of People's Education), were imparting vocational training at district levels. Five hundred and fifty-two District Institutes of Education and Training (DIET) were training literacy workers. Other institutions like the Directorate of Adult Education, Indian Adult Education Association and NGOs like Bharat Gyan Vigyan Samithi, Astha, and Nirantar were also working at national level. In addition, eighty-two universities were linked to the Department of Adult Education in India which had a mandate to design and provide training to adult education functionaries. The Department was offering Diploma, Certificates and Degree Programmes in India. Along with international organisations, such as WHO, UNESCO, UNDP and others, open universities like Indira Gandhi National Open University, B. R. Ambedkar Open University and National Institute of Open Learning started offering courses to grassroots level of trainers, field workers, programme managers who were associated with HIV/AIDS, population, health, environment, women and child welfare and rural development too.

There were four categories of functionaries found currently, in the first category, were teachers or instructors appointed in departments of adult education in university, community colleges, Poly-technique centres and training centres. Secondly, trainers, who are trained and designated as programme co-ordinators, employed in state resource centres. Thirdly, programme managers working in governmental and NGOs; and finally, at grassroots level were facilitators in continuing education, (Shah, 2010).

## **2.8 Methods Used in Adult Education in India**

The methodology used in adult education defines the subject itself. To separate adult education from any other form of education, the methodology used needs to be verified. The methodology and organisation are enough to single out adult education as a separate segment and educational activity because it is distinct from child education. The maturity levels of an adult mind and predominantly voluntary nature of attendance are two features of adult education which

differentiate it from child education. The teaching methodology and the type of stimuli which are integrated into the teaching method answer the question of how adults learn.

Methods used in educating adults how to read and write, making them able to participate in functional literacy are psychologically different processes. These are called synthetic and analytic; also other methods are called alphabetic, phonetic, word and sentence methods. Among all of these methods, the synthetic method starts with syllables is the oldest method adopted in learning languages. The analytic method starts with words or sentences, paragraphs and stories; it is a reverse type of method. The analytic-synthetic method follows using key words with appropriate illustrations. This method, from the psychological point of view is meaningful, because learners begin with words to sentences (Roy, 1967).

The methods used in training programmes, are role play, discussion, practical demonstration and field trips. The lecture method is the main methodology in any training programme (Shah, 2010). In 1980, the University Grant Commission (UGC) developed direct methods of training aimed at giving training to student volunteers and other participants in adult education programmes like mass functional literacy programmes and the centre based adult education programmes implemented in 1980. Shah (2010) further observed 'lacuna' in this training, there were no possibilities of group dynamics, or rather to share any experiences. The participatory method effectively used by NGOs mainly promotes workshops and publications for the development of adult education. The Society for Participatory Research in Asia (PRIA) published manuals for Participatory Training Methodology in Development, Participatory Training for Women, Participatory Training for Rural Development, and Participatory Training for Local Self Government which were liked and adopted by many NGOs. Acharya and Verma (1996) reviewed the training design adopted by the state of Gujarat in 1993 that developed modules like the need of training, role for training in social change, insight development, group behaviour or dynamics, self development of trainers and effectiveness of training methods, training design and skill development of trainers.

The Open Distance Learning Method is used among grassroots functionaries in adult education. In three states, Indoor, Gujarat and Kerala, resource centres used the Open Distance Learning method to train the trainers. The IGNOU and the National Institute of Public Cooperation and

Child Development adopted the ODL programme and one university – Shivaji University, was offering a postgraduate diploma in adult education. The National Institute of Open Learning offers vocational training courses to enhance the personality of trainers. Ten Open universities offer about 288 formal and non-formal education programmes (Distance Education Council, 2001), among these, women empowerment, youth and development, rural development and participatory project planning are important. These also provide technical and vocational training in various fields like health, nutrition, childcare, rural development, agriculture, micro credits, and women empowerment. Open distance learning (ODL) is used to impart knowledge and skills to masses such as the *Anganwadi* (Mother and Child Care Centre) and Panchayat workers, Trained councillors in every village used self-learning printed materials translated into different languages and audio visual package dubbed in various regional languages, (Aslam, 2000). During the Eleventh Five-Year Plan of 2007 to 2012, the Government of India took a challenge to design an appropriate professional development programme for the International Institute of Adult and Life-long Education in collaboration with UNESCO. A postgraduate professional diploma programme, Participatory Adult Learning, Documentation and Information Networking (PALDIN) was designed.

In India, facilitators' training programmes for continuing education launched by the Government of India are meant to set up and manage centres of continuing education and organise programmes to provide skills training for the local communities. The training for facilitators provides in two ways, between the main organisers or programme managers of the training programmes and facilitators. In training, facilitators train assistants in eleven days time limit totalling 71.5 hrs. The second session consists of three days of refresher course after six months (National Literacy Mission, 2001a)

Shah (2005) expressed that there were various lacunas found in the process, one is facilitators are not oriented in curriculum design and its use during facilitation. Adequate time and necessary skills and knowledge to perform their duty is not seen in facilitators to assume needs-based training. In seven hours of a pre-trained programme, it is impossible for facilitators to undertake effective training because acquisition of books and management of library are highly technical and time-consuming.

## **2.9 Factors Influencing Participation in Programmes in India**

Factors influencing participation in programmes in Indian context are identified and listed here: these are geographical factors or settings, socio-economic culture, health, civic, religious, legal, political, administrative, and educational initiatives taken by the participants. Factors such as the contextual setting, influence, determine and change its importance of programmes in adult education. Geographical factors and gender adversely affect participation. In urban or rural, town or cities, transportation and migration from one place to another affect educational provision and take up. The influence created by geographical factors can overcome by sophisticated and multidimensional planning.

The other inhibiting factor is the socio-economic background of the participants. In Indian context, educational opportunities for males rather than females are a fundamental cultural bias. Social organisational systems like customary early marriages, incidents of early pregnancies and heavier domestic duties for females adversely affect females' value of life and participation in formal education. Exceptionally, in some countries, females traditionally hold the positions in families.

The economic factor plays the most influencing role due to grinding poverty and hunger; and adversely affects participation of females compared to men. Females in most cases are found to be working as unpaid domestic workers and in most cases, women have no experience of handling money. It is believed in Indian society that education for girls is perceived by parents, to be wasteful and loss of economic and vital help at home and on the land. In South Asian countries, like India and Bangladesh, in rural areas, girls marry without their will and most in cases these girls have no basic literacy skills. Vocational education is simply a skill offered in home environment, and traditionally it is also under-valued and weak, which might affect employment prospects for the girls and women.

Health is another important factor that may affect participation. Poverty and malnutrition for the school age children, both boys and girls in under-developed sections of the Indian society are the most common factors that influence their participation in an educational programme. Girls are more affected, as they carry heavier workload in the family to the extent that they are neglected and undernourished and due to this, their performance and retention rates are low. Most health

problems for girls and women are associated with pregnancies. Adolescent girls are more vulnerable because of ignorance or proper knowledge in health issues especially in rural areas and careless sexual activities and life styles of the younger generation in urban areas. This implies that health education at school level is most important because it plays a significant role which has an indirect effect on (young) females and girls participation in educational programmes.

Religion by birth is a factor which plays an important role in participation in the Indian society. Socio-cultural bias in favour of males, who make a powerful image in society, is common and vital. In India, a Hindu family gives more value to their sons rather than daughters while Christians a place positive value on female education and literacy. The state of Kerala is an example of religious values leading to establishment of hard sanctions on early pregnancies. Islamic religious background is not supportive or in favour of girls and women education but it has apparently taken positive steps. Gender plays a significant role in religions in India.

The legal aspect or civic right is an indirect factor that plays a vital role in various countries. Most first world countries have equal status in respect of sex, but in developing and third world countries traditional sanctions remain unchallenged. In rural areas, female participation in education is affected by the legality of employing a young girl.

Political or administrative strategies of a country may be a negative factor in terms of universal primary education and having equal educational opportunities for both genders; while possible strategies may reduce disparities that exist in female education. It is evident that few countries are governed by female administrators or political leaders. There is also low female participation in churches and in some particular religion females are barred by the faith from religious participation. In educational circles, lack of resources, quality of teachers, access to places, affordable cost of education, are barriers for female learners. Therefore, significant initiatives should be taken by the country's government to overcome these impediments. So in order to overcome these barriers there is need to give more priority to enrolling girls in primary education, employing more female teachers, building technical and vocational institutions for girls and women, introduce education for hygiene and child-care, and encourage more women to join in politics.

## **2.10 Education for Indians in Zambia**

This section looks at the education system in Zambia and related literature, and also education for the Indian community as expatriates in Zambia. Zambia has a small but economically important Indian population. Harrison (1992: 4) described education as a major contributor to the developmental process, which affects directly and continuously the formation of knowledge and abilities of a character and culture, aspirations and achievements. Literature elevated that Education as a term has been given a specific connotation to mean formal education which is imparted through and within the boundary of educational institutions like schools and colleges. It has two important functions, conservation and creation, in conservation, education helps to transmit the cultural values and socially approved behaviour pattern to the younger members of the society. Modern education is innovative and inculcates new ideas and thoughts; it does not permit to be a dogmatic believer rather to be a rational human being (Bhatnagar, 1972).

Education and training as theories of development are seen as contributing to national development by increasing the knowledge and skills of workers, in their productivity, (Tight, 1996). Education is a major contributor to developmental process, because it directly and continuously impinges not only on knowledge and abilities of an individual but also on culture, aspirations and achievements (Harrison, 1992: 4). Looking into the international theory and concepts of adult education are commonly known as life-long education, recurrent education, and further education and other related terms. There are a number of providers of education, learning organisations and the learning societies that are recognised by organisations such as The World Bank, and the United Nations Educational, Scientific and Cultural Organisation.

Individuals, both children and adults are engaged in learning in their everyday life, and get involved formally in more education or training. Education is one of the factors that have a great impact on Indians' social, economic and political life (Bhatnagar, 1972). He further argued that a child in a community learnt various elements of culture and the routine activities of everyday life under the guidance of elderly members of the family, as family continues to be one of the major educational agencies of modern society. Education is strongly identified as a bond because education for the young in schools and colleges builds a basic structure in their personal development and plays a subsequent social and economic role in the society.

In an African setting, Ghai and Ghai (1971) elevated the basic idea of education for expatriates to the extent that the principle of literacy testing in a European language was introduced in 1904 in Northern Rhodesia to reduce immigration. In Central Africa, a few Asians were found in pre-war period. Before the Second World War, the Asians, mostly the Indians had already settled in East and Central Africa. The latest estimated statistical figures of Indians in Zambia, unfortunately tends to be inadequate and can vary widely due to constant changes in immigration status, due to opting to acquire citizenship or to leave the country.

In the Zambian context, at the time of independence, the Indian population was 8,000. It was advised by the Indian government that the Indians should make their identification known by becoming citizens of either Zambia or India. Those who were born in Northern Rhodesia were offered automatic Zambian citizenship, so were those who had been born abroad and their fathers had been entitled to citizenship. The second category was of those with an option, although they had a close connection with the country but failed to qualify for automatic citizenship. For those stateless persons, the status was not cleared. In 1970, the Zambian President announced the setting-up of a ministerial committee to process applications for Zambian citizenships that had been pending for many years resulting in some being on arbitrary grounds (Ghai and Ghai, 1970).

Business-oriented Indian families in Zambia who planned for their children's careers other than commerce, then pushed for their children's careers in higher education and acquisition of technical skills, in order for those Indian youths to be able avoid unemployment. According to Ghai and Ghai (1971), there were enormous disparities in standards of education available to children of different races. It was evident that Indian children had equal access to education facilities like those of European children. Comparatively secondary enrolment ratio for Africans was low. The rationale for the educational system for all the three races was based on the British school system and the educational system followed similar curricula and syllabi.

Education of children is an important function shared by the parents, community, and those persons with specific skills take responsibility for training children to promote the law and customs of any community practised by them traditionally. It has been seen that parents are generally responsible for educating their offspring along with close relatives. Generally, members of the family make an effort in educating young children. Mwanakatwe (1973) explains

that knowledge of the customs, the laws was imparted to the young generation by elders through proverbs, legends and anecdotes carefully and repeatedly to inform the youngsters or youths about their past and cultural heritage. According to Mwanakatwe (1973), the study of adolescence as a recognised stage of individual development was influenced by three factors: these are puberty stage or physical change, social recognition due to physical change and how significant it is in the society.

This study was aimed at analysing cultural education and literacy for the Indian youth who live in Zambia. Upon arriving in Zambia, Indians settled with their families but education services were a challenge. Indians living in rural areas preferred homeschooling for their children. Indians who moved to Zambia having been employed by international companies or organisations also faced language barrier.

### **2.11 Adult Education for Indians in Zambia**

Mwanakatwe (1973: 142) describes that in Zambia, the Lockwood Commission recognised the need for adult education in a developing country like Zambia to provide facilities for education and training of adults. He further states that in 1964, adult education was carried out from two main centres. One, the college of further education was responsible for adult education in the southern half of the country and two, the northern half was organised from the office of the provincial education officer in Ndola (Mwanakatwe, 1973: 145). He also explains that while describing the existence of adult education in Zambia and mentions that a senior education officer at the head-quarters of the Ministry of Education was appointed to strengthen the adult education and a special adult education section were formed as well. There was no specific terms recorded describing adult education for Indians in Zambia.

Adult education in Zambia was mainly founded as adult literacy. In post independence era, Zambia perhaps was the least prepared educationally as a free country in all English speaking African countries. Until the school system can catch up with the country's needs for skilled manpower, schemes for the education and training for adults are bound to assume quite a peculiar importance. In *Adult Education and Nation-building: A Symposium on Adult Education in Developing Countries*, edited by John Lowe, Bown (1970:117) explains that in Zambia, remedial education has three aspects, and these are literacy, night school and correspondence

education. Apart from remedial education, vocational training which is training for special jobs, informal adult education, women empowerment and education for the Zambian army; missionary and religious bodies contributed to Zambian adult education.

The Christian missions made substantial contribution to adult education. Apart from this, training of youth leaders and community development workers, courses for women in Christian homes, three years' practical farming courses on farms and programmes for junior management and trade unionists were evident along with a range of activities for national development (Bown, 1970: 121). There was no specific adult education programme for the Indians found in literature. There was also no specific religious education for Indians evident in literature in Zambia.

As a result, during this study, there was no particular literature adult education programmes for the Indian youth identified for reviewing. Mushtaq Ahmed Azmi who was a well known name in the field of adult education in India and Worldwide, in his six decades of long career, wrote many books on adult education and related studies. He was associated with adult education developmental programmes from 1950 in India. UNESCO posted him as an officer in Africa to spread mass literacy in Nigeria and Zambia. For literacy programmes, he advocated total literacy campaigns (TLC), lifelong learning and post literacy programmes (PLP).

Shah (2005) shows that the concept of adult education in India leads towards a liberal definition of adult education which is adult literacy in night schools but there is no similar kind of education found in literature that could prove it. There were no other specific categorised forms of adult education identified in the Indian community especially for the Indian youth. Unavailability of related literature also created a barrier to the researcher to locate and identify the forms of adult education in Zambia.

### **Summary of Literature Review**

This chapter reviewed the literature on the concepts of adult education and related concepts to it. It also highlighted the concepts and purposes of adult education in India. The methods used in this process and factors influencing participation in India. The major issue arising from the concept of adult education was that this concept is complex and has several related concepts. This complexity permitted the adoption of a definition of adult education which was wide enough for the researcher to include cultural education. Another major issue that emerged while

reviewing literature was that there was a dearth of literature on adult literacy and cultural education for the Indians in Zambia. There was no specific information revealed during literature review that may highlight main forms, methods and factors of adult education for the Indian youth and adult.

## **CHAPTER THREE**

### **METHODOLOGY**

#### **3.0 Introduction**

This Chapter discusses the methodology that was employed to collect data in the study. It gives an overview of the research design, target population, data collection methods, instruments and data analysis.

Chilisia and Preece (2005) defined research methodology as a broad term involving all strategies that describe how, when and where data was collected and analysed. According to Kothari (2004), methodology is a set of methods and principles used to perform a particular task. He further defines methodology as the various steps and techniques adopted by researchers in studying their research problems reasonably. Kumar (2010) also describes the methodology as a systematic process of collecting research data aimed at providing answers to research questions.

The term methodology implies justifying decisions on research design, target population of the study, instruments, data collection procedures and analysis. This Chapter therefore presents the research design used in the study, target population, sample size and techniques of sampling of a research study. The data collection methods and instruments as well as data analysis are also described. The Chapter also presents a section on data quality that deal with validity and reliability of the study. The ethical issues relating to the study and how they were dealt with are explained.

#### **3.1 Research Design**

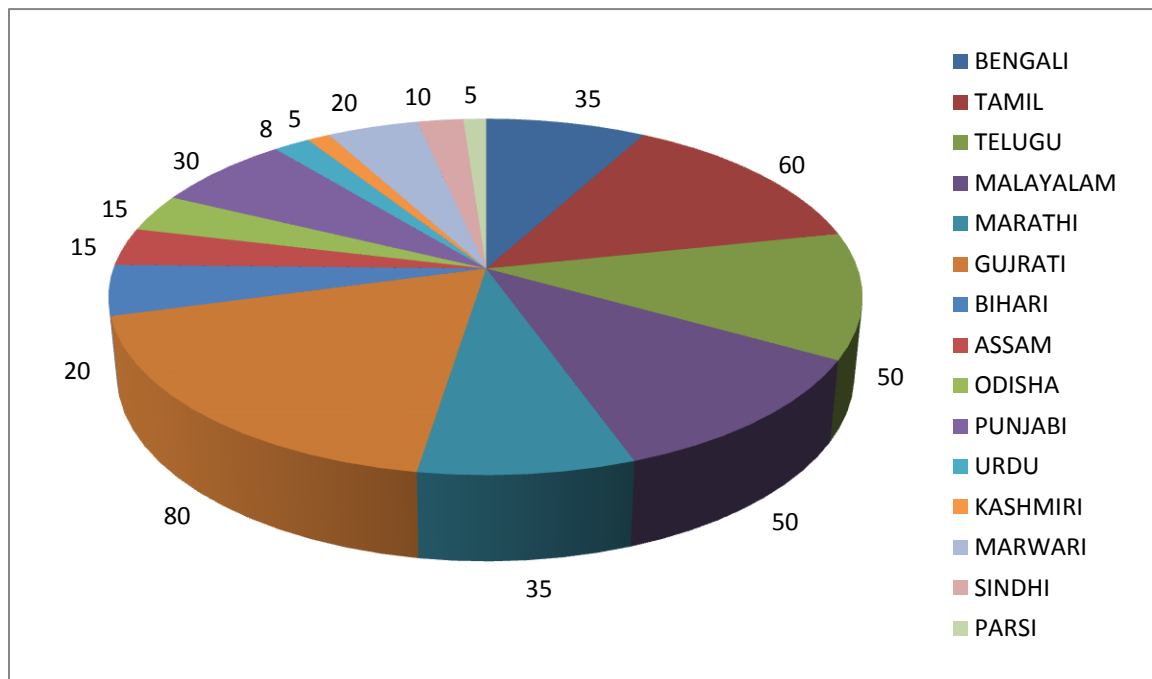
Cooper and Schindler (2008) state that a research design is a plan which expresses both the structure of the research problem and the plan of investigation used to obtain empirical evidence on those relationships. According to Ghosh (2004) a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance with the research purpose. Orodho (2003) also defines research design as the scheme or outline of a plan that is used to generate answers to research problems.

The study employed descriptive survey research design. Orodho (2003) defines descriptive survey as a method of collecting information by interviewing or administering a questionnaire to the individuals. Orodho and Kombo (2002) explain that a descriptive survey may be used to collect data about people's attitudes, opinions, habits or any of the variety of education or social issues. Descriptive surveys facilitate gathering of data on answers to the question of people's behaviour. They also can reveal attitudes and the environment they live in with demographic data of the respondents. Kerlinger (1969) adds that descriptive studies are not only just a collection of data but also involves measurement, classification, analysis, comparison and interpretation of data. The reason of employing descriptive survey in this study was that, the survey required sampling to facilitate easy management of data collection from a large population. By using this design, the study tried to reveal the opinions, habits and attitude of the Indian community in Lusaka on cultural education and adult literacy among the youths.

### **3.2 Target Population**

According to Kasonde-Ng'andu (2013), a population is a group of individuals, objects or items from which samples are taken for measurement. Best and Khan (2006) define population as a group of individuals with one or more characteristics that distinguishes the group from other individuals. There are three (3) sets of population in this study: The first set is that of Indian youths. The second set is that of trainers from regional language-speaking groups of the Indian community and the third set is that of the officials from the Indian High Commission. The Indian Community as a target population was divided into fifteen regional language-speaking groups in Lusaka as major sources of information. Among the groupings, there were ten major and five minor regional language-speaking groups identified during the research. These were "Hindi" as national language of India and Bengali, Gujarati, Tamil, Telugu, Malayalam, Marathi, Punjabi, Kannad, Bihari, Oriya etc. The pie-chart below describes the number of regional languages and approximates Indian families living in Lusaka.

**Figure 1: Population Estimate of Regional Language Speaking Groups of Indians in Lusaka**



*Source:*

The first population was that of Indian youth aged fourteen to eighteen years old living in Lusaka. The total number of Indian youth living in Lusaka was not known. The total number of trainers was nine because six of the regional languages did not have running programmes. The second population was that of trainers in literacy and cultural education in the regional languages of the Indian community in Lusaka. The third population was that of officials from the High Commission of India who deal with cultural education as well as officers who deal with citizenship issues and keep statistics on Indians in Zambia. The total number for this population was three.

### **3.3 Sample**

Sample is a segment of the population that is selected for investigation. It is a subset of the population and the methods of selection could be a probability or a non-probability approach, defines Bryman (2004). White (2005) also defines sample as a portion of elements in a population. According to Kasonde-Ng'andu (2013: 36), sample size is a portion of the population, a group of persons or elements that have at least one common characteristic. Best and Kahn (2006: 20) indicated that samples of thirty (30) or more are considered as large samples, alternatively less than thirty (30) are small samples. In this study therefore, the researcher selected more than thirty (30) participants from the whole Indian Community living in Lusaka. The total number of respondents for the study was one hundred and ten comprising ninety-eight (98) Indian Youth, nine (9) trainers and three (3) officials from the Indian High Commission.

### **3.4 Sampling Procedures**

A sampling procedure or technique used is a tool that is used to draw a small population from a large one, argued White (2005). Kasonde-Ng'andu (2013) also defines sampling as a process of selecting a number of individuals or objects from a population such that the selected group contains elements that are representative of the characteristics found in the entire group. She further describes that a non-probability sampling procedure begins by dividing the population into relevant strata such as age, gender or geographical region (Kasonde-Ng'andu, 2013).

Purposive sampling procedure was used to select the Indian youth for the study. Borg and Gall (1979) explain that purposive sampling procedure targets those who are rich in information or elements concerning the study to the sample size of the population. Patton (1990:169) explains that purposeful sampling is used to select information and rich cases whose study will illuminate the question under study. In this study four private schools were purposively selected by the researcher in order to collect information from Indian youth whose age group were 14 to 18 years old and were the majority. These schools were the International School of Lusaka, the Italian School of Lusaka, Licef School and Metropolitan School. Ninety-eight respondents participated from these four schools. The Table below shows actual number of Indian youth participation from four schools of Lusaka.

**Table 1: Distribution of Indian Youths by School**

<b>Name of the school</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
International School of Lusaka	17	12	29
Italian School of Lusaka	5	5	10
Metropolitan School	7	7	14
LICEF School	0	45	45
<b>Total No. of Schools 4</b>	<b>29</b>	<b>69</b>	<b>98</b>

Quota sampling procedure was used to select nine trainers from the Indian regional language-speaking groups in Lusaka. A mapping exercise was done to identify the location of respondents. During this exercise, fifteen regional language-speaking groups were identified in Lusaka. Out of fifteen languages, ten were major and five were minor.

Three officials from the Indian High Commission were purposively selected by the researcher. Among these officials, two were dealing with cultural activities of India and promoted Indian culture in a foreign country, collaborating with the Indian Council for Cultural Relations (ICCR). The other participant was from the passport and visa section dealing with citizenship and statistics of Indians in Zambia.

### **3.3.1 The Biographical Data of the Youths that Participated in the Study**

Table 2 below provides the descriptions of the youth respondents from the Indian community. The participants consisted of Indian youths from four private secondary schools in Lusaka in the age group of 14 to 18 years old.

**Table 2: Distribution of Youths by Age and School**

Name of school					
Age (years)	International School of Lusaka	Italian School of Lusaka	Metropolitan School	Licef School	Total
14	2	3	2	5	12
15	5	7	5	15	32
16	12	0	5	15	32
17	10	0	2	10	22
<b>Total</b>	<b>29</b>	<b>10</b>	<b>14</b>	<b>45</b>	<b>98</b>

Table 3 shows the number of youths who responded to the questionnaire administered to collect useful data. The age distribution is important because of the subject of the study. UNESCO defines ‘The Youth’ as persons between the ages of 15 to 24 years old.

**Table 3: Distribution of Youth by Age and Gender**

Name of schools										
Age (Years)	International School of Lusaka		Italian School of Lusaka		Metropolitan School		Licef School		Total	
	M	F	M	F	M	F	M	F	M	F
14	0	2	1	2	1	1	0	5	2	10
15	3	2	5	2	2	3	0	15	10	22
16	8	4	0	0	2	3	0	15	10	22
17	7	3	0	0	2	0	0	10	9	13
Total	18	11	6	4	7	7	00	45	31	67

Table 3 shows data of the respondents, the number of female respondents was more than males. Male participants were not encouraged by the authority and were denied the opportunity to

participate in the study. Age and Gender distribution of the youths according to age as defines by UNESCO are from the age of 15 to 24 years old.

### **3.5 Research Instruments**

Research instruments are tools used to collect data from participants on necessary areas related to the study. According to Kasonde-Ng'andu (2013), Research instruments refer to the tools that the researcher uses to collect data such as questionnaire, interview schedule, observation checklist and focus group discussion. In this study, instruments such as, observation check list, interview guides, documents review guide and questionnaire were employed to collect information required for the study. The following instruments were used to collect data:

#### **3.5.1 Questionnaire**

According to Kasonde-Ng'andu (2013), a questionnaire is a research instruments that gathers data over a large sample. Using a questionnaire, information can be collected from large numbers of samples and from diverse religion. It upholds confidentiality and also saves time. Nevertheless it has disadvantages such as in mailed questionnaires participants answer at their own pace. Also no direct contact with respondents to deal with possible misunderstanding and no clear reason are given for incomplete responses. In this study, semi-structured questionnaires were administered to the Indian youths for collecting relevant information to the study. Semi-structured questionnaires had both close-ended questions as well as open-ended questions.

#### **3.5.2 Interview Guide**

White (2005: 143) described that an interview guide provided access to what is inside a person's head, made it possible to measure what a person knows; (knowledge and information); what a person likes (values and preferences); and what a person thinks (attitudes and beliefs). The study used the interview guide to accumulate information and experiences from the trainers and High Commission officials and shared knowledge over the cultural attitudes and values that may help Indian youths to integrate them in Indian culture. According to Kasonde- Ng'andu (2013), she defines an interview guide is a written list of questions or topics that need to be covered in the interview. Semi-structured interview guide were designed for the trainers and officials separately because these are flexible and comprises both open and closed ended questions for in-depth information.

### **3.5.3 Observation Checklist**

According to Creswell (2009), while qualitative observations take place, researchers take note of the behaviour and activities of the participants and write down descriptions that have been observed. Kasonde-Ng'andu (2013) also explains that observation is a checklist as a tool that provides information about actual behaviour. In this study, observation from spectator's point of view was used to observe the habitual routine behaviour in a particular setting. To collect data on the type of programme, participation level, instruments used during training and methods employed in a particular form of cultural education, the researcher used the spectator or onlooker observation techniques to understand the situational activities in the setting and followed checklist to describe. The disadvantage of this technique is that the participants not only changed their behaviour but also become aware of their activity and do not express their views clearly.

### **3.5.4 Document Review Guide**

Document review guides were used in the study to get information on the statistics of Indian population in Zambia, mainly from Lusaka. The magazines, books and journals published that describing the existences of Indians in Zambia were the sources. The registers for the various religious, sports and cultural associations in Lusaka highlighted on the level of attendance and nature of programmes. Registered documents for the citizens of India such as passport control statistics for Indian citizens in Lusaka were used as document review guide.

## **3.6 Data Collection Procedure**

The methods used in qualitative data collection were triangulation of instruments. Questionnaire specially designed for the Indian youth and the researcher explained each section of it to respondents before distribution for easy completion of the questionnaire.

At the International School of Lusaka, questionnaires were administered in two sessions in two different classes, year nine and year ten. There were twenty-nine (29) respondents who completed the questionnaire. Due to the final examinations of IGCSE being conducted at the time of data collection, year eleven were not involved in the survey of Indian youths in the age group of twenty-nine (29) respondents from Grade 9 and 10 were: males 14-16 years and females 14-15 years old.

At the Italian School of Lusaka, only ten (10) youths responded despite having a good number of Indian youths. A non-cooperative attitude of school authority and some participants observed during the administration of the questionnaires. Equal number of respondents from both gender responded. The age group of both genders was between 14years and 15 years.

At Metropolitan School, both male and female youth equally responded using the questionnaire. Among them, there were seven males and seven females responded. The age group of male respondents were from 14 years to 17 years and females respondents were 14 years to 15 years.

At Licef School, the participation level was high and was limited to females. The rationale behind female participation was that Licef School is religion based community school and believes in gender-based education. Thus the school did not permit female researcher to collect data from male youths. Forty-five (45) female students participated among whom many were from persons of Indian origin and few of Indian nationals with Islamic background. Their age group was 14years to 17 years old.

The researcher later interviewed nine trainers from fifteen regional language-speaking groups in Lusaka using a semi-structured interview guide. The information was recorded and noted down. The officials from the Indian High Commission were also interviewed using the interview guide. Three officials were interviewed among whom two dealt with cultural issues in collaboration with the Indian Council for Cultural Association that promotes Indian Cultural practices in overseas. The other official deals with passport control, citizenship and statistics of Indian nationals in Lusaka.

Observations allowed the researcher to understand the setting, level of participation, instruments and material used. The methodology employed for enhancement of spectator and onlooker scheme. Observation was used to record the participant's age, gender, form of the programmes, methods used and factors, positive or negative influencing the participation.

In this study, observations were done at The Sikh Temple of Lusaka at Olympia, Radha-Krishna temple and Ramakrishna Vedanta Centre at Kamwala. The researcher as an onlooker took notes on the languages, devotional songs, prayers and community service and participation level of different age groups, adults, youths and children.

### **3.7 Data Analysis**

According to Best and Khan (2006), data analysis involves organising, analysing and interpreting data in a qualitative research, analysing data always began during the collection of data. All the data that was collected using the questionnaire was summarised using totals, percentages and frequencies. Qualitative data was summarised using classifications of topics. This classification was according to the objectives of the study.

There were three main categories of information collected and analysed. Firstly, information collected from the Indian youths using questionnaire was analysed using frequencies and percentages. Secondly, the second category was data related to literacy in regional languages and cultural education from India. This data was analysed using frequencies and percentages. The third category of data was collected from spectator's point of view on the observation checklist done in three cultural and religious centres. This data was grouped under themes that emerged with religious beliefs and cultural education.

### **3.8 Data Quality**

To ensure and enhance data quality, the researcher carried out a pilot study aimed at testing the instruments for data collection. Amendments were made according to respondent's suggestions. Participants in the pilot study were not part of the final study. There were three sources of data and four methods of collection. The study used triangulation of sources and method to collect data. This facilitated the collection of both primary data through questionnaire, interviews and observations as well as secondary data from document review guide by reviewing registers.

### **3.9 Ethics of the Research**

Kombo and Tromp (2006) in a study on the issue of ethics stated that a researcher should maintain integrity and present findings and interpretations honestly and objectively. This research was subjected to the research ethics committee of University of Zambia (UNZA). Prior to data collection, an introductory letter from the University of Zambia was issued introducing the researcher to the respondents. In all the selected schools of Lusaka, a consent letter was served to the parents and guardians and permission was granted. Participants were assured that the information collected was for academic purposes and all the information would be kept confidentially by the researcher.

## **Summary of Methodology**

The purpose of this Chapter was to describe the sources and methods employed to collect data as well as to analyse data during field work. This Chapter presents an overview of the methodology used in this study and rationale for using these methods in the study. The research design of the study was qualitative in nature and followed by the target population and sample, sampling procedures. The Chapter also presented research instruments used in collecting data. Data collection procedure, data analysis and quality of data were presented. Ethics of research presented at the end and was followed by a summary section of methodology. The next Chapter provides research findings that are categorised in themes.

## **CHAPTER FOUR**

### **FINDINGS OF THE STUDY**

#### **4.0 Introduction**

This chapter unfolds the findings from the study on adult literacy and cultural education programmes for the Indian youth in Lusaka. The study aimed at exploring the main forms of cultural education; the methods used in these programmes; and factors that played a major role in the programmes. This was to explore that literacy in regional languages and cultural education programmes could meet the needs of the Indian youth, and also determine the extent to which these programmes integrate the Indian youth in Indian culture. This chapter unfolds what was obtained in the field during data collection. The findings were presented in this chapter according to the four objectives of the study: These were to:

- (i) Identify the main forms of adult literacy in regional languages and cultural education for the Indian youth in Lusaka.
- (ii) Examine the methods used in conducting literacy in regional languages and cultural education for the Indian youth in Lusaka.
- (iii) Explore the factors influencing participation in literacy in regional languages and cultural education for the Indian youth in Lusaka.
- (iv) Determine the extent to which literacy in regional languages and cultural education for the Indian youth met the needs of the learners in Lusaka.

#### **4.1 The Main Forms of Adult Literacy and Cultural Education for the Indian Youth in Lusaka**

The first objective of the study was to identify the forms of adult literacy in regional languages and cultural education for the Indian youth in Lusaka. In order to achieve this objective, the study followed the main forms of literacy programmes for the Indian youth in regional languages of various states of India and cultural education. At first, to recognise the Indian population in Lusaka, the researcher used a mapping activity and quota sampling technique to collect data from the Indians living in Lusaka. There were ten (10) major regional languages and five (5)

minor regional languages spoken and found in Lusaka. Amongst these fifteen (15) regional languages only nine (9) groups were found to be active in Lusaka. Hindi the national language is the only major language spoken overall Indians in Lusaka.

**Figure 2: Hindi and Nine Active Indian Regional Languages Spoken in Lusaka**

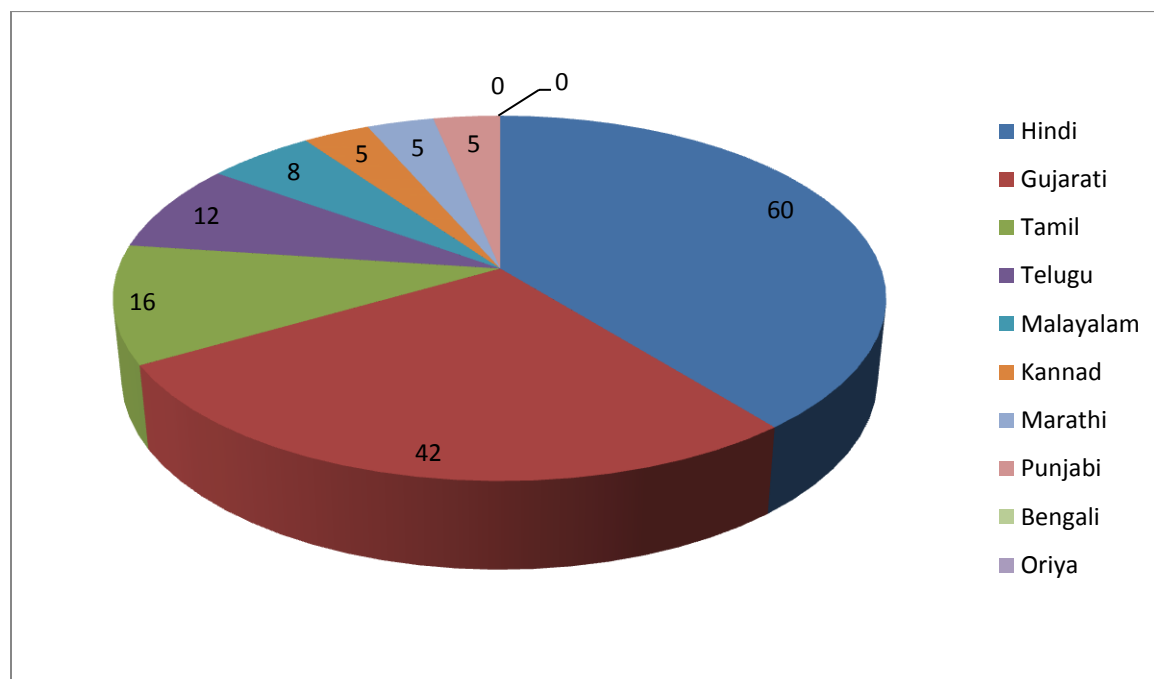


Figure 2 displays Hindi and nine active Indian languages spoken in Lusaka. The pie chart above displays Hindi, the national language of India and nine others spoken in Lusaka these were: Gujarati, Tamil, Telugu, Malayalam, Kannad, Marathi, Punjabi, Bengali and Oriya. Hindi was spoken by all regional language groups.

Cultural education, the other aspect of this study identified eleven (11) forms that were being operated at the time of data collection in Lusaka. The forms of cultural education were: singing, dancing, speech and discussion, recitations, debates and discussion, drama performances, culinary art, religious practices, etiquette and manner, sports and health education.

#### **4.1.1 Literacy in Regional Languages for the Indian Youth as adult literacy**

There were fifteen regional language speaking groupings identified in Lusaka, which include Hindi, the national language of India. In questionnaire, question number 8 was established in

order to identify whether any literacy classes conducting in Lusaka at the time of study. It was revealed that the Indian youth were not exposed to any formal education in literacy of Indian regional languages. Literacy in regional languages was not exposed formally to the Indian youth in Lusaka. The foreign language, English, was exposed to them due to formal education in a school setting. During data analysis, those who ticked on the aspects of basic literacy skills were themed using frequency and percentages. In Lusaka, literacy in the regional languages was new concept of adult literacy in terms of literacy in regional languages among the Indian youth.

The respondents of this study were the Indian youth living in Lusaka. The study had classified the Indian youth on the basis of age and gender that were presented in the section of methodology. There were ninety-eight (98) Indian youth responded in this study. The female participation was more than that of males. These ninety-eight (98) Indian youth were not exposed to formal education in their mother tongue; therefore, the form of adult literacy was identified in the form of literacy in regional languages from India. The number of regional languages identified and listed was fifteen. Among the fifteen languages, Hindi and nine regional languages were listed as active languages. The study used the total number of the Indian youth per language to present frequency and percentages distribution of respondents. The resulting distribution is presented in Table 4.

**Table 4: Levels of basic skills of Literacy in Regional Languages among the Indian Youth**

Languages	Speaking/oral		Writing		Reading		Numeracy	
	%	F	%	F	%	F	%	F
Hindi	61	60	13	8	13	8	13	8
Gujarati	43	42	12	5	12	5	12	5
Tamil	16	16	25	4	25	4	25	4
Telugu	12	12	33	4	33	4	33	4
Malayalam	8	8	50	4	50	4	50	4
Kannad	5	5	80	4	80	4	80	4
Marathi	5	5	60	3	60	3	60	3
Punjabi	5	5	0	0	0	0	0	0
Bengali	2	2	0	0	0	0	0	0
Oriya	0	0	0	0	0	0	0	0

Table 4 presents the level of basic literacy in the mother tongue for the Indian youth. It shows that 61 per cent of the Indian youth were skilled orally in the national language, Hindi. Gujarati had the highest number of the Indian youth fluent in it; 43 per cent were able to speak it. Tamil and Telugu were the other regional languages in which the youth were fluent, 16 per cent and 12 per cent respectively.

The literacy skill was divided into four basic skills to measure the literacy skills among the Indian youth in Lusaka. Table 5 presents the basic skills of literacy, such as speaking (oral), reading abilities (recognising scripts), writing (ability to write after reading scripts) and numeracy (counting numbers) that the youths were being trained in.

**Table 5: Literacy Skills Acquired by the Youth in the Regional Languages**

<b>Regional Languages of India</b>	<b>Speaking (oral)</b>	<b>Reading (recognising script)</b>	<b>Writing Skills</b>	<b>Numeracy (counting numbers)</b>
Hindi	√	√	√	√
Gujarati	√	√	√	√
Tamil	√	√	√	√
Telugu	√	√	√	√
Malayalam	√	√	√	√
Kannad	√	√	√	√
Marathi	√	×	×	×
Punjabi	√	×	×	√
Bengali	√	×	×	×
Oriya	√	×	×	×
<b>Total</b>	10	6	6	7

**Key**

✓ Means the youth had the skill.

X Means the youth did not have the skill.

Total: Shows 9 regional languages and Hindi, the national language of India

Table 5 above shows the level of basic literacy skills acquired by the respondents. The Indian youth in Lusaka were fluent in speaking (oral) Hindi and nine regional languages from India. Skills such as reading, writing and numeracy were found in the national language Hindi and in Gujarati, Tamil, Telugu, Malayalam and Kannad. Oral or speaking skills were found in Marathi, Bengali and Oriya languages. Punjabi was the only language in which the youth had speaking and numeracy skills.

#### 4.1.2 Literacy and Regional Languages of India

During data collection, it was revealed to the researcher that youths had ability to communicate in mother tongue within family and friends in community. To ensure the ability in basic literacy skill among the Indian youth, researcher structured the questionnaire in a form of basic literacy format such as oral speaking, reading, writing and numeracy. The regional languages of India were sequenced as Hindi the national language and ten major and five minor regional languages. In this section of the study, *Hindi*, the National language of India, emerged as the language the Indian youth were most skilled in orally, reading, writing and numeracy. Among the regional languages, *Gujarati* was identified as the language most of the Indian youth were skilled in. In Lusaka, the majority of Indian families, nationals and persons of Indian origin were from traders or business community, who are from the Gujarati language speaking group which was found in Kamwala trading area in Lusaka. Out of the 42 respondents from Gujarati families, 12 per cent were skilled in all four categories of Gujarati language while all of them could speak it.

*Tamil* is the language from Tamil Nadu, the southern state of India. Tamil is the mother tongue for those respondents who were representing the Tamil speaking group in Lusaka. Out of the 16 respondents from the Tamil families, 25 per cent were skilled in all four categories of literacy. *Telugu* is the mother tongue of those respondents who are from the state of Andhra Pradesh. In 2014, the state was divided into two, namely, Seemandhra and Telengana. Out of the 12 respondents from the Telugu families, 33 per cent of the respondents had literacy skills in all four categories of the language. *Malayalam* is the mother tongue of the respondents who were from the state of Kerala. This Indian state has been recorded as having achieved 100 per cent literacy skills. In Lusaka, 50 per cent of the respondents had literacy skills in all four categories of Malayalam language. Out of five respondents from the *Kannad* the language of the state of Karnataka had literacy skills in all four categories of the language. The youth from *Marathi*, *Bengali* and *Oriya* had oral or speaking skills.

The Punjabi respondents had oral and numeracy skills in Punjabi. All the above mentioned languages were the major regional languages from India being spoken in Lusaka. *Marathi* and *Punjabi* languages were represented by five respondents each. Respondents from Marathi language only were found with the oral speaking skill while the Punjabi respondents were skilled in oral speaking and numeracy as well. *Bengali* is the mother language of Bengalis. The Indians

from the state of West Bengal and people from neighbouring country Bangladesh speak Bengali. Bengali is national language of Bangladesh, the country which was part of the Indian state of Bengal before independence. Bengali is rich in vocabulary and phonetics. Literature, art and music are common in the language, also rich in contents, style and structure. Noble Laureate Poet from India, Sree Ravindra Nath Tagore who is Bengali authored and composed the national anthems of India and Bangladesh. In Lusaka, among the respondents, only two respondents were available. Although during the quota sampling exercise, a large group of Bengali speakers were identified in Lusaka, this group consists of people from the Indian state of West Bengal and people from Bangladesh as well. *Oriya* is the language from the state of Orissa. There was no respondent to represent the state of Orissa due to limited number of families in Lusaka. The people from Orissa found to communicate in Hindi with other members in the Indian community.

#### **4.1.3 Venue for Literacy Classes in Regional Languages**

In the last section of this chapter, tables are presented, showing levels of literacy in the mother tongue and literacy skills acquired in regional languages. No formal setting or venue was identified during the study on literacy in regional languages for the Indian youth. In the background, it was explained that the youth were not exposed to learning mother language in formal education.

The venues for learning the mother tongues were not fixed in permanent places. Learning was commonly in informal settings, such as in a family environment and sometimes voluntarily in community meeting places. During the study, it was found that a Hindi literacy class for the children and the youth used to be organised by the Indian High Commission between 2004 and 2005. In the last few years with unknown reason, Hindi literacy classes have been withdrawn by the Indian High Commission in Lusaka. At the time of reporting, there were no Hindi learning classes taking place formally in Lusaka. Learning in regional languages such as Tamil, Telugu, Malayalam, and Kannad was taking place voluntarily in members' residences and in community centres in Lusaka. At the time of sampling, there were no literacy classes taking place for the Bengali youth and children in Lusaka. After an interview with an organiser who also works as a trainer from the Bengali speaking group, the group is now providing formal literacy classes for the children and the youth of Bengali speaking group in a setting that was voluntarily provided

by one of the members. The educators of literacy in other regional languages were also identified but were found to be untrained and non-professional. In a family setting, parents and grandparents were the only educators.

#### **4.1.4 Cultural Education for the Indian Youth in Lusaka**

Culture is referred to as being well educated, refined and civilised in their cultural practices of the nation the person belongs to. Cultural training refines one's mental and moral strength that gives a particular form or type of intellectual development such as music, dance, art, and home management and home science. Eleven forms of cultural education were identified among the fifteen regional language speaking groups in the Indian community. These were singing, dancing, speech and discussion, recitations, debates and discussion, drama performances, culinary art, religious practices, etiquette and manners, sports and health education. All the eleven forms of culture of India, deal with family values, traditions, customs and rituals. Cultural education activities were observed in all fifteen regional language-speaking groups of India in Lusaka, especially, Bengali, Tamil, Telugu, Malayalam, Marathi, Punjabi and Gujarati. The eleven cultural education activities identified were; singing and musical performances, speech and discussions, recitations, debates and discussion, drama performances, culinary art, religious practices, etiquette and manners, sports and health education. Seven regional language speaking groups participated in all the eleven activities: These were Bengali, Tamil, Telugu, Malayalam, Marathi, Gujarati and Punjabi. The least number of activities were carried in Sindhi and Parsi language speaking groups where only four cultural education activities were taking place. Table 6 presents eleven types of social and traditional cultures for the Indian youth in Lusaka.

**Table 6: Forms of Cultural Education for the Indian Youth in Lusaka**

<b>Regional languages</b>	<b>Singing/ musical performances</b>	<b>Dancing</b>	<b>Speech/ Discussions</b>	<b>Recitations</b>	<b>Debates/ discussions</b>	<b>Drama Performances</b>	<b>Culinary Art</b>	<b>Religious Practices</b>	<b>Etiquette &amp; Manners</b>	<b>Sports</b>	<b>Health Education</b>	<b>Total</b>
<b>Bengali</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Tamil</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Telugu</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Malayalam</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Marathi</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Gujarati</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	11
<b>Bihari (Bhojpuri)</b>	Y	N	Y	Y	Y	N	Y	Y	Y	N	Y	8
<b>Assamees</b>	Y	Y	N	N	N	N	Y	Y	Y	N	Y	6
<b>Oriya</b>	Y	Y	N	N	N	N	Y	Y	Y	N	Y	6
<b>Punjabi</b>	Y	Y	Y	Y	Y	Y	Y	Y	Y	N	Y	11
<b>Urdu</b>	N	N	Y	Y	Y	N	Y	Y	Y	Y	Y	7
<b>Kashmiri</b>	Y	Y	N	N	N	N	Y	Y	Y	N	Y	6
<b>Marwari</b>	Y	Y	Y	N	N	N	Y	Y	Y	N	Y	7
<b>Sindhi</b>	N	N	N	N	N	N	Y	Y	Y	N	Y	4
<b>Parsi</b>	N	N	N	N	N	N	Y	Y	Y	N	Y	4
<b>Total</b>	12	11	10	9	9	7	15	15	15	7	15	

<b>KEY</b>	
<b>Symbol</b>	<b>Definition</b>
Y	Yes
N	No

The Assamees and Oriya language speaking groups were engaged in six types of cultural education activities and these were singing, dancing, culinary art, religious practice, etiquette and manners and health education. Due to the small population of these language speaking groups, the children and the youth from both groups usually joined in common cultural programmes.

Urdu as the formal language of Islam followers was spoken among adult and elderly members of the families mainly from Uttar Pradesh, Madhya Pradesh, Maharashtra and, Jammu and Kashmir. It was found that Urdu speaking groups were restricted from participating in some cultural education activities because of religious reasons and did not take part in singing, dancing, drama performances and sports. But they usually took part in religious speeches and discussions, debates and recitation of the religious scriptures.

Kashmiri language speaking groups took part in seven types of cultural education in Lusaka. Very few of the families the researcher met during data collection were active in cultural programmes such as marriage, songs and dance. These were celebrated privately among the Indians from Kashmir. Sindhi and Parsi are the regional languages from the western part of India such as Rajasthan, Gujarat and Maharashtra. ‘Sindhi’ is recognised as the language of Sindh province which is now part of Pakistan. Parsi speaking people are originally from Persia, at present known as Iran. During their long stay in India, they generally speak Gujarati, but follow the Zarathrustrian religious traditions. These two regional language speaking groups were found to be minor languages in Lusaka and they practice only four types of cultural activities.

In this study, the cultural education programmes for the Indian youth were identified in Lusaka. Table 7 presents all the identified programmes, skills, frequencies of learning sessions and venues of cultural education for the Indian youth in Lusaka.

**Table 7: Cultural Education Programmes for the Indian Youth in Lusaka**

<b>Programme</b>	<b>Cultural Skills Focused on</b>	<b>Frequency of Sessions</b>	<b>Venues of Programmes</b>
Movies	Movies in Hindi	Weekly	Fresh view cinemas at Manda hill, Levy Junction and Arcade
Food fairs	Occasionally	Yearly	ISL (International School of Lusaka)
Craft fairs (trade fair)	Occasionally	Yearly	Show ground
LILA, Ladies Club	Charity, fundraising	Monthly	Indian High Commission in Lusaka
Stree-Niketan	Charity, fundraise	Monthly	Lusaka Hindu Hall
Sakhi-Saheli	Charity, exchange of traditional activity	Monthly	Charotar Patidar Samaj hall
ZATACA (Zambia Malayalee Cultural Association)	Charity, Education for the needy, Building school blocks, Supply medical equipment to University teaching Hospital and Lusaka Eye hospital, sponsoring blood donation camp every year.	Yearly	International School of Lusaka. Fair view hospital and UTH, Lusaka Eye Hospital
ZMCA (Zambia Malayalee Cultural Association)	Food fair, charity, health education(Ayurveda)	Yearly	International School of Lusaka
Rama Krishnan Vedanta Centre	Prayers. Religious performances	Sunday and other specific days followed by performers	Rama Krishna Vedanta Centre
Olympia Sikh Temple	Prayers, Religious performances, Charity	Sunday and other specific days followed by performers	Olympia Sikh Temple
Brahma Kumari	Meditation, yoga, Prayers and hymns	Every day morning	Brahma Kumari Centre
Muslim Social and Welfare Trust (MSWT)	Prayers, Religious performances, Charity, vocational training, education for needy, social welfare	Regularly	Makeni
Lusaka Hindu Association	Charity, fund raising	Regularly	Kamwala
Human Service Trust	Charity, Providing meals and services, vocational training, health care	Regularly	Makeni
Lotus Sports Club	Health care, Sports	Regularly	Kamwala
Literacy in Bengali	Literacy skills	Sunday and public holidays	Great East Road
Literacy in Hindi	Literacy skills	Sunday and public holidays	Rama Krishna Vedanta Centre

#### **4.1. 5 Venues and Trainers of Cultural Education for the Indian Youth**

The Lusaka Hindu Association was identified as one of the associations for the Hindu Indians that conducts various entertaining cultural programmes for the improvement of cultural integrity. The identified regional language speaking groups celebrate social and traditional cultures of India in Lusaka. The Rama Krishna Vedanta Centre was identified as one of the vital venues for the Hindu Indians in Lusaka. Most of the religious performances for Hindus usually took place here. Lotus Sports Club and International School of Lusaka were also identified as other vital settings for cultural education. There were premier shows for new Hindi movies by the Fresh View cinemas at Levy Junction Mall, Manda Hill Mall and Ster-Kinekor at Arcades every week on Friday and the Indian youth and adults were the main viewer of these movies.

The other important venues that were identified are Brahma Kumaris, the Indian High Commission of Lusaka, the Government Complex, Charotar Patidar Samaj and Arcade Pakati Market. The residence of an Indian family could be used as avenue voluntarily in some cases. The most common venue for food fairs identified were at the International School of Lusaka, ZATACA and ZMCA which hold food fairs each year to promote cultural missions of India in Zambia at which food recipes of Tamil Nadu and Kerala are displayed along with attractive raffle shows to fund-raise money for the cultural and charitable work. The fairs have made several contributions in filling of gaps in the field of cultural, social, health and educational space in Zambia.

**Figure 3: Entrance Ticket from ZMCA Shows the Type of Programme, Venue, Instruments and Providers**



#### **4.1.6 Religious Cultures for the Indian Youth in Lusaka**

Religion is referred to as human recognition in faith and belief in God entitled to obedience. It is a system of faith, belief and worship attributed to a particular form of God. It is an idea that is greatly devoted to. Parents and grandparents of children and the youth pass on religious beliefs to the young generation expect them to hold onto religious heritage of the family. Religion is referring to as birthright of baby who earns it from their parents. In Lusaka, among fifteen regional language speaking groups, five main and vital religions of India were identified with structural establishments. These were: Hinduism, Islam, Christianity, Sikhism and Jainism. The matrix below presents the religious groups, languages and places of worship in Lusaka

### **Matrix 3: The Existence of Indian Religious Groups in Lusaka, and Places of Worship**

<b>Matrix No: 3</b>		
<b>Name of the Religion</b>	<b>Languages</b>	<b>Places of Worship</b>
Hinduism	Hindi (National), Bengali, Gujarati, Punjabi, Marathi, Tamil, Telugu, Malayalam and English– Most Spoken	Radha Krishna Temple, Rama Krishna Vedanta Centre, Jain Temple
Islam	Urdu, Arabic, Hindi, English	Licef School, Jame Mosque, Emmasdale Mosque, Makeni Islamic Society
Christianity	English, Hindi, Malayalam	Roman Catholic Churches
Sikhism	Punjabi, Hindi, English	Olympia Sikh Temple
Jainism and Buddhism	Hindi, Bengali, Bihari, Tamil	Jain Temple at Mass Media, Munali Buddhist Temple

Hinduism was the third largest religion in Lusaka, after Christianity and Islam. As per Matrix above, most of the vital Hindu religious activities were usually carried out at the Radha Krishna Temple and Ram Krishna Vedanta Centre. Besides Hindu families as per tradition, perform their everyday religious activities at their residences. Islam was one other religion followed by the Indian youth in Lusaka. The followers conducted main religious activities according to their faith within the premises of a mosque. In Lusaka, Jameh Mosque in Kamwala, the Mosque next to Radha Krishna Temple in Kamwala and the newly build mosque along Addis Ababa Road were mainly used. The Emmasdale Mosque facilitated the lessons in Arabic language for the children and the youth of different age categories to enable them to read religious scriptures.

Zambia was officially declared as a Christian state by the Government of Zambia in 1991. As a result in Lusaka, a number of Indians from the state of Kerala who are Malayalam speaking identified themselves as Christian Indians. Sikhism was recognised among Indian community in Lusaka and the only Sikh Temple existed in Olympia Park area of Lusaka. The Sikhs in Lusaka offered prayers every Sunday morning and offered prayers on other special days that were observed in India. Buddhism and Jainism had no structural establishments in Lusaka, although at the time of writing this report, a Jain Temple had been established and inaugurated at the Mass Media area. Buddhists also had a temple in Lusaka at Munali area, which was promoted and built by the Japanese because Japan is one of the countries where Buddhism exists as a main religion. The followers of this religion were a few people from Sri Lanka and Japan.

## 4.2 The Methods used in Literacy Classes in Regional Languages

In this section, the study presents the findings on the methods and teaching techniques used in literacy in regional languages for the Indian youth. Table 8 displays the methods and techniques used in literacy in regional languages of India. It shows methods that were commonly practised such as lectures, recitations, reading, loud story-telling; and using text books, visual demonstration; and blackboard and at the end of each lesson, oral testing would be conducted.

**Table 8: Methods and Techniques used in Literacy in Regional Languages for the Indian Youth**

Literacy	Methods	Frequency
Literacy in regional languages of India and in Hindi	<ul style="list-style-type: none"><li>• Lectures by teachers</li><li>• Visual demonstration</li><li>• Recitations</li><li>• Questioning by teachers orally and answers by students orally</li><li>• Notation</li><li>• Bulletin/Black boards</li><li>• Choral speaking</li><li>• Text book assignments/homework</li><li>• Tests/Competitions</li><li>• Open text book study</li><li>• Small task-oriented groups</li><li>• Prepare to exhibit(tests)</li><li>• Reading aloud/storytelling</li></ul>	<ul style="list-style-type: none"><li>• Saturdays and Sundays</li><li>• Term break</li><li>• Public holidays</li><li>• According to time schedules of learners or their free time</li></ul>

The literacy classes in Bengali were taking place every Saturday and Sunday. Public holidays and end of term holidays were used to deliver lesson to the children, youth and adults from the Bengali speaking group in Lusaka. Learning in Tamil, Telugu, Malayalam and Kannad languages, used to take place voluntarily in individual members residences who offered facilities without personal benefit. There were no lessons offered in Hindi at the time of writing this report.

There were eleven forms of cultural education in practice. These were namely, singing, dancing, speech and discussion, recitation, debates and discussion and acting or drama performances, culinary art, religious practice, etiquette and manners, sports and health education.

**Table 9: Methods Used in Cultural Education**

Name of cultural education	Methods used	Frequency
Singing	<ul style="list-style-type: none"> <li>• List of techniques/strategies</li> <li>• Demonstrations</li> <li>• Choral singing</li> <li>• Notation</li> <li>• Small task-oriented groups</li> <li>• Tests/competitions</li> <li>• Prepare to exhibit volunteering</li> <li>• Group dynamics</li> </ul>	<ul style="list-style-type: none"> <li>• Saturday and Sunday, specific weekdays for convenience of participants</li> <li>• Time consideration of instructor and learners</li> <li>• Each festival celebrations</li> </ul>
Dancing	<ul style="list-style-type: none"> <li>• List of techniques/strategies</li> <li>• Demonstrations</li> <li>• Group dynamics</li> <li>• Small task-oriented groups</li> <li>• Dance of places or period studies (<i>Bharatanatyam</i>)</li> <li>• Exchange programmes</li> <li>• Prepare to exhibit</li> <li>• Volunteer in shows, functions</li> <li>• Use of movies, filmstrips</li> </ul>	<ul style="list-style-type: none"> <li>• Specific weekdays</li> <li>• Time consideration of instructor and students</li> <li>• End of teaching, graduation exhibits (<i>Arangetram</i>)</li> </ul>
Speech and discussion	<ul style="list-style-type: none"> <li>• Lectures</li> <li>• Recitations</li> <li>• Debates/Forums</li> <li>• Interviews</li> <li>• Reading aloud/story-telling</li> </ul>	<ul style="list-style-type: none"> <li>• During festivals and each ceremonial (religious) events</li> <li>• Occasional homely environment, celebrations</li> </ul>
Recitation	<ul style="list-style-type: none"> <li>• Speeches</li> <li>• Lectures</li> <li>• Reading aloud/story-telling</li> </ul>	<ul style="list-style-type: none"> <li>• During festivals and each ceremonial event</li> </ul>
Acting and drama performance	<ul style="list-style-type: none"> <li>• Role playing</li> <li>• Group dynamics</li> <li>• Recitations</li> <li>• Lectures</li> <li>• Speeches</li> <li>• Reading aloud</li> <li>• Debates</li> <li>• Use of filmstrips, movies, radios and televisions</li> <li>• Exchange programmes</li> <li>• Prepare to exhibit</li> <li>• Voluntary work/fund raising</li> </ul>	<ul style="list-style-type: none"> <li>• During festivals and special days of each language speaking community (New year, Birthdays of special individuals/celebrities)</li> </ul>

Name of cultural education	Methods used	Frequency

Culinary Art	<ul style="list-style-type: none"> <li>• Demonstrations (oral and practical)</li> <li>• Use of television/books/magazines</li> </ul>	<ul style="list-style-type: none"> <li>• Some occasionally/weekends</li> <li>• Daily basis</li> </ul>
Religious Practices	<ul style="list-style-type: none"> <li>• Role playing</li> <li>• Lectures</li> <li>• Recitations</li> <li>• Choral speaking</li> <li>• Use of devotional songs/hymns</li> <li>• Reading of religious scripts</li> <li>• Collect funds for a cause/charity(Seva)</li> <li>• Volunteering for activities</li> </ul>	<ul style="list-style-type: none"> <li>• Everyday at home ,mosque and temples</li> <li>• Each weekend and public holiday</li> <li>• Religious ceremonies/festivals</li> <li>• Particular day of sacrifices</li> </ul>
Etiquette and Manners	<ul style="list-style-type: none"> <li>• Demonstrations</li> <li>• Lectures/oral explanation</li> <li>• Online teaching of culinary practices</li> <li>• Small task-oriented groups</li> <li>• Role playing</li> <li>• Group dynamics</li> <li>• Uses of magazines</li> <li>• Exchange ideas with different groups of different parts of the world</li> </ul>	<ul style="list-style-type: none"> <li>• From everyday life sequences with family and community</li> <li>• Watching movies, dramas in Indian languages, television sitcoms, etc.</li> </ul>
Sports	<ul style="list-style-type: none"> <li>• Group dynamics</li> <li>• Demonstrations/coaching</li> <li>• Following best techniques/strategies</li> <li>• Exchange programmes with different communities</li> <li>• Volunteering</li> <li>• Bulletin boards for time schedules</li> </ul>	<ul style="list-style-type: none"> <li>• Regularly(evenings or afternoons of weekdays)</li> <li>• Weekends and holidays</li> </ul>
<ul style="list-style-type: none"> <li>• Health Education</li> </ul>	<ul style="list-style-type: none"> <li>• Demonstrations</li> <li>• Lectures by volunteers</li> <li>• Explanations by family members</li> <li>• Presentations using visual images</li> <li>• Small task-oriented group discussions</li> </ul>	<ul style="list-style-type: none"> <li>• Every day life sequences and experiences</li> <li>• Weekend and holidays for voluntary work</li> </ul>

Tables 8 and 9 display the methods used in cultural education for the Indian youth. The most common methods were demonstration, illustration, and group dynamics in group discussions. Methods used in literacy were demonstrations, lectures, recitations, story-telling or narration. Others such as using textbook, assignments, test, and research were part of essential materials used in implementing these methods that were observed in use.

### 4.3 Factors Influencing Participation in Literacy in Regional Languages and Cultural Education for the Indian Youth

In this section of findings the study presents factors influencing participation in literacy in regional languages and in cultural education for the Indian youth in Lusaka. There were two kinds of needs, self need and family need which played an important role for the youth. Socio-economical and geographical backgrounds were the other factors. Fluency in regional languages was required by the youth when visiting India with their families. Self need played a vital role in the youth. Parental guidance was also another factor that gave positive support to the children and the youth in a family.

There were many negative factors that affected participation that were experienced while implementing some educational practices that could discourage participants from attending such kinds of programmes. The Geographical factor was observed as a specific negative factor for the Indian youth. The other factors influence participation were learning materials such as books and other related materials to the education. If these were not provided at the time of requirement might affect participation. Lack of trained teachers, trainers and instructors at the educational institutions, poor monitoring and poor infrastructure were the other negative factors affecting participation of youths. Tables 10 and 11 show the positive and negative factors influencing the youth's participation in national language 'Hindi' and regional languages.

**Table 10: Factors Influencing Acquisition of Literacy Skills in Hindi**

Language	Positive Factors	Language
National language Hindi	<ul style="list-style-type: none"><li>• Parental influences and guidance</li><li>• Self interest and felt need</li></ul>	<ul style="list-style-type: none"><li>• Changing social norms and values</li><li>• Time consideration of adolescents</li></ul>

**Table 11: Factors Influencing Acquisition of Literacy Skills in Regional Languages**

<b>Regional Languages</b>	<b>Positive Factors</b>	<b>Negative Factors</b>
Bengali	<ul style="list-style-type: none"> <li>• Parental influence</li> <li>• Self need</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of interest</li> <li>• Time consideration of adolescents</li> <li>• Changing social norms and customs, values</li> </ul>
Tamil	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Self interest</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Situations</li> <li>• Lack of interest</li> <li>• Contextual backgrounds</li> <li>• Change of social norms globally</li> </ul>
Telugu	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Self interest</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of interest</li> <li>• Contextual backgrounds</li> <li>• Change of social norms globally</li> <li>• Lack of transportation</li> </ul>
Malayalam	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Self interest</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Time consideration/management of adolescents</li> <li>• Lack of interest</li> <li>• Lack of transportation</li> </ul>
Marathi	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Time consideration/management of adolescents</li> <li>• Contextual backgrounds</li> <li>• Changing social norms globally</li> </ul>
Gujarati	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Trade and commerce influence</li> <li>• Self interest</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms and contextual background</li> </ul>
Bihari	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Assam	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Oriya	<ul style="list-style-type: none"> <li>• Parental and family influence</li> <li>• Behaviours including culture and religion of family</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Punjabi	<ul style="list-style-type: none"> <li>• Parental and community influence</li> <li>• Behaviours including culture and religion of family</li> <li>• Self need</li> </ul>	<ul style="list-style-type: none"> <li>• Time consideration/management of adolescents</li> <li>• Contextual backgrounds</li> <li>• Changing social norms globally</li> </ul>
Kashmiri	<ul style="list-style-type: none"> <li>• Behaviours including culture and tradition of family and community</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Marwari	<ul style="list-style-type: none"> <li>• Behaviours including culture and tradition of family and community</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Sindhi	<ul style="list-style-type: none"> <li>• Behaviours including culture and tradition of family and community</li> <li>• Trade and commerce influence</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>
Parsi	<ul style="list-style-type: none"> <li>• Behaviours including culture and tradition of family and community</li> </ul>	<ul style="list-style-type: none"> <li>• Changing social norms globally</li> <li>• Contextual backgrounds</li> </ul>

#### **4.4 The Extent to which Literacy in Regional Languages and Cultural Education for the Indian Youth Meet the Needs of the Learners**

The fourth objective was to determine the extent to which adult literacy and cultural education programs met the needs of the Indian youth meet to integrate them into the Indian culture. The study dwelt on and focused on cultural education and literacy in regional languages rather than formal education. It is envisaged that in an informal setting the Indian youth ought to develop communication skills in the mother tongue to be integrate in the Indian culture while living in Lusaka.

The first objective was to identify the forms of adult literacy and cultural education. In order to answer this objective the study sought to establish literacy in regional languages which were the mother tongues of the Indian youth. The study also established that the Indian youth were partially literate in their mother tongue due to informal exposure to mother languages. The factors constraining literacy were identified as socio-economical, geographical setting.

During the study, it was found that the Indian youth were facing many challenges. According to the respondents, there was no specific centre for the youth to practice and perform freely. The common centres for all kinds of cultural programmes were identified in Lusaka as; Hindu Hall, Charotar Patidar Samaj and Lotus Sports Club. The Radha Krishna Temple and Ramakrishna Vedanta Centre were identified as common religious centres for Hindus, and all the mosques in Lusaka were the centres for Islam followers.

It is expected that with the large Indian community living in Lusaka, recreational events with educational values of culture for the youth should be given priority. In Lusaka, in Hindu Hall, Hindus perform most recreational events for the children, youth and adult members of the community. The drama performances, musical conferences, debate and discussions, social and cultural meetings were organised by various regional language speaking groups to enhance cultural and traditional values in the upcoming generation. Hindu Hall was established long ago and programmes have been organised in it for various events. At the time of the study, it needed to be modernised with modern equipment. In these circumstances, there was a specific need to establish a youth centre for the Indian youth. Business houses and corporate sectors from India needed to take the initiative and come forward to fulfil the need of the youth by establishing a centre for Indian youth in Lusaka in order to make the programmes interesting and useful to the

youth and ensure the youth to feel free to join and participate in various cultural, traditional and religious programmes. Some programmes that were observed during data collection were organised by the volunteers from the Indian community. The volunteers were experienced and skilled in specific areas of cultural art due to their frequent organisation, of events like singing, dancing, acting and recitations. There were no trained providers or trainers observed in these cultural programmes. However, there was one trained trainer in music and instrumental art who was found with skills to impart into the youth and provide assistance voluntarily for quality presentation. The other instructor and trainer who had trained in dancing skills, found to organised programmes voluntarily for the children and youth performers.

There was a need that was observed in the Indian community among adult members especially trainers, to take the initiative to provide a compulsory learning session which was observed to be in demand. Events related to languages such as recitations, speeches, drama written in regional languages and songs that might help participants to improve language skill were not coordinated properly. While writing this report, the researcher observed that Bengali speaking groups from West Bengal and Bangladesh had arranged a learning session for developing language skills among children and the youth of Bengali speaking families in Lusaka. It is evident that practical efforts were made by the Bengali speaking group. The much recent effort was also observed in progress for learning Hindi, the national language, at the Rama Krishna Vedanta Centre. Both efforts were voluntary in nature by the adult individuals from the Indian community.

The basic literacy skills was assessed using questionnaire answered by the respondents and factors constraining in learning revealed that voluntary efforts made by parents and community members were the positive support to literacy and cultural education. Community members supported the effort by providing places for literacy and some cases in cultural education such as their own home to promote cultural education for the youth, to integrate them in their own culture and more especially in their regional languages. Exceptionally, it was discovered that Tamil, Telugu and Malayalam, the three regional language speaking groups from southern India, provide, literacy in regional languages in a home environment. Many members in these language groupings had a good stock of literature written in regional languages. Ramakrishna Vedanta Society in Zambia and Lusaka Hindu Association both had libraries with a good stock of literature written in Hindi, regional languages and in English as well. Books were provided to the

youth, children and adults according to their needs in exchange with minimum fees for the maintenance costs. Apart from this, The High Commission of India in Lusaka also had a good stock of literature from various aspects of the Indian culture. All registered Indian nationals and persons of Indian origin had free access to borrow books from the library according to their personal and family needs and requirements.

According to the findings of literacy in regional languages and cultural languages, it is evident that respondents had knowledge and positive attitude towards learning regional languages of India. Initiatives from parents needed to spark the youth's interest in the required areas of learning so that they might put more effort in understanding their situation. It is evident that literacy in regional languages of India and cultural education needed support from family members and community members because contextual, geographical background and socio-economic background were the main factors influencing the participation of the Indian youth cultural education and adult literacy in Lusaka.

### **Summary of Findings**

This Chapter presented a description of literacy and cultural education for the Indian youth in Lusaka. The first objective was to identify the main forms of adult literacy and cultural education for the Indian youth. The study recognised regional languages of India as the main form of adult literacy. There were eleven forms of cultural education identified in this study. The second objective was to consider the methods used in implementation of literacy and cultural education for the Indian youth. The common methods identified were: role play, group dynamics, lectures, demonstrations and using teaching guides such as blackboard, and textbooks. The third objective was to do with the factors that influence participation of the Indian youth in literacy and cultural education. There were several positive and negative factors influencing participation of Indian youth that played important roles in the Indian youth's decisions regarding participation. Geographical, social and economic factors were the positive and partially negative factors. Apart from these factors, personal and family needs played as positive factor. Furthermore, in the fourth objective, the study took an effort to find the extent to which literacy in regional languages and cultural education for the Indian youth would meet the needs to integrate them into Indian culture.

## **CHAPTER FIVE**

### **DISCUSSION OF THE FINDINGS**

#### **5.0 Introduction**

In this Chapter, the salient findings are highlighted and discussed. The Chapter does not cover all the findings, but seeks to provide interpretation of the findings related to cultural education for the Indian youth in Lusaka.

#### **5.1 Issues arising from Literacy in regional Languages**

In the study of adult literacy and cultural education among the Indian youths, it was noted that Indian youths were not exposed in literacy in regional languages and cultural education of India. It was established by the researcher that children and the Indian youths received Indian cultural education informally and in a home environment. Literature review explores various concepts of adult education and adult literacy and cultural education relate to the concept of adult education. In this study for the youth, concept of adult education was divided into two main forms. One was literacy in regional languages and the other was cultural education.

The objectives of the study were to find the main forms of adult literacy and cultural education examine the methods in the implementation of adult literacy and cultural education and explore the factors influencing participation in cultural education and literacy in regional languages by the Indian youths.

With regard to education for children and, the Indian youth, cultural education is considered as a special need, a foundation for the transition period to prepare them towards adulthood. UNESCO (1996: 67) reported that education provided in cultural background enable children and adults to make sense of the changes taking place in it.

##### **5.1.1 The Concept of Literacy**

The concept of literacy that applied to the Indian youths in Lusaka was literacy in regional languages. UNESCO (2003) defines literacy as the ability to identify, understand, interpret, create, communicate and compute using printed and written materials associated with varying contexts. Literacy involves a continuum of learning which enables individuals to achieve their

goals, to develop knowledge and potential and to participate fully in their community and wider society. Literacy is one of the forms of adult education which emerged as one of the main forms of adult education for the youths. Roy (1967) observed that in India, the term adult literacy refers exclusively to the night school programme and his view is justified by recognising the contextual background of adult literacy in India. In Zambia adult literacy for the Indian youth means literacy in the Indian regional languages. Different geographical contexts derive different forms of adult literacy and create a new meaning of literacy at international level such as computer literacy or legal literacy. Learning conditions differ from one context to another. External and internal environments for adults and youth vary. The forms and methods used in learning are different as well. The education for adolescents involves development that includes acquisition of physical and cognitive skills, knowledge and the shaping up of their knowledge, values, attitudes and beliefs.

Literacy as a form of adult education depends on the need for context and the needs for the learners. It is an investment in the wider objective of acquisition of information, skills and improvement of vocational skills.

### **5.1.2 The Context and Literacy**

Literacy depends upon the need of learners in different contexts. The Indian community in Lusaka lived in a different context from that of India. Therefore the study of adult literacy in the Zambian context for the Indian youth focused on literacy in regional languages of India. In the study, literacy in regional languages for the Indian youth was identified as a social need to integrate them into the Indian culture while living in a different context. The contextual factors determine the need for literacy and type of literacy. The Indian youth in Lusaka are not exposed to literacy in the regional languages of India in formal education. Mwanakatwe (1973) described that in the African context, the adult literacy campaign was previously organised by the African Education Department later and later by the Commissioner for Rural Development leaving out the Asians.

The Indian community in Lusaka comprises of fifteen regional language speaking groups. In addition to these out of India, the Indians use Hindi the national language of India. Hindi is commonly used by the Northern and influences the Indians' language, food; clothing style carries country's traditional identity, traditional norms, and values rituals of India. In the

southern part of India, Hindi is not so frequently used, rather local languages or dialects, such as Tamil Nadu, Andhra Pradesh, are used because the southern states share the same cultural values and norms. However, cultural values, social and traditional norms, such as culinary art, dressing, food habits, and entertainment like movies in regional languages are similar in India. Similarities in food habits, dress, and strong language values were the strong bond in southern states of India which were observed during data collection.

The regional languages of India in the Indian household in Lusaka were identified as mother tongue and the use of regional languages was limited amongst the youth to communicating with their parents and sometimes with elderly members of the family. Due to this contextual factor, the youth were less interested in the use of mother tongue or regional language in environments beyond the family. Therefore, the regional languages were neglected by the youth. Yet regional languages of India are the tool to the youth to communicate with parents and members of the community when in India.

Mother tongue languages have lots of impact among the youth when living in their culture. In Lusaka, the Indian population is scattered. Kamwala was recognised as Indian dominated area. The Temple, Mosques, sports centre, community hall are all located in the area. The persons of Indian origin, who came to Zambia a long time ago and have lived in Lusaka for many generations, have built houses and run family businesses in Kamwala. Most of them are the citizens of Zambia. The traders and business community, who mainly came to Zambia from the State of Gujarat, speak in Gujarati and in Hindi, which is the national language of India. During the research, researcher observed that the Indian youth were capable of using mother tongue to communicate with the family members and sometimes with community members. However reading, writing and numeracy skills in regional languages were absent among the youth. It was also revealed that the family needs were taken into consideration to provide and expose the youth to literacy in regional languages.

Hindi as a national language of India expected to have a large number of Indians literate in it. Hindi scripts are from 'Devanagari' Sanskrit, the oldest language in the world. Countless tribes and cultural forms from Indian subcontinent have created many other local dialects originated from main vernacular form of languages. The researcher found that among ninety-eight (98) respondents from Indian youth, 61 of them could speak in Hindi but only eight (8) were literate

in Hindi that is to mean were able to read, write and count numbers in Hindi in addition to being able to speak it. These 8 had participated in a compact lesson taught by voluntary teachers. They viewed Hindi movies on Indian television channels and read magazines written in Hindi to support them to develop language skill and numeracy in Hindi. Hindi was the most spoken language by those Indians who live in Kamwala. Officials from the High Commission of India were fluent in Hindi.

Bengali is the language of the eastern state of India known as Bengal. Bengali is the mother language and National language of Bangladesh. In 1970, Bangladesh got independence and the name of the country was formed from the language spoken in Bangladesh. Bengali is the mother tongue of the people from East Bengal and West Bengal. In the colonial period, the state of Bengal was divided into two parts with the names of East and West Bengal. Bengali speaking writers, philosophers, scientists, politicians and religious leaders influenced enlightenment. Roots are 'Pali' and descend from the ancient tongue of Sanskrit. Modern Bengali is flourished with many dialect merged into it. Scripts are similar yet distinct from 'Devanagari'. It is written from left side to right with a line connecting the tops of all the alphabets.

During colonial period of 1800 to 1900, European languages began influencing Bengali language; grammar was written by visiting Europeans. Many foreign phrases also have been brought into Bengali. It has large number of syllables containing two vowel sounds and is the second most widely spoken language in India. In Lusaka, Zambia, the Indians of origin Bengali speak in Bengali and celebrate most of the cultural, traditional functions related to their language together. All Bengali speaking Indians and Bangladeshi follow the unique literature authored in Bengali by the Noble Laureate poet from Bengal Late Ravindra Nath Tagore. The National Anthems of India and Bangladesh are other unique creation of the Poet versed in Bengali language.

In Lusaka, the Bengali-speaking people of Indian origin and nationals celebrate language related cultural programmes such as celebrating Bengali New year by singing songs, dramas and poetry written in Bengali. It was observed during data collection that Bengali speaking groups do not operate any educational programme for the Youth or young generation. Children and Youths are fluent in speaking Bengali, but unable to read, write and in numeracy in Bengali. Among 98 respondents from the Indian youth, two of them were from Bengali speaking group; both were

able to speak in Bengali. Researcher also represents Bengali speaking group in Lusaka. At the time of writing this report it has been discovered that an organiser, trainer and committee member from Bengali speaking group who researcher interviewed, took initiative and developed a school called 'Pathshala' meaning place of learning where as teachers have made groups according to age group of children and youth. The Pathshala also took initiative and organising a Bengali New-year celebration with all the participants using the methods of recitation, singing songs of 'Tagore' and drama in Bengali. The study appreciates these positive steps taken for the upcoming youth and feels generous to their attempts that the group has taken positive step for the betterment of their coming generation.

Gujarati is a language from the state of Gujarat situated in the western part of India. The traders from undivided India who came to Zambia were mostly from Gujarat. They speak Gujarati and Hindi. In the study, among 98 youth respondents 43 spoke in Gujarati and belong to the trading community. Five out of 98 youths were skilled in basic skill of speaking, reading, writing and numeracy in Gujarati measured using questionnaire. Members of Lusaka Hindu Association, Lotus sports club, Charotar Patidar Samaj and The Radha- Krishna Temple were controlled by Gujarati speaking groups. The ladies' wing of social and traditional culture known as Stree-Niketan and Sakhi Saheli also controlled by Gujarati speaking ladies groups. All Hindu religious ceremonial functions such as Navratri, Diwali operated from The Radha Krishna Temple. The Lotus Sports Club every year hosts Diwali celebration with cultural programmes consisting of Indian songs and dance programme, The High Commissioner of India to Zambia give speeches about the Indian culture out of its land, introduce fireworks to the viewers, because Diwali is known as Festival of Lights. Zambian nationals and other nationals enjoy display of fireworks. Festival of Colours is another cultural festivity, celebrated in each year at the Hindu Hall premises with colours and lighting fires. In the above mentioned celebrations, Gujarati's are the major speaking group in all other groups.

The language of Tamil Nadu is Tamil; the scripts' of this language is quite different from Northern India's languages and national language Hindi as well. There were a good number of families live in Lusaka from Tamil speaking groups and they were organised by all means in celebrating every social and traditional cultures of India while living out of India. They perform each and every ceremony related to culture and religion. From the total number of ninety-eight

youth respondents, sixteen (16) youths were from Tamil speaking group. Among which four of them were able to speak in Tamil. Tamil speaking group successfully organise cultural and literacy programmes for the Tamil children and youths in Lusaka. Zambia Tamil Arts and Cultural Association (ZATACA) work positively for the development of Tamil speaking group and for the local needy people as well. Many of the members of this group have good stock of learning material for youths and children.

Telugu is a language from the state of Andhra Pradesh in southern India. In the year 2014, the state was divided into two states called Seemandhra and Telengana. The official language of the states is English. Telugu scripts are quite similar to Tamil language with little difference. The Indians who speak Telegu perform almost all cultural and traditional programmes with Tamil speaking group. Among 98 respondents, there were 12 youths who were fluent in Telugu but four of them were unable to read, write and did not have numeracy skills in Telugu. Materials brought by parents from Indian for their children were the sources of learning language. Oral literature such as hymns, recitations, devotional songs was the other material of learning. Movies in South Indian languages were the positive material of learning language.

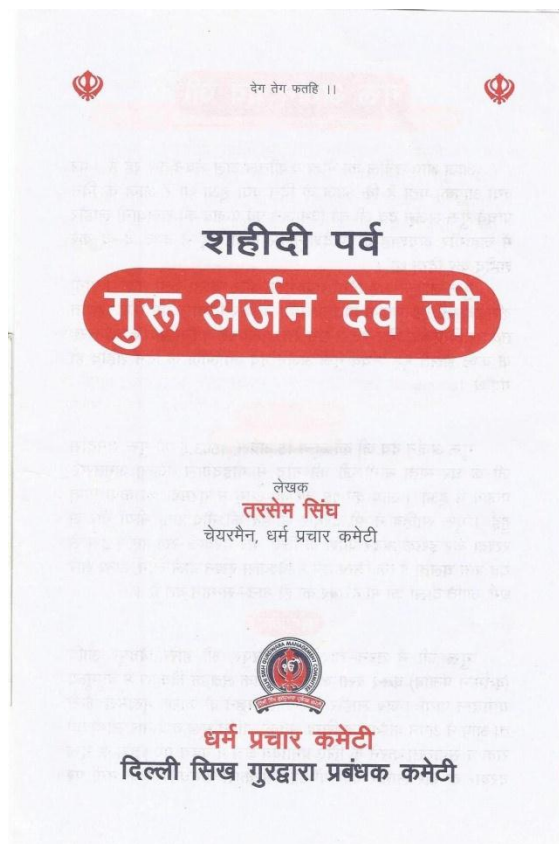
Malayalam and Kannad is the language of the state of Kerala and Karnataka. Malayalam and Kannad speaking groups were religious and ardent followers of their social and traditional culture. Kerala was recognised in India with its 100 per cent literacy rate in Malayalam. Eight (8) respondents from the Malayalam group out of 98 youths were able to speak the language but four of them were able to read, write and counting numbers. A cultural association of Malayalam speaking group operates various social and cultural programmes for the betterment of children, youths and adults who speaks Malayalam. The members were found to have quality materials for the learners. Food fetes and other cultural programmes from Malayalam speaking group works as learning materials and a motivating factor for learning.

Marathi is the language from the state of Maharashtra. There are a number of families who speak Marathi in Lusaka. The scripts are similar to Hindi, local residents speaks Marathi and Hindi side by side. The explanation is that residents from Hindi speaking region come to Maharashtra in search of jobs. Out of 98 youths, those able to speak Marathi were five and three of them literate. This group is also very religious and concerned about their culture and family traditions. Due to living in Maharashtra, the state known for Hindi movie making industry, movies made in

Marathi are popular to children, youths and adults. Marathi parents organise learning materials for their children in order to teach them their culture.

The language from the state of Punjab is Punjabi. Sikh and Hindu Punjabi live in Lusaka; the group has a temple called as Sikh Temple, established at Olympia. In this temple, each Sunday and other public holiday, Punjabi speaking groups gather and perform religious and cultural duties. They call it a 'Seva'. Five youths were responded from the Punjabi speaking group. None of the respondents were able to read and write Punjabi but they were able to speak it and to do numeracy. An observation was done in Sikh Temple on one Sunday morning. The observation occurred during a memorial for Sikh Guru Arjun Sing Ji's sacrifice for the religion against atrocities of Mughal dynasty ruler in India at seventeenth century. Devotional songs and pamphlets written in Punjabi were distributed to all participants. Here is the copy of the pamphlet as an example of the language. Punjabi scripts differ little from Hindi scripts.

**Figure 4: Pamphlets written in Punjabi**



The Oriya speaking group is from the east coastal state of Orissa. Oriya scripts are different than Bengali scripts but phonetics same as Bengali; on the contrary Oriya scripts are similar to Telugu Language. The explanation is that Orissa is situated between of Bengal and Andhra Pradesh and is affected by both states. Oriya script developed from the 'Kalinga' script, one of many decedents of the Brahmi scripts of ancient India. This group perform cultural events jointly with other regional language groups in Lusaka. The minor regional language Bihari or Bhojपुरi emerged as an important language from the state of Bihar and Jharkhand, the language developed from local old dialects, but is similar to Hindi and differs only in tonation.

The Assamees is the language from the state of Assam. Scripts are identical to Bengali scripts except three letters, tonation and pronunciation. Assamees scripts were found in the famous '*Charyapada*' and in the Buddhist songs from '*Tripitak*'. It is also known as '*Mithilakshar*'. None of the 98 respondents represented the Assamees language. Urdu and Kashmiri are quite similar language and the national language Hindi originated from 'Urdu'. It is spoken among Islamic group of Indians in the region. In Lusaka, most of the Indians of Urdu origin is Muslim and they use Urdu with a mixture of Arabic language. People from Kashmir region speak Kashmiri. One or two families who live in Lusaka have no lingual identity. Apart from Kashmiri, Marwari, Sindhi and Parsi are the language found as minor languages of India in Lusaka. All these three languages mentioned lastly are from the western regional languages. Sindhi is the language of Sindh province, which is part of Pakistan. People from Sindh Province speak Sindhi but generally speak Hindi. Scripts of Marwari and Sindhi are similar to Hindi Scripts. Parsi is spoken by traders who came to India from Persia, Now Iran. Parsi speaks in Gujarati because of their involvement in trading.

During the interview schedule with the officials of the High Commission of India, it was discovered that the officials were unaware of Hindi lessons that used to be provided to the Indian children and youths. Initiatives were taken by those officials who felt the need of Hindi lessons and made arrangement with local educators those who were living in Lusaka. The researcher focused on the Hindi literacy classes during the interview with the officials of Indian High Commission because her children were benefitted from these classes. Indian Ladies Association with collaboration of cultural section of The High Commission of India and Indian Council of

Cultural Relations (ICCR) organise various cultural programmes but no literacy programmes were organised by this association in its thirty five years old long establishment.

At present no Hindi lessons are offered and provided by the High Commission of India. The only lessons for youths observed were those offered commonly by their parents and other older members of the community in home environment. Mother languages were taught by family members especially parents and those were the only source of knowledge to the youth. It was observed that the majority of the families had books written in basic scripts contenting general and cultural knowledge of India.

One of the officials commented that “The Indian community in Lusaka is a sizable community. It should make an approach to the High Commission of India to facilitate the literacy classes in Hindi once again and also promote regional languages literacy classes for the Indian youth for their personality development”. The officials who took part in interviews were not aware of the free lessons in national language Hindi that used to be offered by the Indian High Commission.

Except few voluntary premises, there is no attention given in policy making in literacy and cultural education and no financial allocation have recommended by the High Commission of India to it. In Zambia there are no pressure groups found to plead the case of cultural education and literacy as the concept of adult education to convey the message to the Government of India that Indian Adult Education department that it is a neglected segment in Zambia.

### **5.1.3 Literacy Rates in India**

Literacy is the ability to understand and use the dominate symbol systems of a culture for personal and community development. Technically concepts of literacy are expanding and include the media and electronic text, alphabets, number systems. This ability varies in different contexts, social and cultural need, demand and education of society. The adult and youth literacy rates in India and other neighbouring countries in 2002 based on 15 years and above age group. Youth is a sub set of adults; youth literacy rate is for the 15-24 years. The statistics below gives an idea of adult literacy and youth literacy rates in India and the world.

<b>Country</b>	<b>Adult Literacy</b>	<b>Youth Literacy</b>
Average World	84% (2010)	89.6% (2010)
India	74.04 %( 2011)	81.1 %( 2006)

The socio-economic environment and contextual background factors affected in the process of literacy and cultural education for the youth in Lusaka. Other factors like the population, inadequate funding, negatively affected the quality of education for the youths. Out of India, in Zambia, there is no systematic, formal and appropriate remedial study found that may be considered as adult education. The initiatives taken by the family are the only attempt made to promote Indians cultures and traditions in Zambia. Perspectives in literacy and cultural art forms of India in Zambia are to provide accurate, systematic and formal education for its members, in order to keep consistency in cultural beliefs, history, tradition and customs, ethics, spiritual discipline. The study established that literacy is a part of culture and in Zambian context; it is in the form of regional languages of India. Regional languages are found limited in use in the Indian household. It is limited in use amongst children, youths with their parents and among elderly members of the family.

UNESCO (2003) definition on literacy which is the ability to identify, understands, interpret, create, communicate and compute. Using printed and written materials associated with varying context, literacy involves a continuum of learning in enabling individuals to achieve their goals, to develop knowledge and potential and to participate fully in their community and wider society. To overview the issues of literacy as a component of adult literacy, the study critically focused on the literacy rates in India, to make a comfortable understanding about the issue itself. According to 2011 census of India shows that average literacy rates in India 74.04 per cent where as world literacy rate is 84 per cent. History evident that at the end of British rule in India, the literacy rate was only 12 per cent. India currently as a largest literate population in the world, general disparity in the literacy rate in India in 2011 is for men 82.14 per cent compare to women is 65.46 per cent. The statistics of literacy rate in India described that most of the Indian Nationals living abroad are professional and fully functional literate. Children, youth, the upcoming generation of these professional are involved in the process of contextual education.

At the time of conducting this research in Lusaka, it was identified that Indian youth were not formally literate in their mother languages.

## **5.2 Issues arising from Cultural Education for the Indian Youth**

In a geographical context, a community may realise the need of cultural progress, the social and emotional value of culture is evident to put an impact to an individual, group, community and country as well. Roy (1967) stated that on a larger scale communion among a group is essential for emotional integration such as socio economic status and religious persuasions. Roy (1967) observed that in the old-patterned; self contained village communities were a kind of compact life centred on common economic interest and cultural ties. In a modern community, individuals are ego centric and less interested with others affaires, therefore a wider platform is needed to help develop social and civic unity. Hence the need of a modern community centre arise which include constructive leisure-time activities for the members, who come to the centre voluntarily in search of recreation, knowledge and companionship under one umbrella. Adult members of the family or community guide the young members and train them to follow family tradition for keeping up the values, customs and rituals respectfully. Several challenges that engulfed in social life and in traditional practices are emerged with vital issues in life. Adult members with their relevant experiences teach children and youths to face these challenges of life and train them how to deal such problem and to act effectively.

According to Wilson (1970), social change has differential impact on the different segments of the society. As a vulnerable section of the society, youth has no stable orientation in a changing society and rendered insecure by the changes that occur in a society. Wilson (1970) further described the position of youths that they usually least valued of the society, the texture of social relationships, and accept changed values instantly, in this process youths lose their social balance. There are many aspects of social change that relevant to the problem of teenage frustration and aggression.

There is evidence that young people accumulate experiences and social clues from family, workplace and classmates or peer group members that recognise the different interests and outlooks for younger generation (Wilson, 1970). They are exposed to mass media and values expressed in mass media are rarely seen as social tradition. The modern youth, on the other hand

are very fashion conscious. Specific need of the workplace and social sector are identified by their general education. Literature shows that part time; distance education approaches are adopted and integrated which has open curriculum, flexible according to the need of youth and an adult and use of adults. Folk drama, proverbs and storytelling were the forms of entertainment in various social and religious activities that contribute to the education of youths and adults to acquire all old and new concepts of knowledge, skills, attitude and values (Mwanakatwe, 1970). Folk drama, proverbs and storytelling were the forms of entertainment in various social and religious activities that contribute to the education of youths and adults to acquire all old and new concepts of knowledge, skills, attitude and values (Mwanakatwe, 1970).

The concept of cultural education for the Indian youth in Lusaka is based on the evidence observed in regional languages and Hindi movies. The literature authored by the various renowned authors portrays the view of the Indian traditional society where girls help their mothers in all domestic responsibilities systematically. Their training is more appropriate for each stage of their life and physical development in a grown up age of adulthood. Girls are particularly instructed of their duty and obligation towards her maiden and marital life. Knowledge of past and cultural heritage, customs, and the law might be imparted through oral literature. Oral literature is considered as traditional education in which elders transfer them into young ones all kinds of proverbs, myths, and anecdotes carefully and repeatedly. Traditional education builds proficiency of the individuals in the practical skills that intend to develop interdependence. It has put stressed more on moral code and conduct. The impact of western culture and civilization, forcing traditional people to live in two different worlds in a semi confused conditions where all the traditional values are disappeared, described Mwanakatwe (1973)

According to Indian Adult Education (1966), adult education does not only mean the spread of knowledge and literacy among illiterate adults but also total development in terms of socio-economical and cultural aspects. It is considered as total personality development of a person who can take higher responsibilities in economic, social and political life. Adult Education in India, values as good as life long journey in Indian context. However, the study of cultural education and literacy in regional languages in Zambian context linked the meaning of adult education and concepts to the cultural background of the youths. Paterson (1979) and Knowles

(1978) define the concepts of specific age limit of youth and adult, depending on the community and country in particular.

A recreational education activity gives value to the place, its priority and the programmes that are undergoing in a community centre. A community centre to youths may envisage dramatic performances, musical meets, debates and discussions, social and cultural meetings, library and reading room, indoor and outdoor facilities for various kinds of games with first aid facilities. Apart from all structural facilities, a work shop, agricultural land if available, children's play centre, a gymnasium and to move forward with new technology, the modern film projectors are needed. A recommendation was made on the issue of youth centre.

Food fair is the fair of preparing regional meals, sharing recipes, ingredients used in a special dish, methods of cooking from various states and language speaking community of India, on the other hand crafts fair is a fair of handmade crafts made of stones and metals from different states of India, handmade and machine made jewellerys, exclusive designer dresses to exhibit and to sale in Zambia also in neighbouring countries. In most of the known shopping malls in Lusaka and in Kamwala business centre, newly imported designer modern dresses for the Indian men and women and hand-made crafts, jewellery from India are also easily available.

Lusaka Indian Ladies Association (LILA) is an association of Indian ladies who live in Lusaka. These ladies are the wives of Indian nationals and persons of Indian origin. This association is thirty-five years old. The main activity of this association is to elevate the cultural values of India in Zambia. The association used to be chaired by the wife of the High Commissioner of India. The association holds meeting in first week of each month. Indian ladies as members discusses variety of topics related to the wellness, interior decoration, culinary art, dancing, singing, recitations, light discussion, etc. The association organise various cultural programs for fund raising in collaboration with Indian council for cultural relations to donate in various charitable organisations in Zambia.

Stree-Niketan a ladies wing of Lusaka Hindu Association provides cultural and traditional practices for the enhancement of the children, girls and women of the Hindu religious society. The members meet once in a month to discuss future programmes and celebrate on special occasions like Women's Day, Mother's Day, etc. Sakhi-Saheli is the other ladies wing from

Charotar Patidar Samaj that represents the business community from the state of Gujarat, India. This ladies wing organise social, cultural and traditional programmes for the ladies of Patidar Samaj. The group also donates essentials to the needy in Lusaka and other places in Zambia.

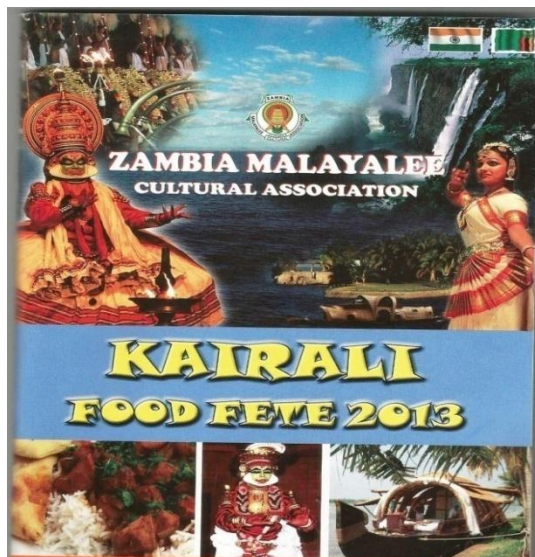
Religious programmes are held at Brahma Kumari and Rama Krishna Vedanta centres. These organisations provide meditation, yoga and hymns for the enlightenment of the mind and body that concentrates on the physical fitness for the elders and youth. These programmes intend to develop spiritual awareness among the youth and adult members of the Indian community. Both of the centres fundraise for donating essentials to the needy.

Zambia Tamil Arts and Cultural Association (ZATACA) works as a registered, non-profitable organisation of a Tamil speaking group. The organisation has set a goal to nurture and maintain Tamil culture and tradition in Zambia as second home. This association maintain social responsibility for many decades as part of their social obligation towards Zambia. The association undertakes various social activities for the less privileged in Zambia that benefit them. ZATACA donates regularly to various organisations; for building schools blocks, organising text books for the pupils in many government schools of Lusaka. ZATACA scholarship scheme had setup to aid forty academically brilliant but economically backward and socially vulnerable students from five different schools of Lusaka.

Apart from the scholarship programme, ZATACA organises health education as Women's Wellness Fortnight (WWF) that offer health check-ups for women of all the communities at a very normal fee. Women's Wellness Fortnight (WWF) was organised for the benefit of women from Tamil community and other Indian and non-Indian women. It donates wheelchairs and other essential equipments for medical purposes to University Teaching Hospital (UTH) and sponsors the cataract eye operation at the Lusaka Eye Hospital, blood donation camps in Fairview Hospital. Each year ZATACA organise blood donation camp as mandatory in Lusaka. The Zambia Blood Transfusion Services (ZBTS) receive donations of rare blood groups like O-negative. Tamil speaking groups also showcase different art and cultural forms of the state of Tamil Nadu and the country India during cultural events. The Ladies wing of ZATACA conducts a monthly ladies meeting as part of their additional benefit to women where women may share and learn new ideas and activity within themselves.

The Zambia Malayalee Cultural Association was another organisation from Malayalee speaking group in Lusaka that was identified during data collection. The association was recognised as a non-profitable organisation that benefits the society by their work. Every year it donates to various orphanages and to the needy. They organise and sponsor various fund raising events such as ‘Kairali Food Fete’ a food fete consisting of the cuisine that distinct in taste and variety from Kerala. The main spices used in culinary art are cinnamon, cardamom, ginger, green and red peppers, cloves, garlic, cumin seeds, coriander, and turmeric. Spices are used in Kerala to tone up the digestion system of the body. ZMCA also participates in actively various charitable and cultural activities since its inception in 1981. With the help of their community members they organise Kairali Food Fete to raise funds to support identified charitable projects by the ZMCA.

**Figure 5: Zambia Malayalee Cultural Association (ZMCA)**



The Indian youth in Lusaka, enjoys the traditional food from India, movies, clothing, etiquette and manners. In Navratri, Diwali and Eid, variety of Indian food, accessories, and clothing from Indian latest fashion houses; sweets and fireworks imported from India are easily available in Lusaka. The Indian youth enjoy movies and songs in Hindi and in regional languages. Many animation movies from India on religious issues and released with sub-titles in English displayed. Youths also like to taste various kinds of foods, especially the home made

food and junk foods available in Zambia. The food chains from the western countries have outlets in Zambia. Time factor made these youths to be dependent on fast foods. Due to the open market in Zambia, all kinds of tasty foods with an affordable price and quality are available.

Dressing habits and etiquette and manners are now universal due to the global village and World Wide Web and other amenities. The Indian youth occasionally wear traditional clothing in the traditional functions such as wedding, *Mehndi* or hand decoration and *Sangeet* or traditional music and dance based on traditional customs and rituals. Weddings are not so frequently observed in Lusaka. The event is considered a colourful family function where every participant

dresses colourfully in traditional dresses. Music, dance, dress and food are the most traditional features that reflect the vibrant colour of India to the outer world.

In kitty parties and monthly programmes of LILA, Indian ladies, youth and adults share views on social behaviour; health-related issues and home remedies acquired from ancestors. Health related issues discussed by a participant-doctor who gives advice and suggesting them of what to be done. Tips from beauticians are one of the most wanted topics of the ladies; they share every alternative with their young daughters. LILA, Stree Niketan and Sakhi- Saheli are the organisations for Indian ladies where members meet once in a month to discuss and exchange their views on different aspects such as consultancy with beauticians for new tips and advice from the doctors in order to update their health education.

Prayers are commonly followed by every religious group among children, youth and adults. Speeches by the religious '*Guru*', at the place of worship and at home are observed in Lusaka. Discourses on religious issues are common in Lusaka. Religious interpreters from India and other parts of the world come to Lusaka to give speeches on morals in respected religion on among which social and traditional issues such as meditations, chanting, singing devotional songs which ought to be followed by every religious individual. In Lusaka, there were many religious programmes and discourses found in which a good number of youths participated. The researcher participated in religious discourses as a devotee during data collection and observed the methods used in this devotional path, factors influencing participation by youths in this programme. The majority of the Punjabi families attend religious activities at the Sikh Temple each Sunday. During the programme, singing devotional songs, giving speech on religion were the common activity so that children, youths and adults would follow cultural and social norms to uphold values of Punjab. In some special programmes like debates on some social issues, recitation and discussions on basic religious values, norms also were observed during observation.

The community development events like Hindi movie shows, cultural programmes like songs and dance competitions among the Lusaka-based Indian performers were frequently observed in Indian community. In coordination with ICCR and charitable organisations like LILA, frequently organises programmes for fundraising at the Hindu Hall, Charotar Patidar Samaj and in Government Complex. Lusaka Playhouse also found is a venue for such programmes whereas

local participants display their talent with celebrity performers from India. Along with Lusaka Indian Ladies Association (LILA), Stree-Niketan and Sakhi-Saheli is the ladies' wing in Lusaka which organise programmes to fundraise and donate to various orphanages and other institutions for the needy. Zambia Tamil Arts and Cultural Association (ZATACA) donate blood every year for the benefit of vulnerable or affected children, youths and adults of Indian and the Zambian society.

Like every year, Hindu Association of Zambia organises Annual Sports Festival for its members, where multiple inter-town sporting activities take place. In 2013, this sports activity took place in Lusaka and the researcher and the family participated. In September 2014, the event was held in Kitwe at Lechwe School sports field. Football, Cricket and other favourite sporting activities were organised.

### **5.3 Factors Influencing Participation in Cultural Education and Literacy in Regional Languages for the Youth**

In this study of literacy in regional languages and cultural education for the Indian youth, felt need seen as evidence, youths felt the need of communication among family and community members and parents or guardians felt the need of carrying cultural values of India among the youth in Lusaka, Zambia. The value of need is instrumental in terms of criteria set by a particular group, available resources involved in it, recipient's characteristics, and programme planning etc. Needs in programme planning refer to a comprehensive programme, in process need, budget requirements, space and time considerations, learning materials are again determiners. The term 'need' should be distinguished in a slogan, for example, the study has used it as an objective of the Indian youth whether meeting the needs they require in literacy programme and in cultural programmes of India.

Needs often change rapidly; geographical factor, social and economical factors in a setting decide the need. In the study of Indian youth in Lusaka, the need of judging parents to verify the actual need in the community. The need of the youth in a different setting is a felt need that has two ways, one is self felt need and other one is family felt need. Knowles (1962) explains that need seems to be found in three types, individuals, organisations and community need. Knox (1983) on the other hand defines the term 'need' as social problems, goals, dislocations, trends or

situational imperatives. Knox's definition of need gives a similar view in the study of Indian youth. The need of literacy in regional languages of India and cultural education for youth is situational, in a different geographical dislocation and social problem as well. Only children and youth of a community can shoulder the name, legacy, traditions, and heritages in terms of culture of the family and community towards next generation.

Motivation is another factor to the youth education. Motivation creates interest. In this study of adult literacy and cultural education, respondents were motivated by their felt need and developed an interest in the cultural values of India while living in Lusaka. The Indian youth were dependent on their parents for learning culture. Parents' sensitivity was an encouragement and may use judicious words of praise to their children to motivate them. The children and youths learn regional languages and culture from their parents. Time consideration of parents, attention in particular, funds for education and transportation in a situation, all these factors motivated the youth to participate in cultural education. Once the youth are confident enough in cultural education, they may meet the felt needs what they felt as self need. The family need motivate parents automatically; the felt need of parents is to keep up family name and legacy to next generation.

In 1957 UNESCO estimated 44 per cent of world population of fifteen years of age or older cannot read and write, forty two countries in Africa and twenty eight countries in Asia were part of it. This evidence clearly indicated that children, youth and adult whose age starting from the age of 14 and 19, a figure shows taken from a report of UNESCO in 1961 estimated the percentage of children between the ages of five and fourteen who were attending school is from Zambia was 54 per cent, but for the other figure of school attainers between the ages of 14 to 19 years were only 3 per cent. The above evidence of age factors was a determiner derived from deficiencies in the provision of child education (Prosser, 1970).

The educational need in adult education, literature assessing the usefulness for the needy and practitioner as well, the term need could be in the sense of desire, want, or felt need. The concept of need in education was described in an analysis by Monette (1995). He explains that the want or felt need alone is not enough of measuring real need that is limited in individual's perceptions. The need may be called normative when it constitutes a deficiency or gap between a desirable standard which actually exist.

## **Summary of Discussion**

This Chapter discussed the approaches from literature review and related findings to evident that the issues arisen from literacy in regional languages from India. The concept of literacy in general and in the context, findings proved that concept of adult literacy in general is to be literate in three R's. In Lusaka, literacy in regional languages identified as adult literacy. The study has identified the forms, methods and factors literacy in regional languages for the Indian youth in Lusaka may guide the next related research easy and convenient. Literature made it clear that the form of adult education in a different context need to be identified and policy must be made accordingly by the authority for the development and integration of youth in Indian culture.

The next segment of discussion raises the issues of cultural education for the youth in Lusaka. This discussed the issues of cultural education of Indian youth in Lusaka that identified eleven types of cultural education. Literature evident that youths accumulate experiences from social clues from family, classmates and peer group members that recognise interest, specific need and outlook for younger generation. In Lusaka, Hindi movies were well accepted in Lusaka and cultural education in the movies also well accepted by the youth which was little known to them. There were other cultural activities observed in food fairs, LILA, Stri-Niketan, Sakhi- Saheli, ZATACA and ZMCA. The last segment to discuss was on positive and negative factors that influences participation in literacy and cultural education for the youth in the Indian community. Needs, motivation in geographical setting observed in this study. Since adult education is a neglected segment almost in every setting; adult members need to take initiatives to make the process effective to the Indian youth in Lusaka.

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATIONS**

#### **6.0 Introduction**

This Chapter presents an overview of discussed in the study and the recommendations suggested by the respondents. The conclusion and recommendations are drawn from the findings. The conclusion of the study is drawn from the interview with officials at the Indian High Commission. The recommendations provide suggestions and possible solutions from the various stakeholders regarding the identified problems.

#### **6.1 Conclusion**

In this Chapter, the study established the fact that in the Zambian context, adult literacy emerged as literacy for the youth in regional languages. The study also identified the main forms of cultural education for the Indian youth in Zambia. Background showcases that literacy in regional languages is not formally exposed to the Indian youth as well as cultural education. Cultural education is education of cultural heritage of a country and community which can be recognised through languages, food habits, clothing, etiquette and manner and religion.

The type of education to the youth in Zambia as well as India is different. Therefore, the study focused on the forms that are offered to the Indian youth. The concept of Adult education is considered a wide and diverse that refers to different contexts and stakeholders involved. In Lusaka, the concept of adult education is adult literacy and cultural education. To develop personality towards adulthood influenced by education, youths need support of adult education. Evidence shows that adult education is a divergent but neglected content of the society. The stakeholders involved in adult education, may reach out with a proper consensus on specific standard meaning in it which is internationally accepted by adult educators.

The study established that adult education is not a very easy and convenient issue to discuss in Lusaka and it proved challenging to the Indian youth in Lusaka with form, method and factors that is influencing participation. Literacy in regional languages and cultural education are not introduced formally to the Indian youth. Since, geographical context determine the concept and forms of education, in Lusaka, regional language and cultural education currently offered to the

Indian youth should be formal. Many of these forms offered voluntarily have educational value that can help to develop personality of the Indian youth. The statement of the problem clearly expressed that Indian youth need to be integrated into the vast and diverse Indian culture. Indian regional languages are the heritage of India, and Indian youths are not formally introduced into regional languages and it is evident that the youth are not interested in learning regional languages. The gap of knowledge developed among the youth compelled the researcher to undertake the study in order to generate a forum of discussion leading to the solution of the problem.

In the study, the term ‘adult education’ emerged challenging although respondents showed positive attitudes and perceptions towards adult literacy in regional languages and cultural education. In the study of literacy and cultural education of Indian youths in Lusaka, the fourth objective was to determine the extent to which literacy and cultural education of India met the needs of the learners. The extent of educational programmes depends upon the role youths played in the Indian community and this determined the youths’ integration in the Indian culture while living in Lusaka. The felt need was to measure whether the youth actually met the needs while living in Lusaka. The study used the terms adult literacy and cultural education to understand the form of adult education in a geographical context. No categorised formal education on literacy and cultural education identified as adult education for the Indian youths; although many informal and non-formal programmes were currently running in Lusaka.

The study identified that adult literacy in the form of regional languages. Youths acquiring formal education in school had no formal education in their mother tongue. The study established that concepts of adult education among youths in a contextual setting would determine the need of that setting. In Lusaka, adult members need to focus on the concept that is suitable and can accommodate in the setting to integrate Indian youth in the Indian culture.

The study found out that there were no formal and categorised programmes on cultural education and literacy in regional languages. Most of these programmes are voluntary by nature and organised by the local Indian community. In conclusion, the study has made overall comments. These are:

The study was aimed at identifying main forms of adult literacy and cultural education for the Indian Youth in Lusaka. It has been proved that no attempts made previously to study the literacy in mother language and cultural educational is an emergent need in the setting to integrate Indian youth in Indian culture. The free venue provided by volunteer instructors at their own residences and in a few cases other local community members who dedicate themselves to social welfare. No formal arrangements are available for the youth to learn literacy in regional languages and cultural education.

Since, there is no specific research done to focus on adult literacy and cultural education needed for the setting, therefore, no commitment and funds are promised and provided by the Indian High Commission yet for the fulfilment of need. No interest has taken place to reopen Hindi classes among children and youths and also to provide learning materials written and printed in regional language, trained instructors and infrastructure.

The regional language-speaking groups may take initiative to support literacy in regional languages and cultural education. Family and friends take initiatives to impart knowledge effectively among the Indian youths. In few cases, it was noticed that the family and a friend utilised their own funds to provide education to the children and youths. A few initiatives are taken by the Indian corporate houses and business sector to donate funds towards literacy in regional languages and cultural education in Lusaka.

### **6.1.1 Recommendations**

The recommendations are made are based on the findings and discussion in the study as alluded to in the previous Chapters as follows:

1. It is recommended that the adult members from the Indian community in Lusaka should develop a policy to promote adult literacy and cultural education in order to improve literacy skills among the youths in Lusaka.
2. It was found that there was no proper infrastructure for the Indian youths to establish adult education in order for the youths to be integrated into the Indian culture. Therefore, it is recommended that the Indian community needs to build a modern youth centre for the Indian youths. The modern youth centre should provide for leisure time activities for the youths of the community especially those in search of recreation, knowledge, companionship, etc. Recreational activities should be conducted and organised on the basis of equality.
3. In accordance with the preferences and requirements of the youths, the study recommends that a model youth centre should have enough space to accommodate a sizable community in Lusaka. The youth centre should have a multi-purpose theatrical stage, a central hall, library-cum-reading room, provision of drinking water and convenient sanitation system that would cater for all age groups without regard for social and financial status. The youth centre should be centrally located to ensure easy access by the members to avoid communal tension but to instead promote harmony.
4. The study recommends that there is need for the Indian community to provide trained facilitators or trainers for the learners in order to improve the quality of the adult education programmes in Lusaka. This is because the study found out that there was lack of trainers or facilitators to impart knowledge and skills into the learners of adult literacy and cultural education. Adult educators who conducted literacy and cultural education were amateurs. They did not have any professional training for imparting education. Priest, musicians, performers and other adult educators need orientation on schemes, methods and factor that influence adult education using their expertise to make programmes more useful.
5. Findings of the study established that there were no specific structures for policy, time limit and funding for literacy in regional languages and cultural education activities. It is recommended that literacy in regional languages and cultural education should be structured

within specific time limits. The time limit choices should be: either a one-year basic literacy and two-year post literacy and the second choice should be one-year basic literacy and three-year post literacy.

6. It is also recommended that the Government of India through the Indian High Commission in Zambia should facilitate literacy programmes for the Indian youths by allocating funds for adult education in order to achieve the goal of Education for All and integration of Indian youth in Lusaka. Educational materials that include textbooks written in regional languages and in Hindi are required as teaching aids. Apart from these, other necessary materials such as posters, printed colourful pictures for better understanding should be brought from India to make the programme beneficial.

Suggestions are made for future research in line with the findings as follows:

- (a) Future research should in comparison to Zambian adult education use a comparative approach in order to generate awareness of adult education in the Indian community;
- (b) Future research could also endeavour to get views from adult members of Indian community on the issues of adult education. The related terms and recognised forms of adult education in Lusaka would benefit adult and youth members to follow in the future to avoid confusion over the title and the segment of adult education; and
- (c) Future studies would generate concrete awareness making the segment easier to recognise and adopt to discuss within and among family members.

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## **APPENDICES**

### **APPENDIX I: QUESTIONNAIRE FOR STUDENTS**

RESEARCH TOPIC:-AN ANALYSIS OF ADULT LITERACY AND CULTURAL  
EDUCATION FOR THE YOUTH IN THE INDIAN COMMUNITY IN LUSAKA, ZAMBIA

Dear Respondent,

You have been selected to participate in this sponsored study under the University of Zambia (Postgraduate study). Therefore, please answer all the questions truthfully and diligently as this study is designed only for academic uses, designed by Tinku Pal to assess and analyse the current situation and challenges to adult education, participation and response to it among the Indian community in Lusaka.

#### *INSTRUCTIONS:*

- The data/information being collected is merely for academic purposes to the ongoing University of Zambia dissertation project
- Kindly, assist by completing the questionnaire with the most appropriate answer of your choice.

#### **PART 1: PERSONAL DATA**

1. Gender:

(a) Female [ ]

(b) Male [ ]

2. Age:

(a) Below 14 years [ ]

(b) 14 - 15 years [ ]

(c) 16 - 17 years [ ]

(d) 18 and above [ ]

3. Highest level of education achieved:

4. Language spoken at home:

- (a) Primary [ ] \_\_\_\_\_
- (b) Secondary [ ] \_\_\_\_\_
5. Language spoken with community members:
- (c) College [ ] \_\_\_\_\_
- (d) University and above [ ] \_\_\_\_\_
6. Language used academically: \_\_\_\_\_
7. Duration of stay in Lusaka:
- (a) Less than 2 years
- (b) More than 2 but less than 5 years
- (c) 5 - 10 years
- (d) 10 years and above

## **PART 2: SUBJECT ISSUES**

What do you understand about the following questions below?

8. Are you currently participating in any literacy classes in your mother tongue? If yes, please tick according to your choice.
- (a) Reading                      (b) Writing                      (c) Speaking                      (d) Numeracy
9. Do you participate and respond in any cultural programme in Lusaka? Mention here.
- \_\_\_\_\_
10. Do you follow any traditional practices of your family elders and community? Mention here.
- \_\_\_\_\_
11. Do you participate in any religious practices of your own in Lusaka? If yes, then please mention which type.
- (a) Yes \_\_\_\_\_ (b) No
12. Mention what kind of cultural programmes you have participated in (Choose any one or more of the following)

- (a) Recitation (poems from literatures/religious scriptures)
  - (b) Singing (traditional and modern)
  - (c) Dancing (traditional and modern)
  - (d) Instrumental (traditional and modern) or other (specify) \_\_\_\_\_
13. What kind of traditional practices do you learn from your family elder and your community? (Choose any one or more of the following)
- (a) Language (Mother tongue) (d) Traditional health education
  - (b) Etiquettes (Indian traditional fashion and manners) (e) Any other (specify)
  - (c) Cuisine (typical traditional Indian dishes)
14. What kind of sports do you participate in?
- (a) Cricket (b) Football (e) Other (specify)
  - (c) Badminton (d) Hockey \_\_\_\_\_
15. What kind of religious practices do you take part in?
- (a) Prayers (b) Meditation
  - (c) Chanting (d) Gatherings (religious festivals)
  - (e) Any other (specify) \_\_\_\_\_
16. Do you participate in any literacy programme? Explain your reasons of participation.
- 
17. Which of these practices help you understand your country, religion, culture and tradition?

Complete the table below in response to this question				
Practices	Helps/Doesn't help	Areas of participation (religious/cultural/traditional)	Methods	Factors
Literacy in Mother tongue				
Cultural singing/dancing				
Religious discussion				
Prayers				
Meditation				
Chanting				

18. In your opinion, what methods are used in implementing any kind of practices mentioned?

(a) Group work

(b) Individual work

19. In your opinion how do these methods help you in learning?

---

20. In your opinion, how effective are these methods used in the practices mentioned. Elaborate your reasons.

---



---

21. Do you find the practices helpful in learning? Give reasons for your answer.

---



---

22. (a) Do you feel the practices that you have learnt from childhood will be applicable later on in adulthood? If no, explain our thoughts.

(a) Yes

(b) No

---

22. (b) Do you wish to transfer your knowledge to your children? Give your opinion and reasons for your choice.

---

23. As a respondent what is your assessment of these practices? List of all the programmes attended below that you found worthwhile.

---

24. What are the challenges you faced while participating in any educational practices and want to improve? Give your opinions on what you choose to do.

---

25. Do you prefer any appropriate changes you need while participating in any practices? If you prefer any changes, mention the mode of change. Write your opinion here.

---

**GOD BLESS AND THANK YOU FOR YOUR TIME**

## APPENDIX II: INTERVIEW GUIDE

### THE RESEARCH TOPIC: AN ANALYSIS OF ADULT LITERACY AND CULTURAL EDUCATION FOR THE YOUTH IN THE INDIAN COMMUNITY IN LUSAKA, ZAMBIA

Dear Respondent,

You have been selected to participate in this sponsored study under the University of Zambia (Post-Graduate study). Therefore, please answer all the questions truthfully and diligently as this study is designed only for academic uses, designed by Tinku Pal to assess and analyse the current situation and challenges to adult education, participation and response to it among the Indian community in Lusaka.

#### *INSTRUCTIONS:*

- The data/information being collected is merely for academic purposes to the ongoing University of Zambia dissertation project
- Kindly, assist by completing the questionnaire with the most appropriate answer of your choice.

#### **PART 1: PERSONAL DATA**

1. Designation/Post: \_\_\_\_\_
2. Duration of stay in Lusaka: \_\_\_\_\_
3. Gender: M [ ] F [ ]      4. Age: \_\_\_\_\_
5. Level of Education Achieved:
  - (a) High school [ ]
  - (b) College [ ]
  - (c) University [ ]
  - (d) Above [ ]
6. Language spoken at home: \_\_\_\_\_
7. Language spoken with community: \_\_\_\_\_
8. Language used professionally/academically: \_\_\_\_\_

## PART 2: SUBJECT ISSUES

1. What kind of learning activities/practices takes place in your institution?
  - (a) Academic
  - (b) Vocational
  - (c) Cultural/Traditional
  - (d) Any others (please specify) \_\_\_\_\_
2. Languages used in implementing learning sequences:  
\_\_\_\_\_
3. In your knowledge what vocational skills are taught here?  
\_\_\_\_\_
4. What are the cultural activities taught? \_\_\_\_\_
5. What are the forms of cultural and traditional education? Choose your option/(s).
  - (a) Recitations
  - (b) Manners/Etiquette
  - (c) Musical instruments
  - (d) Any other (specify) \_\_\_\_\_
6. What age group of learners is known as participants?  
\_\_\_\_\_
7. What is the majority gender of the participants? \_\_\_\_\_
8. What role do you play in any learning activities? Are you a facilitator/instructor or just an observer in these learning activities? Please specify.  
  
\_\_\_\_\_
9. Do you use any teaching aid to improve the skills in imparting knowledge and skills?  
If yes then specify.  
  
Yes [ ] \_\_\_\_\_ No [ ] \_\_\_\_\_
10. Can you please describe using the method of instruction to the learners or the participants?  
  
\_\_\_\_\_

11. Are there any other methods which you aren't able to use?  
\_\_\_\_\_
12. Name and explain the other methods which can't be used here.  
\_\_\_\_\_
13. In your opinion how useful are these methods?  
\_\_\_\_\_
14. What challenges do the participants face in following these methods? Please elaborate.  
\_\_\_\_\_  
\_\_\_\_\_
15. Why do the participants participate in any educational programmes?  
\_\_\_\_\_
16. What factor plays a major role in their participation? Explain and specify your answer.  
\_\_\_\_\_
- (a) Self need [ ] \_\_\_\_\_
- (b) Family need [ ] \_\_\_\_\_
17. What factors you think in your opinion are influencing participants to join the educational programmes?  
(a) Enhance culture and traditional values  
(b) Keeping alive cultures and traditions  
(c) Languages (mother tongue)  
(d) Religions  
(e) Any other (specify) \_\_\_\_\_
18. What role do you play in these educational activities?  
\_\_\_\_\_
19. What age group do you find as frequent learners of these particular educational programs which are running in your institution? Please specify  
(a) 8 – 12 years [ ]  
(b) 13- 16 years [ ]  
(c) 17 – 18 years [ ]  
(d) 18 and above [ ]

20. What forms of support do you expect from the parents/guardians implementing any educational practices? Support your view.
- 
21. As a facilitator, what factors negatively affects the implementation of any educational activities? Please specify.
- 
22. What kind of constraints/challenges do the learners face in participation?
- 
23. As a provider, what challenges do you face implementing any forms of educational practices?
- 
24. What is your comment or recommendation in response to the enhancement of any educational practices?
- 

**GOD BLESS AND THANK YOU FOR YOUR TIME**

**APPENDIX III: INTERVIEW GUIDE TO THE INDIAN HIGH COMMISSION  
OFFICIALS**

**THE RESEARCH TOPIC: AN ANALYSIS OF ADULT LITERACY AND CULTURAL  
EDUCATION FOR THE YOUTH IN THE INDIAN COMMUNITY IN LUSAKA, ZAMBIA**

Dear Respondent,

You have been selected to participate in this sponsored study under the University of Zambia (Postgraduate study). Therefore answer all the questions truthfully and diligently as this study is designed only for academic uses, designed by Tinku Pal to assess and analyse the current situation and challenges to adult education, participation and response to it among the Indian community in Lusaka.

*INSTRUCTIONS:*

1. The data/information being collected is merely for academic purposes to the ongoing University of Zambia dissertation project
2. Kindly, assist by completing the questionnaire with the most appropriate answer of your choice.

**PART 1: PERSONAL DATA**

1. Designation/Post: \_\_\_\_\_
2. How long have you been working in the current position?  
\_\_\_\_\_
3. How long have you been in the Indian High commission in Lusaka?  
\_\_\_\_\_
4. Language spoken at home: \_\_\_\_\_
5. Language spoken with community: \_\_\_\_\_
6. Language used professionally/academically: \_\_\_\_\_

## PART 2: SUBJECT ISSUES

1. Have you been invited to any educational activities that carry out Indian culture and tradition? If yes, please describe the activities.

Yes [ ] \_\_\_\_\_

No [ ] \_\_\_\_\_

In your knowledge, what forms of educational activities for Indian nationals have you experienced so far in Lusaka?

- 
1. Who are the common gender and what major age group participated in the activities?  
\_\_\_\_\_
  2. Any forms of learning activities for Indian nationals have you been supporting? Please specify them.  
\_\_\_\_\_
  3. What are the providers' objectives for carrying out any educational activities such as cultural, traditional functions? Please write your opinion.  
\_\_\_\_\_
  4. What are the learners' objectives for following any educational activities such as cultural, traditional functions? Please write your opinion.  
\_\_\_\_\_
  5. Any challenges of the participants/learners and providers that you have noticed during your participation of any cultural or traditional programme in Lusaka?  
\_\_\_\_\_
  6. Specify the challenges you have noticed during the practices of any forms of cultural and traditional events.  
\_\_\_\_\_
  7. Do you feel the learners and providers need any support to fulfil the need based criteria?  
\_\_\_\_\_
  8. What forms of support could have been provided to the learners and providers to face the challenges?  
\_\_\_\_\_

9. A few years back, a Hindi literacy programme used to be provided by the Indian High Commission that had been stopped due to unknown reasons. In your opinion, do you advise or agree that it should be provided again for the integration of the new generation in Indian cultures and traditions. Please elaborate your views.

---

---

10. To improve the quality of any educational practices (cultural and traditional), what kind of support can you provide? Please write your comments.

---

**GOD BLESS AND THANK YOU FOR YOUR TIME**

#### APPENDIX IV: TIME FRAME/WORK PLAN

RESEARCH TIMETABLE						
DEVELOPING RESEARCH PROPOSAL	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER
INTRODUCTION OF RESEARCH PROPOSAL		√				
IDENTIFICATION OF THE PROBLEM			√			
FORMULATION OF THE TOPIC			√	√		
PROPOSAL DEVELOPMENT			√	√	√	
INSTRUMENT DEVELOPMENT				√	√	
PILOT STUDY					√	√
	OCTOBER	NOVEMBER	DECEMBER	JANUARY	FEBRUARY	MARCH
MAIN ACTIVITY/PILOT STUDY	√	√				
DATA COLLECTION	√	√	√	√		
DATA CLEANING AND CODING				√	√	
DATA PRESENTATION				√	√	
DATA ANALYSIS					√	√
REPORT WRITING					√	√
SUBMITTING FIRST DRAFT						√
FINAL DRAFT						√

## APPENDIX V: BUDGET

### BUDGET OF EXPENSES FOR THE PROPOSAL OF 2013

DETAILS OF EXP.	QTY	UNIT PRICE (KR)	TOTAL (KR)
<b><u>Stationery and related services:</u></b>			
1. Folders	5	40	200
2. A4 Bond paper	6	30	180
3. Notepads	10	20	200
4. Pens	10	10	100
5. Pencils	10	5	50
6. Calculator	1	120	120
7. Correction fluid	2	30	60
8. Stapler	1	50	50
9. Staples	2	10	20
10. Photocopying of questionnaire	200	0.2	120
11. Photos and videos			100
12. Proposal binding	8	150	1,200
13. Report binding	8	50	400
14. Poster	1	150	150
(A) Sub-Total			2,950
<b><u>Field work expenditure:</u></b>			
<b>1. Donation to various institutions</b>			
a) Religious institutions			500
b) Educational organisations			500
c) Charitable organisations			500
d) Missionary organisations			250
<b>2. Internet communication facility for one year</b>			4,000
<b>3. Phone</b>			500
<b>4. Meals</b>			2,000
<b>5. Travel within Lusaka</b>			
a) Fuel			1,000
b) One assistant and one driver			1,000
<b>6. Contingency</b>			500
(B) Sub-Total			10,750
<b>GRAND TOTAL (A+B)</b>			13,700

## **APPENDIX VI: CONSENT SLIP**

Dear participant,

If you wish to participate in the group discussion/or to complete the questionnaire, please complete the consent form and return it back to the researcher at the earliest possible time.

- I wish to participate in \_\_\_\_\_
- I do not wish to participate in \_\_\_\_\_

Thanking you,

Tinku Pal

## APPENDIX VII: ETHICS CLEARANCE LETTER



THE UNIVERSITY OF ZAMBIA  
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Telephone: 260-211-280258/293937

Telefax: 260-211-280258/293937

E-mail: [drgrs@unza.zm](mailto:drgrs@unza.zm)

IRB 00006464

IORG: 000376

P O BOX 32379

LUSAKA, ZAMBIA

15<sup>th</sup> August 2014

Ms. Tinku Pal  
D3 Zamsure Garden  
Off Great East Road  
P O Box 51159 R.W.  
Lusaka

Dear Ms. Pal

**Re: EXEMPTION FROM FULL ETHICAL CLEARANCE**

With reference to your research proposal entitled:

**"An Analysis of Adult Education Programmes Among the Indian Community in Lusaka, Zambia"**

As your research project does not contain any ethical concerns, you are hereby given an exemption from full clearance to proceed with your research.

<b>ACTION:</b>	<b>APPROVED</b>
<b>DECISION DATE:</b>	<b>12<sup>th</sup> August 2014</b>
<b>EXPIRATION DATE:</b>	<b>11<sup>th</sup> August 2015</b>

Please note that you are expected to submit to the Secretariat a Progress Report and a copy of the full report on completion of the project.

Finally, and more importantly, take note that notwithstanding ethical clearance given by the HSSREC, you must also obtain authority from the Permanent Secretary Ministry of Health, before conducting your research. The address is: Permanent Secretary, Ministry of Health, Ndeke House, P O Box 30205, Lusaka. [Tel: 260-211-253040/5](tel:260-211-253040/5); Fax +260-211-253344.

  
Dr. Augustus Kapungwe

**CHAIRPERSON, HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE**

Cc     Director, Directorate of Research and Graduate Studies  
         Assistant Director, Directorate of Research and Graduate Studies  
         Assistant Registrar (Research), Directorate of Research and Graduate Studies