

**INVESTIGATING REASONS WHY MANCHEULA COMMUNITY IN
KATETE DISTRICT LAGS BEHIND IN ADULT LITERACY**

BY

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

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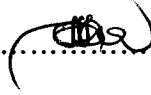
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DECLARATION

I, John Faindani Daka do hereby declare that this dissertation is the product of my own effort and that the work has not been previously submitted to merit a degree at this or any other university other than that for which I am now a candidate.

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A handwritten signature in black ink, appearing to be 'John Faindani Daka', is written over a horizontal dotted line.

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Date

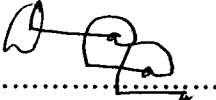
APPROVAL

This dissertation by John Faindani Daka is approved as a fulfillment of the requirement for the degree of Master of Education in Adult Education by the University of Zambia .

Examiners' signatures

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ABSTRACT

The purpose of this thesis was to study the levels of adult literacy among the Chewa people of Mancheula Community. This area is at the border between Zambia and Mozambique. In this study, sample population came from eight villages in Mancheula: Fifty households, forty individual adult participants chosen among the leadership in the community, and ten groups for focus group discussion (FGDs) were drawn. The fifty households were drawn as subjects through systematic sampling and they were given questionnaires to answer. Forty subjects were chosen through purposeful sampling to whom in – depth interview was administered.

For focus group discussion, ten groups comprising five to six people were drawn out by random sampling approach.

Although this research study predominantly employed qualitative research methodology, quantitative methodology was used in computing data and presenting it using Statistical Package for Social Sciences (SPSS).

The study brought out many findings. Many adults are unable to read and write just as it is the case with the children of the area. There are no adult literacy programmes in the area and it appears the many Non- Governmental Organizations (NGOs) that have mushroomed in cities and the line of rail have no intention to go to rural areas. There are also many factors that hinder children (the future adults) to go to school. Among these factors are nyau activities, cattle herding and early marriages.

Arising from these findings of the study, the following are some of the recommendations made to the government of Zambia:

- . Set up a literacy centre in Mancheula that would reach the youths and adults who formal education (FE) eluded;
- . District Education Board should embrace Chiefs to help facilitate educational activities in their areas;
- . Integrate local African indigenous knowledge systems such as *nyau*, *Cinamwali*, *mphala* and *pa mtondo*. This would culminate into localized curriculum that would give learners continuity thereby closing the existing gaps in the education system that is apparently foreign.

DEDICATION

I dedicate this piece of work firstly to God who enabled me to complete it. There were many times when failure lingered around and discouragement filled me wholly. But through God's ever-present help, I was encouraged to go on. To Him be the glory, honour and the power for ever.

Secondly, I dedicate the work to my loving wife, Esther and our children- Pearson and Solace, Ray, Salome, Tabitha, Daliso and the Greater Chimangeni Family whom I robbed time to be together. Their tolerance saw this work come to this far. May the Almighty God bless them all.

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In a special way, I should like to thank my lecturers in this programme for their commitment to see to it that the newly introduced programme was successful. I am particularly thankful to my supervisors Dr H. L. Mtonga and Dr A. M. Cheyeka without whose guidance this work was to come to naught. My heartfelt appreciation goes to Katete Day Secondary School Board of Management whose financial assistance and permission to go on study leave culminated into this work.

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Finally, I say, my debt to my wife Esther (Amake Da) is ever cumulative. Although she did not accompany me to the university and for data collection, her cell phone was always calling to know how much progress was being made. I can only testify the truth of the adage that 'Behind a successful man is a noble woman'. It is no wonder that with gratitude this thesis is principally dedicated to her. To her I say, 'Keep up, PhD is on its way.

GLOSSARY OF ACRONYMS

AIDS	-	Acquired Immuno- Deficiency Syndrome
AIKS	-	African Indigenous Knowledge System
ANEFA	-	African Network Campaign on Education For All
ASP	-	Agriculture Support Programme
BE	-	Basic Education
BNS	-	Barotse National School
CPH	-	Census of Population and Housing
CSO	-	Central Statistics Office
EFA	-	Education For All
FE	-	Formal Education
FGDs	-	Focus Group Discussion
HIV	-	Human Immuno Deficiency
IAEA	-	Indian Adult Education Association
IE	-	Informal Education
ILO	-	International Labour Organization
LCMS	-	Living Conditions Measurement Survey
LWF	-	Lutheran World Federation
MCDSS	-	Ministry of Community Development and Social Services
MDGs	-	Millennium Development Goals

MOE	-	Ministry of Education
MOF	-	Ministry of Finance
NFE	-	Non- formal Education
OVCs	-	Orphaned and Vulnerable Children
PTA	-	Parent Teachers Association
RENAMO	-	National Resistance Movement
SPSS	-	Statistical Package for Social Sciences
UNESCO	-	United Nations Education and Scientific Cultural Organization
UNICEF	-	United Nations International Children's Education Fund

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CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 INTRODUCTION

This chapter deals with the introductory aspects of the research study and it highlights the background to the research problem. The background focuses on the aspects that have hindered literacy in the Mancheula area for the past twenty years. The statement of the problem is the topic in focus. It tries to succinctly problematise the researcher's topic. In this study the statement has been made in a declarative form.

The statement of the problem is followed by the purpose of the study. In the purpose the researcher's intent of study has been disclosed by way of stating what was done. Other aspects in the chapter are research objectives, research questions, significance of the study, and the limitation of the study. Operational definition of terms has been included to define all key concepts that have been used in the thesis to occasion easy understanding them better and to also clearly see how the researcher is using them.

1.2 BACK GROUND

It has often been argued that there is a clear link between illiteracy and poverty and marginalization of certain people in any society. Political and economic discrimination against people who do not have literacy skills remains common in many countries throughout the world. For example, in the United Kingdom, the non literates are banned from taking a driving test. It is also illegal to take another person into a voting booth even if you cannot read the names of the candidates (Sweetman, 2004)

It is contended that illiteracy is a serious obstacle to the establishment of a social order based on equality, justice and freedom. Growth and development together with social justice are said to be slow if not impossible without a literate population.

Illiterate communities tend to be apathetic and accept their reality or condition as God-given and believe they cannot do anything to change it. This is reflected, for example, in their behavior of some people during political elections. Some countries that changed to multi-party politics in the 1990s which include Zambia complained about low turn out at elections by illiterate rural people (Nyirenda, 1995).

Associated with illiteracy, it is argued, is poverty which is widespread especially among the rural people in many third-world countries. They are likely to live in poverty mainly because they are probably engaged in low income forms of production.

Further, it has been strongly argued that democratic institutions cannot be built, sustained and nurtured without a large number of people being able to read and write and understand their rights and duties. Indeed, as Duta (1971) puts it, illiteracy is a curse. It withholds the development of the individual, society and the whole nation. Democracy can function successfully, it is further argued, when citizens are socially conscious, politically enlightened and mentally well-informed (*Indian Adult Education Association, 1971: 9*). The importance of adult literacy, some scholars argue, cannot be over-stated. It is the adults who make major decisions for the citizens in the country.

Their decisions therefore, could be detrimental to the nation if they are not literate. The first President of Tanzania, once said, "Our people wanted independence for two reasons: to establish their human dignity and self respect and to get an opportunity to create their own future..." (Nyerere, 1967; 65). He challenged the people to the opportunity which had come for them to be given the basis of a healthy, educated and prosperous nation

Literacy for adults has immediate impact. The children of Zambia and Mancheula in particular, will not have impact on economic development for five to ten years. The positive attitude of the adults in Mancheula, on the other hand, will have impact now. Apparently, adult literacy draws attention to the fact that lack of literacy hinders children's schooling. Illiterate parents do not seem to see the value of schooling. They tend to ignore the value of classroom education and are ambivalent about keeping their children in school. Literacy levels for women in the third-world countries, especially in rural areas of African continent, Asia and the Latin America tend to be low.

In addition basic education or literacy is believed to be the first step in attempting to attenuate the enormous disparities affecting many groups of women, rural populations, the urban poor, marginalized ethnic minorities and the millions of children who neither go to school nor work. On one hand, scholars shudder at the debate whether or not literacy leads to economic development. They contend that Europe was not developed by the literate majority; it was the illiterate African majority (Rodney, 1972: 40,162). Street (1989) dismisses these statements by developers saying it is usually western-oriented and narrow image of what 'literacy' is. He says that literacy is only a small factor in

development. In addition, according to Swasdipanich (1989), Thailand entered the period of modernization before establishment of school system. Thus, it is only reasonable to take literacy as a key component to development and so any form of exclusion from schooling denies poor households the opportunity to gain skills necessary to raise their standard of living and productivity. It also exposes households to the risk of being exploited in the market. Literacy and numeracy enable those offering their skills and productivity to gain information about prices.

Mancheula strip, the area under study, stretches from Kondwelani Village in Chief Kathumba through Mancheula Basic School to Ching'ombe area in Chief Nyanje in Petauke. The place lies between Zambia and Mozambique. Well known in this place is the area called 'eight villages'. These villages are just about three kilometers from Mozambique.

This area shares many things in common with Mozambique on the other side. People trade with each other, inter- marry, have beer parties together and exchange gifts. Moreover, children from the other country come to school in Zambia and vice-versa. In the same way peasant farmers from both countries exchange possession of fields. In short the people on both sides have many things in common. The area has one school which was built in 1966 as a lower basic school. Although there were many children around the area, very few went to this school. Soon the Zambian government started sensitizing people about the need for literacy and teachers from the school became instructors. Adult literacy classes started at the school and attendance was always over whelming.

In the late 1980s, however, wars of liberation by the Movement of National Resistance (Renamo) attacked the eight villages hacking to death several people and dispersing the rest. They ran away into the interior of Chief Kathumba and Chief Nyanje's areas. For a long time Renamo terrorized the area and many people lost their lives, their property and all forms of learning at the school came to a halt. Elsewhere on the boarder, the state of affairs was more or less the same until early 1988 when the Zambian government sent army troops to the area.

When calm returned, people could not go back to their villages. Government officials assured the villagers of their protection but they were still hesitant. Everybody was hesitant to go back including teachers and health workers. In the end health workers and teachers were transferred from Mancheula area.

After sometime, a few people began to return but it was a slow return. It started with men who wanted to ascertain whether calm had returned. Gradually, the same men started rebuilding their villages and the rest of the family members joined them after being away for more than two years.

Schools and health institutions were beset with problems. Workers were not willing to serve in this war torn area. No amount of persuasion could make them change their mind. The few who accepted left their families back in safe distant places while they went to work. This is the period Mancheula lost opportunity for education. When peace

returned, elsewhere in Mancheula things were not as they were before. Plans to upgrade the school to upper basic were shelved and the adult literacy class stopped because there were no teachers to teach the clientele.

Educational activities in the area sharply dropped and this went on for years although cattle herding was not a factor at the time. Mothers would not allow their children to leave their homes for fear of *chema* (being hacked to death).

The war had such a traumatizing effect on the people that two out of the six villages did not return to their original place. Instead, they went and built settlements near Kondwerani villages which are considered to belong to a different community. Twenty years now, after Renamo war, Mancheula remains behind the rest of the communities in Katete.

1.3 HISTORY OF LITERACY IN EASTERN PROVINCE

Growth and development of literacy in Eastern Province of Zambia and elsewhere in Africa can be traced to pre-colonial period when missionaries entered the continent from Europe. Prior to their coming, indigenous societies had some form of adult education of their time (Tiberondwa 1978: xiv). In the main, adult education was based on tradition. Thus, from one generation to another, societies transmitted ideas, knowledge, values, norms as well as all kinds of skills. In Eastern Province, missionaries entered Zambia from Malawi. The period between 1789 and 1890 was marked by missionary entry and intense expansionist activities (Snelson 1974:4; Mwansa 1993:27).

In 1898, Paramount Chief Mpezeni of the Ngoni invited a visiting evangelist from Kongwe Mission in Nyasaland to go and preach the gospel to Ngoniland. Thus, in the following year the call was answered. The Dutch Missions of the Orange Free State came and settled at the source of Bua River and started their work there in 1899, (Gilhuis 1982:41).

From Magwero the missions moved westwards to Madzimoyo where another station was opened in 1903. Later Missions' work spread to Nyanje, Nsadzu and Hofmeyr evangelizing the natives. It was during this evangelism that village schools were set up. A village school was essentially a catechetical centre at which rudiments of reading, writing and arithmetic would be taught to 'children' who stayed after religious instructions.

Some scholars have argued from this premise that if Missionaries brought schools to develop the welfare of an African, their education would not have been rudimental and much paternalism. Rotberg (1965:111) shows that Missionaries only wanted to pacify the natives through the Bible whilst they controlled their activities in boarding houses.

These schools normally lasted between two and three months, and were taught by mobile teachers who at the end of their stay would return to their mission for training. In this way, village schools continued to grow in number though they were poorly organized and did not have adequately trained teachers. Mancheula area was under the auspices of the Dutch Reformed Mission while the Roman Catholic Church took charge of the area from Luangwa to Minga in Petauke (Gilhuis, *ibid*, Snelson, 1974).

Elsewhere in the country and in Black Africa similar activities went on. Missions were the most important agencies of doing education in the colonial era. Almost all missions considered the schools to be their most important means of Christianization. The provision of adult education by missions was three fold:

- (a) to teach the Word of God in a bid to stamp out what they called ‘paganism’ and primitive practices of worshipping ancestors by the indigenous people;
- (b) to teach the people how to read and thereafter be able to read the Holy Bible;
- (c) to teach simple skills such as handcrafts and other community development activities.

Missionary education however, has been dismissed to be a tool for civilizing Africans but was used as a cooling factor to soften the ‘barbarians’ (Mtonga, 2007, pBitek, 1978 and Tiberondwa, *ibid.*). Some critical analysts have observed that the consolidation of missionary education opened the way for effective colonization of Africans politically, culturally, economically and mentally. Thus, a Catholic bishop in Nigeria aptly observed that, “Those who hold the school hold the country, hold its religion, hold its future” (Kelly, 1999).

Although others undoubtedly saw the village school as being the most universally appreciated Christian contribution to Black Africa over the past century and more (Turner, 1975), other people had divergent views. Some authors considered the educational work of the missions to be paternalistic - which only allowed them to have the opportunity of earning money as house boys but not education that could help them

get meaningful types of employment and so they accused them of having “decisively accelerated the cultural suicide of the continent” (Kelly 1999:30 and Rotberg,1965:108).

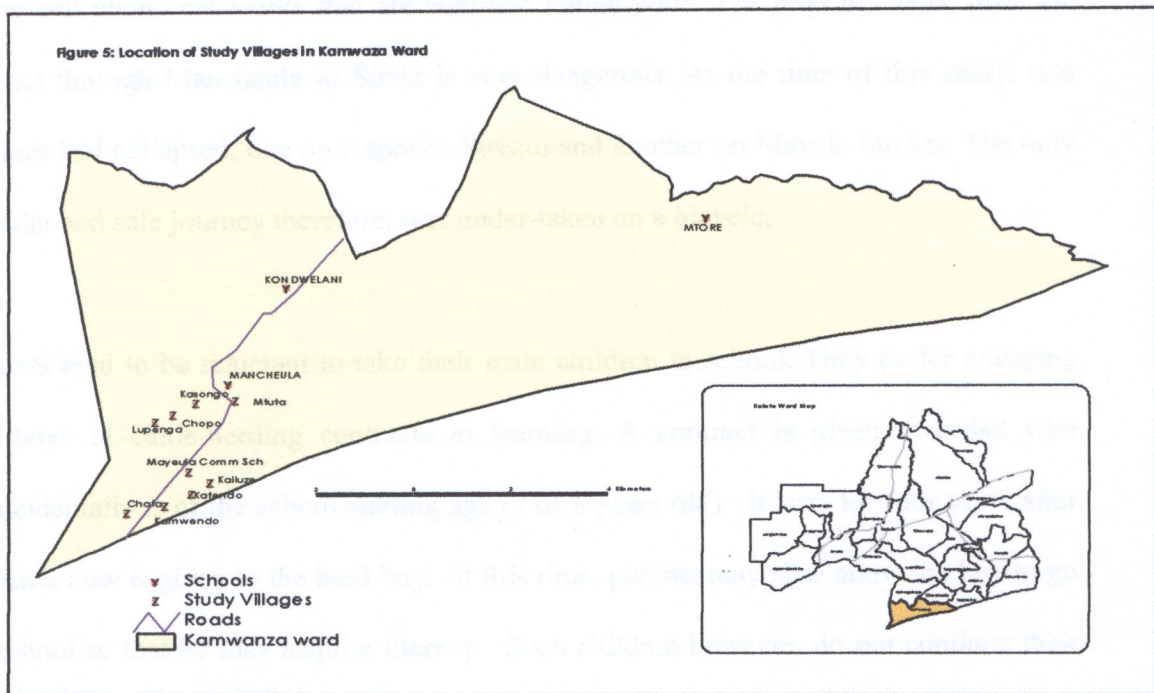
Factors that led to the setback of missionary education include the difficulty in communication whereby it took long for the population to accept the missionaries and for missionaries to learn the local language. It was also because formal education was alien to Africans who initially did not see the value of reading and writing. Indeed as Achebe puts it, only the ‘efulefu’ (worthless persons) were sent to school (Achebe, 1958).

In Mancheula, among the Chewa people whose economy was predominantly cattle-raring, it was particularly difficult to establish an effective school organization. The other setback is the resistance that came from *nyau* societies. *Nyau* societies opposed to all Christian beliefs. According to Linden (1974:117) *nyau* was not simply a system of religious beliefs, but a society with extensive claims on its membership. Some studies by McCracken (1977:84) testify that the *nyau* cult of the Chewa people of Malawi Mozambique and Zambia was the most difficult barrier for missionaries to penetrate. Kimambo and Ranger (1972) show that *nyau* was not only used as a cultural and traditional organ, but also a political wing that was used to resist any foreign encroachment including the European missionaries. Therefore, in all areas where *nyau* dominated, missions registered serious decline in school attendance. Consequently, such areas are said to be lagging behind in areas of personal and community development. However, the position of the researcher is that *nyau* societies had their own education

different from western education. *Nyau* follow and defend African indigenous knowledge system such as the teaching of child spacing in *Akatumbiza* (family planning).

1.4 CONTEXT OF THE STUDY

Map showing study Areas in Kamwanza Ward.



As already alluded to, Mancheula, the area under study is a stretch between Kondwelani Village and Ching'ombe in Chief Nyanje. This is the area that consists of eight villages whose people are apathetic and tend to be reserved in their approach to issues that are contemporary to them –a typical characteristic of the conservative Chewa life. Their way of life has not significantly been influenced by modern life.

Lying about sixty –five kilometers south of Katete District administrative office, the area is almost cut-off from the rest of the people due to many factors. Proximity to the

neighbouring Mozambique about three kilometres causes people of Mancheula to be associated with their Mozambican counterparts, some of whom are their relatives.

Second, Mancheula community has no dependable form of communication that can connect it to the rest of the district. There are neither postal services nor telephones, let alone cell phone net works that are common nation-wide. The road net work from the district through Mancheula to Sinda is very dangerous. At the time of this study, two bridges had collapsed, one on Kapoche Stream and another on Mayela Stream. The only popular and safe journey therefore, was under-taken on a bicycle.

Parents tend to be reluctant to take their male children to school. They prefer engaging the boys in cattle-herding contracts to learning. A contract is given to a lad who coincidentally is of the school starting age (7 or 8 years old). It lasts for four years after which a cow is given to the herd boy. At this time, parents may now allow the boy to go to school so that he may acquire literacy. Such children however, do not continue their schooling because interest wanes away and they relapse into illiteracy (IAEA, 1971 and Kelly, 1999).

Early marriages and teenage pregnancy are said to be prevalent in this community. Apparently, since girls are not encouraged to go to school because tradition deems them incapable of any success, they just stay waiting for puberty stage and thereafter to be married off. This tends to account for early marriages as parents seem to have nothing that would pre-occupy the girl children while at home. Boys too who go into rigorous training as they are being initiated into manhood reportedly get too excited and go to

practice sex outside marriage hence teenage pregnancies. Those that choose to marry to make up for loss of occupation, equally find out sooner than later that they can not cope with marriage and so they end up in a divorce causing poverty and suffering due to lack of support. If children were born to such a family, they too are unlikely to be literate.

The community appears to lack desire to have goods and services that are available to any group of people. Perhaps owing to their lack of sound education, people fail to approach organizations and individuals who could give them advice on how to deal with their needs. Whereas Mtandaza, a community less than twenty kilometres from Mancheula enjoys loan facilities from Agriculture Support Programme (ASP), Africare, and Lutheran World Federation (LWF) and from many other organizations, Mancheula does not. Other communities received food for the aged and the vulnerable but this community was by-passed. In spite of all this, neither traditional nor civic leadership made a follow-up to establish why it was so (Tembo, 2008).

Darkenwald and Merriam (1982:130) argue that reasons for adults to engage in learning are for self gain. They observe that among other reasons are that they want to understand community problems, work out solutions to problems and understand their own culture. If literacy classes are not provided to them, there is a danger that these people will ever lag behind economically, politically, socially and culturally. Sharing this view, (Gupta, 1972) encourages providers of adult literacy to give the adults the education that will help them mitigate village and societal hardships.

Literacy according to Koyi (2008) and UNESCO <http://portalUNESCO.org/education/en/dev>, empowers and nurtures inclusive societies and contributes to the fair human rights implementation. In the case of mothers, it is said that literacy leads to an enhanced quality of life for their families and improved education outcomes for their children. Therefore, scholars argue that illiteracy should not only be perceived as a full and all time problem deserving universal and determined action to minimize its impact on the people (Ngolwe, 2008 and Sow, 2008) but also as a scourge (Gupta, *ibid*). Sharing this concern further, the Africa Network Campaigner on Education For All (ANEFA) Regional Coordinator, Sow says, “Adult literacy is a global challenge that calls for the involvement of all stakeholders.” Thus, to let an area like Mancheula without an assistant community development officer or literacy instructor is depriving the community of much needed right to education and consequently denying them the opportunity to develop their area and themselves all round.

1.5 STATEMENT OF THE PROBLEM

Achieving adult literacy, especially in rural areas of any country, poses a big challenge to many governments in Africa. Zambia equally is not spared from this challenge. Although some rural areas in Katete have centres where Adult Literacy Assistants go to teach, we do not know why the people of Mancheula in Katete District lag behind in adult literacy.

1.6 PURPOSE OF THE STUDY

The purpose of this study was to investigate why the people of Mancheula in Katete District lag behind in adult literacy and to assess the drawbacks of this situation insofar as their own development is concerned.

1.7 OBJECTIVES OF THE STUDY

The objectives of this study were to:

- a) Investigate the levels of adult literacy in Mancheula community.
- b) Assess the impact of illiteracy on the lives of the people
- c) Propose options that would mitigate prevailing poor conditions of the people of Mancheula community.

1.8 RESEARCH QUESTIONS

The research questions were framed according to each of the research objectives. The study aimed at answering the questions below:

- i) What is the extent of adult literacy in Mancheula community?
- ii) Can illiteracy levels impact negatively on the lives of the people?
- iii) What options would mitigate prevailing negative ways of life?

1.9 SIGNIFICANCE OF THE STUDY

This study hopes to reveal the levels of adult literacy in Mancheula Community. The study may act as a means of conscientizing the communities to be aware that they have a responsibility for their own welfare and that they need to do something about it.

Secondly, it could be a source of information to researchers and policy makers to understand that literacy for adults may facilitate children's learning and discourage inequalities including gender ones. The study would bring about more understanding that literacy promotes traditions that may positively affect ethnic groups or communities; thereby help to eliminate poverty and social under-development.

This study may also play a role of influencing stakeholders to formulate policies that would benefit the rural majority in Mancheula and elsewhere in Zambia. More importantly, this study would add to the knowledge about adult literacy in Zambia.

1.10 LIMITATION OF THE STUDY

Although this research was on the eight villages of the area with the largest population, only 50 households, 40 individual respondents and 10 study groups were studied. This was so because of the size of the area of study, time availability, financial the nature of the design of the research which required face to face and focus group interviews.

1.11 OPERATIONAL DEFINITIONS IN THIS STUDY

Adult – In this context people who are 15 years and above are referred to as adults in adult education.

Alangizi – Tutors of girls who have become of age and have to be initiated into adulthood.

Chema – The act of hacking someone to death. The term was regularly used by RENAMO insurgents from Mozambique. The group was also known by the same term.

Contract – Arrangement made between cattle owner and herd boy and his parents regarding the boy's pay after four years which attract an animal.

Efulefu – A lazy, worthless person who has no property.

Eight Villages – This term refers to Mancheula Community found between Kondwelani Basic School and Ching'ombe Basic School.

Illiteracy – inability to read and use simple instruction e.g, on a bag of fertilizer or how to administer a malaria dosage to a patient.

Magwero – (pl) Gwero (sing) refers to place of originality for three things (i) RiverBua starts and flows into Malawi (ii) First place Dutch Missionaries settled (iii) A place where the DRCM started its work first in 1889.

Nyau - Men's closed 'school' or society for the Chewa People. It also refers to the type of dance. For the Chewa people, fondly known as *Gule wa Mkulu* (Big Dance).

Pagans – Missionaries called Africans pagans and primitive when the latter venerated their ancestors, drank beer or married many women.

Readmission – The act of allowing pupils back into school after maternity or paternity leave.

Third World Countries – Also ‘politely’ known as ‘developing nations’. Countries that fall in this category are considered to be the poorest in the world.

1.2 SUMMARY

This chapter focused on the background information, statement of the problem, the purpose of the study, the objectives of the study, research questions, significance of the study, limitations of the study and the operational definitions of terms. In chapter two the researcher deals with the literature review related to this study.

CHAPTER TWO

LITERATURE REVIEW

INTRODUCTION

Although literacy is defined simply as the ability to read, write and work out numeracy; it goes beyond this definition. According to Freire (1975) literacy is a liberating and empowering process that should take the revolutionary form of seeking to transform the status quo. For Thomson (1981:228) literacy is that aspect of literacy that prepares an individual for their social, civic and economic role that goes beyond the rudiments of literacy training. Literacy should help solve problems of learners, their families, community and society at large.

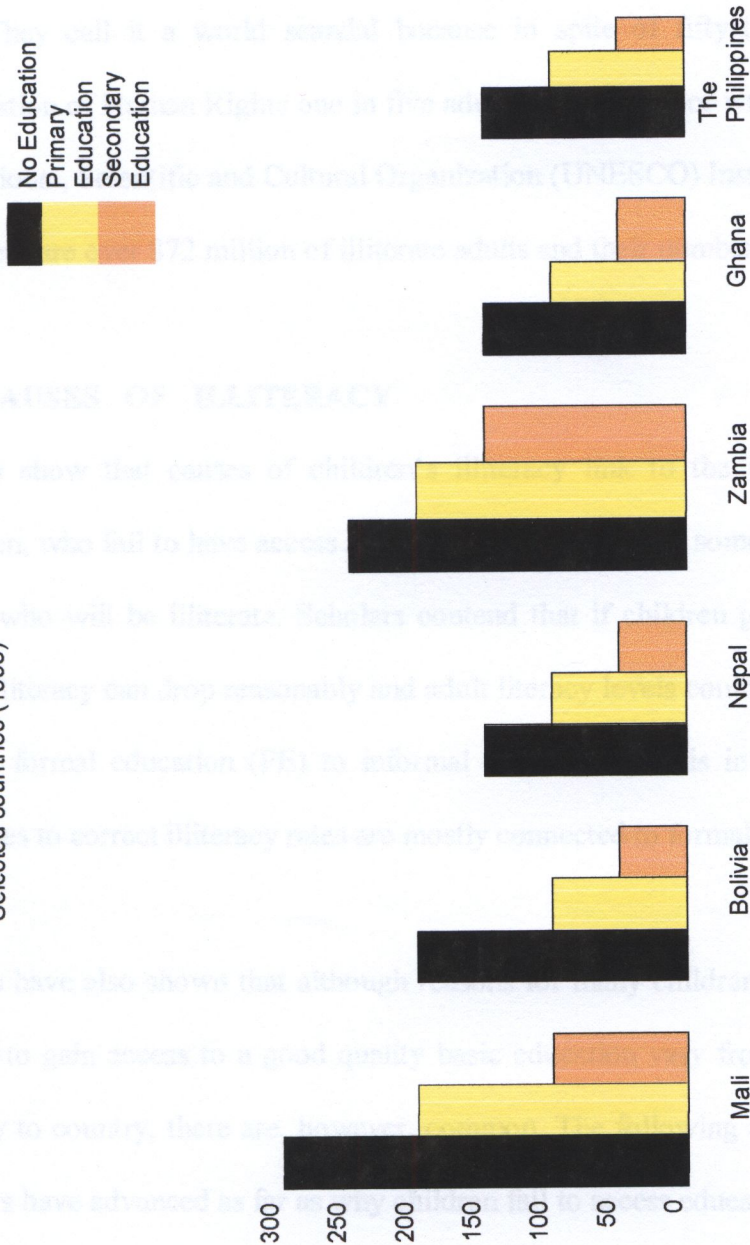
Guided by these views about the role of literacy in society, many governments in developing nations set aside sizeable fractions of their national budgets specifically for mass education in the belief that mass education leads to mass literacy and that mass literacy leads to social economic and political development. Development itself, according to Todaro (1985) has three basic functions: to sustain life, to develop self esteem and to free from servitude. Literate individuals therefore, should be able to live a life where they are able to find answers to their daily challenges.

The assumption of a positive association between literacy and development is confirmed by Fisher et al (1994) who point out that it is generally accepted that literacy increases food productivity, raises per capita income and improves family health, family nutrition, life expectancy, home management and child care. In addition, there is a supposed link

between literacy and these improved aspects of life that comes from the assumption that literate individuals are able to read and follow instructions and improve their living conditions. Literate people are better equipped to claim and defend their rights, to insist on accountable government and to participate in the democratic process. Literacy however, does not stand on its own: it depends especially on basic schooling. Access to universal basic schooling would lead to mass literacy, as already alluded to. It is common sense that a child of a Zambian mother with basic school education has 25 per cent chance of survival than the child of a mother who did not have basic school education (Watkins, 2000). See graphs below, which show that in 1995 Zambia was second to Mali in Africa insofar as child mortality rate by education levels was concerned, but compared to Bolivia, Nepal, Ghana and Philippines; Mali had a higher rate. The reason for this is that mothers with no education background do not understand nutrition and basic health care.

Child Mortality Rates by education levels:

Selected countries (1995)



Source : National Surveys, the World Bank and UNICEF

Mass illiteracy is said to be a scourge caused by exclusion from opportunities for education. Proponents of this view argue that illiteracy is one of the greatest scourges afflicting humanity in the 21st century. Because of this, they say hundreds of millions of adults are disadvantaged, vulnerable and impoverished, (Watkins 2000:1). These scholars further contend that with such large numbers of illiterate adults, children are very much likely to be illiterate as well. Consequently, the children may never escape the poverty trap. They call it a world scandal because in spite of fifty-five years of Universal Declaration of Human Rights one in five adults cannot read or write. The United Nations Educational, Scientific and Cultural Organization (UNESCO) Institute of Statistics shows that there are over 872 million of illiterate adults and their numbers continue growing.

2.2 CAUSES OF ILLITERACY

Studies show that causes of children's illiteracy link to the illiteracy of the adults. Children, who fail to have access to educational services for some reason, may grow into adults who will be illiterate. Scholars contend that if children go to schools and learn, adult illiteracy can drop reasonably and adult literacy levels could rise. Thus the rationale to link formal education (FE) to informal education (IE) is in the understanding that measures to correct illiteracy rates are mostly connected to formal school system.

Studies have also shown that although reasons for many children being out of school or unable to gain access to a good quality basic education vary from region to region and country to country, there are, however, common. The following are some of the reasons scholars have advanced as far as why children fail to access education services:

a) Cost of school: Some findings show that many vulnerable households face a wide range of direct costs in sending their children to school, even in countries where basic education is officially free like Zambia. It is said that such monies as examination fees, Parent-Teacher Association (P.T.A.) fund, community contribution and unofficial fees charged by schools may very often hinder pupils' participation in learning. In addition, it is said that lack of school uniforms, books, transport and meals have constrained good attendance of school (Chinkumbi, 2008).

b) Distance from school: Another finding relates to distance. It shows that some children may have to travel long distances because there are no schools nearby their communities. For this reason, it is contended, parents fear the danger involved in long journeys to school. They may also have to weigh the cost of sending the child to school, the expense of having less time to look after their siblings, fetch water or work on the family farm, (Watkins 2000:127). For rural communities in Zambia, further observations show that school journeys often imply distances further than two kilometers. According to the 1996 *Living Conditions Measurement Survey* (LCMS) of the Central Statistics Office (C. S. O.), sixteen percent of rural children live more than six kilometers away from a school. In Mozambique, an Oxfam survey revealed that parental concern over fatigue caused by long distance travel resulted in them not enrolling their children until the age of ten. Fear of girls after puberty suffering sexual molestation on the same journey resulted in many girls being taken out of school at the age of thirteen (Watkins, *ibid*).

c) **Cultural Barriers:** Cultural barriers may also contribute to low participation of girls in education. Some of the problems facing young girls in education may lend themselves to relatively simple solutions, at least in principle. Schools may be near in the community, sponsorship granted, school requirements provided and everything else present. However, the obstacle is in the minds of men and women – the mentality of the people living in the community. As Mironov (1991) observed, there are traditions that hold that anything foreign to the community is a threat to the culture of the nation and therefore it should be ignored. This may not only be unreasonable, but it may also lead to protracted and even chronic backwardness as it was in Russia. In the second century, the Russian peasantry consciously and successfully resisted the penetration of Western cultural standards in order to protect the traditional foundations of the village life. While conservation of culture is important and a virtue for Africa, preservation, should be of benefit like that of the Chinese which has helped them to rise into a developed nation. In addition, Westernization is not in itself development but a way of life.

There are also related cases to this; the culture of the Zambian people of marrying off their daughters is regarded as a source of bride wealth. According to Mwansa (1995:21), most families take their daughters out of school after grade four not only because it is seen as wasteful but also owing to the perception that bride wealth will diminish for an educated girl. For the illiterate mother, education for a daughter may not make sense because she may have spent her life doing domestic chores and may have had limited encounters with other views.

d) Child labour: International Labour Organization (ILO) states that 250 million of children between the ages of five to fourteen years who are working in developing countries. Although most of these live in Asia, the largest proportion of the children working is said to be highest in Africa where one in three is estimated to be engaged in some form of economic activity, principally in agriculture, (Watkins *ibid*). Due to this, ILO argues that pre-mature land extensive labour deprives the children of their only opportunity to acquire the literacy, numeracy and learning skills that would enable them to avoid poverty. As for the Chewa people of Katete, Eastern Zambia where their economic base is cattle-rearing, child labour involves mainly boys from seven to fifteen years engaging in contracts to herd the animals for four years before they are given their own.

e) Lack of Policy Direction: Zambia's effort to attain adult literacy is well appreciated by many adult educators and scholars. They note that the government has done a lot in trying to reduce illiteracy which is not really coming down according to people's expectation. The absence of appropriate infrastructure and educational materials for adult literacy in the country is reportedly forcing many determined adult learners to go into formal schools where they have to mix with their own children (Mulenga: 2008).

Adult educators contend that government has had several policy documents on education since independence but there has been none on adult literacy. Mudenda (2008) notes:

There are thousands of women and men across Zambia wishing to better their living standards by pursuing education in old age but because of the absence of supportive policies and facilities to promote adult literacy, they are hindered.

In addition, the Department of Adult Literacy has seemingly continued its shift from one ministry to another. After independence, it was in the Ministry of Rural Development (MRD), then it went to the Ministry of Labour and Social Services, (MLSS) to the Ministry of General Education, Youth and Sport (MGEYS) and now it is in the Ministry of Community Development and Social Services (MCDSS) (Nkhoma, 2008). There is a debate currently about moving the department to MOE under Open and Distance Learning (ODL) Section. All this, it could be said, shows how undecided the government is in dealing with the issue of adult literacy. In the recent past, the government set up targets that were aimed at eliminating illiteracy. However, the challenge of human resource and infrastructure remain unattended to. Policy analysts observe that lack of policy and planning for adult literacy shows in the way the recent national budget was drawn. They say while Ministry of Finance and National Planning (MFNP) allocated to Ministry of Education (MOE) funds for infrastructure development, teacher deployment and capacity building, none was allocated to adult literacy programme (Mulenga *ibid*). And Koyi (2008), the chairperson for the Zambia National Education Coalition (ZNEC) expressed this fear: “The scenario presents a challenge that could affect the success of Zambia’s attainment of the third and sixth Millennium Development Goals by 2015” (in Mulenga, *ibid*). It would be important to learn from the Russian example, who after literacy regression, the government drafted a policy document (the 1908 state Duma) which revolutionised the campaign against illiteracy. By 1980, Russia had scored 98.8 per cent of both female and male literacy.

2.3 WHO DOES ILLITERACY AFFECT THE MOST?

Studies show that no country in the world is entirely free from illiteracy. There is everywhere individuals who for one reason or another are unable to read or write. Even so, mass illiteracy is said to be most prevalent in Asia, Africa and Latin America, - in the regions where average incomes are lowest and the need for general economic and social development is most acutely felt. On the immediate lower level illiteracy may affect particularly women, girls, the orphaned and vulnerable children (OVCs) and those living in rural areas. Researchers have once more, attributed this unfortunate phenomenon to traditions and customs that tend to keep women and girls at home while their perceived bread winners - the men and their sons may go out to fend for their families. Others to be affected by illiteracy are those living in squatter settlements in towns and cities, and persons in female headed-households where house- holders do not work. A poor woman, unable to read and write heading her own household, living in one of the provinces off the line of rail or living in an urban shanty compound will be severely deprived. However being relatively well-off, living along the line of rail or in a low density area or having several years of education may partially compensate for the deprivation that goes with being a female. But the deprivations attached to the status and role of women are aggravated through poverty, lack of education and rural living. Arguably, the most disadvantaged person of all is a girl child living in a poor, illiterate, rural household in a remote part of the country.

In the case of Zambia, the CSO1990 and 2000 Censuses of Population and Housing (CPH) showed that more than half of the female adults in rural areas were said to be

illiterate compared to about one fifth of the females in urban areas. In 2000 census, the CSO reported 47 per cent female youths as illiterates in rural areas compared to only 16 percent of female youths in urban areas. Nationwide the percentage for all women who were reported illiterate was at 42.7 while for men it was 22.8. If high figures of illiteracy are found in rural areas it could be said that among the reasons why this is so is that some of them were not able to access literacy because of school costs. Vulnerability of children is also blamed on Human Immuno Deficiency Virus /Acquired Immuno Deficiency Syndrome (H.I.V/AIDS). This is a problem which researchers see as a threat to education because many stake holders; especially teachers are being infected by the scourge. Thus any call to integrate education and implementation of a policy on adult literacy would arrest the perpetuating illiteracy cycle that education authorities have warned of particularly in the Eastern Province (see table 01)

Table 1

THE ELUSIVE TARGET OF CUTTING THE ADULT ILLITERACY RATE IN HALF

One of Zambia's EFA goals for the year 2000 was to reduce the 1990 adult illiteracy rate by half, with female illiteracy being no higher than male. In the light of the 1990 Census information it will be difficult to attain this target. The extent of illiteracy and size of the gender gap in parts of the country are such that reaching the targets will be almost impossible. The worst scenario is in the Eastern Province where more than half the adult population is unable to read or write. Even more startling is the situation within a number of the districts in the province, where female illiteracy rates reach an alarming 70 to 75%.

PER CENT OF THOSE AGED 15+ WHO CANNOT READ AND WRITE

District	Female	Male	Both Sexes
Chadiza	73.6	52.9	63.7
Chama	70.0	26.9	48.3
Chipata	55.1	32.8	44.5
Lundazi	62.0	30.8	47.5
Katete	74.0	52.4	64.0
Petauke	69.1	44.5	57.9
Eastern Province	64.4	39.2	52.6

When will the door to knowledge be opened to these people?

Source: Kelly, M.J (1994). Below Poverty line .Lusaka:

2.4 THE IMPACT OF ILLITERACY ON THE LIVES OF THE PEOPLE

A debate has been going on for years that illiteracy and progress do not go together. In the *Manual for Adult Literacy Teachers* (1971: 6 - 7), IAEA argues that literacy is the most important instrument for communication. It says literacy opens perspectives on knowledge and strengthens mature judgment. From the point of view of either economic development or national integration, cultural advancement or preservation of democracy,

it is essential to make all men and women in the urban as well as the rural areas literate up to a standard that would enable the individual to utilize the knowledge in their day to day work and pursue their studies continuously for further education. Literacy would act as the bridge between fatalistic passivity and uncomprehending acceptance, which has been thought of as characterizing many rural people, and real participation both in promoting the determining of the nature of social transformation thought to be necessary. According to Thompson (1980: 224) literacy would act as a bridge by facilitating a flow of vital ideas and information to the masses, increasing their awareness of the situation in which they live, and of the possibilities and choices before them. It would then motivate them to increase their efforts to break out of poverty cycle, to adopt more advantageous modes of production and distribution, stimulating the desire for skill training, without which such training had been shown to be largely ineffective. It would further enable them to participate in civic affairs, both local and national, and reduce those kinds of injustice which stem from ignorance and therefore, make it possible for them to learn rapidly and cheaply ways of improving the quality of their domestic lives.

Illiteracy is said to fuel poverty in many parts of the world (Mulenga, 2008). As was seen earlier, the consciousness of an illiterate person may not be aroused about problems of over- population and the need to control the same in order to fight hunger, unemployment and poverty. Development of civic awareness and social cohesion for the successful functioning of democracy depends on literate persons with sound background of education.

Those who support this view contend that it is folly to entrust institutions of governance into the hands of the illiterate majority who are unable to interpret law and policies to the people. They argue that the apparent lack of understanding and fear coupled with deep-seated apathy that inhibits action among these illiterates would jeopardize the life of the government if it was left in their custody.

In rural areas where facilities to make life bearable are scarce, initiative would rarely be applied to meet the need. Research has also shown that inability to comprehend written instructions lead to carelessness and negligence that could result into accidents especially in issues of health. Children's education may be at stake if illiterate parents meet obstacles because they have limited resources (Watkins, 2001). Equally important is the availability of media facility in communities. Maselela (1996:105) notes that media promote learning, creativity and critical spirit in people. Where there is no adequate communication, people remain uninformed and therefore backward. Writing on the high rates of illiteracy, especially among women in rural provinces of Zambia, Kelly (1994:60) observed it was tragic. He noted that such people are deprived of the autonomy and self determination that accompany literacy. They have little financial independence and are greatly inhibited if called upon to assume civic responsibilities or take part in community gatherings, such as Parent- Teachers Associations (PTAs) which may implicitly assume that all the members are literate. Illiterate people are unable to adopt new technologies such as fertilizer application that may require simple literacy skills.

They remain heavily dependent on others, even for the conduct of their most personal affairs and they are people who have not experienced development. The cycle may

however, be broken when resolute efforts are made to ensure that boys and girls do fully participate in school and that while there they attain desirable levels of learning achievement.

However, this viewpoint has been met with sharp reactions from other people such as Freire (1970), Rodney (1974) and Thomson (1981) who argue that literacy is not the only take-off premise for development. For Freire, development both to the individual and the community comes with conscientization and dialogue. According to Taylor quoted by Nyirenda (1996:5) "Conscientization is a process of developing consciousness, but consciousness that is understood to have power to transform reality." Sanders (1968:12), writing on the Freirean literacy method, defined conscientization as:

An 'awakening of consciousness', a change of mentality involving an accurate, realistic awareness of one's locus in nature and society; the capacity to analyze critically its causes and consequences, comparing it with other situations and possibilities; and action of logical sort aimed at transformation. Psychologically, it entails an awareness of one's dignity.

Talking about the development of Thailand, Swasdipanich (1989:59) explains that before the schooling system was developed in a formal sense in Thailand, the country was already entering a period of modernization. He says that Thai education in the old days was clearly non formal and children received their education from their homes, monasteries and the palace.

And Thompson (1981) contends that many of the assertions about the importance of literacy which continue to be made today are not grounded in rigorous research and evaluation and he says that the impact of literacy is more complex than is often supposed.

Correlation studies of groups of rich and poor countries might well demonstrate that literacy is commonly associated with prosperity but do not indicate which is cause and which is consequence. Furthermore, whilst it might be argued that no major industrial nation has ever achieved steady economic growth with a literacy rate of below 40 per cent, it could also be argued that countries exist which possess higher literacy rates yet they have remained poor. Blaug in Thompson (*ibid*) argued that literacy alone is not a sufficient condition for economic progress. On the contrary, a good deal might be achieved by illiterate people as was the case in West African markets and, some quite large trading enterprises have long been successfully managed by illiterate market women and entrepreneurs.

2.5 NATURE OF LITERACY

Economists believe that literacy is one of the first and indispensable steps to development, both of an individual and of the community. They say it is prominently among the minimum knowledge and skills which are said to be essential conditions for attaining adequate standards of living. Literacy may contribute to fulfilling basic needs of individual well-being, economic betterment and civil competence, although, of course, it can not solve these problems by itself. This section looks at two types of literacy – functional literacy and traditional or conventional literacy.

UNESCO (1971:3) puts literacy as the most effective tool in one's life struggles. It may help a person to improve his or her economic condition. As an aid to various skills - vocational, domestic or artistic- it is invariably needed sooner or later. In his observation,

Gupta (1971:9) said, “ignoring literacy at any level may be ignoring the mightier that would crash you.”

Literacy that concerns the ability to read or write in any language and do simple arithmetic is an elementary stage of education. In this study the concept will be understood from two dimensions: functional literacy and conventional literacy. Functional literacy is defined as the possession of skills perceived as necessary by a particular person or groups to fulfill their own self determined objectives as family and community members, citizens, consumers, job holders and members of social, religious or other associations of their choosing (Darkenwald and Merriam, 1982). Adult Education Functional Literacy is all embracing. It does not isolate or separate operations, let alone is it an end in itself, but treats non literates in a group context in relation to a given environment and with view to development. Sharing the same view Mwansa (1993:37) has observed that functional literacy cannot exclusively reflect on one activity like that of growing of maize and groundnuts. Besides maize not being the only staple crop, crop production should not be seen as the only economic activity. Therefore, functional literacy should be adapted to different environmental needs.

The basic characteristic of functional literacy programme is that it should be tailored to suit individual and collective needs. Scholars say functional literacy is made to measure, differentiated needs according to environment and adjusted to specific economic and social objectives.

Unlike conventional literacy, functional literacy uses an intensive approach as a step towards the ultimate acquisition of vocational skills and usable knowledge. It is an activity aimed at the intellectual and civic training of the workers and their adaptation to the industrial environment and its demands. Functional literacy takes into consideration the theory of andragogy. Knowles (1984 in Asun and Finger: 67) defines andragogy as a science of helping adults to learn. It emphasizes on self – directed learning in which the role of a teacher is replaced by that of the facilitator. It is focused and is aimed at developing the adult into what she or he wants to become as will be shown in latter portions of this chapter.

Community Development and Functional Literacy

The Department of Community Development under the auspices of the Ministry of Community Development and Social Services runs a programme that has been going on since early 60s. The Zambia Adult Literacy Programme is aimed at providing illiterate adults with both basic literacy and functional literacy. The programme, as was seen earlier in this chapter, is believed to have been entrusted to many different ministries since independence without much success.

Expressing the view of the Department, Ngoi (2008) advances the view that the Government is doing something about the country's high illiteracy levels but it is overwhelmed by the expanse of the country that is sparsely populated in rural areas while there are thickly populated areas on the Copperbelt and the line of rail. Chakanika and Mtonga (1995: 5) subscribe to this point when they narrate challenges they met in their

University Extension work. Lungwangwa et al (2008) show that the country is not only in need of social development assistants, post literacy centres or appropriate and relevant learning materials, but also the need to cater for those groups that have been marginalized such as the disabled persons, rural women and girls so that they can have improved access to improved functional literacy. Probably what is much more important and urgent now is the policy document that will guide stakeholders in the task. In this document, scholars observe that Non Governmental Organizations (NGOs) would need to be guided to go and work in the rural areas unlike crowding in urban areas. The other aspect would be, adult educators contend, to seriously consider the re- examination of the syllabi which would need the involvement of adult learners themselves.

Traditional or Conventional Literacy

Traditional literacy aims at giving the non-literate sufficient command of the mechanisms of reading, writing and elementary arithmetic to afford her/him access to the written or printed word.

This type of literacy is also called basic literacy or conventional literacy because implementers of the programme may at times arbitrarily agree on grade equivalent. This decision is problematic. Fast learners in this programme will have to wait for the fixed graduation period before they move to another level.

Second, grade choice representing basic literacy level may not be a useful measure. For example, in the 1980s grade five was considered as a minimum basic level whereby a

client was able to read and write well enough to apply this knowledge in daily life. In the 70s, when an adult literacy client reached grade five, they would be elevated to formal education in grade six or would go into night school. This knowledge today may not hold. Thus, arbitrary level of literacy to day may be set at basic school level of education (Ministry of Education 1996).

2.6 INTEGRATING EDUCATION.

Education is said to have two implicit ideas. One is that of leading out into new knowledge and experience (*educere*) while the other is that of feeding, and thereby growing and developing (*educare*), Farrant (1980:18). Both ideas may be useful in understanding what education is and both point to the fact that education is an essential process in human development. Education is said to be a universal practice engaged in by societies at all stages of development. It describes the total process of human learning by which knowledge is imparted, faculties trained and skills developed.

Education is provided through a range of forms namely: formal, non- formal and informal. These form a continuum, each merging into the next, with no clear line of distinction in between. Each of these has characteristics as described below:

a) **Formal Education (FE):** According to this arrangement, learning is carried out in specially built institutions such as schools, colleges and universities. It is hierarchically structured, chronologically graded by means of syllabuses and time tables and the teaching provided is usually carefully supervised by an external administrative body (Banda, 2008 and Farrant, 1980). The material is perceivably sequenced, simplified and

is heavily dependent on memorization. Rogers (2004a: on line states that, “When learners surrender their autonomy and join a programme and accept its externally imposed discipline, they are immersed in formal education.”

This kind of education is however, criticised for its limitation – for all that is taught comes from what was prepared with prescriptive content to the curriculum. It is said to lack consultation because learners are not asked about what they would like to learn. Myin (1981) says that extension work should start with the learners and work in harmony with their nature and that they should understand their problems with emphasis on the democratic formation and execution of programmes. Thus any learning task that does not take into account learning needs for its clientele may be criticised for disrespecting learners and is therefore, dictatorial.

According to Freire, formal education is said to be characterized by lectures instead of dialogue, it has pupils instead of group participants; and uses alienating syllabuses instead of compact programmes that are ‘broken’ down and codified into learning units (Freire, 1974). Freire sees formal education as highly domesticating whereby learners are a dominant culture of silence and are taught to accept what is handed down to them by the ruling elite without questioning. In his argument Freire (1970:30) points out that:

In a culture of silence the masses are ‘mute’, that is, they are prohibited from creatively taking part in the transformation of their society and therefore prohibited from being. Even if they can occasionally read and write because they were ‘taught’ in humanitarian - but not humanist; literacy campaigns, they are nevertheless alienated from the power responsible for their silence.

Knowles (1970) observes that the real and immediate needs of adult learners are more effectively met through problem- solving group technique in which traditional curriculum which subsumes specific subject content under general problem areas. This nevertheless, lacks in the formal education hence its deficiency. Illich (1970:127) argues that what makes skills scarce on the present educational market is the institutional requirement that those who can demonstrate them may not do so unless they are given public trust, through certification. Because of certification, illusion is created by schools that all learning is the product of teaching. As a result, the significance of incidental, casual and informal learning is ignored and come to believe that learning cannot take place unless it is taught, (Ahier and Flude 1974:187). Schools also create an illusion that learners can only be taught in the school: thus teaching is something which can be done only by those who posses a teaching qualification

2. 7 WEAKNESS OF FORMAL EDUCATION

Focus on Examinations and Certificates

This is a neo-classicist view that believes that investing in education will increase the productive capacity of the people. Neo- classicists are optimistic that FE will reduce inequalities within societies and further believe that this form of education will redistribute job skills among the inhabitants of a country and that these skills will in turn lead to redistribution of economic benefits such as salaries (Dejene, 1980:29).

The formal school curriculum's main emphasis is on passing examinations and obtaining certificates for job allocation (Dore, 1976). The focus on examination sacrifices learning as observed by Dore (1980:ix):

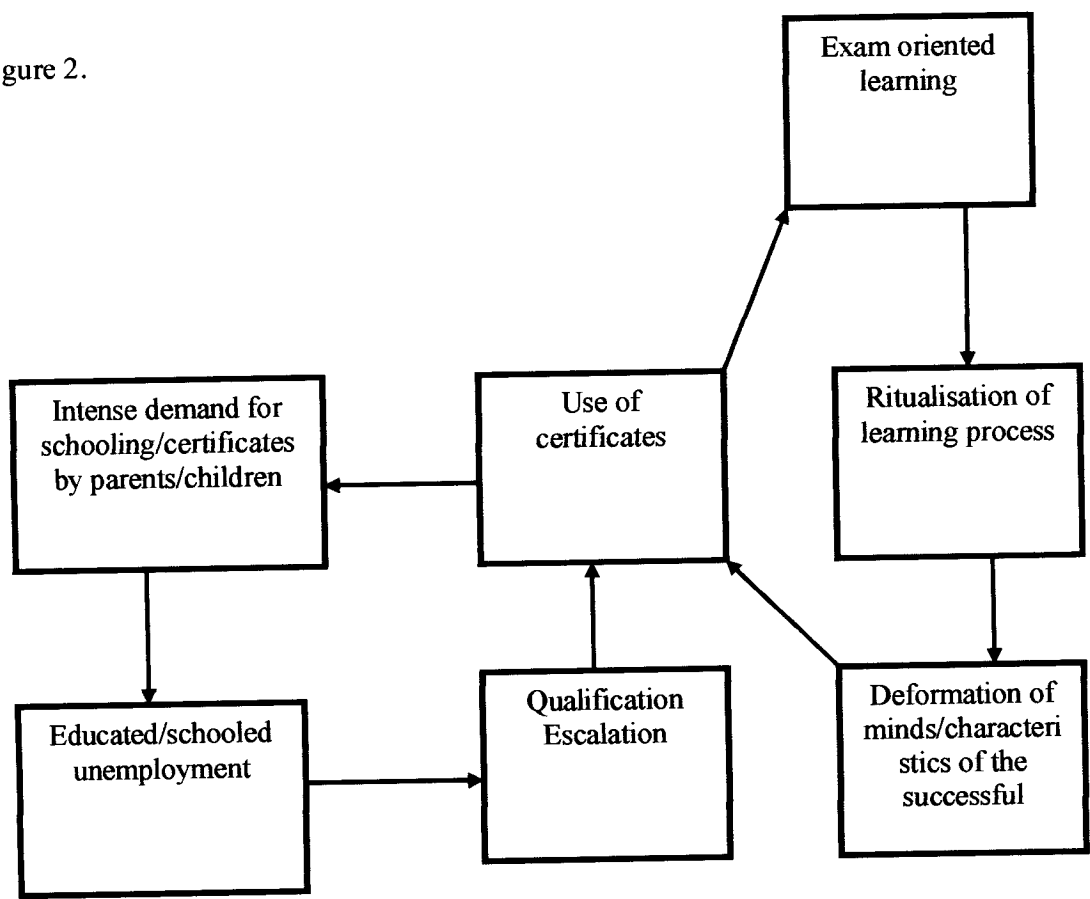
Not all schooling is education. Much of it is mere qualification earning and more and more of it becomes so. Everywhere, schooling is more often a qualification earning ritualistic, tedious and suffused with anxiety and boredom, destruction of curiosity and imagination, in short; anti-educational / learning.

Dore (1980:141) calls such education, "the diploma disease, the scourge of the certificates of school achievement." This has reinforced the notion in people's minds that formal school education is to make one get a job not to make one do the job better (Lynch 1997 and Rogers, 2004). Such education system does not follow problem – solving approaches and thereby fall in Freire's metaphor of "banking education" in which teachers make deposits of information and knowledge in the empty accounts of their learners; the knowledge they can withdraw during examination. Passing an examination and collecting a certificate form the climax of education rather than using educational knowledge to solve problems in a given society (Mtonga, 2008 and Gardner 1971). Odora (1994) adds that the Western schooling is a wrong vehicle for development, let alone the MDG three and six. She continues to say that schooling has almost no community involvement as indigenous forms of knowledge are completely rejected on the basis of their shortcomings. Schooling responds to reward system of society and thus encouraging individualism and social stratification.

This study argues that not only is Freirean "banking theory" applicable to Western education. African Indigenous knowledge Systems (AIKS) has the notion that knowledge is passed on from one generation to another (Banda, 2008).

This suggests that there is too, knowledge stored (banked) awaiting to be drawn or be passed on to the new generation (which is supposedly tabula – rasa or empty slate) as shown below.

Figure 2.



Slightly adopted from Doer’s framework of schooling,

Source: Dore (1980:141).

The figure above shows the framework of schooling. The formal education is characterized by examinations which result into certification. Although school leavers

have certificates, there are no jobs for them since the process is on- going. This causes crime rate to rise. Those that have certificates and are in employment yearn for more and more certificates so that they can earn more money.

- a) **Non- formal education:** Non- Formal Education (NFE) is said to be both organized and semi- structured education. It is said to be any organized learning activity outside the structure of the formal education system aimed at consciously meeting specific learning needs of particular groups of children, youths or adults in the community (Farrant, *ibid*, Kassam, 1978.and Rogers, 2003) What is learned is structured but not so obviously as in formal education and there is more flexibility as to the places and methods of learning. It is tailored to meet specific needs for the learner and serves as a continuation from where formal education ends.

To date, NFE still represents all forms of education offered outside the formal school system. Kelly (1999:9) adds to definitions for NFE as:

Any organized activity outside the established formal system that is intended to serve identifiable learning objectives of school equivalency programmes to provide a "second chance for those who are missing schooling or dropped out early; such as occupational training for adolescents in agriculture and construction.

The position of the researcher, however, is that all forms of education should be tailored towards the needs of the clientele. Some adult educationists have argued that some current trends in education dictate the curriculum on the prospective learners (Chakanika, 2007 and Freire, 1970). Thus adult literacy programmes should be participatory and contextual in nature

b) **Informal Education (IE).** In this kind of education system, much of learning is expected to be done unconsciously just as a child learns from the family, friends, experience and environment (Farrant, *ibid*). IE is said to be more haphazard than the other forms of learning and is not associated with awards of certificates. However, scholars say its effects tend to be more permanent because of the fact that it pursues its own course at its own pace, by its own means throughout each person's life. Rogers (2003) describes informal learning as acquisition of learning or "controlled, individualized, purposeful and assisted learning, where learners learn what they want for as long as they want and stop when they want". He argues that:

Most of the learning that is done is acquisition learning, that traditional life-long cultural learning which takes place in societies regardless of its inscription in texts. This kind of learning is voluntary and within the parameters of a task. The learning is concrete, immediate, and focused onto a specific activity.

One rich characteristic of IE is in its being holistic. It is this kind of education that indigenous African scholars like Kenyatta in Tiberondwa (1978), Nyerere (1967), PBitek (1978) and traditionalist of Kaphwiti Phiri's type advocated for in their societies.

Thus the argument still holds that in spite of its being unorganized, IE unquestionably accounts for a very high proportion of all that any person- even a highly schooled one accumulates in a life time (Kelly, 1999). The challenge to traditional models of literacy in recent research has been the assumption that literacy once acquired has direct consequences for everything from mental processes and individual liberty to economic take- off for nations.

According to this 'autonomous' model of literacy, proponents assume that there is a single direction in which literacy development can be traced, an evolutionary pyramid at the top of which stands western, alphabetic, 'essay- text' literacy. In contrast other varieties of literacy practice, to the extent that they were identified at all, were judged inferior. Quoranic literacy, for instance, or those indigenous scripts used for only one or two specific purpose, has been referred to as backward or restricted. Ironically, it is the supposed universality and culture- free quality of this 'literacy' that is taken to justify the intervention of literacy workers in the first place. Graff in Street (1989) argues that the reason behind an attempt to spread literacy through a national schooling system has often been, not as was claimed, to educate the masses, but rather to control them, to teach them the disciplines necessary on the factory floor and to assimilate the variety of language uses to a single standard: that of the ruling group.

This study in line with Graff's writings (1988), argues that Western education has hardly helped indigenous Africans. It has been noted that those who got employment on account of this form of education have been distressed at their retirement time, not because they did not get enough retirement package, but that they failed to utilize their much needed knowledge and skills for survival.

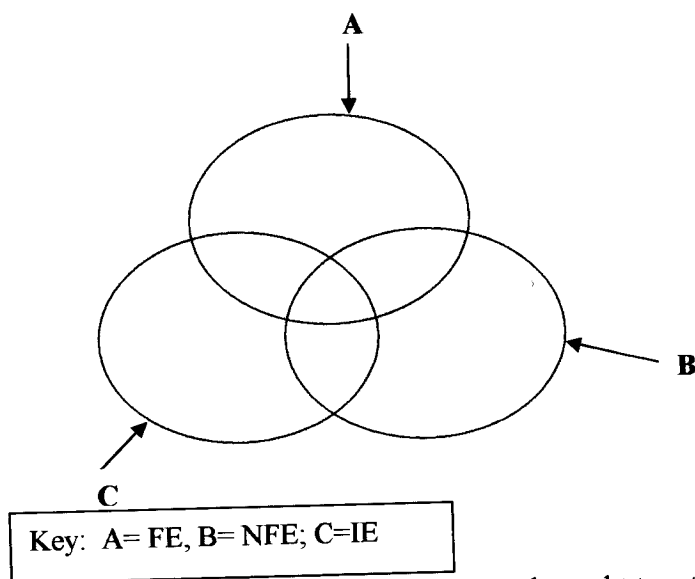
Education, as Nyerere (1967) had said, should be used for the benefit of humanity and it should be liberating. Education that ceases to work for you is not education but schooling which is limited by age and certification. Education should therefore, be perceived as life-long process with which to solve daily encounters (Kenyatta in Tiberondwa, 1978). It

is with such views that Rogers (2003) suggests that there is a continuum of learning based on a mix of different forms of education moving along the continuum in both directions. To do this some scholars have suggested that integrating education was one way of making literacy work. Mumba (1987) observes that this concept is based on the system-centred approach, which emphasizes the linkages between individual institutions and the environment. It seeks to promote the improvement of the individual by modifying the patterns of relationship in society in order to enhance development.

The researcher's contention is that an ideal situation would be for the three forms of education to complement and mutually reinforce one another. Educators could include in their lessons the informal knowledge learners bring along to the classroom. The NFE can borrow a lot of teaching and learning methods from the IE like the use of songs, games performing arts and many others.

A number of practical and occupational skills embedded in the IE could be included in the formalized learning and use the task-based learning and assessment methods that are commonly used in the informal learning. People with special skills learned through IE could be used on apprenticeship basis in both formal and informal programmes. That way, there would always be an intersection among the three forms of education as they complement one another. This would be another form of partnership in literacy (see the figure below).

Figure 3



The intersection rings above are most effective when they are brought together than when they are independent of each other. Integrating education would strengthen the quality of education.

2.8 RATIONALE FOR INTEGRATED EDUCATIONAL PROGRAMMES

Mumba (1987) writing on NFE, says several views exist as to how non formal educational programmes should be implemented. Coombs et al (1973, 1974), advocate for integrated non-formal education, arguing that NFE should be seen as part of the overall national development process. They believe that when NFE programmes are integrated, they would be more efficient in utilizing resources.

These scholars further argue against state-sponsored NFE programmes because they believe the state may use these programmes to promote ideology, nationalistic values that maintain social order (Bock & Papagiannis, 1983 and Camoy, 1982). In this way, they believe, the state sponsors NFE in rural areas in order to extend its influence beyond formal schools. They advocate for the development of liberating NFE organized by

social movements to promote cultural and ethnic identity together with locally initiated NFE programmes which are conducted and organized by local communities.

2.9 DEFINING INTEGRATION

Coombs (1980: 15) has defined the term integration as “combining naturally related parts into a more cohesive and unified order to enhance their collective cost-effectiveness.

In this research integration of education looks at integrating of the components of a particular programme (herein referred to as education). Other five categories are integration of national planning process, integration of separate programmes, horizontal integration, vertical integration and inter-organizational integration.

Having looked at various studies by various scholars, the researcher is grateful for the foundation the earlier researchers built. This study seeks to look at the Levels of Adult Literacy in Katete. This is not a new phenomenon. Low levels come because participants in learning activities are not participating. Reasons for not participating may be various too. But this study would like to provide one way of making education interesting to the learner by integrating classroom schooling with African indigenous knowledge that comes with experience, creativity and practice that will sustain the morale of the learner to learn.

2.10 SUMMARY

This chapter provided a review of literature related to this study, it traced the development of the concept of adult literacy and its relationship to development of a human being and the community in which she lives. Relevant research works were reviewed such as those of Thailand and Russia. Analyses in the three forms of education, namely FE, NFE and IE were done and the way forward was proposed by having integrated education as an alternative to schooling.

CHAPTER THREE

METHODOLOGY OF THE STUDY

3.1 INTRODUCTION

This chapter discusses the methodology used in the study. It has been divided into eight sub- sections. These are: the study area, the population, the study sample and sampling procedure and research instruments. Others are data collection procedure, data collection techniques, and data analysis and data interpretation. The importance of this chapter is that it helps a researcher to select the most appropriate research methodology to be employed (Burke and Christensen, 2004). This study predominantly used qualitative research methodology, but was supplemented by quantitative methodology. Also this chapter tells the reader how data were derived, analysed and presented.

3.2 AREA OF STUDY AND RATIONALE

Mancheula lies about sixty-five kilometers south of Katete District and just three kilometers away from Mozambique. The area is found between Kondwelani Village in Chief Kathumba and Ching'ombe in Chief Nyanje.

The rationale behind the study in Mancheula is that, firstly, the area is in Katete. Secondly, Katete is not only claimed as the poorest district in Eastern Province, but also has the lowest literacy levels in the province (CSO, 2000).

There are three chiefs in the district: Senior Chief Kawaza, Chief Kathumba and Chief M'mbang'ombe. Of the three, the most peripheral is Chief Kathumba, hence the rationale

to study the area which will give a fair representation of the three kingdoms and the district.

3.3 RESEARCH DESIGN

In conducting this study, the researcher used a case study. This is because a case study allows for in- depth description of the problem from participants. A case study focuses on the in-depth understanding of a particular case of a community, a person or organization (De Jong, 2005). Both qualitative and quantitative research designs and approaches where necessary were used in order to compensate for inherent inadequacies of either approach by providing checks and balances in the process

3.4 TARGET POPULATION

Target population refers to the larger population such as all adults in a particular area to whom the research study results are to be generalized (Burke and Christensen, 2004:242).

The target population for this study consisted of all individual adults (15 years and above) in all villages in Katete, all households in all villages in Katete. Those individuals who are 15 to 24 years and are in basic or secondary school formal education programme may be called pupils though by age they are adults (CSO, 2000).

3.5 SAMPLE POPULATION

To sample is to study or test the characteristics of the sample population (commonly called study sample) so that the researcher understands the characteristics of the larger

group. After the researcher has determined the characteristics of the sample, he/she generalizes it to the target population. The researcher makes statements about the population based on his/her study of the sample. In this study, sample population came from eight villages in Mancheula, fifty households, forty individual adult participants chosen among the leadership in the community, and ten focus group discussions (FGDs).

3.6 SAMPLING PROCEDURE

Sampling procedure is important because it helps the researcher to arrive at the most suitable data collection technique. This study was done in the area where population was already divided into village clusters from where the sample was drawn. Due to the investigative nature of this study, purposive sampling was employed. In purposive sampling, particular subjects are included in the study because they are believed to facilitate the development of the theory (Biklen and Bogden, 1982). Following this principle, the researcher selected the eight villages that constitute Mancheula Community. From these villages, fifty households were drawn as subjects through systematic sampling. To these fifty questionnaires were given to be completed.

Forty subjects were chosen by purposeful sampling to whom in- depth interview was administered. Included were twenty 'pupils', eight village head women /men, five teachers, four traditional tutors (*alangizi*) and three people who are influential in the community. It also became necessary to have FGDs. There were ten groups of five to six people in each group drawn out by random sampling approach.

3.7 RESEARCH INSTRUMENTS

The researcher used fifty questionnaires on fifty households and forty subjects were given in-depth interview by using semi- structured questions. Focus Group Discussions were also administered to ten groups. Other instruments used were official documents for analyzing information in the two schools and at the District Community Office (DCO). The researcher employed yet another approach where he was an observer- as- a participant. This was done to ensure that the much needed in-depth information was collected.

3.8 DATA COLLECTION TECHNIQUES

This study employed the use of questionnaires, in-depth interview, document analysis, participant observation and FGDs to collect data.

3.8.1 QUESTIONNAIRES

One set of fifty structured questionnaires was administered to fifty households.

These households were systematically sampled in those eight purposively sampled villages.

The questionnaires comprised closed and open – ended questions and each of these documents was accompanied by clear instructions on how to complete it. For those who had difficulties in answering the questionnaire, the researcher was at hand to assist them. The presence of the researcher played two functions: first to make further clarifications where necessary and second, to collect all questionnaires that had been administered.

This was to ensure 100 per cent collection. Respondents' anonymity and confidentiality were exercised by not asking them to write their names on the questionnaires which expelled fear of victimization but at the same time promoted honest responses from participants.

3.8.2. IN-DEPTH INTERVIEWS

Forty participants, among them ten female 'pupils' and ten male 'pupils', four village counselors, eight village head women /men, three subjects who are not leaders but have influence in the community and five teachers from the two schools were interviewed. Questions for these subjects were open and semi-structured.

3.8.3 FOCUS GROUP DISCUSSIONS

This was arranged in order to elicit more in-depth information from subjects in groups. Group discussions provide members with the much-needed encouragement and security. There were ten groups of five to six people. Each group was given minimum duration of half an hour to allow maximum freedom of expression and at the same time to ensure that participants were not kept too long away from their daily chores.

3.8.4 DOCUMENT ANALYSIS

To collect more facts and evidence on levels of adult literacy, the researcher went to the two schools to look at some information in the pupils' attendance registers. This helped the researcher to understand the situation prevailing in the area. The two school managers were given in – depth interview to consolidate on the findings in the registers. At the

District Community Development office, some documents were sampled to give a picture of what was being done to adult literacy.

3.8.5 DATA ANALYSIS

Data collected in the study were analysed using both quantitative and qualitative methods.

Qualitative methods involved data cleaning reduction and editing in readiness for analysis. Data were analysed and put in emerging themes and categories. These themes were presented as sub-headings of findings. Data from FGDs were listed and transcribed and presented as emerging categories in the research questions. The quantitative data were computed and presented as percentage using the Statistical Package for Social Sciences (SSP)

3.8.6 DATA INTERPRETATION

Quantitative data was interpreted by use of tables and percentages. For qualitative data, categories and themes were considered and interpreted accordingly.

3.9 ETHICAL CONSIDERATIONS

Confidentiality

During the research, the participants were assured that the information they gave would be treated with utmost confidentiality.



3.10 CHALLENGES ENCOUNTERED DURING DATA COLLECTION

Although it was expected to find some potential participants who would not read and complete the questionnaires, it was so challenging to find that nearly all respondents asked the researcher to interpret the document into the local language (*Cichewa*). It was the same with writing, and so this became the researcher's task to decode all the work into English Language

3.11 SUMMARY

The fore-going chapter presented work on the research methodology. It included the over-view, area of study and rationale, research design, target population, sample population, sampling procedures, research instruments and methods used in data collection and data collection procedures among other items. In the next chapter, the researcher will present the findings before discussing them.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 INTRODUCTION

This chapter presents findings on the Levels of Adult Literacy in Mancheula Community in Katete. Findings were obtained using questionnaires, interviews and focus group discussions. The results of the study were presented under subheadings derived from the study objectives and research questions. These include background information of the respondents, levels of literacy for the adults and determined effective ways of mitigating prevailing effects of illiteracy.

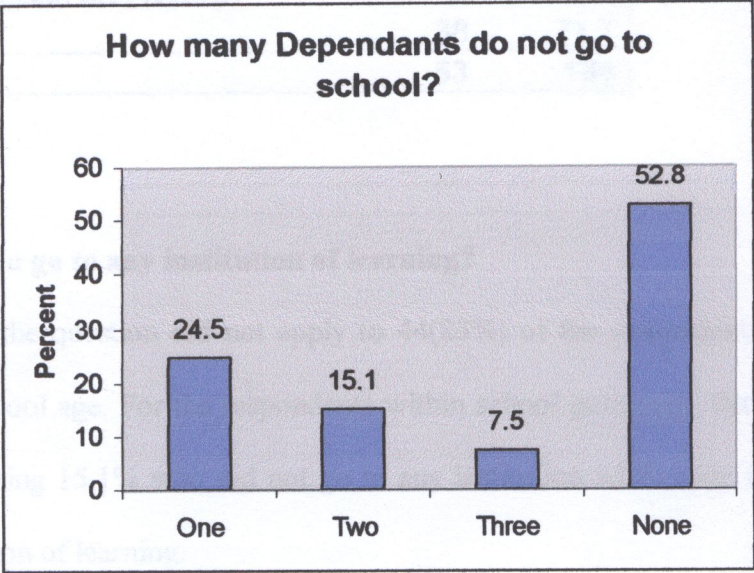
Quantitative data were obtained using questionnaires to generate data in tables, percentages, charts and graphs while the qualitative data obtained by use of interviews and focus group discussions were analysed by coding and categorizing the emerging themes and sub titles accordingly. The views of the majority of respondents represented the most significant categories in this study. These, as already alluded to, were reflected in form of tables, charts and percentage with a description of the observed situation. The findings were presented under the headings below:

4.2 PRESENTATION OF THE FINDINGS

4.2.1 Figure 4. How many of your dependants go to school?

In this question the researcher wanted to find out from the respondents, how many of those persons under the household of the respondent were not going to school or any

institution of learning. The figure below shows that 28 (52.8%) respondents kept dependants who did not go to school while 47.1% went to school.



4.2.2 Figure 5 Can you read and write in any language?

From the figure below shows that of the 53 respondents 20 respondents representing 37.7% were literate, while 33 of them representing 62.3% were illiterate.

4.2.3 Table 2. Which language can you read and write?

This question related to the fore going showed that 38 or 71.7% were not able to read and write in any language. There were 12 respondents representing 22.6% who were only able to read and write in Cinyanja while 2 (3.8%) were literate in both Cinyanja and English. There was one respondent who was literate only in English Language representing 1.9%.

	Frequency	Percent
English Only	1	1.9
Nyanja Only	12	22.6
Both English and Nyanja	2	3.8
None	38	71.7
Total	53	100

4.2.4 Figure 6. Do you go to any institution of learning?

In the figure below, the question did not apply to 44(83%) of the respondents because they were beyond school age. For the respondents within school going age, there were 8 respondents representing 15.1% who did not go to any institution while only 1or 1.9 % went to some institution of learning.

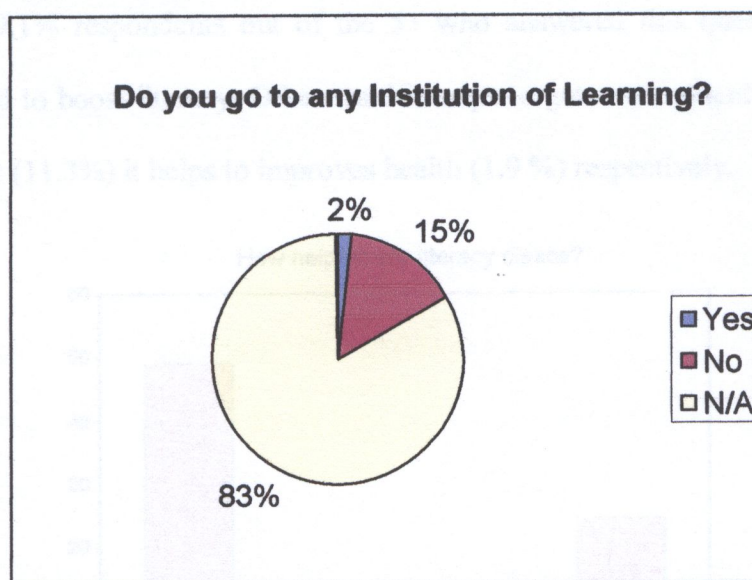


Table 3

Response	Frequency	Percent
Yes	15	28.3
No	38	71.7
Total	53	100

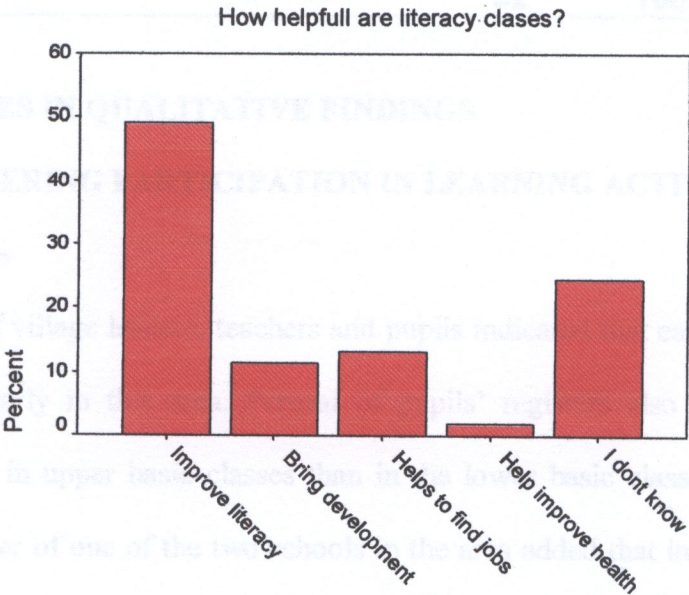
4.2.5 Table 3. The highest level of education attained

The findings for this question showed that 38 (71.7%) did not complete any academic level. There were 14 respondents representing 26.4% attained primary school in various grades while there was 1(1.9%) respondent who attained junior secondary school level.

	Frequency	Percent
Primary	14	26.4
Junior Secondary	1	1.9
No Education	38	71.7
Total	53	100

4.2.6. Figure 7. How helpful are literacy classes?

There were 26 or 49.1% respondents out of the 53 who answered this question said literacy classes helped to boost literacy. Others said it helps to get employment (13.2%), it brings development (11.3%) it helps to improves health (1.9 %) respectively.



A related question was asked as to how literacy can bring development in the community. 31 (58.5 %) said literacy brings ideas for development. Literacy was also linked to improved farming and more business ventures among other opportunities.

4.2.7 Table 4 Problems arising from illiteracy

The table below shows responses that were given as a result of not being able to read and write. The most serious challenge was being unable to get employment presented here as 38 or 73.1% of total respondents. Lack of communication and interpersonal skills, poverty and family health are some of problems highlighted in the table.

What Problems do you face because of your inability to read?		
Unemployment	38	73.1
Lack of Development Skills	5	9.6
Poverty	8	15.4
No Problem	1	1.9
Total	52	100

EMERGING THEMES IN QUALITATIVE FINDINGS

4.3 FACTORS HINDERING PARTICIPATION IN LEARNING ACTIVITIES

4.3.1. Early Marriages

All the three groups of village leaders, teachers and pupils indicated that early marriages were rampant particularly in this area. Perusal of pupils' registers also showed that enrolment was poorer in upper basic classes than in the lower basic classes (see table below). A Head teacher of one of the two schools in the area added that in grade seven classes only the average of four girl pupils wrote examinations every year due to attrition, especially through early marriages.

Table 5 Enrolment at Mancheula Basic School Term 1,2008.

GRADE	BOYS	GIRLS	TOTAL	No OF CLASSES PRESENT	CLASSES REQUIRED
1	20	28	48	2	2
2	20	16	36	2	2
3	15	14	29	1	2
4	10	16	26	1	2
5	14	23	37	2	2
6	10	18	28	1	2
7	12	4	16	1	2
GRAND TOTAL	101	119	220	10	14

4.3.2. Cattle Herding

The response on the interview conducted on ‘ why some parents first sent their boy children to herd cattle before going to school’ was that, “ Cattle was a source of wealth and help the households in the area.” Cattle herding demands that a lad of between seven and nine years herd animals for four years before he is given his own heifer or ox. Then later, a lad may go to start school in Grade 1.

The view of the researcher is that the concept of work should be introduced early in human life. This creates love for work. However, the young person must not give up schooling in preference for work or vice-versa because the two complement each other.

4.3.3. Nyau and Cinamwali

Nyau, fondly known as ‘*Gule wa Mkulu*’ (Big Dance) is a traditional dance found in all Chewa Kingdoms and commands a lot of respect among the people of this ethnic group

for its code of conduct. The wing that deals with the instructions for the boys is known as *Kalumbu* – a boys’ school in the *nyau* society. In this study majority of the respondents cited this tradition as a hindering factor to educational activities. The view that was passed in the 2008 meeting between Chadidza and Katete Chiefs and Provincial Educational officials was that pupils should only take part in *cinamwali* and *nyau* during holidays so that they do not miss lessons during the time of seclusion.

On the part of female children, *Cinamwali* is an initiation ceremonial preparation for girls into adulthood. It reportedly takes girl pupils away from school for a long time to induct them into the ways of motherhood. At the end of this ceremony, instead of going back to school, the girl is ushered into marriage.

4.3.4 Lack of interest for learning

Respondents also reviewed that children lose interest in schooling when they see that they are surrounded by people who never went to school. They said that these children may stop school even after school requisites have been sourced. Asking respondents why this was so, they replied, “*Kuno ife ndife okhalira mmaganizo*” (Here our mind set is backward).

4.4. OPTIONS TO MITIGATE ILLITERACY IN MANCHEULA

4.4.1 Responses given by respondents were analysed and represented in the following statements

- Families who want to own cattle through contracts should allow boys to look after animals during holidays. In school days other members of the family may take up this responsibility while boys go to school.
- There is need to integrate informal education (IE) with formal education (FE). By this they meant that there was need for education and traditional authorities to sit down to review those activities that are related to be integrated to minimize duplication or tension that may arise out of perceived complex of inferiority or superiority.
- Respondents further observed that there was need for those who understood ways of mitigating illiteracy to help in sensitizing the community on re-entry policy, problems of early marriages and how to assign work to young people. This came up when a member of one debating side observed that, “ These days children talk a lot about child labour”

4. 5 SUMMARY

This chapter dealt with presentation of the research findings. Quantitative findings were presented in form of charts, graphs, percentages and tables. Qualitative data were coded and thematised.

Among others were those themes that looked at the ability for the respondents to read and write, those who participated in learning activities and those who had problems because of not being literate.

In the next chapter the researcher will discuss the research findings according to how they were presented in chapter four. Some of the prominent themes in the chapter will be the impact of African indigenous knowledge systems, cattle herding and early marriages as inhibiting factors to participation in learning activities.

CHAPTER FIVE

DISCUSSION OF THE RESEARCH FINDINGS

5.1 INTRODUCTION

This chapter presents the discussion of the research findings that were presented in the previous chapter. The findings are discussed in the sequence as presented in chapter four and as from headings drawn from the objectives of this study.

5.2 DISCUSSION OF RESEARCH FINDINGS

5.2.1 How many of the dependants in your household go to school?

In this question the researcher wanted to find out from the respondents how many of the persons under the households of the respondents were going to any institution of learning. The figure shows that 47% of the respondents kept dependants who went to any institution of learning. The percentage for dependants who did not go to institutions of learning is higher suggesting that they dropped out of school. The finding also suggests that households tolerate the trend as normal. Since there is no any institution of learning apart from basic schools, learners are actually pupils who stop schooling at early stage.

5.2.2 Can you read and write in any language?

There were 33 out of 53 respondents who were not able to read and write in any language representing 62.3%. 20 respondents (37.7%) were able to read and write in English and Cinyanja.

This translated that among the respondents there were more people who were unable to read and write than those who were able to. This question is related to 5.4 in which respondents are asked in which language they can read better. The revelation was that 38 respondents (71.7%) were not able to read and write in any language. There were 12 respondents constituting 22.6% who were able to read and write in Cinyanja only while 3.8 were literate in both English and Cinyanja. There was only one respondent who was literate in English Language only.

This shows that of those who start school, the majority of learners end their education at primary level. This remains a challenge as long as these people are unable to make use of simple instructions on medicine dosage or use the official language to communicate in official meetings. For such groups of people they need supplementary programme to boost their ability to use official language too. This is because many transactions are in the official language.

5.2.3 Do you go to any institution of learning?

This question segregated the 83% of the respondents from the rest in that the former were beyond the school-going age. If there were literacy schools in this area, these adults could have gone to these schools. Out of the respondents who were within school age group, 8 (15.1%) of them did not go to school while only 1.9% representing one respondent went to school. This picture shows that the trend about school is a cycle. Parents did not go to school at their time, so did their children. Watkins (2000) has highlighted the problem of illiterate parents that; "Illiterate parents seem to ignore the value of education and are ambivalent about keeping their children in school."

There was a relationship between those who were asked about literacy in 5.3 and those in this question. The 71.7% for respondents who could not read and write is also for those who did not go to any institution of learning. Only 15 or 28.3% went to some institution. This consistency shows that at no stage has the respondent tried to break illiteracy which started when they were young. It may also mean that the government has not intervened in the affairs of literacy in Mancheula.

5.2.4 The highest level of education attained

The findings for this question showed that 38 out of 53 participants representing 71.7% did not have any academic back ground. There were 14 participants consisting 26.4% who attained primary school education in various grades while there was 1 respondent or 1.9% who attained junior secondary school level. Findings during document perusal showed that most learners fall out of school before they write Grade 7 Composite Examinations. If this is so, those that stop school before Junior Secondary School Leaving Examinations may not have any hope for employment. For those who stopped school before Grade 7, risk lapsing into illiteracy as before.

5.2.5 How helpful are literacy classes?

Responses that came from this question represented 26 respondents or 49.1%. These said that literacy classes were helpful in improving literacy. 13.2% said they helped in getting employment, others (11.3%) said these classes brought development, 1 respondent (1.9%) said literacy classes improve health while 13 respondents (24.5%) said that they did not know how helpful literacy classes are. Responses given showed that the majority

of the people in the area already knew what literacy classes were although 24.5% of them showed ignorance about these classes.

Those that knew these classes were those who were there when classes were in session here before they stopped. Others knew them from the neighboring Mozambique where they were known as *alphabeticas* or alphabet schools. The nearest place where literacy classes were running was Kagoro, about 30 kilometers away.

Function Literacy is closely linked to farming and this could be seen in the areas where literacy classes were found in that they were fairly successful subsistence farmers.

5.2.6 Problems arising from illiteracy

Revelations from this question indicated that unemployment was a major challenge for the people in the area (73.1%), followed by poverty (15.4 %), lack of developmental skills (9.6%) while one respondent (1.9%) said she /he had no problems resulting from illiteracy. From the results given it can be said that due to prevalence of illiteracy, the majority of the people may be said not to have sustainable livelihood. Another observation comes out here- the people in this area are apathetic. Having seen children go to and from school year after year yet at the end they come back to sit at home doing nothing, has been unfruitful ritual. Therefore, such people require non- formal education (NFE) which would cover:

- Communication skills and general knowledge-including literacy, numeracy, general civic and cultural knowledge, values and attitudes.

- Life skills- such as hygienic practices, sanitation and family planning.
- Production skills- those that enable a person to earn income like bricklaying or carpentry.

The researcher's stand therefore, is that Mancheula Community may do well to have a literacy centre where out -of- school youths and adults who have never received formal schooling can be reached.

EMERGING THEMES IN QUALITATIVE FINDINGS

5.3. FACTORS HINDERING PARTICIPATION IN LEARNING ACTIVITIES

5.3.1 Early marriages

The interview that involved three groups of village leaders, teachers and pupils cited early marriage as a rampant practice among the pupils in this area. Perusal of documents at the two schools indicated that enrolment was poorer in upper classes than in lower basic classes (see table in 4.3.1). This study found that early marriages alone account for 32.1% out of all the factors that hinder participation in learning activities. A Head teacher of one of the two schools in the area added that in Grade 7 class, only the average of four girl pupils wrote examinations every year (see table 6).

Early marriages in the wake of relaxed rule on education should not however, be a problem if the community is well sensitized. The Ministry of Education (MOE 2004) under *Re-entry Policy Guidelines* encourages schools to re-admit females who drop out for various reasons other than pregnancy. This finding may also mean that the community has allowed early marriage to prevail. If not so, the area authorities

particularly the Chief or councilor needed to be informed of re- entry policy so that they can in turn help their subjects.

5.3.2 Cattle herding

The response on *why some parents preferred sending their boy children to herd cattle first before going to school* was that, “Cattle are a source of wealth and help in our households in this area. Any one who has it has money and is rich.” A common practice to own an animal among the Chewa people is to engage in a contract to look after a head of cattle for four years then the lad is given his own animal. Under normal circumstances, a boy should be between eight to ten years to do this job. By the end of four years the lad would be twelve to fourteen years old. This is the time now the family would send the lad to school in Grade One. It is common sense to understand why the boy may fail even to complete basic education.

The position of the researcher is that the practice needs the support of other members of the family so that during school term, other members may herd the animals while school boys would attend to the animals on holidays or weekends. Animals can be a reliable source of livelihood but must not hinder schooling for boys.

5.3.3 Nyau and Cinamwali

Nyau is one of the factors that hinder people in participating in learning activities. Most of the boys flock to *dambwe* (secrete arena) every July as they expect the climax that comes with *Kulamba* Ceremony in the last week end of August. This causes absenteeism and attrition consequently.

Nyau is perceived as a central wing within the Chewa African Indigenous Knowledge Systems (CAIKS). Among other activities and roles played by *nyau* are:

- School for men and boys
- Dance for entertainment lately as a form of entrepreneurship
- Tool used by the Chewa to show some subtle resistance to foreign culture and invaders
- Agent for transmitting social, moral and spiritual values.

This back ground gives the *nyau* society support from the tribe wherever the Chewa people are. Therefore, recruitment of school boys may be seen as normal especially, if these boys are allowed to attend their lessons in school. The researcher's position is that if *nyau* leaders force the boys into this society, the chief should be involved.

On the part of girl children, *Cinamwali* (initiation ceremony) was given as a factor that hinders participation in schooling and later leads into early marriages. Respondents said that girls are drawn out of school when they reach puberty stage to begin preparing them into motherhood. From now on these girls cease to be pupils and are given to early marriages.

According to the CAIKS a girl child is under training as early as three years when the child begins to imitate the mother in her daily house chores particularly, in preparation of meals (commonly known as *madimbi*). This training reaches its peak when the girl attains her puberty. The girl now is called *namwali* and must be given

full training sessions for her to be worthwhile mother in the future. Lessons include hygiene, baby care cookery and care for the husband among others. As already said, the girl needs to continue with school. The researcher's view is that these indigenous systems need to find a place in the contemporary syllabi.

5.3.4 Lack of interest for school

Respondents revealed that lack of interest in schooling also accounts for 9.4% among pupils. The reason for loss of interest may be the fact that parents themselves do not encourage children to go to school. There is a second view that tends to suggest that people just feel that classroom-bound education should be replaced with a more practical one.

5.4 Options to mitigate illiteracy in Mancheula

To mitigate challenges of adult illiteracy in the community respondents gave the following responses:

- Families who want to acquire cattle through herding contracts should agree that the task will be undertaken by all family members to allow boys go to school. For them their turns would come in holidays or week ends.
- Respondents felt that formal schooling in their area was not so helpful since not many children completed their studies .Instead, a practical skills centre be built in the area to make up for their loss.
- The majority of the respondents suggested that traditional leaders should intervene in issues that involve children leaving school. This means that the Chief should be given a report monthly.

- Generally, the community also felt due to distance from the district, it was important that sensitization on contemporary issues such as child labour, re-entry policy guidelines and many others to keep the people aware of them.

5.5 SUMMARY

This chapter discussed the findings of this research study. The findings were discussed in the order they were presented and were further analysed. The next chapter is going to deal with the conclusion of the study, recommendations on the study and further research recommendations.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

This chapter concludes the work on this research study. It offers recommendations and suggests areas for further research studies.

6.2 CONCLUSION

The aim of this study was to find out the Levels of Adult Literacy in Katete with respect to Mancheula Community. The major conclusions were:

- Many households kept dependants who did not go to school.
- There were only 37.7 % of the people who were literate. Those that were literate were able to write and read in Cinyanja.
- There were low figures of people going to any institution of learning representing 17%. This finding was consistent with the question whether the respondent previously went to school. Responses from the majority (71. 7%) were 'no'. The maximum level of education attainment was between grades 2 to 6, no wonder they were only able to read.
- Owing to low levels of literacy, the community had high rates of unemployment and poverty.

- This unemployment and poverty was exacerbated by lack of skills training centres where the local people could learn skills to sustain themselves and their families.
- Early marriages were rampant resulting in maternal and infant mortality. This was also responsible for attrition in schools.

6.2.1 The impact of low literacy levels culminated into:

- Poor knowledge of food security
- Lack of sustainable knowledge for harnessing clean drinking water.
- Loss of desire for school among children.

6.2.2 Cattle herding, *nyau* and *Cinamwali* were wrongly handled because they were hindering learning activities in education instead of building on it.

6.3 RECOMMENDATIONS

The findings of the research study prompted the researcher to recommend the following:

- Sensitization campaigns of mass political mobilization targeting parents, cattle owners, village leaders and teachers on issues like early marriages, *nyau* and *Cinamwali* be conducted regularly by Government, NGOs and traditional leaders

- Government to set up a literacy centre in Mancheula that would reach the youths and adults whom formal education would have by-passed. This would focus on practical subjects as suggested in chapter five.

6.4 FUTURE RESEARCH

This research focused on the Levels of Adult Literacy in Katete with special reference to Mancheula Community. Some of the issues raised in this study might attract future research. It might be useful to consider the following for future research:

- The Impact of African Indigenous Knowledge Systems in the Era of Westernization
- Is Traditional Leadership Affected by Literacy? –A case of Chadiza and Katete.

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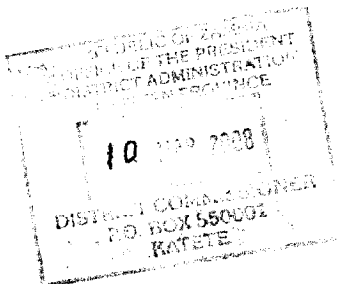
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APPENDIX 1.



*8/11/07
please assist*



**UNIVERSITY OF ZAMBIA
SCHOOL OF EDUCATION
DEPARTMENT OF ADULT EDUCATION AND EXTENSION STUDIES**

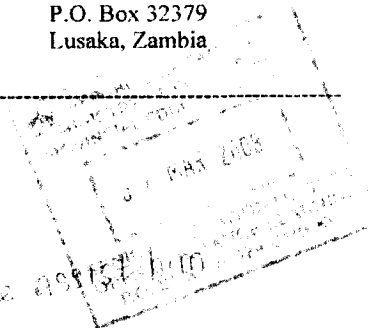
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36.03.2008

Name: *John E. Nkomo*

*W/DP
SPC-CAL
ATA/DEC
PLEASE ASSIST*



TO WHOM IT MAY CONCERN

RE: RESEARCH UNDER TAKING

/MA EL

The bearer (s) of this letter are students in the Diploma/Degree in Adult Education. They have been requested to undertake research in your organization to indentify cultural problems foreigners face and find out how they overcome them as part of their learning experience. Your help and cooperation in this regard will be highly appreciated by the Department, as this will enable the students to link theory work, which is offered in the class, and practical work, which can only be obtained from organizations like yours.

I look forward very much to a favorable response in this regard.

PP Ngoma
Patrick Seleta Ngoma

ACTING HEAD OF DEPT. - ADULT EDUCATION AND EXTENSION STUDIES

APPENDIX 3.

THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH & POSTGRADUATE
STUDIES: SCHOOL OF EDUCATION; ADULT EDUCATION

QUESTIONNAIRE TO BE ANSWERED BY PERSONS
15 YEARS AND OLDER - LITERACY

1. Age Old
2. Male ☐ Female ☐ (tick)
3. Relationship to the Head of the household ☐
4. How many of the people you live with are 15 years and older?
5. How many of these do/do not go to school?
6. Can you read or write in any language? ☐ Yes ☐ No (tick)
7. Which language (s) are you good at in reading and writing?
.....
8. Do you go to any institution of learning? ☐ yes ☐ No
9. Did you go to any institution of learning? ☐ Yes ☐ No
10. What is the highest level of academic education that you have attained? ☐
11. What highest professional or vocational education have you completed? ☐
12. Did you have literacy schools around this place? Yes ☐ No ☐
13. Why did these schools stop if at all they were there? ☐
14. How helpful are literacy classes?
15. What are the factors that hinder people from participating in learning activities around the community? ☐
16. Do you think many people are literate in this area? ☐ Yes ☐ No
17. If yes, why? If no, why
18. What problems do you face because of your inability to read and write? ☐
19. Briefly explain how literacy can help you develop in your community.
.....
.....
20. What would you say are major problems for pupils?
.....
.....
21. Is there any conflict between education and traditions? Explain.
.....
.....

APPENDIX 4.

THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND POST GRADUATE STUDIES

SCHOOL OF EDUCATION – ADULT EDUCATION

**DEPTH INTERVIEW FOR VILLAGE HEADMEN, SILENT LEADERS
INCLUDING THE ALANGIZI**

PART ONE

INTRODUCTION

I am John F Daka, a student doing a Masters Degree in Adult Education at the University of Zambia and am here to carry out a research on the Levels of Adults Literacy in the Mankwala Community.

The purpose of this questionnaire is to find out the literacy levels of adults and its impact on the people. The information provided will be used only for education purposes and will be treated with utmost confidentiality. Please, kindly feel free and be as honest as possible in answering the questions.

PART TWO

1. Name of village

2. Sex.....

3. Why do you think there are few people here who are able to read and write?

4. Do you know anything about bursary scheme?

5. Why do some parents first send their boy children to look for animals and then later to school?

6. What do you do if you find a girl child pregnant or a boy has given pregnancy to a girl?

7. What do you do if you find that your child wants to stop schooling?

8. Why are there no literacy schools here

.....
.....
.....

9 Why has mphala now faded?

.....
.....
.....
.....

10 As village leaders / alangizi, how do you encourage children to learn?

.....
.....
.....

11 What role do you play in your village to ensure that the school has a duty to educate children?

.....
.....
.....

12 Comment on the role of community to their school. Is there any relationship?

.....
.....
.....

13 How much free is the education for your children? -

.....

14 What would you say is the reason for people to be rich /poor ?

.....

.....

15 Does illiteracy contribute to poverty?

.....

.....

THANK YOU FOR PARTICIPATING.

APPENDIX 5
THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH & POST GRADUATE STUDIES
SCHOOL OF EDUCATION- ADULT EDUCATION
IN-DEPTH INTERVIEW FOR BOYS AND GIRLS

PART 1 INRODUCTION

I am John F. Daka, a student doing a Master's degree in Adult Education at the University of Zambia. I came here to carry out a research on the Levels of Adult Literacy in Mancheula Community. The purpose of this questionnaire is to find out the levels of literacy in adults and its impact on the people. The information provided will only be used for education purposes and will be treated with utmost confidentiality. Please feel free and be as honest as possible in answering the questions.

PART 2

-
1. What are the benefits of school?
 2. What can you do in order to complete school?
 3. As a pupil what can you say are major challenges in schooling?
 4. How much time do you have for school work?
 5. Do you have enough time at home to do school work?

(a) Yes No

(b) If no, why not?

.....

6. How do you spend your weekends and spare time?
7. Why are there many people who are not able to read and write?

THANK YOU FOR YOUR PARTICIPATION

APPENDIX 7.

Photographs of Some Respondents



HEADMAN LUPENGA AND HIS GROUP



FOCUS GROUP AT KAMWENDO VILLAGE



MAYELA COMMUNITY SCHOOL



MAYELA COMMUNITY SCHOOL: NEW SITE

