**CHAPTER ONE**

1.0    **INTRODUCTION**

This chapter presents a brief background regarding the topic under study in respect of lecturers' understanding of meaning of adult education and their perception of its relevance to development. In this chapter, topics such as statement of a problem, theoretical frame work, and purpose of the study were tackled. Others looked at include objectives of the study, research questions, significance of the study limitation of the study and definition of terms.

All over the world, Zambia inclusive, the urge is really to have illiteracy free and creative societies that can contribute to national development leading to attainment of self-reliance. The provision of relevant and appropriate education to the masses is the solution if government was to achieve this goal. The Millennium Development Goals (MDG) is a United Nations (UN) initiative with UNESCO advocacy for among other things an illiterate free society at least by the year 2015. Principally, it is a benchmark that can be met through the heavy injection of investment in human capital in its various forms in order for any nation to realize this dream. Human capital is the theoretical frame work most responsible for the wholesome adoption of education and development policies. Proponents of human capital theory such as Olaniyan and Okemakinde (2008) argue that the core thesis of the theory is that peoples' learning capabilities are comparable to other natural resources involved in the production process.

Olaniyan and Okemakinde (2008) reveal that the focus on education as a capital good relates to the concept of human capital, which emphasizes that the development of skills is an important factor in production activities. It is widely accepted that education creates improved citizens and helps to upgrade the general standard of living in a society. In general terms, the human capital represents the investment people make in themselves which enhance their economic productivity.

According to Babalola (2003) the rationality behind investment in human capital is based on three arguments:-

(i)     That the new generation must be given the appropriate parts of knowledge which has already been accumulated by previous generation.

(ii)    That new generation should be taught how existing knowledge should be used to develop new products to introduce new processes and production methods and social services; and

(iii)   That people must be encouraged to develop actively new ideas, products, processes and methods through creative approaches.

Psacharopoulos and Woodhall (1997) assert that:

*Human resources constitute the ultimate basis of wealth of nations. Capital and natural resources are passive Olaniyan and Okemakinde (2008) factors of production, human beings are the active agencies who accumulate capital, exploit natural resources, build social, economic and political organisation, and carry forward national development. P.102.*

The provision of Adult Education is also another intended system of equipping the people with knowledge and skills that will change and upgrade their attitudes to enable them play pivotal societal roles that can lead to the contribution to development. Adult education is a broad field which encompasses varied philosophies and areas of interest. It focuses specifically on lifelong education of adults. Adult education will need to focus more than ever before on which kinds and what levels of knowledge and skills are required for each society, as well as for specific groups within that society. Adult learning is among the most basic human activity that is lifelong (Lindeman, 1956; Cropley, 1980:3; Livneh, 1988; Smith, 1996; Fischer, 2000; Nafukho et al, 2005). As Lindeman (1947) argues that, adult education is life and we must live it.

The relevance of Adult Education to development is a significant consideration when taken in conjunction with government of Zambia's policies regarding the importance of encouraging the acquisition of sustainable lifelong survival skills and knowledge. One critical but somewhat neglected part of education is adult education as evidenced by its lack of prominence in the Ministry of education's vital policy documents.  It has not been given any meaningful mention in the education policy documents such as Educating Our Future (1996), Focus on learning (1992) including the 1990 Jomtein Conference Declaration on Education for All, though it has existed in Zambia since the inception of the University of Zambia in 1966.

It appears there is contradictory and confusing understanding of the meaning of Adult Education, in spite of the government's encouragement of its formation at the inception of the University of Zambia. This contradiction and confusion is evident in the ordinary citizens and professionals' failure to understand the concept and the several reviews it has undergone. Moonga (2008) further reinforces this contradiction and confusion when he revealed, in his presentation, that in the 1990s the unit of extension studies within Adult Education was recommended for total closure.  It took an effort of the proponents of Adult Education such as Mtonga and Chakanika (1989)  to defend the demise of Extension Studies in their presentation against its closure and managed to convince the senate, hence the current existence of the extension studies. However, Mwansa (1989) argues that though Extension Studies, a component of Adult Education, has undergone several reviews and name changing, the functions have remained the same.

These several reviews, renaming and recommendations for complete closure of some of its units give credence that the understanding, perception of its relevance to development by lecturers within the University of Zambia leaves much to be desired. This research was designed to establish lecturers' current understanding of the meaning of adult education and their perception of its relevance to

development   to ensure that the grey areas on the concept are cleared and this area of study begins to be appreciated for the role it plays to development.

## 1.2    STATEMENT OF A PROBLEM

The provision of Adult Education and Extension Studies is meant to equip people with life-long survival skills and knowledge for immediate use. This knowledge and life-long survival skills come along with relevant and appropriate education as well as training that may have a bearing to the contribution of development. Even though Adult Education has existed for over 45 years at the University of Zambia now, and its role on national development clearly established, the question is, how do the University of Zambia lecturers' understand its meaning and what is their perception of its relevance to national development?   The significance of why lecturers should know lies in the fact that they are major and most important stakeholders who are entrusted with the task to professionally deliver and disseminate information of the desired services sought by those in need. The relevance of lecturers knowing the real meaning rests on them having better knowledge of the methodologies in adult education which will help them with the technical expertise they need to use when delivering to people.   If lecturers who are tasked to deliver and disseminate information don't know the relevance and the methodologies in Adult Education, appreciation will be lacking leading to inadequacy in quality delivery of services.   It was against this background that this study was conducted.

## 1.3    THE PURPOSE OF THE STUDY

The purpose of the study was to examine whether the University of Zambia lecturers' understood the meaning of Adult Education and their perception of its relevance to development.

1.4    **OBJECTIVES OF THE STUDY**

A      **general objective**

To investigate University of Zambia lecturers' understanding of meaning of Adult Education and their perception of its relevance to national development.

B      **specific objectives**

(i)     To establish whether lecturers at the University of Zambia understand the meaning of Adult Education.

(ii)    To explore lecturers' perception of Adult Education.

(iii)   To find out lecturers' views of the relevance of Adult Education to development.

1.5    **RESEARCH QUESTIONS**

1.     Do the lecturers' understand the meaning of Adult Education?

2.     What is the lecturers' perception of Adult Education?

3.     What are the lecturers' views of the relevance of Adult Education to development?

1.6    **SIGNIFICANCE OF THE STUDY**

It was hoped that the results of the study would help to establish the lecturers' position of their understanding of the meaning of Adult Education and their perception of its relevance to development.  The results of the study would also bring about appreciation of the role adult education plays in uplifting peoples' standard of lives and add to the body of knowledge.

1.7    **THEORETICAL FRAMEWORK**

The study is informed by theories on learning.  Kolbs (1984) stresses that learning and knowledge is intimately related and that learning is concerned with the production of knowledge. Knowledge results from the combination of grasping experience and transforming it into something meaningful. Learning theories such

as constructivism suggest that individuals construct their own understanding according to their particular cultures, personalities and life circumstances. One of the research questions being examined in the study is to establish whether lecturers understand the meaning of Adult Education and their perception of its relevance in development. For this reason, theories propounded in learning are examined to see whether they substantiate the cultural influences and methods of learning at UNZA to be a contributing factor to the reigning confusion of understanding of meaning of Adult Education and their perception of its relevance in development.

In the field of adult education it is Jurgen Habermas' (1981) critical theory which has been translated into critical pedagogy that promotes critical thinking, critical listening and dialogue.  Critical theory has always emphasized consciousness of society in relation to economy and social life (Freire, 1970, 1993 and Macedo 2000;  Mezirow, 1981; Finger and Asun, 2001).  Life poses a variety of problems that individuals must solve independently or with others. Critical thinking skills are nothing more than problem-solving skills that result in reliable knowledge. Humans constantly process information which they in turn communicate. Critical thinking can be understood as a practice of processing this information in the most skillful, accurate, and rigorous manner possible, in such a way that it leads to the most reliable, logical and trustworthy conclusions, based upon which can make responsible decisions about one's life, behavior, and actions with full knowledge of the consequences and underlying assumptions of those decisions.

To assess the value of critical thinking in adult education it is useful to compare the fundamental principles of critical thinking with those of the dominant philosophies of adult learning. When we compare the methods and objectives of critical thinking with those of community education and development, self-directed learning and transformative learning, we find some points of conflict but many moments of convergence. On the whole then, we can say that critical thinking is consistent with the values of adult education.

The theory of transformative learning was developed by Mezirow (1991), who stresses that making meaning is nothing else than making sense of an experience. We interpret it and we use the interpretation, i.e. we are making meaning to guide our decision-making or action, and thus we learn. Transformative learning (transformational learning) is a process of getting beyond gaining factual knowledge alone to instead become changed by what one learns in some meaningful way. It involves questioning assumptions, beliefs and values, and considering multiple points of view, while always seeking to verify reasoning. At the centre of transformative learning theory, is the process of 'perspective transformation' which Mezirow (1991) saw as the synonymous concept to Paulo Freire's 'conscentisation', and Jurgen Habermas' 'emancipatory action' domain of learning. The theory states that for learners to change their meaning structure – thus – beliefs, attitudes, and emotional reactions – they must engage in critical reflection on their experiences, which in turn leads to a transformation of perspective. Mezirow's (1991) stages of perspective transformation began with a disorienting dilemma and then moves through phases which include emotional release, sharing with others, critical reflection, and, finally action.

The transformative learning theory is adult education based theory that suggests ways in which adults make meaning of their lives. It looks at 'deep learning' not just content or process learning, but examines what it takes for adults to move from a limited knowledge of knowing what they know without questioning mainly from their cultures, families, organisations and society. It looks at what mechanisms are required for adults to identify, assess and evaluate alternative sources of information, often sources that may look at how adults can identify, assess and evaluate new information, and in some cases, reframe their world-view through the incorporation of new knowledge or information of both instrumental and communicative nature is characterized by a reflective way of thinking, according to Mezirow (1991). Instrumental learning means that an individual is occupied with task-oriented problems. For this kind of learning, the learner requires various skills or techniques to practice, for instance, by a simple learning

of how to ride a bicycle to a highly sophisticated learning of how to build a high tech machine like a computer. Communicative learning means to look for cohesion in what we see and understand. In communicative learning the approach is interpretive, i.e. we want to understand what is meant through speech, writing, drama, art, or dance by others. It is in the concept of reflection that Mezirow sees a typical way of human thinking.

Education worthwhile for citizens would be the one which produces informed citizens who are capable of using critical thinking in making intelligent decisions about everyday challenges. This type of education must make a person think for oneself. This is the type of education Freire (1972, 1973, 1976, 2000) call education for critical consciousness. It enables people to work by themselves; learn how to gather, analyse, syntheses and assess information; learn how to analyse questions and problems; learn how to enter sympathetically into the thinking of others; be able to make effective economic, political and social contributions to their own society and learn how to deal rationally with their conflicting points of view.

It was in this study suggested that this be a necessary avenue of research to examine University of Zambia lecturers' understanding of meaning of adult education and their perception of its relevance in development given their variations in cultural, educational attitudes and practices.

The premise is that learning in Adult Education is interwoven with cultural and contextual influences. Chilisa and Preece (2005) point out that the connections of culture and learning are inseparable and that one cannot discuss Adult Education without understanding the cultural knowledge, application of Adult Education and how one learns.

1.8     **DELIMITATION OF THE STUDY**

The study was limited to an investigation of lecturers in the nine schools at the University of Zambia Great East Road Campus and the Ridgeway Campus. The views and experiences of lecturers in these nine schools at the University of Zambia Great East Road Campus and the Ridgeway Campus were of use in this study. Information obtained from lecturers was triangulated with that from the Vice-Chancellor.

1.9     **LIMITATIONS OF THE STUDY**

One of the limitations of the study was difficulties to retrieve the questionnaires from lecturers after distribution since they were mostly not found due to their busy schedule. This forced the researcher even to abandon the adopted approach of sampling where specific lecturers were followed. Instead, a raffle was conducted on those present and the selected ones issued with questionnaires and respond there and then until a reasonable number of a sample size was met. It took a researcher a lot of time and patience to make several trips retrieving instruments and convincing those present to take part.

Another limitation was inadequacy of funds by the researcher to cover all universities in Lusaka district to get divergent views other than depending on one university. Time was another limiting factor as the research was for a specific period.

1.10    **OPERATIONAL DEFINITIONS.**

The following terms in the study are defined as follows:-

- **Adult Education** –refers to the various purposely planned efforts directed primarily to those who shoulder responsibilities as adults. The objective of the adult education programme is to provide information; promote attitudes and opinions; and develop skills and competencies which adults need to be able to solve the problems faced in life. In brief, adult education furnishes an educational base for problem solving.

- **Attitude** is a predisposition to respond in particular ways toward specific things.

- **Constructivism** – is a philosophy of learning founded on the premise that, by reflecting on our experiences, we construct our own understanding of the world we live in. Each one of us generate our own 'rules' and 'mental models' which we use to make sense of our experiences (Vygotsky, 1978). Learning, therefore, is simply the process of adjusting our mental models to accommodate new experiences. It is a search for meaning; therefore, learning must start with the issues around which learners are actively trying to construct meaning. Under constructivism, the purpose of learning is for an individual to construct one's own meaning, not just memorise the 'right' answers and regurgitate someone else's meaning. Since education is inherently interdisciplinary, the only valuable way to measure learning is to make the assessment part of the learning process, ensuring it provides learners with information on the quality of their learning. In other words, learning involves constructing one's own knowledge from one's experiences.

- **Development –** is a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.

- **Extension Studies –** the origination of an idea or concept or activities that are taking place at the centre to the outskirts or peripheral.

- **Formal education** is planed education mostly found in schools and usually conducted in buildings or outside or in groups. This type of education is done in a ladder system – meaning that you get knowledge and bank it for use at any required time in future.

- **Lecturers –** in this study it will include Deans, Assistant Deans, Directors as long as they are appointed as Lecturers of the University of Zambia charged with the responsibility of delivering the teaching services to the students.

- **Learning** – in this study, learning is acquisition of new skills, knowledge or attitudes which can be demonstrated by a relatively permanent change in an individual's capabilities and/or behavior.

- **Non-formal education** is planned education in a form of skills training. It has no grade; you can mix people of various standards to learn one thing together regardless of their education level. E.g. bricklaying, carpentry.

- **Perception**–the dynamic and complex way, in which individuals select information (stimuli) from the environment, interpret and translate it so that a meaning is assigned which will result in a pattern of behaviour or thought.

- **Relevance** –is an effort sought to bring information or skills or processes to bear upon the needs and interests of people.

- **Transformative learning** (Transformational learning) in this study, this is a process of getting beyond gaining factual knowledge alone to instead become changed by what one learns in some meaningful interactive way. It involves questioning assumptions, beliefs and values, and considering multiple points of view, while always seeking to verify reasoning.

## 1.11 ORGANISATION OF THE STUDY

This dissertation is organized into six chapters. The first chapter has an introduction which gives a synopsis of the background. Further, an attempt has been made to explain certain concepts that are used in the study in order to make them clear to the reader. The chapter also comprises the statement of the problem, purpose, objectives, research questions, significance, theoretical framework, delimitations and limitations of the study.

The second chapter reviews related literature on adult education, peoples' perception and attitudes of the relevance of adult education in development. It has attempted to analyse some of the existing literature on the subject of meaning of adult education by various authors globally and Africa.

Chapter three discusses methods of data collection used in the study. This chapter is divided into sections subsumed under the following headings: the research design, population, sample, sampling technique, instruments, data collection, and summary of data collection technique and data analysis. The research findings are presented in chapter four. Chapter five consists of discussion of findings of the study. Chapter six deals with the summary, conclusion and recommendations of the study. This chapter ends with suggestions for further research. The subsequent pages consist of bibliography and appendices.

1.12    **Summary of introduction**

This chapter has discussed the background to the problem by highlighting the problem pertaining to the confusion surrounding the meaning of Adult Education in Zambia, factors that have contributed to this problem and efforts that have been made to alleviate the problem. It has also dealt with the statement of the problem where cause for its relevance and significance to be conducted has been brought out. The purpose of the study examined the lectures' understanding of the meaning of Adult Education and their perception of its relevance to development. The research objectives and research questions raised established lecturers' knowledge of meaning of adult education, understanding, the role of education and adult education to development.  The significance of the study dwelt on what is hoped to be achieved with the study and the value it added to the body of knowledge.  Lastly, limitations of the study looked at the challenges encountered during the study and definition of terms provided the adopted meanings of the terminologies mostly used in the study.

The next chapter discusses literature review. Chapter three outlines the research methodology while chapter four discuses presentation of findings. Discussion of findings forms the fifth chapter. Finally chapter six discusses conclusion and recommendations.

**CHAPTER TWO**

**LITERATURE REVIEW**

2.0     **Introduction**

This chapter discusses various literature reviews generally on issues of adult education and those relating to the topic as propounded by different authors. The chapter covers the topics which include meaning of adult education, relevance of adult education, perceptions about adult education, the role of education and adult education to development.  Borg and Gall (1979) revealed that literature review is meant to give the reader an understanding of the previous work that has been done in the area of the thesis so that he/she will better understand the thesis and will be able to fit its findings into an overall picture.


2.1     **Brief historical background of adult education in Zambia**

Learning is a tradition that has been in existence worldwide and can be traced from the period  before civilisation, but with change of times lost in the dawn of history; the Zambian people have developed numerous types of institutions and medium to pass on to the new generations the knowledge, skills and wisdom gained by their predecessors. That knowledge was superior to material acquisitions as compared to wise sayings and proverbs in many indigenous people of Zambia. There are even instances which illustrate some of the modern concepts of lifelong education outlined by many African scholars such as Msimuko (1987), Kenyatta (1979) and Tiberondwa (1976). According to these, there were formal and informal institutions for exchange of ideas, sharing knowledge and learning of skills like kumphala; and institutions of learning like chinamwali (teaching of girls when they reach puberty and nyau among the Chewa of Eastern Zambia. Besides, activities associated with places of worship and burial were also part of the educative process. Folk drama, proverbs and storytelling were also forms of entertainment or religious activities which contributed to the education of adults. Nyau was extensively used by the Chewa of Central Africa to resist colonial influence on the indigenous African culture (Mtonga, 1980). Nyau mainly prepared boys for adulthood just like chinamwali for females.

The tradition of adult education in Zambia is as old as the civilization itself. Although not called by this name, adult education has existed in Zambia from ancient days-from the time when the arts of writing and reading were not yet known. In African traditional system, community education has always been lifelong and all round (Msimuko, 1987). This is the way through which we have transmitted our culture from one generation to the other though with some modifications due to western influence. Zambia had rich multi-ethnic and multi-layered traditions but with the onset of pre and colonial change, the country lost much of this richness (Namafe, 2006). Our culture is something that surrounds us, something that is part of us, and is inextricably linked with the land upon which we have lived for thousands of years.

Adult education in Zambia was in terms of community needs; its objective was to fix man or woman to be a member of such community. It made people live their lives to the fullest unless natural calamity.

Traditionally, in Zambia and other parts of Africa, adults have a special place in society. They have power to influence decisions of their families, clans, headmen and chiefs (Kenyatta, 1979, Msimuko, 1987). They are teachers of morals for the young as they grow up. Kenyatta (1979) points out that elder are a symbol of their ancestral spirits. The functions of elders in their family, clan, group or community is one of harmonizing the activities of different age-groups living and dead. They offer help to the community with their advice, wisdom and experience. In turn, the community honours them very highly. These elders did not need to be literate to win such respect and special place in society.

Even today numerous religious clergy who cannot read or write are found, but can expound some of the deepest philosophies of the traditions such as traditional medicines men, nyau (secret society among Chewa and few Nsengas) of Eastern Province of Zambia whose members claim to have supernatural powers to communicate with ancestors and alangizi (counselors) found in some rural

14

Zambia. Others can compose music of beautiful lyrics in praise of chiefs. In fine art too are people who carve wood or marble into artistic objects without having learned even rudiments of drawing or geometry. It is common to find peasants who cannot read and write but show wonderful knowledge of their natural environment, their indigenous religion, folklore and epics. It is indeed an admitted fact; therefore that adult education is entirely in agreement with the genius of the people.

The formal western education field's historical roots can be traced to Europe and then America. Formal adult education, as we understand it today was introduced in Zambia by Christian missionaries in 1893. The first school was started by Fredrick Anort at Lealui in Barotseland (present Western Province) with three adult students as a tool for social and cultural transformation of indigenous cultures. This school was a cooling factor to calm Africans while Europeans stole precious natural resources from the Continent. This unwritten goal by the Europeans has been very effective. Since then formal education in Zambia has not been responsive to the needs of the indigenous people. It just has been a cooling factor creating more problems.

It should be mentioned, however, that although missionary education attempted to change the traditional way of life, it persisted with modifications. Adult education as introduced by missionaries included the teaching of the bible, three Rs, reading, writing and computation of simple arithmetic, health education, agriculture extension, crafts and carpentry. The main aim of missionary education was evangelism (Tiberondwa, 1979:59) by saying:-

> … ''*the medicine man and herbalists were persecuted, being labeled witchdoctors and sometimes punished. The worshiping of traditional gods was regard as primitive and superstitious, the wearing of certain ornaments (like copper, leg bungles in Zambia) which were believed to be curative was discouraged, the dancing at weddings was regarded as sinful, the local drinks were replaced with imported ones and the people*

*who continued drinking African alcoholic drinks were called drunkards. Instead of listening to the African riddles and the wise sayings of the African elders, the children spent evenings trying arithmetic and reading about Sermon on the Mount and the parables.''*

Perhaps it is against this background that the formal western-oriented education system is not responsive to the individual and societal real needs but that of the Western countries, Christian and Islamic religions. Such an educational system is irrelevant to our people. However, in contrast to this, Coombs (1968) proposed the use of non-formal education a component of adult education and revealed that one of the clearest handicaps of non-formal education was that it was overtaken and out-valued by formal education. This became a source that relegated adults to be mere canon folders in society in terms of development as their prowess to acquire knowledge and skills was overshadowed by western culture which introduced accreditation and certification.

Coombs' view is further illustrated and amplified in Banda (2009 citing Zambia National Broadcasting Corporation (ZNBC) 2008) on the remarks made by the Permanent Secretary in the Ministry of Science, Technology and Vocational Training, Zambia, Dr. Buleti Nsemukila who was quoted to have said that, following research carried out in his Ministry, there was great need to change the curriculum in the education system in Zambia so that it can be responsive to societal needs. This will solve the problem of unemployment as the current education system prepares people to be employed in jobs after getting their school certificates. Our education system needs to prepare people for work, not jobs.

Despite so many efforts by the government to educate many citizens in Zambia, it is observed that the reality is that figures of uneducated adults are high. Studies carried out lay bare a number of impediments to successfully address education for adults. Besides, Prosser, (1970:35) expressing dissatisfaction is quoted saying, ''In spite of the current efforts to eradicate illiteracy in the world, there is reason

to believe the numbers of illiterate people are increasing…''. It gives a sad reading to say that one of the impediments is the lack of policy and a slow pace at which adult education programmes expand to accommodate large numbers of illiterate adults' country wide. The Ministry of Community Development and Social Services in 2003 reviewed the Confintea V recommendations on the provision of adult education in terms of literacy and non-formal education and said that between 1997 and 2003, there were only 19, 282 adults enrolled in adult education specifically literacy lessons. Of these, 6,140 were men while 13,142 were women. This is a meagre number as compared to the larger number of adult population in the country. Central Statistical Office (2003) reflects on the part of children and reveals that 35% of them are currently not able to access education. This means that they may remain so and the result of this is far from reaching more literate adults a few years to come from now. What is clearly visible, here, is that the provision of both adult and formal education in Zambia fell below par.

An education system which prepares citizens for work as the African indigenous education did, is adult education since it does not experience unemployment as it prepares people to be creative and think critically to live self-sufficiently within their environment. Everybody has work to do and a role to play in society. Despite that it cannot solve all the problems of our adults and youths, adult education which can be offered through various forums such as community, civic, literacy, and many others may be the best alternative in development unlike the current educational system in Zambia. As John Mwanakatwe (1969) puts it, adult education is undoubtedly a dynamic factor for promoting all forms of development. Its effect on political, economic and social change can be enormous. It must be agreed that one positive solution to the problem of development is to provide the means of educating and training all the citizens of the nation. This is achievable through the serious inclusion of adult education programmes to move abreast with the formal education as adult education can be utilized here and now. Responsive education and training like adult education help citizens to be creative, more productive and self-reliant. Therefore, instead of present situation

17

in which adult education is left out given a very minimal consideration on government education policy, if given an equal footing like formal education, it can be a solution as all communities in Zambia use some form of adult education in everyday life. Adult education can bring about critical thinking so much needed in our marginalized and disadvantaged societies countrywide in communities which can lead to making informed decisions for development.

'Education is a natural community process, of which the traditional school system is but a single component.  In all communities, the people are being educated all the time by everything that is happening in that community. It is both the amount and overall quality of education that distinguishes one community from the other' (Wesler, 1978:544 cited in Vella, 2004).

## 2.2    Meaning of Adult Education

Literature reviewed in ( Lowe 1970,  Matshazi 1975 and Moonga 2008) revealed the contradictions and confusion about the understanding of the meaning of adult education.   Matshazi (1975) in his presentation at the training workshop for agricultural extension workers and trainers, commented that the majority of Zambians have found and continue to find the term Adult Education to be quite an elusive term and difficulty to understand in that as yet it seems to defy any attempts to clearly define it.

Matshazi (1975) further revealed that from his experience, the ordinary Zambians, academics and professionals' alike, use the term Adult Education to refer exclusively to the Night School Programme of the Ministry of Education. He goes on to say that this understanding of the term as such is further confirmed or reinforced by existence of establishments called Adult Education Centres where participants pursue formal Ministry of Education School Programme. It is not a secret that University of Zambia Adult Education and Extension Studies were set-up in June, 1966, and yet after over 43 years of the University's Adult Education and Extension activities in the community, some members of the University

academic staff can still ask what exactly "Adult Education" is all about, and conceive the department as being an advanced set-up designed to complement the Ministry of Education Night School Programme.

Similarly, the understanding of Adult Education is not only a Zambian problem as it is also echoed elsewhere by Lowe (1970) who states that confusion still reigns about the meaning of adult education both within each country and in international exchanges of ideas and information. The author states that the semantic muddle is further complicated by the fact that many activities palpably concerned with education of adults are neither acknowledged as such nor carried out under the auspices of a Ministry of Education in Spanish-speaking South America, as Dr. Wenrich points out: 'the ministry or department officially responsible for education has little to do with most of what will be here classified as adult education programmes'.

Matshazi (1975) contemplates that perhaps these academics within the University of Zambia campus plus the ordinary Zambians including those elsewhere in the world need not be blamed for their limited understanding or total ignorance of the concept as it has been noted above, that it seems adult educators themselves are as yet not clearly agreed on what Adult Education is. But the question that arises is how do scholars at the University of Zambia currently understand and perceive the relevance of Adult Education and the role it plays to development?

In breaking the jinx surrounding the confusion in understanding the meaning of adult education, Nafukho et al (2005) observed that it was important to mention and refer to Eduard Lindeman, the renowned scholar, whose early writings opened doors for debates about what the purpose of adult education should be. Lindeman, considered father of adult education in United States was an American with a Danish background. Probably due to the influence of the famous Folk High School of Denmark initiated by Frederic Severin Grundtvig, Lindeman emphasized that adult education will be via the route of situations, not subjects.

Adult education should be based on real life. The resource of highest value is the learners' experience as one searches for life's meaning. This situation approach to learning among adults highly recommended the use of dialogue between the facilitator and the learner.

Lindeman (1925) further noted and provided the meaning of adult education in his book entitled, ''what is Adult Education?'', that the concept of Adult education is a co-operative venture in non-authoritarian, informal learning the chief purpose of which is to discover the meaning of experience; a quest of the mind which digs down to the roots of the preconceptions which formulate our conduct; a technique of learning for adults which makes education coterminous with life, and hence elevates living itself to the level of an experiment.

Lindeman (1926) however, further observes that the meaning of the concept is called Adult Education not because it is confined to adults but because adulthood and maturity defines its limits. Lindeman stated that adult education's role is not to improve the world of work but to incorporate the world of work with life so as to give meaning to work within the larger extent of life. He observed that Adult education will become an agency of progress if its short-term goal of self-improvement can be made compatible with a long-term, experimental but resolute policy of changing the social order. He also noted that Small groups of aspiring adults who desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations; who dig down into the reservoirs of their secondary facts; who are led in the discussion by teachers who are also seekers after wisdom and not oracles: this constitutes the setting for adult education the modern quest for life's meaning.

 Lindeman's vision for education was not bound by classrooms and formal curricula but involved a concern for the educational possibilities of everyday life; non-vocational ideals; situations not subjects; and people's experience. He viewed education as life. The whole of life is learning, therefore education can have no

ending. Lindeman is, however, against current formal academic system which he said is in reverse order with subjects and teachers constituting the starting point and students secondary. He is not in favour of the conventional education where the student is required to adjust to an established curriculum but supports adult education where the curriculum is built around the students' needs and interests. He believed that education should be coterminous with life and revolve around non-academic and non-vocational ideas; it should start with the lives of the learners; and it should look to the learner's own experience as its most valuable resource

Education to Lindeman is perceived as life and he saw it as a continuous process rather than a fixed, static, content that had to be acquired in someone's youth. He states that the objective of adult education is to further the process of development and growth of individuals and human species. He points out that content is just a facilitating factor in this process of growth and development and that what counts is the fact that people learn and not what they learn. Is this view by Lindeman in tandem with the perception held by lecturers and professionals within the University of Zambia?

Lindeman (1945) further shows the diversity of adult education when he said that, every social action group should at the same time be an adult education group, and goes even as far as to believe that all successful adult education groups sooner or later become social action groups. These social action groups Lindeman is referring to are the Non-Governmental Organisations (NGOs), Civil Society Organisations (CSOs), Community Based Organisations (CBOs), Faith Based Organisations (FBOs) and other interest groups in the country.

In a similar vein, Nafukho (1998) also endorsed the meaning by stating that adult education is concerned with working with adults to provide them with education essential for their adult lives. However, Nafukho observed that, as a profession, adult education could involve equipping youths who are in the process of growing

up with skills and knowledge that will be relevant to their lives. His key assumptions about adult learners were that, adults are motivated to learn as they experience needs and interests that learning will satisfy; adults' orientation to learning is life-centered; experience is the richest source for adult's learning; adults have a deep need to be self-directing; and individual differences among people increase with age.

## 2.3 Perspectives of Adult Education

Nafukho (2005) quoting Courtney (1989) and Smith (2001) observed that adult education could be explored from five basic and overlapping perspectives. These include: the work of certain institutions, a special kind of relationship, a profession or a scientific discipline, historical identification with spontaneous social movements, and uniqueness to other kinds of education because of its goals and functions.

Courtney (1989) and Smith (2001) outline the detailed explanations of these five observed perspectives of Adult Education from within the African context as follows:-

(a) *The work of certain institutions and organisations*. In Africa, what is referred to as adult education has been shaped by the activities of key organisations such as trade unions for workers and the Commission for Human Rights organisations that exist in nearly all of the African countries. Adult education is what these organisations, which represent different interest groups, do. In Zambia, the above mentioned organisations and many more carryout these adult education activities. But the question that arises is whether such organisations are conscious that what they are delivering is adult education?

(b) *A special kind of relationship*. Adult education could be compared to the type of learning that is engaged in everyday life. It is a relationship between adults in which conscious effort is taken by the adult to learn something. This could be in a formal setting, such as a school, or an

informal setting, such as a community development workshop. Severally, local and international workshops, seminars and conferences have been held and attended by Lecturers from University of Zambia. Are these lecturers knowledgeable that it is adult education they are attending during the workshops, seminars and conferences?

(c) *A profession or scientific discipline.* 'The focus here is on two attributes of professions: an emphasis on training or preparation, and the notion of a specialized body of knowledge underpinning training and preparation'. Based on this view Brookfield (1986) therefore suggests that, 'the way in which adults are encouraged to learn and aided in that learning is a single most significant ingredient of adult education as a profession'. For instance, when teaching an adult education course, the best way to encourage students is to provide them with projects related to the real world work. In order to encourage them to learn, flexible schedules should be designed to allow adult students to work while attending school. Flexibility in scheduling is a very common element in course offerings at many leading universities in the United States and Great Britain. In agreement with Brookfield (1986) this flexibility is reflected at the University of Zambia in the department of adult education through extension and distance studies which enables students to work while attending school.

(d) *A historical identification with spontaneous social movements.* In Africa as in many countries of the world, adult education can be seen as a result of unionism, political parties, political movements, anti-colonial movements and several civil society and rights organisations and all women's' social groups.

(e) *Uniqueness in comparison to other kinds of education because of its goals and functions.* This, according to Darkenwald and Merriam (1982), is the most obvious way of differentiating adult education from other forms of education. The two authors have noted that, adult education is concerned not with preparing people for life, but rather with helping people to live

23

more successfully. Thus, if there is to be an overarching function of the adult education enterprise, it is to assist adults to increase competence, or negotiate transitions in their social roles (worker, parent, retired person), to help them gain greater fulfillment in their personal lives, and to assist them in solving personal and community problems. Given the authors comparison of adult education to other kinds of education, how can one rate its relevance in relation to development?

## 2.4 Meaning of Adulthood

Having looked at what adult education means and involves, it is imperative that the term adult is exhaustively discussed and defined to provide an insight of what adulthood is all about. The significance of highlighting the meaning of adulthood in this study is to give a clear and precise picture to those who may not be well vested about adulthood so that they understand the concept. In the African context who is an adult? Gwenengwe (1986) noted that, traditionally, adulthood as a stage of life is a very old concept in Africa. In Zambia before the adulteration of African culture by the Western world every male or female has to be initiated into adulthood before being considered and accepted by the community as an adult. Initiation rites performed several purposes and marked the entrance of the initiate into the adult community. This initiation also joins the initiate with all those who have gone before throughout the history of the group. At this point the initiate was able to take part in the rituals of society, that is, to marry and to accept a responsible role within community. The initiation ceremony also brought the community together for the common purpose of welcoming the young people into its midst. In Zambia for instance, Mukanda for the Kaondes and Chinamwali for the Chewas and many other programmes for other tribes were meant to welcome the young into adulthood.

Mbiti (1991) has also observed that adulthood in Africa was also based on fulfilling certain social functions, such as making pottery, hunting, farming and blacksmithing. Adults were expected to marry, raise children and provide for

24

them. In traditional African societies, therefore, adulthood was concerned with fulfilling certain socio-cultural roles. The concept of adulthood has changed, however, due to Western influence. In contemporary African society, adulthood is based on existing laws. In many independent African countries, one is considered an adult from age 18 and older. Using the concept of chronological age to define adults in African societies is, however, inadequate. Adulthood is also considered to be a biological issue. Many cultures in Africa consider the puberty stage as the entry to adulthood. This is still the case today. But in my view the havoc caused by the advent of HIV/AIDS which claims the lives of elderly persons and leaves young ones to assume adulthood responsibility at a tender age does not warrant them to qualify as adults.

Paterson, (1979) has also taken another dimension on adulthood and notes that those people in most societies, the larger majority to whom we ascribe the status of adults may and do evince the widest possible variety of intellectual gifts, physical power, character traits, tastes and habits. But we correctly deem them to be adults, because, by virtue of their age, we are justified in requiring them to evince the basic qualities of maturity. Adults are not necessarily mature, but they are supposed to be mature, and it is this supposition that their adulthood justifiably rests.

Knowles (1978) sharing the same view with Paterson (1979) but on a legal perspective reveals that an adult is a person recognized by law, which sets a given age at which a person perceives self-realisation of one's maturity; performs assigned social roles and takes responsibility of his own life as well as for lives of others. In other words it is a person who attained a full physical and psychological maturity and takes responsibility as a home maker, worker and becomes a member of a society and regarded as an adult by the society to which he belongs. Other scholars like Mtonga (1986) argue that in countries such as Zambia where one becomes a voter at the age of 18 years, such a significant action as voting should mark a state of adulthood.

Havighurst and Orr (1956) observed that people do not launch themselves into adulthood with the momentum of their childhood and youth and simply coast along to old age; adulthood has its transition points and crises. It is a developmental period in almost as complete as childhood and adolescence all of which are developmental periods. This point can be supported with a view that adulthood recognition varies depending on the context. For instance, the western world considers an adult as a person who has attained the 21st birthday while in the Zambian environment; traditionally one qualifies through the initiation ceremony. On the other hand these initiation rituals are slowly fading away due to the adoption of western cultures hence young ones losing the direction. The new generation is heading towards a horizon where traditional and cultural values will completely cease to exist with a total adjustment of almost every aspect of life.

Initiation ceremony according to Reads (1938) observes that adolescence being the study of recognized stages of individual development in non-western societies was influenced by three main factors: the attention paid to the physical changes at puberty and their subsequent implications for marriage and sexual life; the social recognition by the society of the significance of this change; and the rituals which mark this transition. These initiations were applicable to both girls and boys in the Chewa set-up to qualify them as adults as argued by Gwenengwe (1965). This lesson among the Chewa people of the Eastern province of Zambia has its underlying aim to bring home individuals and strengthen them at the time of crisis in the adulthood life and to sanction new status in society after the period of seclusion and instructions.

The adulthood stages and its developmental tasks in the general western perspective, as illustrated by Havighurst et al (1956), have three periods of adult life as follows: the age ranging from 18 to 30 years classified as early adulthood. This would involve both physiological and sociological developmental tasks for one to qualify. The physiological stages include the growth of puberty hairs, breads, bulging of chest, deepening of voice and wet dreams on the part of men.

On the part of women, it is the growth of breasts, menstruation cycles, growing of puberty hairs, and development of heaps. The sociological developments include the sense of selecting a mate, learning to live with a marriage partner, starting a family, raring children, managing a home, getting started in an occupation, taking on civic responsibility and finding a congenial social group.

Another classification is the middle age that ranges from 30 to 55 years of age. At this phase, one is expected achieving adult civic and social responsibility, establishing and maintaining an economic standard of living, assisting teenage children to become responsible and happy adults, developing adult leisure-time activities, relating to one's spouse as a person, accepting and adjusting to aging parents. This is a very crucial stage since it engulfs mainly the leadership code which is charged with maturity and higher responsibilities both in the community, as an individual as well as at government level. Self-realisation of maturity is highly desired at this stage.

The final stage of developmental task is the later maturity that takes its recognition from the age of 55 years and above. At this stage one is expected adjusting to decreasing physical strength and health. They have to recognize and accept that as they have aged, their strength, eye-sight reduces and the skin wrinkles, adjusting to retirement and reduced income. The phase entails one's resting period upon retirement as a result sources of income becomes limited. With the inefficiency of the government to remunerate the retirement package in case of those who were in formal employment, income resources reduce and mostly they depend on their children and other relatives for help. This calls for adjustment since help may not be reliable, adjusting to death of a spouse, establishing an explicit affiliation with one's age group, meeting social and civic obligations and establishing satisfactory physical living arrangements.

While most of the physiological and sociological phases of the western communities' developmental tasks are synonymous to some of the Zambian

adulthood concepts of present day Zambia, there are few contrasts which distinguish one from the other. In the present day Zambian, the concept of adulthood is defined in the same way as physiological and sociological stages are observed generally in western communities. The only distinguishing factor within the Zambian traditional context though slowly phasing out is the recognition of adulthood through passing the transition period of initiation ceremony.

This had been common in the North-Western region of Zambia at Mukanda initiation ceremony where circumcision takes place and the concerned party is given all the adulthood education during the seclusion period and qualifies one into an adult. This usually happens within the range of not later than 12 years. This signifies in itself the adulthood of the person in that society. He or she is accepted as an adult by virtue of undergoing through this ceremony and is ready to assume all responsibilities required of an adult. This also takes place in many other parts of Zambia by various tribes in different styles but its attention is focused to accept one into adulthood. The Chewas of Eastern Zambia initiate women through "chinamwali", for women and "nyau" on the part of men for them to qualify for adulthood (Gwenengwe, 1965).

On the legal and political scenario, the acquisition of the National Registration Card at the age of 16 years would also signify the adulthood of a person while the voting age of 18 years. This, on the other hand is another determinant as argued by Mtonga (1986). The government's legal declaration to allow the age of 18 years as a minimum qualification for one to get a job is another adulthood factor as well as 21 years and above for candidacy as a parliamentarian with the age of 35 years and above for presidency. All these mentioned factors classified in this literature give us one's mental maturity levels and responsibility.

## 2.5     Perception or attitude of respondents of Adult Education

In this study, lectures attitude and perception were determined using the various questions that were generated to establish their views on the concept of adult education. According to the observation by Walklin (1990), perception involves two processes: the gathering of signals carrying information, and its subsequent decoding in the brain, where previous knowledge of such information is stored. The Gestalt school proposes the 'laws of perceptual organisation including theories of continuity, closure and similarity. Gestaltists suggest that in perception, 'the whole is greater than the sum of its parts' and that insight plays an important part in problem solving. Different people perceive a given phenomenon in different ways and what is perceived depends to some extent upon past experiences, present needs and also upon what we expect and wish to perceive.

Walklin (1990) further acknowledged that perceptual experience is obtained from exposure to objects and situations. Such experiences enable the individual to construct a store of knowledge based upon identifiable objects and to draw upon this store when confronted with the same object or situation at a later date. Perceptual experience, then involves the interpretation of the main features of an object or action based on information which has previously been categorized and stored in our memory bank.  Given the above articulation what is the lecturers' perception or attitude then, of adult education and its relevance to development?

Graham and Bennett (1992) in collaborating Wilklin's (1990) views observed that people act on the basis of information received. The information coming from a person's environment reaches the individual through his or her senses, by the messages called sensations. Therefore, at any time a variety of information regarding the outside world is reaching a person's brain through his or her senses. The amount of information would be overwhelming and baffling unless some arrangement, called attention, was made to deal with the relevant and necessary

part of it, discarding the rest. The two authors further say that the mental function of giving significance to sensations is called perception.

According to Graham and Bennett (1992) the process of perception appears to follow the following principles:-

(a) The brain relates incoming sensations to its store of past experiences and associates them with events or objects which in the past have provided the same or similar sensations.

(b) A meaning is then perceived; for example, the term adult education may be recognized as the compensatory learning experiences for the old who failed to succeed at their young age, others it may be as learning experiences meant to empower adults with knowledge and skills to enable them live effectively and be self-reliant within their own environment.

(c)  If the sensation does not appear to provide evidence, confirmation may be sought by looking for other sensations to support the first.  For example, if someone is not sure about the relevance of adult education in development, engineering, natural science and other faculties may be perceived the only relevant learning experiences in development.

(d) Perceptions may be made confidently and sometimes wrongly on the basis of little sensory information. A slight change of facial expression is sometimes perceived as meaning approval, disapproval, interest, indifference etc.

(e) Perception may be influenced by suggestion. It is difficult for one individual to perceive a sensation in a different way from a group or an influential person, because a certain perception is suggested to the individuals concerned. Pre-conceptions can affect perception by suggestion; for example at the university where some schools and their departments are not marketing the courses precisely, practically some of the courses may be perceived to be irrelevant because the people have not received enough information about them.

(f) Perception is also influenced by a person's motives and attitudes. What motives and attitudes influence lecturers' perception about adult education's

role in development? "A motive is an internal factor that arouses, directs, and integrates a person's behaviour. It is not observed directly but inferred from his/her behaviour or simply assumed to exist in order to explain his/her behaviour" (Murry, 1964:7). A motive is broken into two important components. First, a drive which refers to the external process that goads a person into action and influenced by external environment such as temperature, but the drive itself is internal. Second, a goal or reward is reached by terminating a motive. A goal or a reward is assumed to have some reducing or satiating effect on the internal goad, so that after reaching a goal or being rewarded sufficiently, the motive no longer directs behaviour for some period of time.

According to Perin (1974) the term attitude is a predisposition to respond in particular ways toward specific things. It has three main elements:-

    i.    A belief or opinion about something

    ii.    Feeling about that thing

    iii.    A tendency to act toward that thing in a certain way.

What belief, opinion, feeling or tendency do lectures have towards adult education of the role it plays in development? Graham and Bennett (1992) reveal that individuals tend to perceive sensations in ways which conform to their general outlooks, are welcome rather than unwelcome, and are familiar rather than unfamiliar.

Attitude: refers to the respondent's acceptability to recognise the relevance of adult education programmes in development. It is how lecturers feel about adult education in particular, whether they like or dislike the programmes. Every individual has attitudes which allow responding positively or negatively to people, objects or ideas. According to Allport (1935), he defines attitude as a mental and neural state of readiness organized through experience exerting a directive and dynamic influence upon the individual's response to all objects and situations with which it is related.

31

The implication of the two definitions for the study of respondents' perception and attitude towards Adult Education is two-fold: firstly organized through experience emphasizes the point that attitudes and perceptions are learned predispositions. In this case, the attitude and perception lecturers adopts towards Adult Education programmes is the product of experience at home, school or outside or the influence from birth onwards.

Secondly, attitudes and perceptions can only be inferred from what a person says or does. One can only observe what the individual does and then infer the existence of a mental and neural state of readiness which lies behind his or her behavior. It is in fact the individual tendency to react, either positively or negatively, to a given social value. As Thurstone defined: an attitude is the degree of positive or negative effect associated with some psychological object (in Edwards, 1957).

Murry (1964) observes that perception of external world-through the senses of seeing, hearing, smelling, tasting, and so forth depends, to a large extent, on the nature of the physical stimulus presented. Nevertheless, other factors also influence both the selective perception of a particular stimulus out of those impinging on an individual at any given time and the way the stimulus is interpreted. Factors such as past experience- whether the person is set for, or anticipating, certain stimuli- and motivation are involved.

It is finally concluded that the importance of perception rests on the fact that since every individual is different; it is possible for one set of sensations to be perceived in different ways by different people, because they all interpret sensations through their own experiences, motives and attitudes. In the management of people, differences in perception can be the source of many difficulties and conflict. Could this be the case with lecturers at the University of Zambia on adult education?

Lowe (1975) holds a perception that adult education not only lags because legislative and logistical support is lacking but as a social institution it can effectively perform its ascribed functions only when faced with a responsive clientele. As things are, there is a mismatch between the aims of many current programmes and the large aims ascribed to adult education at theoretical level.

Lowe further states that in country after country only a small segment of the adult population takes advantage of educational opportunities and that segment normally corresponds to the already privileged to such an extent that the consequence of the recent expansion of adult education has been to widen rather than reduce social disparities. The imbalance is mainly caused by the lack of interest in current programmes shown by large majorities of adults and leaders in most countries and the difficulty on the public authority's side of translating their goodwill into action.

2.6    **Relevance of adult education**

The relevance of Adult Education is embedded in functions, purpose or the role the concept plays in development. Lowy (1955) sees the relevance of adult education in its purpose in development of citizen participation in a democracy; growth opportunities for the individual and the group; and acquisition of knowledge and skills and development of attitudes. The similar views were expressed by Lowe, (1970) when he sums up the philosophy of Adult Education in three phrases: improvement of the individual citizen; service to the community; and development of the country. Given the above purposes, functions or roles of Adult Education, the concept of development is important to this study since one of the major questions being investigated is how lecturers perceive the relevance of Adult Education in development.

Similarly, The Indian Adult Education Association (1966) emphasized that the relevance of the field of adult education for economic development was not as an exaggeration because adults are actually engaged in the processes of production

as opposed to regular school students who would have their turn only after a period of time. It is further argued that immediate improvement in economic status would depend upon the motivation, skills and competencies of the active adult population.

Adult education programmes can play an important role to develop human resources needed for economic development. The general literacy programmes can increase productivity by helping workers to be able to follow instructions for operating and maintaining machinery and equipment and make them able to join in-service-training for improvement. It will go a long way to develop their general personality and imbibe right attitude towards improving their prospects in work and life. Stiftung (2001:205) clearly singles out the most vulnerable victims as being those who have low capacity to deal with poverty situations or escape from it, and these are certainly the poor, the uneducated and the voiceless mostly women. These people need to be empowered through adult education so that they meaningfully contribute to the wellbeing of their families, society and socio-economic status of the country and become self-reliant.

The FNDP (GRZ: 2006: 210) acknowledges that meaningful and sustained economic growth cannot be realised without sustained social protection such as empowerment of citizens as it strengthens the capacity of the poor to tackle challenges facing them. Empowerment according to De-Beer and Swanepoel (1998: 23) entails among many other things strengthening capacities of local people in terms of skills training, provision of inputs in form of credit, land allocation, transfer of technology that does not dominate beneficiaries but works to enhance their productivity. In short empowerment must be able to release the energies and abilities of the poor people to create a society in which the once poor people will come out of the poverty cycle with transformed lives and integrated into the citizenry with rights, obligations and responsibilities and living as "equals" with the rest of the society.

"At the core of relevance of Adult Education is the link to development through its association with nation building and the goals of economic prosperity. In adult education contexts, development programmes in most African countries include agricultural extension, productivity and efforts to reduce malnutrition and enhance skills training. This includes the promotion of literacy and income-generation projects in order to reduce poverty and increase women's involvement in public affairs and general democratic participation (Chilisa and Preece, 2005:6)". The ILO (1999:3) argues that "When addressing poverty, we must necessarily deal with empowerment. Poverty may be traced to different patterns of inabilities and to obstacles that individuals face in earning and securing their income. Similarly, empowerment is the most secure way of breaking out of poverty". In view of the foregoing, the ILO (1999:6) has persistently espoused the idea that without women's active participation in the labour force and/or their increased access to education and factors of production such as credit, land, technology, coupled with access to markets, their status cannot be well uplifted.

"The adult education movement envisaged Adult Education should be one that can arouse the concern of all citizens, whether they have attained the highest possible limit of education or have no formal education at all… The fundamental adult education programme should aim at motivating people to assume rational roles that are compatible with social and economic development and not merely to equip people with inactive knowledge and skills (Edstrom, et al 1970: 263-264)".

Edstrom, et al (1970) reveal that adult education receives far less support from external aid than any other branch of education due to its low status and this has been attributed to adult educators who are not doing much to urge their governments to attract more foreign aid in their area of work. In my opinion, given the numerous existing NGOs and Civil society organisations in Zambia this does not coincide with the author's view that adult education has a low status and receives less support externally. My argument is based on the fact that all these organisations are funded by the external forces. Probably, the agents involved in the delivery of these adult education programmes are ignorant about what they do

35

to be adult education. Is it true that adult education is of low status and that adult educators are to blame for their failure to urge their governments to attract more foreign aid in their area of work?   I tend not to subscribe to the author's view on low status and blame put on adult educators over aid but rather lack of political will and failure to realize the important role adult education plays in development.

One remarkable feature of adult education in developing countries identified by the author is that, ''there is frequent disregard of practitioners for one another's innovations in preference to western yet very often the most interesting and relevant experiments are taking place in an adjacent country (Lowe, 1970:15)''. Could this observation of disregard of practitioners for one another's innovations one of the factors contributing to Lecturers at University of Zambia to have this confusion of understanding of the meaning and perception of relevance of adult education in development? Do Lecturers at the University of Zambia regard adult education as a relevant field in terms of the role it plays in development?

The Indian Adult Education Association (1966) observed that Adult Education does not mean only the spread of literacy among those who are illiterate. It does not mean only the spread of knowledge and literacy among those who have forgotten what they have learnt in their primary schools. It means an overall development of the citizen in economic, social and cultural aspects of life and not only of those, who are illiterate but of those who are highly literate as well. It is an effort towards an all-round development of a person, who can take up higher and higher responsibility in the economic, social and political life of the country. Adult Education programmes can play an important role to develop human resources needed for economic development.

The relevance of adult education to development can be seen in extension work which is one of the most important components of adult education. Chakanika (1989) reveals that the history and development of extension work was born out of the need to develop agriculture. In the words of Bradfield (1966:11) "Extension

work has been developed as the only logical, scientific and successful way of bringing knowledge to farmers to help them farm their land more efficiently…extension work, by developing the agricultural skills and knowledge of the farmers, enables them to make more productive use of the country's natural resources. He argues that over the years, the application of the concept of extension work has come to embrace and incorporate all the activities of individuals and organizations engaged in the development of the whole communities, particularly those in the rural areas.

2.7    **The role of education**

''One of education's essential tasks is to help to transform de facto interdependence into a solidarity freely entered into. To that end, it must enable people to understand themselves and to understand others through better understanding the world. Education should therefore seek to make individuals aware of their roots so as to give them points of reference that enable them determine their place in the world, but it should also teach them respect for other cultures (UNESCO. 1996:49)''.

UNESCO, (1996) further states that, throughout the world, one of the purposes of education, in its many forms, is to create social links between individuals on the basis of shared references. The means that education can be used as varied as the cultures and circumstances, but in every case the central aim of education is the fulfillment of individual as a social being. Education serves as a vehicle for cultures and values, creates an environment where socialization can take place and is the melting-pot in which a common purpose takes shape.

It is further acknowledged that the role of education is to provide children and adults with the cultural background that will enable them, as far as possible, to make sense of the changes taking place. This presupposes that people are capable of sorting the mass of information so as to interpret it more effectively and place events in a historical perspective (UNESCO, 1996:67).

''The task of education is to teach, at one and the same time, the diversity of human race and an awareness of the similarities between, and the interdependence of, all humans. If one is to understand others, one must first know oneself. Education, whether in family, community or at school, learners must discover who they are. Only then will they genuinely be able to put themselves in other people's shoes and understand their reactions (UNESCO, 1996:92-93)''.

Harris (1980) also appreciated Grundtvig's teaching on the idea of education as being enlightment and of both awakening and creativity, rather than mere instruction or knowledge alone. Education, he claimed, should be organic growth from the spiritual potential within, and teaching should be cultivation and inspiration rather than mere transfer of wisdom.

2.8    **The role of Adult education to development**

Development is a complex and multidimensional concept which is too wide and difficult to define but it can be defined in a contextual setting. Development can be political, social, cultural, structural, and many more but for the sake of this topic focus will be on the role of adult education in human development.  Burkey (1993) defines human development as a process by which an individual develops self-respect, and becomes more self-confident, self-reliant, cooperative and tolerant of others through becoming aware of his/her shortcomings as well as his/her potential for positive change. This takes place through working with others, acquiring new skills and knowledge, and active participation in the economic, social and political development of their community.

Kelly (1991) observed that there is a relationship education and development in that development improves peoples' education and the more people are well educated the more they contribute to their society's development. Supporting the same view, Mwanakatwe (1968) also states that there is a relationship between the levels of education of people and the development a nation because education gives people relevant skills knowledge and values needed for development.

38

Yamaguchi (1992), in consonant with Kelly and Mwanakatwe observations, gave a practical examples of the development of Japan, Singapore and many other emerging economies in the Asian Continent due to the injection of heavy investment in education.

This is important because adult education involves the education of adults who are decision-makers of today and the near future. In consolidating this argument, Dorvlo (1992) reveals that, adults educated or not, are decision-makers, producers, fathers, guardians and mothers who are cardinal in moving our society forward or backwards through the choices they make now. As a result, the education levels they have are vital. The validity of this argument has been discussed earlier in the study that acquisition of education improves peoples' self-esteem and confidence; it powers them and opens the way to civic participation.

There are numerous studies that show scientific evidence that in many respect, education is a vital ingredient or variable of development. MoE (2008) confesses that, ''one of the impediments of National Development is the low levels of literacy, particularly adult literacy, since it affects a nation's working age of 15 years and above…''. If Zambia has to develop socially, educationally and economically, the large army of illiterate young and older women and men needs to be liberated from the slavery of illiteracy. This is so because the levels of literacy of people have an impact on individual, group, and family, and community, national and international development. It is important to provide education because among other things, it builds capacity in adults for them to be able to articulate things clearly and solve problems without waiting for the government all the time unless otherwise.

In a similar vein, Nyerere (2006) has noted that development is for man, by man, and of man. He states that the same is applicable to education which he said its purpose is to liberate man from the restraints and limitations of ignorance and dependency. Education has to increase men's physical and mental freedom to

increase their control over themselves, their own lives, and environment in which they live. He emphasized that the ideas imparted by education should therefore be liberating ideas; the skills acquired from education should be liberating skills. Nothing else can be properly called education. He disagrees with the teaching which induces a slave mentality or a sense of impotence as not education at all because it is attack on the mind of men. This means that adult education has to be directed at helping men to develop themselves and the environment around them.

According to Nyerere education has to contribute to an enlargement of man's ability in every way. In particular, it has to help men to decide for themselves-in cooperation- what development is. It must help them to examine the possible alternative courses of action; to make a choice between those alternatives in keeping with their propulsions; and it must equip them with the ability to translate their decisions into reality. Nyerere further suggests that the first function of adult education is to inspire both a desire for change, and an understanding that change is possible.

Nyerere is in complete disagreement with a belief that poverty or suffering is "the will of God" and that man has to endure, is the most fundamental of all the enemies for freedom. He argues that dissatisfaction with what is wrong must be combined with a conviction that it can be changed; otherwise it is simply destructive. He proposes that men living in poverty or sickness or under tyranny or exploitation must be enabled to recognize both that life they had is miserable, and that they can change it by their own action, either individually or in cooperation with others.

Edstrom, et al (1970) agree with the then Tanzanian President Nyerere's call in the Five-year Plan for Economic and Social Development where he said, "we cannot afford to wait for children, first we must educate the adults because our children will not have an impact on our economic development for five, ten or even twenty years". It is further argued that the quickest way to increase

productivity is to train the adults who are already on jobs. Education for children is fine, but its potential contribution to output over ten years is small compared with the potential contribution of efforts devoted to improving adult skills. These similar sentiments were reiterated by the Director General of UNESCO who said it is not the children of today who hold the present destiny of Africa in their hands, it is the adults. So it is only by establishing effective communication with the adult population, by helping them to adjust to rapidly changing world, that an immediate impact can be made on the urgent problems of society and essential progress be brought about.

Nyerere (2006) proposes that, while it is appreciated that education for children is needed to prepare them for the future, it is necessary to educate adults also who hold the responsibility of productivity and development at the present moment than waiting for the future. The researcher is in total agreement with the two authors' sentiments to educate the adults because the trust of productivity and many developmental matters of any country are anchored or centered on adults. What are the lecturers' views on the assertion of educating adults to have an impact on productivity?

Though a number of authors have indicated the important role adult education plays to development, others have raised concern and wondered how it can contribute effectively if a big junk of adults are not lettered. One remarkable concern comes from Luchembe's (2009) revelation on statistical information referring to Education for All Global Monitoring report for 2006 on literacy rates in the Southern part of Africa. In his literature reviewed, Statistics showed that 40/100 Africans are still unable to read and write and illiteracy is more pronounced in West Africa than in Eastern and Southern African. The illiteracy rates indicates Nigeria (66.8%), Tanzania (69.4%), Botswana (78.9%), Lesotho (81.4%), Zambia (67.9%) and Swaziland (79.2%). However, this increase in literacy levels has been attributed to the main factors such as rapid population

growth, lack of universal primary education, inadequate literacy follows-ups and relapses into literacy.

2.9 **Challenges encountered in promoting adult education in Zambia**

In Zambia like any other country world over, there are several challenges that adult education is faced with. These challenges act as an impediment to widely spread, promote and achieve the desired growth of adult education in Zambia. Some among them are: lack of policy on adult education, lack of infrastructure, non availability and usage of modern technology to reach the masses, and shortage of qualified adult education facilitators. The other challenge is lack of recognition of the credentials obtained by adult through the extension studies by the University of Zambia as a pre-requisite for entry to full time.

Lack of policy on adult education in Zambia is evidenced in the various government policy documents. The education policy documents such as Educating our Future (1996), Focus on learning (1992), and the Jomtein conference declaration of 1990 on Education for All offered nothing meaningful about adult education at all. There is no roadmap mentioned in all these documents on what to be done on adult education, and how it can be utilized to contribute to development. This reluctance and lack of recognition of adult education by policy makers is in itself evidence of lack of political will.

Lack of infrastructure is another major challenge that has rocked adult education adult education for a long time now. Though proponents of adult education such as Though Lindeman argued that adult education can be conducted anywhere even under the tree, it is necessary to give it a face lift by providing decent and conducive infrastructure that can befit the adults' needs when it comes to learning. But such facilities are not in existence thereby hindering adults who may have passion to learn. For instance, at University of Zambia the lift to upstairs was not functioning for a long time. This was an impediment to the older adults with little energy due to the decline in their physiological capacity to climb stairs in

case their lessons were to be conducted on the third floor. Even those who are physically challenged with various disabilities could not use stairs in the absence of a lift. This was a blow to them to take part in most education programmes. These physiological challenges faced by adults are adequately outlined in Kamwengo (2001 and 2002) on issues of the aged in Zambia and elsewhere in the world.

Luchembe (2009) similarly acknowledged the following as challenges in delivering adult education in Zambia: under funding, lack of skilled personnel and transport, inadequate materials for learning and teaching and poor coordination. Others include lack of supervision, remuneration of teachers, effective delivery system, lack of interest among literacy officers and irrelevant contents of the primers with no connection to the social context.

Non availability and usage of modern technology to reach the masses is yet another challenge at core in the spread and promotion of adult education country wide. Kamwengo (2001 and 2001) again clearly hints on problems deterioration in physiological capacity in the aged people such as sight and hearing impairments. These impairments, according to Kamwengo (2001 and 2002) require video and audio aids facilities to motivate and assist adults in learning. Alas, these facilities are nonexistent at the University of Zambia and many other institutions that provide adult education.

In this study, in a face-to –face interview, the management official, thus the Vice-Chancellor (Prof. Stephen Simukanga) bemoaned non availability and usage of modern technology as one of the challenges to reach the masses country wide. He proposed the use of technology such as teleconference as one of the effective ways in which a single lecture can reach several learners in various areas at one time. However, though this proposal is brilliant, the problem lies on feasibility to realise the dream. These proposed facilities are powered by electricity and most rural areas are not connected to national electricity grid.  It is also a well known

fact that very few people in Africa and Zambia in particular are not well vested with the knowledge and skills of using computers. Though, this technology may be available, the problem may be on the learners' ignorance on how to operate the facilities and the limitations of the same facilities in urban areas only where there is electricity. This would mean that accessing adult education is for those in urban areas only defeating the purpose of provision of Education for All.

On the other hand, traditionally and culturally, there is a high degree of fear between the in-laws as a sign of respect. Traditionally and culturally, there is always a tendency of avoiding any close proximity or mixing with the in-laws which is an impediment to participation in certain programmes that may require a mixture of different age groups, sexes and relationships for a lesson being carried out. The validity of this argument is in agreement with the findings of Agba (1992) who established in Kenya, that traditional beliefs and cultural fixations had an impact on classroom behaviour where some participants complained of sharing classes with young ones, wives, their in-laws and women being prevented from attending due t jealous to compete with them.

Similarly, Mwansa (1993) observes that culture and traditions as another challenge that impedes adult literacy a component of adult education to spread widely. He observes that these cultural and traditional aspects mostly prevent people of different age groups, sexes and certain relationships from mixing freely. For instance, older people mostly are not willing to learn with young ones because they feel uncomfortable and shy when they fail to answer correctly. This because culturally and traditionally in the African context, elders are perceived to be always right when they are advising young ones and that the young ones have to comply to their advice since they have a vast reseviour of life experiences.

Chakanika (1989), Chuma (1991), Chakanika and Mtonga (1986, 1995) noted several challenges engulfed in extension work which is a very vital component of adult education to be managed effectively. Emphasis has been focused so much

on extension work because it cuts across all sections of the community and it's very cardinal where reaching people is concerned in remote areas of the country.

The professional background of Resident Tutors and Part-Time Tutors sometimes acts as a constraint in implementing University extension work. Although many Resident Tutors may be trained adult educators, their original profession and interest, such as specialization in Law, Public Administration, History, etc may dictate the nature of programmes in respective provinces. These programmes may not necessarily reflect felt needs of the community they serve. This is because these are the only programmes which the Resident Tutor is able to organize and execute. This imposition is itself a constraint on University extension work.

In some instances, courses cannot be mounted because there are no persons qualified enough to meet the University's qualifying criteria for Part-Time Tutors. On the other hand courses mounted in the provinces by the Department have assumed a varied characteristic mainly due to the professional bias of the Resident Tutors and their part-time tutors. This is in direct contradiction with adult education principles which emphasize the need-meeting and student-centred approach. Adult education activities should derive from learner needs rather than being determined by the institution or educator. The University however tends not allow its clientele to determine its own learning needs (Knowle, 1980; Matshazi, 1983).

In addition the Resident Tutor's political orientation may prevent implementation of University extension programs. There have been instances when the political orientation of some Resident Tutors has been at variance with that of their clientele, resulting in the rejection of University extension programs. Sometimes such programmes have been received, but with reservations and suspicion. Another constrain is that some superior officers based at the headquarters in Lusaka have neither experience in extension work nor training in adult education.

45

As a result, these superiors tend to be insensitive and non-responsive to requests made by Resident Tutors. In turn Resident Tutors find themselves lacking guidance, as well as moral and material support. In the end, some Resident Tutors get frustrated and fail to apply themselves fully to their jobs, while others hope that such certificates might be used as credentials to earn employment on the labour market. Most participants, though, end up disillusioned because these certificates do not help them in the realization of their aspirations. As a result, there is a tendency to withdraw from University extension programs and dissuade others from participating.

According to Malamah-Thomas (1979), the only way of transforming the development process in Africa is by putting the communities in the "driver's seat", enabling them critically to analyse their situation and to take problem-solving initiatives leading to community collective action. The main idea is that local communities should identify pressing educational issues first. After this, an opportunity should be created by providing a forum for discussing eh identified issues which would lead to a process of community decision-making and collective action. In this case, adult education providers should work hand in hand with the people in identifying their educational deficiency, with a view of correcting the situation. The adult educators should act as catalysts or facilitators in the process of planning and providing community education.

Traditionally educational planning in higher institutions of learning has been an internal affair. There has been no cooperative effort between learners and providers of adult education. The University personnel in provinces are used as planners for the people rather than planners with the people. Today's experiences show that the University extension programme does not develop efficient interaction with society. It has failed to promote close relationships with the people it serves.

In order for any development programme to succeed there is need to involve people at grassroots level. For adult education programme to succeed there should be people's participation in planning and decision-making. Clients should be involved in implementation, in sharing the benefits and, above all, they should participate in evaluation of their programmes. The need to identify persons whose participation is required in educational programmes cannot be over-emphasized. Local people (beneficiaries) should be identified with the educational goals. The local leaders should also be involved and their role clearly spelled out. The University and other adult education agencies should provide policy direction.

Above all these, there is a need to know whose participation is required for successful functioning of the learning activity, and whose involvement is desired if an educational objective f or creating and distributing benefits is to be met. No assumption should be made that local people constitute a homogenous group. The diversity of the group influences the extent to which they are involved in participation. For the majority of the rural poor, participation tends to be limited and it is frequently absent most of the time. However, if participation is to occur, there is a need to identify where the initiative has to come from. The initiative can come from either above or below, or a combination of both. It is also equally important that the people should know the benefits of participation.

The weaknesses of extension work in Zambia can be demonstrated by citing practical examples of what happens in everyday experiences throughout the country. Taking agricultural extension as the first example, officials here seek for ways to increase and diversify agricultural produce particularly through the introduction of new farming practices. Paradoxically, in spite of the significant role played by women in the field of agriculture, extension programmes focus mainly on meeting the needs of the male folk. Aside from this, the provision of extension services is biased in favour of wealthier and 'progressive' farmers in the hope that they will serve as a model and provide the impetus to others to work as

'hard' as they do. On the contrary, this strategy merely widens the already existing chasm between wealthier and peasant farmers. Coombs and Ahmed (1974) cite a number of weaknesses in the provision of agricultural services to farmers:

It is more oriented to the production of certain kinds of cash crops for export with corresponding neglect for food and subsistence agriculture. Extension became concerned not simply with teaching new techniques of cultivation but became part of a wider process involving the development and supply of new seeds, fertilizers and insecticides, … The pressing need for increased production of major export crops tended to lead to authoritarian practices on the part of extension workers with compulsion not infrequently being applied. In consequence, these workers sometimes became regarded by farmers less as allies and helpers than as inspectors whose motives were not less as allies and whose advice might be quietly ignored if possible.

Even the University of Zambia's extension programmes cannot lay claim to be any different from programmes of agencies already discussed elsewhere in this paper. For instance, it bears repetition that one of the principles of extension work is that extension programmes should be based on the felt needs of the people. The reality however, is not in accord with this. Very often, extension workers are in paid employment, implying that their latitude of operation is limited by the vested interests of their employer:

> *"…many, perhaps the majority of Community Development officials are, on the whole, out of touch with village expectations. Officials regard their functions as being mainly to instruct and organize, and seldom to sit patiently and listen until the slowly formulated realistic thoughts of the villagers come to the surface… the failures of these programmes is traceable to inadequate understanding of these… to too great an anxiety to achieve physical results and not equal attention to how they are*

*achieved, and to the system of rating performance of workers that put a premium on the end results and not on the following of the correct methods to achieve them.*

In case of a resident tutor, his role as an extension worker is dictated by university policy, rather than the felt needs of the people. Consequently, extension programmes do not start with the people and their nature. Since extension programmes are dictated by university policy, the probability of adhering to democratic procedure in formulation of extension programmes is cast into serious doubt.

The other factor which constrains university extension work is concerned with the language of communication. Instructions in all university extension programmes are is English. The university policy stipulates that intending participants in its programmes must, without exception, speak and write English (Okunga 1979:8-9). This policy is a major impediment to the majority of Zambians wishing to participate in the university extension programmes, because they are not literate in English. Inevitably therefore, participants in university extension programmes are drawn from a small segment of the already privileged people within Zambian society. Instead of assisting the poor and pauvarised majority in the country to improve their lot, university extension programmes tend to cater to the needs of the elite.

Aside from what has already been discussed, the professional background of some Resident Tutors sometimes acts as a constraint in implementing university extension programmes. Although many Resident Tutors are trained adult educators, their original profession and interests may dictate the type of programmes which they initiate and subsequently teach in their respective provinces. These programmes may not necessarily reflect the felt needs of the community. This essentially because these are the only programmes the Resident

Tutor is able to execute. This imposition is itself manipulative and posses a serious constraint to university extension works.

It may therefore seem safe to assume that although the extension system in Zambia cannot be pronounced a cadaver yet, it certainly is in dire need of resuscitation. No doubt, its improvement entails among other things an injection of massive political support. It must, however, also be mentioned that if extension programmes are to be of benefit to the majority of Zambians, it is then pertinent that the perception and process of development, be revised with a view to eliciting and engaging the voluntary cooperation and active participation of every Zambian for the benefit of everyone.

## 2.10 Efforts made to promote adult education in Zambia

Luchembe (2009) noted the following initiatives made as efforts to promote adult education in Zambia: Second policy document on education (1992): Focus on Learning –to mobilize resources for development of formal education: 1996, final Draft of the Education Support and Implementation Programme (ESIP) document, investing in our People and Educating Our Future were released. Both documents recognised the central importance of adult continuing education and literacy.

There are other several activities done by various entities such as NGOs, FBOs, Trade unions, Civil Society Organisations, Government ministries and Departments and many other institutions that are related to adult education which can be seen as efforts to promote wider access to adult education in Zambia. Borrowing from courtesy (1989) and Smith (2001) five perspective of adult education, as the work certain institutions and organisations, there were numerous interest groups that have mushroomed in Zambia.  These organisations such as trade unions, civil society organisation and rights activities, NGOs, FBOs etc carry out these adult education activities.

Adult education as a special kind of relationship in this perspective it is a relationship between adults in which conscious effort is taken by the adult to learn something such as formal setting, such as school or an informal setting, such as community development workshops, local and international workshops, seminars and conferences. This form of adult education is very common these days. Informal is easily relayed to many people on various education matters through such activities.

Adult education as a historical identification with spontaneous social movements. In Zambia as in many countries in the world, adult education can be seen as a result of unionism, political parties, civil society and rights organisations and all other women's social groups. The much talked about peace and freedom and acquisition of independence has its history aligned to adult education in form of anti-colonial movements. United National Independence Party (UNIP) fought the colonialist and won independence. All this can be attributed to adult education. Currently, several civil society organisations put leaders to task and provide checks and balances to ensure that leaders deliver to the people's expectations. Long ago, police officers used to abuse people's rights and their activities were left unchecked but currently, there are several rights bodies that speak for the victims. They even go as far a taking the government and the erring officers to courts seeking redress which was impossible sometime back. All such achievements are as a result of adult education done by these organisations.

Adult education as a profession or scientific discipline. The focus here is on professions, an emphasis on training or preparation and a notion of a specialized body of knowledge underpinning training and preparation. For instance, University of Zambia has several specialized bodies like adult education with responsibility to train and prepare people in various activities of their interest in life. This effort of a profession or scientific discipline can be evidenced in the work done by the Department of Adult Education and Extension Studies, Directorate of Distance Education (DDE) and many others. They are spread now

in all the provinces of Zambia offering extension studies under the auspices of resident tutors who represent the university at the central point. This gives an opportunity to those unable to enter on full time to easily access university education from a distance away from the focal point.

The credentials obtained by the learners through extension studies has met hindrance for some time. The university senate did not recognise the certificates under extension studies as a prerequisite for entry into the University of Zambia for further studies on full time except for distance education. But at the moment, this has come to pass as the certificates from extension studies are now recognised and accepted as a prerequisite to the entry into full time just like those obtained from part-time, distance and parallel programmes.

Adult education's uniqueness in comparison to other kinds of education because of its goals and functions. As Darkenwald and Merrian (1982) put it, the most obvious way of differentiating adult education from other forms of education can be seen into its concern not with preparing people for life, but rather with helping people to live more successfully. For example, those youths and adults who may acquire knowledge and skills in lifelong skills such as bricklaying, carpentry, tailoring, farming animal husbandry and many more not mentioned can utilize these for their survival for the rest of their time unlike the formal type of education with a banking concept which Freire is against.

## 2.11   Relationship between Adult Education and Development

Kelly (1991) observes that there is a link between education and development in the sense that development improves people's education and the more people are educated the more they contribute to their society's education. It must be bone in mind that adult education as part of education it has a vital role to play in development. Mwanakatwe (1968) sees a relationship between the levels of education of the people and the development levels of education of the people and

the development of a nation in the sense that education gives people relevant skills, knowledge and values needed for development.

Mwanakatwe (1968) views coincide with Fernandez' (2007) whose Freirean belief shows that transformation of any community means first changing people through making them conscious and literate them in a specific direction. When people are conscious, they fully understand what they are doing and can not be manipulated or marginalized. They fully take part in their socio-economic and political activities in their community and are able to hold their leaders accountable and take them to task if they fail to deliver to their expectations.

In consonant with (Kelly, 1991, Mwanakatwe, 1968 and Fernandezi (2007) observations on a relationship between education and development rests on the practical examples on some of the countries in the Asian Continent referred to as "Tiger countries" like South Korea, Japan, China, Hong   Kong,   Taiwan,   and Indonesia, who injected heavy investment in education and the fast advancement in their economic development is the reason for the success results we are witnessing now. In these nations heavy investment was initially put in basic education in such a way that primary and high school education was made compulsory. Consequently, every child attained basic education. Since all levels of the age groups possess relevant education, this has increased productivity at all levels of the economy (http://wakepedia.mobi/en/Tiger club economics). From this, it can be concluded that there is a link between levels of education people have and development in a community and the country in general.

In agreement with this assertion, Berg (1966:47) reveals that "literacy is closely associated with the major human ills such as poverty, disease, infant mortality and superstition". This is so because, mostly, those who are illiterate cannot be able to read instructions, cannot easily accept and adopt new changes taking place in the global world as they still hold their old traditional beliefs left by their ancestors. Witty (1966) also agrees and add that the more adults remain illiterate

the more the nation suffers from the threat of national security if the illiteracy levels in a country is high.

Justifiably, national security is threatened in various ways. For example, food production in agriculture, if the farmers are illiterate, they will find it difficult to read instructions on how to use the fertilizer, pesticides, selection of the right seed, treating animal diseases and even storage of the produce. This would interpret into food insecurity as a result of poor crop yield and loss of animals due to diseases. The end result will be hunger and poverty as failures in these activities would create a deficit in the economic and nutritional status of the people in the community. Mass production would entail a surplus that would be sold to generate an income to sort out other problems such as paying school fees, buying a television, bicycle etc. Suratwala (1992) observes that the relationship between literacy and poverty is not a matter of coincidence but that poverty leads to illiteracy as poor people cannot afford education. In his argument, Suratwala justifies that where poverty is widespread, people tend to own fewer valuables and illiteracy levels tend to be high and where poverty declines, illiteracy also declines.

In justifying the relationship between adult education and development, Luchembe (2009) equally reveals that as a result of Functional Literacy Programmes in the 1970s, there was an improved crop yields in maize and groundnuts. This was attributed to the knowledge acquisition people benefited from the literacy programmes which enabled them to read the instructions on modern farming techniques. The same author also disclosed that was used as an entry point for organizing other related activities like women's clubs and self-help projects. This gave rise to the formation of women clubs and self-help projects in the rural areas and this has remained the case to date.

Darvlro (1992) argues that the levels of education adults have are very important as they hold an influence in the destiny of the society in terms of decision-making

and economic development. Besides Dorvlo (1992) argument, Verum (1992:157) states that education holds the key to the uplifting of the grassroots leading to opportunities for social, political and economic development. In political development, the htt://wakepedia.mobi/en/TigerclubEconomics reveals that levels of high illiteracy are a danger to the democratic dispensation. This is so since literacy generally and adult education specifically promotes knowledge and skills that facilitates adults' meaningful participation in the political, social, economic and cultural development aiming at a democratic society that secures people's freedoms and human rights.

Benavot (2008) noted that studies on adult literacy which is a component of adult education improve people's self-esteem and confidence; it empowers people and opens them to civic participation. Health wise, adult literacy provides knowledge on health education and family planning, among other fundamental life-skills. Kelly (1991) acknowledges that literacy; even at the basic level, is very important if it is among women who hold the greater share of responsibility than men on family health. He argues that, the more illiterate women or mothers are, the less healthy, their families are likely to be and the higher the rates of infant and maternal mortality. When mothers and women become literate and knowledgeable, their children, families and their communities become healthier. Emphasis here is put on women because they are the best people who run the management of several home activities while men are away even though they are available it still remains women's huge task.

There are many studies that indicate empirical evidence that in varied respects, education and literacy are valuable ingredients of development. This argument is in line with Chuma's (1991) observation that literacy awakens people and becomes the catalyst to solving problems in a developing country like Zambia as it empowers people to be participants in developmental programmes from an initial planning stage, monitoring, up to the final evaluation level. This is the actual and permanent empowerment of the communities.

## 2.12 Summary of Literature

This chapter has looked at the review related to the meaning of Adult Education, general background of Adult Education at the University of Zambia. It has also made a review of research and literature on Adult Education. The next chapter discusses the methodology used in this study. The items that will be discussed include research design, population, and sample, sampling techniques, instruments, data collection and data analysis.

Several issues arose from the literature reviewed. From the literature reviewed in this study on the meaning of adult education, it was established that there are several meanings attached to the concept adult education. Due to several meanings adult educators have failed to reach a compromise on which one to adopt as a generally accepted meaning of adult education. This could be the cause of the whole confusion surrounding the meaning of adult education. However, this study has adopted the meaning provided by Lindeman (1956) which states that the concept of Adult education is a co-operative venture in non-authoritarian, informal learning the chief purpose of which is to discover the meaning of experience; a quest of the mind which digs down to the roots of the preconceptions which formulate our conduct; a technique of learning for adults which makes education coterminous with life, and hence elevates living itself to the level of an experiment   Though various authors coin the concept of meaning of adult education differently, their focus is inclined towards one direction and that is preparing and equipping human beings with skills and knowledge that would lead to critical thinking, consciousness, transformation and finally attainment of self-reliance.

Another fact that had been established was that learning about adult education has been there in communities in Zambia from time immemorial as articulated by (Msimuko 1987, Kenyatta, 1979 and Tiberondwa 1976). Literature seems to emphasize that most of the learning among adults takes place in informal settings

(Freire, 1973, Vella, 2004). It appears from the available literature that most of this informal learning involves problem-posing situations of real life.

One of the salient features that emerged in the literature was that very little has been done in terms of research into the country's non-formal education particularly adult education in relation to the contribution and its relevance to development. The few researches that have been conducted have focused on finding out more about the effectiveness of literacy programmes and evaluated their performance and suggestions on how best to run them.

Throughout, literature showed that there are several alternative ways through which people learn about adult education such as NGOs, CBOs, FBOs, print and electronic media, it was therefore hoped that lessons drawn from existing literature would help to solve the problem of the confusion of the meaning of adult education among the lecturers at the University of Zambia. The study responded positively to the three objectives as the results obtained were overwhelming with a few negative aspects.

# CHAPTER THREE

## METHODOLOGY

### 3.0 Introduction

This chapter presents research design, population, sample and sampling technique or procedure, methods of data collection, instruments or tools, data analysis and data quality- that is reliability and validity. Methodology refers to the study of methods. The methods outline the appropriate approach to be adopted to adequately address the concerns on the selected issues in order to provide a plan that shapes the direction of the study.

### 3.1 Research design

A research design is a plan or blueprint of how you intend to conduct the research. It focuses on the logic of the research: what kind of evidence is required to address the research question adequately (Mouton, 2008:57-58). The design adopted in this study was both qualitative and quantitative approaches. Bryman (2004) describes quantitative research as entailing the collection of numerical data and as exhibiting a view of the relationship between theory and research as deductive, predilection for a natural science approach (and of positivism in particular), and as having an objectivist conception of social reality.

The same author further contends that a qualitative approach one that usually emphasizes words rather than quantification in the collection and analysis of data. It is inductivist, constructionist and interpretivist, but do not subscribe to all three of these features. A quantitative approach quantifies the data collected and provides for easier analysis while the qualitative describes and examined facts about people, their opinions, perceptions and attitudes on some particular events (Merriam and Simpson, 1995:25).

### 3.2 Population

Peil (1995) defines population as all cases or individuals that can fit a certain specification: for example the population of Zambia is all the people who live in the country. Beyond this common use of word we can refer to the population of

primary school leavers, of married women between the age of 15 and 49, or any other specified group of people or items under study.

The target universe of the current Lecturers at the University of Zambia from all the nine (9) schools is outlined in the table below:-

| S/# | Schools | Population per school | Sample size Per school |
|-----|---------|-----------------------|------------------------|
| 1 | School of Education | 71 | 18 |
| 2 | School of Engineering | 40 | 10 |
| 3 | School of Mines | 25 | 06 |
| 4 | School of Natural Sciences | 91 | 22 |
| 5 | School of Veterinary Medicine | 38 | 09 |
| 6 | School of law | 21 | 05 |
| 7 | School of Medicine | 71 | 18 |
| 8 | School of Humanities and Social Sciences | 104 | 26 |
| 9 | School of Agriculture | 45 | 11 |
| | **Total** | **506** | **125** |

3.3    **Sample**

Bryman (2004) defines a sample as the segment of the population that is selected for investigation. It is a subset of the population and the method of selection may be based on a probability or a non-probability approach. Cohen et al, (2007) argue that on the representativeness of the sample, there is need to consider the extent to which it is important that the sample in fact represents the whole population in question, if it is to be a valid sample. There is need to be clear what it is that is being represented, i.e. to set the parameter characteristics of the wider population-the sampling frame- clearly and correctly. "With both qualitative and quantitative data, the essential requirement is that the sample is representative of the population from which it is drawn (Cohen, Manion and Morrison, 2007:105)". The required sample size was drawn from all the nine schools. This provided a

sample size of 125 lecturers and included also was the Vice-Chancellor and the Deputy Vice-Chancellor bringing the total sample size to 127 respondents.

### 3.4 Sampling technique

The stratified sampling technique was used to come up with the sample proportional to the population. There are three methods of stratified sampling techniques provided namely *in equal allocation*, *in proportionate allocation* and *in optimum allocation* (Iarossi, 2006:104). The study adopted the in proportionate allocation. This was so because of variations in population from each school. The procedure helped to balance the sample and avoid bias. In this regard a sampling fraction was used to enter into the respective schools to come up with the proportionate sample size. This fraction is denoted by $f_h = n \div N$ where small n is for sample size and capital N is for the population. The sample size of the Lecturers was 125 and the population was 506 which gave a sample fraction of $125 \div 500 = 0.25$ converted to $^1/_4$ that was used to enter into each of the nine schools' population target. This represented 25% sample size for each school's obtained sampling frame.

After coming up with the sample size in each school, the simple random system was used to select names of the lecturers to interview from each school sampling frame. This involved assigning of numbers to the sampling frame of each of the nine schools and then conducted a raffle with placement to select the required proportionate number of lecturers. The proportionate samples drawn from all the nine schools were added and came up with 125 Lecturers. Included also were the Vice-Chancellor and the Deputy Vice-Chancellor which gave the required sample size of 127 respondents.

However, the approach initially applied met a setback in the sense that it was very difficult to access most of the selected lecturers due to their busy schedule. As a result, the approach was redesigned by targeting the lecturers' present in each department in the school to randomly pick the slips upon assigning them with

numbers until the required number in each school was met as outlined in the population table breakdown. All departments were targeted in order to have an equal chance of lecturers' representation.

3.5 **Instruments**

The study used interview guide and questionnaire instruments. The interview guide had open-ended questions directed to the Vice-Chancellor and the Deputy Vice Chancellor while questionnaires had close-ended other than a few to elicit ideas that could not have been covered in close-ended.

3.6 **Data collection**

Mouton (2008) contends that data may be gathered by a variety of data collection methods. The questionnaires were used in personal interviews and have an advantage of being flexible and ensure that the respondent fairly understand the question and purpose of the study. Also structured interviews with the Vice-Chancellor and the deputy were done to obtain reasonable accurate information.

Data was collected by way of distributing questionnaires to the respondents and later collected by the researcher. Also the researcher used an interview guide to conduct face to face interviews with the Vice-Chancellor and the Deputy-Vice Chancellor. The aim of the interview guide was to supplement information that could not have been covered in the questionnaires and facilitate triangulation. The term triangulation according to Mouton (2008) refers to the use of multiple data gathering techniques. It ensured that data collected by one technique was used to cross check that collected by another technique as well as getting divergent views of interest groups in selected topic or problem.

## 3.7    Summary of data collection technique

The table below shows various techniques which, were employed to obtain the responses from the interviewees.

| Objective | Nature of information | Source | Data collection Technique. | Instrument |
|---|---|---|---|---|
| To establish whether Lecturers at the University of Zambia understand the meaning of Adult Education. | lecturers' knowledge of meaning of adult education<br><br>Lecturers' understanding of meaning of adult education<br><br>Role of education in development<br><br>Role of adult education in development. | Lecturers<br><br>Management officials i.e. Vice-Chancellor<br><br>Deputy Vice-Chancellor | Distribution of survey questionnaires<br><br>Interview | Questionnaire<br><br>Interview guide |
| To explore Lecturers' perception of Adult Education. | Establishing how lecturers perceive adult education.<br><br>Documenting lecturers' perception of adult education's role in development. | Lecturers<br><br>Management officials i.e. Vice-Chancellor<br><br>Deputy Vice-Chancellor | Distribution of survey questionnaires<br><br>Interview | Questionnaire<br><br>Interview guide |
| To find out Lecturers' views of the relevance of Adult Education to development. | Investigating lecturers views of the relevance of adult education in development<br><br>To establish lecturers' understanding of the role adult education plays in  development. | Lecturers<br><br>Management officials i.e. Vice-Chancellor<br><br>Deputy Vice-Chancellor | Distribution of survey questionnaires<br><br>Interview | Questionnaire<br><br>Interview guide |

3.8    **Data analysis**

Marshal and Rossman, (1995) refer to data analysis as the process of bringing order, structure and meaning to the mass of the collected data as well as systematic way of arriving at conclusion. Mouton (2008) states that analysis involves "breaking up" the data into manageable themes, patterns, trends and relationships. The author further contends that the aim of analysis is to understand the various constitutive elements of one's data through an inspection of the relationships between concepts, constructs or variables, and to see whether there are any patterns or trends that can be identified or isolated, or to establish themes in the data.

Data collection utilizing the quantitative and qualitative techniques is only sound with keen analysis. The data collected was analyzed using the table of frequencies and percentages. It was analyzed, coded, categorized and counted manually. The analysis of the data provided the findings of the study that were drawn from the answers given by respondents contained in the questionnaires. The tabulation and statistical analysis of results were done using a calculator.

Cohen, Manion and Morrison (2007) describe five ways of organizing and presenting data analysis. These methods are; by people, by individual, by issue, by instruments and finally by research questions.

The study adopted a fourth method of organizing the analysis by research questions. This is a very useful way of organizing data, as it draws together all the relevant data for the exact issue of concern to the researcher, and preserves the coherence of the material. It returns the reader to the driving concerns of the research, thereby 'closing the loop' on the research questions that typically were raised in the early part of an inquiry. In this approach all relevant data from various streams (interviews, observations, questionnaires etc) are collated to provide answer to a research question. There is usually a degree of systematization here, in that, for example, the numerical data for a particular

research question will be presented, followed by qualitative data, or vice versa. This enables patterns, relationships, comparisons and qualifications across data types to be explored conveniently and clearly.

Cohen et al (2007) contend that quantitative data analysis has no greater or lesser importance than qualitative analysis. Its use is entirely dependent on fitness for purpose. Quantitative data is a powerful research form, emanating in part from the positivist tradition. It is often associated with large scale research, but can also serve smaller scale investigations.

Cohen and others further advise that before one can advance very far in the field of data analysis one needs to distinguish the kinds of numbers with which one is dealing. This takes us to the commonly reported issue of scales or levels of data, and four are identified as follows; the nominal scale, ordinal scale, interval scale and ratio scale.

Quantitatively, only ordinal scale was adopted because some of the questions in the questionnaire contain ratings and likert scales. Ordinal scale – not only classifies but also introduces an order into data. These might be rating scales where, for example, strongly agree is stronger than agree, or a very great deal is stronger than very little. It is possible to place items in an order, weakest to strongest, smallest to biggest, lowest to highest, least to most and so on. Ordinal data include items such as rating and Likert scales, and are frequently used in asking for opinions and attitudes.

Becker and Geer (1960) suggest that data analysis can be systematic and indicate how this might proceed; comparing different groups simultaneously and over time; matching the responses given in interviews and observed behavior; analyzing deviant and negative cases; calculating frequencies of occurrences and responses; and assembling and providing sufficient data that keeps separate raw data from analysis.

Research objective number one endeavored to investigate how much lecturers understand the meaning of adult education. It is necessary to provide a definition of the term Adult education that offers sufficient precision to serve as the basis for the identification of the phenomena in which the study is focused. Adult education has a variety of definitions by different authors depending on the context. In this text the following will be adopted:-

1. "Adult education is learning about anything at all which helps us to understand the environment we live in and the manner in which we can use and change the environment in order to improve ourselves." – Julius Nyerere.

2. "Adult education is a process through which learners become aware of significant experiences". – Lindeman.

3. "Literacy classes, field days for farmers, correspondence courses, day release classes for administrative workers, leadership courses, study vacations, public lectures, evening courses for scientists, better housekeeping courses for women, Folk High Schools, Extra Mural Centres, Evening Institutes, Community Development Centres, Farmers' Training Centres - and the list of activities and institutions may be increased – all these can sit comfortably under the umbrella of adult education." – Prosser.

4. "Adult education is the process by which men and women (alone, in groups, or in institutional settings) seek to improve themselves or their society by increasing their skill, knowledge, or sensitiveness; or it is any process by which individuals, groups or institutions try to help men and women in these ways" – Cyril Houle.

The 50 questionnaires were tested for a pilot report which drew participants from all the 9 schools of the University of Zambia. After the pilot test, the following four questions concerning workshops, seminars, conferences and youth programmes were removed from the questionnaire because they seem not to have been properly designed going by the several wrong answers given by the respondents.

A fully fledged research was conducted of which the remaining 75 questionnaires were distributed and two (2) interview guides for face to face interviews directed to the Vice-Chancellor and the Deputy but only one was successfully administered. A total of 111 questionnaires out 125 were collected. This implies that the sample size reduced from 127 to 111 with the inclusion of the Vice-Chancellor accounting for 88% of the sample size.

Objective number one endeavored to establish the lecturers' understanding of the meaning of adult education and a number of questions were asked to address the concerns. They were designed to solicit responses by creating various scenarios that tested how knowledgeable the respondents were about the concept of adult education.

Objective number two explored the lecturers' perception of adult education; questions  where various questions were also raised to take care of the issues pertaining to lecturers' opinions, attitudes and views towards the concept.

Finally, objective number three investigated lecturers' views of the relevance of adult education in development. Questions were also generated to look at lecturers' views of the relevance of adult education in development and were designed to test lecturers' on how they value its contribution to development.

3.9    **Summary of methodology**

This chapter discussed the methods used and procedures to carry out the research. The mixed design of qualitative and quantitative approach adopted was discussed and why it was appropriate for the study. Other sub-headings discussed include population, sample, sampling technique, instruments used, data collection, summary of data collection technique and data analysis. The study clearly defined the population of the respondents involved in all the 9 schools. A sample was drawn scientifically by  conducting a raffle with a placement system. A sampling technique discussed gave a detailed explanation on how all the respondents were selected. The instruments used were equality explained appropriately and how data was collected. Besides, a table of the summary of data collection technique was used to give a precise apprehension on techniques used. Finally, data analysis discussed the use of the manual way to analyse, code, categorizing and counting of data using a calculator. Data analysis also discussed the adoption of a research questions of organizing and presenting data analysis and why it was deemed appropriate out of the other remaining four approaches.

# CHAPTER FOUR

**PRESENTATION OF FINDINGS**

4.0     **Introduction**

This chapter presents findings based on the data collected from the selected respondents who participated in answering the questionnaires and the interview guide administered to them as regards the meaning of adult education, lecturers' perception of adult education and their views of the relevance of adult education to development. Tables, boxes and figures were used in presentation of results obtained. The findings are presented according to the three objectives.

4.1     **Gender of the respondents**

The study revealed that the majority 82 (74%) of the respondents who participated were male while 29 (36%) were female and all the 111 (100%) respondents indicated that they had heard of adult education.

4.2     **Respondents' understanding of meaning of adult education**

In order to assess the respondents' knowledge of this understanding of the meaning of adult education, various scenarios of adult education were set for respondents such as Agricultural Extension Officers teaching farmers, and Non-Governmental Organisations providing civic education to people. Others include literacy programmes, distance education and community development

Generally, knowledge on understanding of the meaning of adult education was asked and the following five listed options were provided, adult education, in-service training, formal education, non-formal and other specify in all the scenarios.

The respondents were asked to choose among the five options one or more answers that they felt would suit the scenario given :-

4.2.1 **Agricultural Extension Officers work as Adult Education**

Agricultural Extension Officers are government employees under the Ministry of Agriculture. They are specialized in the field of agriculture and mostly stationed in agriculture camps in all rural parts of the country. They are charged with the responsibility of teaching the farmers, mostly small scale not excluding other categories, and the modern farming techniques with a view to improving productivity among the farming community. The method of delivery commonly applied is by way of visits to farmers' fields, field days and other organized meetings where the farmers and the officers can share the knowledge and skills pertaining to agriculture matters. These, among others, include appropriate weeding methods, application of fertilizers, planting, storage of harvested produce and any other agricultural related aspects.

The respondents were further asked where they would place the services of the agricultural extension officer teaching farmers. Normally, it was hoped that the respondents should have given a 100% response to agricultural extension work for adult education and non-formal education with nothing for in-service and formal education since they are wrong. On agricultural extension officers teaching farmers, the findings indicate that the choice of 81 out of the 111 respondents who participated in the study went for adult education. However, it has been noted that 65 were for non-formal education. Two respondents specified that agricultural extension officers teaching farmers was an issue related to community work.

Only 46 out of the 111 participants in the study wrongly felt agricultural extension officers teaching farmers was in-service training and 25 took it to be formal education. All the respondents managed to identify agricultural extension work as adult education, but the same respondents were unable to recognize agricultural extension work not to belong to in-service and formal education giving 41.2 and 22.5 percentages of the total sample population respectively.

Figure 1 **The pie chart showing Respondents' understanding of agricultural extension work**



**Respondents' Understanding of agriculctural extension work**

- Adult Education — 20%
- In-Service Training — 17%
- Formal Education — 27%
- Non-Formal Education — 35%
- Others Specify — 1%
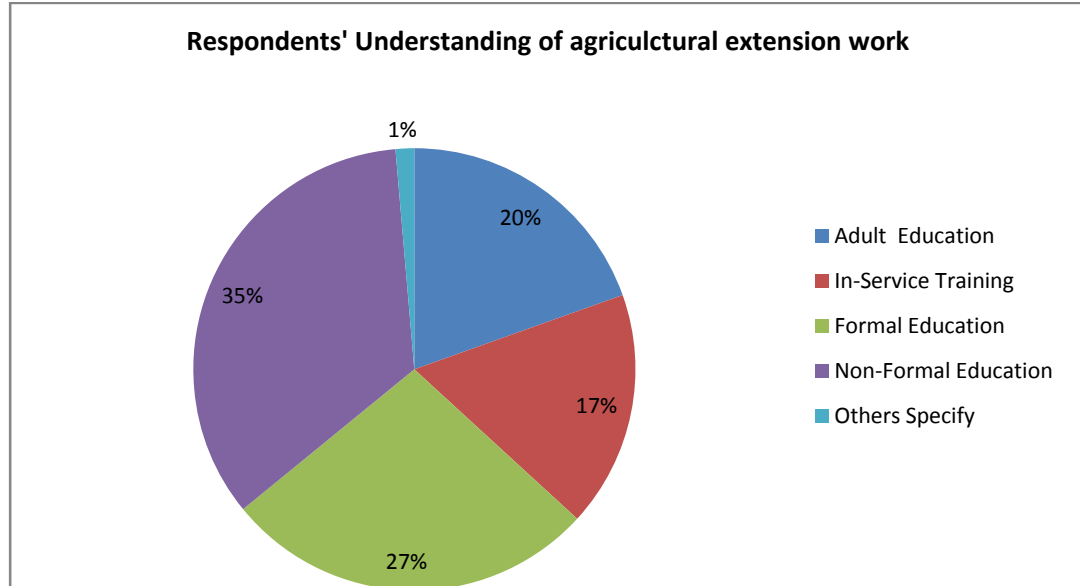
4.2.2 **Youth Training programmes as Adult Education**

Kawaka Obbo (1989) referred to youth work as, ''a professional service applied by youth and social welfare agencies with programmes for youth. Another definition of youth work is as follows: youth work is organized methods of working with young people, including patterns of youth activity, clubs and groups in structured and unstructured forms (UNESCO, 1972 : 17)''. The definition embraces the broad nature of age-range of youth and the range of youth service delivered by not only youth agencies but all the social welfare agencies with programmes for the youth. Commonwealth Secretariat (1990) states that youth work emerged out of need to solve the numerous problems confronting the youth. As youth were very instrumental during independence struggles and liberation wars after attaining freedom, countries created fully fledged ministries and, or departments to handle youth affairs.

The expectation on this scenario was that respondents were supposed to give a 100% choice of youth programmes for adult education and non-formal education. The study shows that on the conducting of youth programmes, 76 respondents out

70

of 111 who took part perceived youth programmes as non-formal education when 43 out of 111 respondents who took part in the study saw youth programmes as adult education.

of the 111 respondents who participated in the study, 60 thought youth programmes is formal education when 38 settled for in-service training. The study also revealed that all the respondents were able to identify youth programmes correctly. One thought youth programmes can be specified as in-service if the youth are self-employed, while the other one felt none of the options given by the researcher was applicable as youth programmes.

On the other hand, the study has established that the respondents who settled for two wrong choices where the majority, 60 (54.1%) chose formal education and the other 38 (34.2%) were for in-service training.

Figure 2          **Respondents' understanding of youth training programmes**
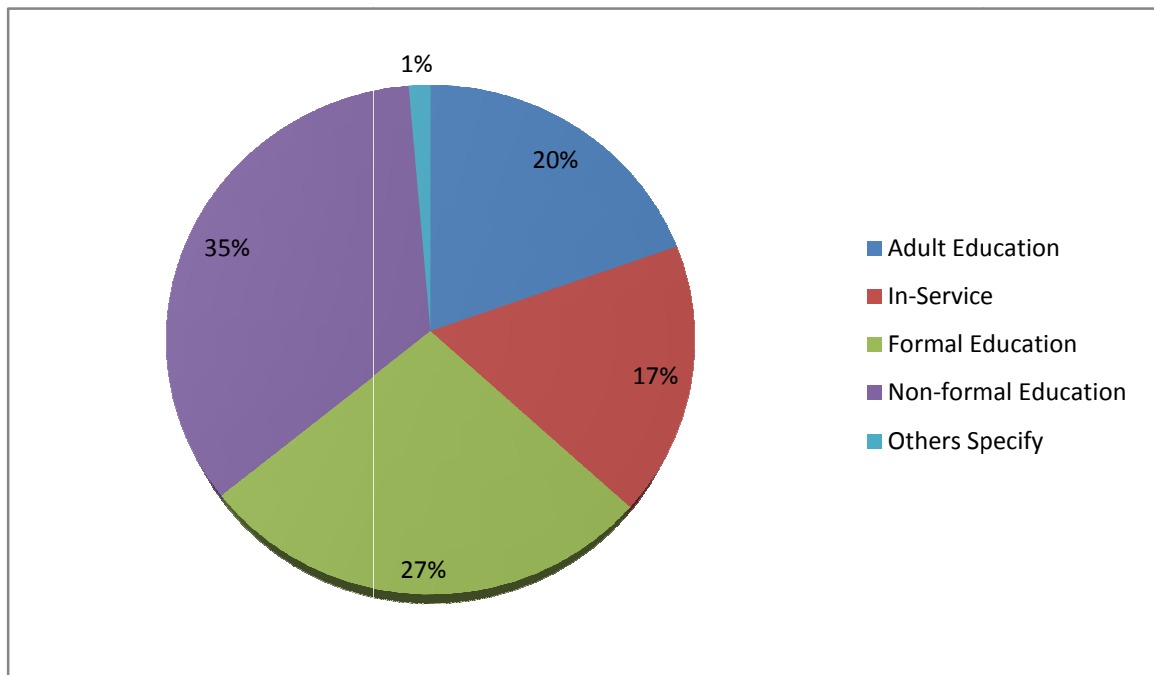
### 4.2.3    Civic education programmes as adult Education

To measure respondents understanding whether civic education was Adult Education, one scenario was introduced. Non-Governmental Organizations (NGOs) providing civic education to people.

### 4.2.4    NGOs civic programmes as adult education

Edwards and Hulme (1994) defines an NGO as a private voluntary grouping of individuals or associations not operating for profit or for other commercial purposes but which have organized themselves nationally or internationally for the benefit of the public at large and for the promotion of social welfare, development, charity or research in the areas inclusive of, but not restricted to health, relief, agriculture, education, industry and supply of amenities and services.

Commonwealth Foundation (1995) outlines the NGOs' major duties as, to assist the needy or disadvantaged, to pursue a common interest in and/or to take action on a particular subject or issue which causes disadvantage or is detrimental to the well-being of people or society as a whole. Mobilisation of resources in support of government policies and programmes, in such diverse fields as literacy, unemployment, adult education, and community development. To take action indirectly as well as directly to deal with the needs, problems and issues with which they are concerned. They may, for example, seek to raise the awareness of the public generally about particular matters, or advocate for changes in public policies and many other responsibilities. These activities are carried out through various methods such as workshops, seminars, conferences, meetings with government or traditional leaders on matters of concern.

To establish the understanding of the respondents on categorizing the services of the NGOs providing civic education to people should have yield 100% for adult education and non-formal education only and nothing for in-service and formal education.  It was revealed that 79 out of 111 respondents who were party to the study categorised the provision of services by NGOs as non-formal education,

while 59 out of 111 respondents interviewed construed these services as adult education.

On the other hand, of the 111 respondents who participated in the study 22 made a wrong assertion that NGOs provision of civic education to people suits to be formal education while 31 concluded it was an in-service training. All the respondents managed to see NGOs provision of civic education services as adult education but the same population wrongly identified formal education for 19.8% and in-service training at 27.9%. However, two respondents specified and considered NGOs providing civic education to people as community development work.

Figure 3          **Respondents' understanding of NGOs role in civic education**
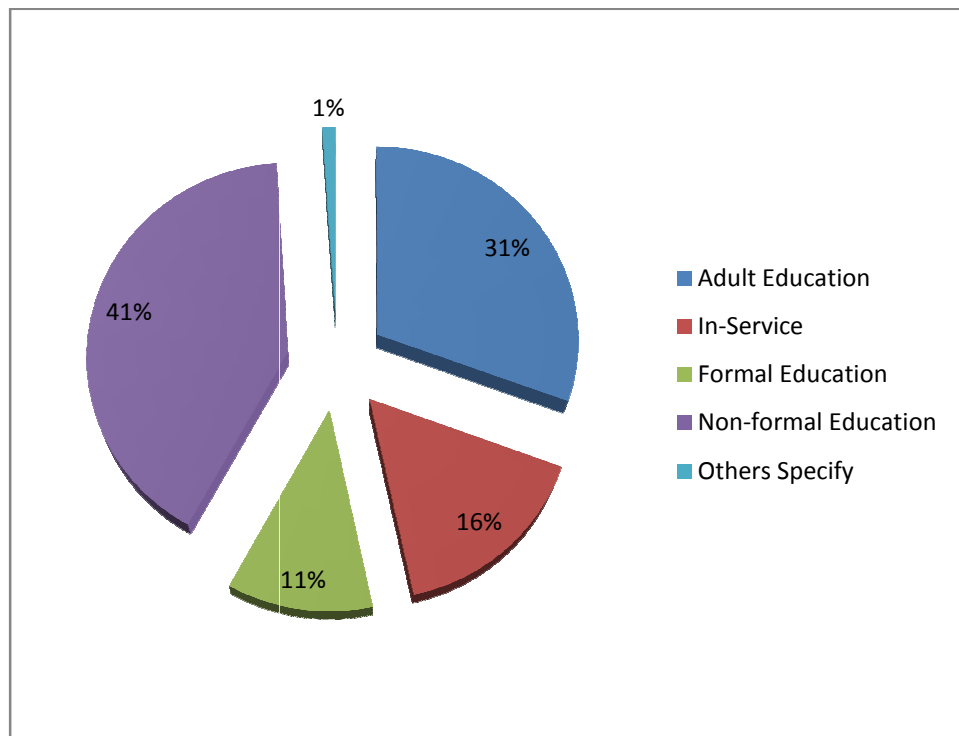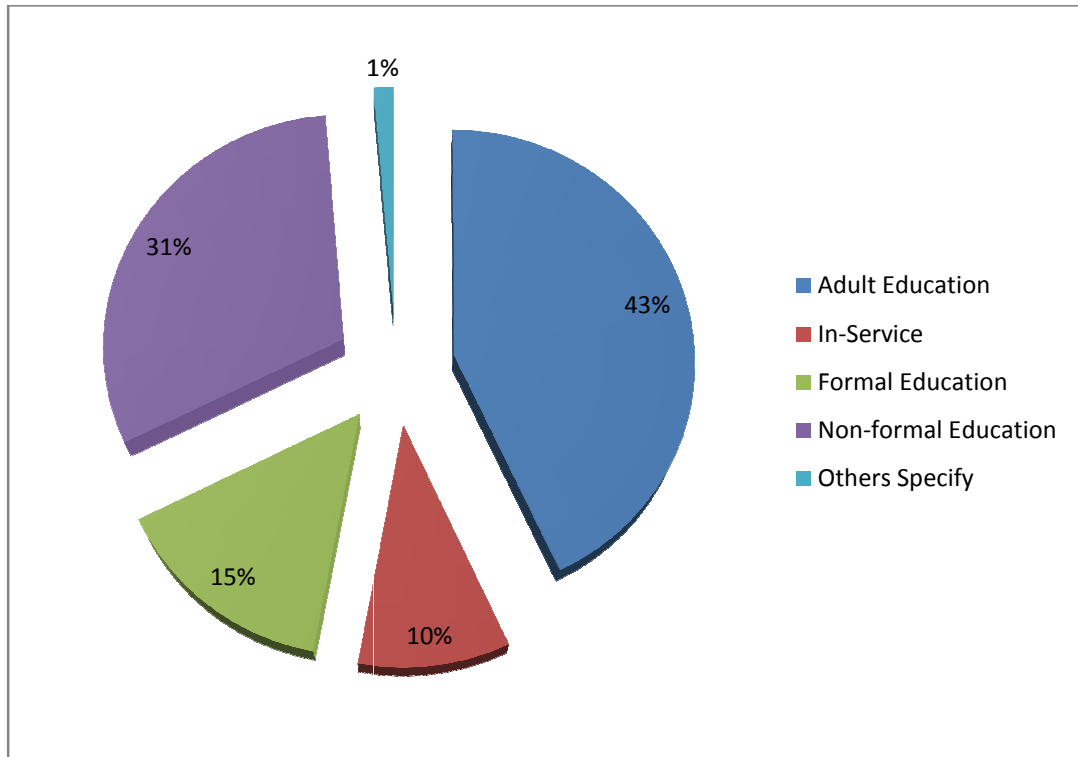


## 4.3    **Literacy programmes as Adult Education**

These are programmes designed to teach how to read, write and calculate simple arithmetic to those people who never had an opportunity to go to school or those

who dropped out due to various circumstances and they want to pick it up where they had stopped. The aims of this programme are to reduce the illiteracy levels, to equip the people with skills of writing and reading so that they easily understand written instructions on various issues and contribute to development. These programmes are carried out through evening classes in schools where people enroll to learn in various subjects of their interest.

For literacy programmes, expectations were that adult education, formal education and non-formal education should have achieved a 100% response with nothing for in-service training. Of the 111 respondents interviewed the majority, 96 who participated in the study correctly contended that the provision of literacy programmes would suit to be adult education while 69 out of the 111 respondents likened literacy programmes to non-formal education, when 33 interviewees opted that literacy programmes was suitable to be formal education.

On the other hand the study found that 22 respondents out of 111 who took part, wrongly deemed literacy programmes to be in-service training when three specified literacy programmes differently as training for transformation work, education in general, continuing education, adult education and formal education when done at official school.

Figure 4          **Respondents' understanding of literacy programmes**



## 4.4  Distance education programmes as Adult Education

These are programmes offered to the learners through correspondence. They are designed in such a way that a teacher and a learner are not meeting face to face for lessons for a considerable period but only through the postage of modules to where the learners study on his or her own at home. The assignments given are sent to the teacher through postage for marking and returned to the learner using the same method. At the end of the semester the distance learners are required for residential camping where they meet their teachers' face to face learning for a period of one month and they write the examinations together with the full-time students. The aim of this programme is to give an opportunity to the working class who cannot have time to go to school due to their busy schedule at work.

The expected response for distance education was 100% for adult education and formal education.  The study found that quiet a big number 82 of the respondents

who participated said that distance education suit to be adult education, followed by another big number of 72 respondents who felt distance education was suitable to be formal education.

Nevertheless, 39 respondents who took part in the study wrongly suggested that distance education was similar to in-service training and only 34 respondents perceived it as non-formal education. Though all respondents were able to see distance education as adult education, the same respondents were not able to know that in-service and non-formal were wrong answers.

Figure 5        **Respondents' understanding of distance education**
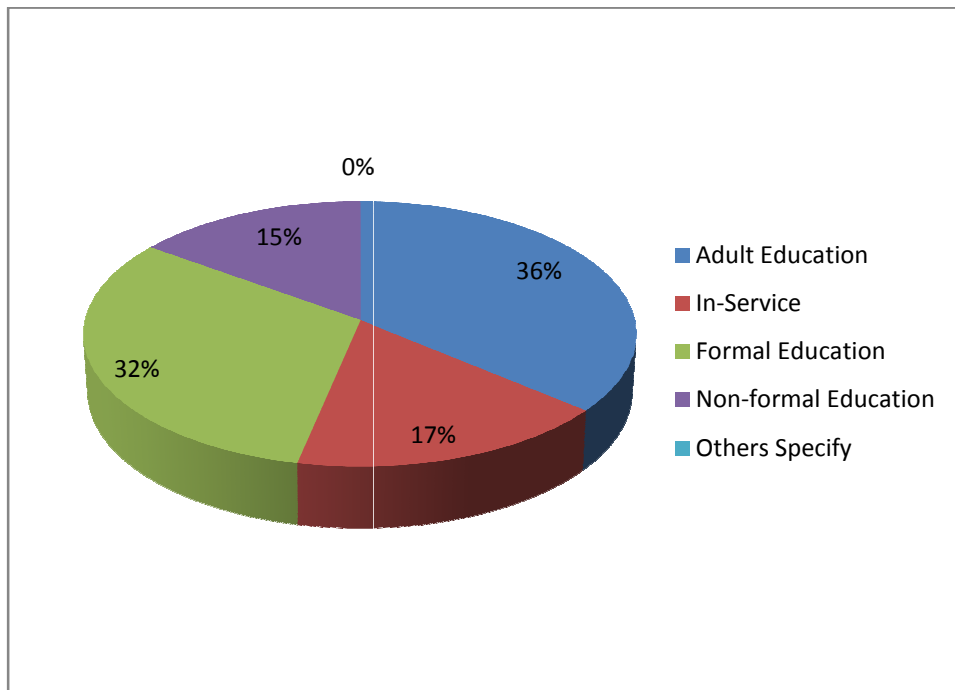


## 4.5    **Community development programmes as Adult Education**

Commonwealth Secretariat (1990) defines community development as a process designed to promote better living for the whole community, with active participation and if possible the initiative of the people themselves, but that if this initiative is not forth coming spontaneously, then by the use of techniques for

arousing and stimulating it, in order to secure its active participation and enthusiastic response to the process or movement. Community development programmes are managed by the Community Development Officers who impart knowledge and skills related to the concept to the members of the community. In Zambia it is a department under the Ministry of Community and Social Services.

The main aim is to alleviate poverty by:
(a) Providing for substantial increase in community's production (in rural areas this would mainly be agriculture) and for improvements in the system of communication, in rural health and hygiene and in village education.
(b) Initiating and directing a process of integrated cultural change aimed at transforming the social and economic life of people.
(c) Creating in the rural population a burning desire for higher standard of living and a will to live better.

Normally, for community development, the response should have yield 100% for adult education and non-formal education. The findings of the study revealed that most of the interviewees 80 who participated were of the opinion that community education was suitable to be adult education whereas another big number of 75 classified it as non-formal education.

In contrast, out of the 111 respondents who took part in answering the questions, 36 wrongly looked at community development as in-service and the remaining 31 thought it was formal education. Though the majority of the respondents were able to positively see community development as adult education the same were unable to tell that in-service and formal education is not community development.

Figure 6      **Respondents' understanding of community development**
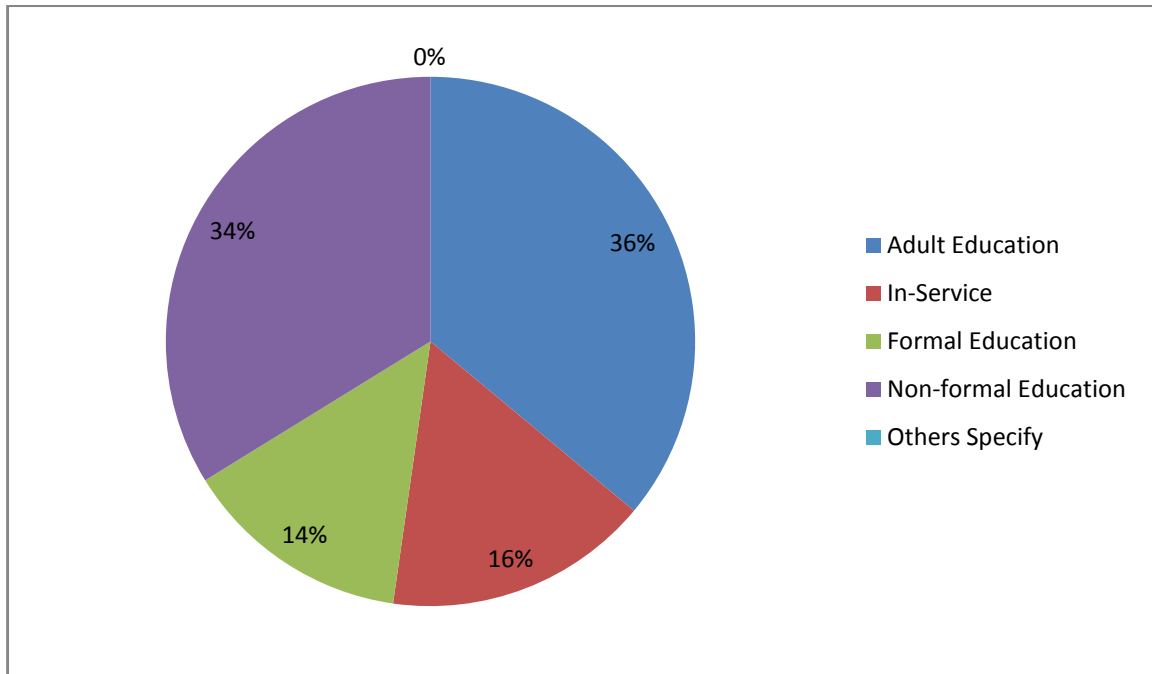


## 4.6    **Lecturers perception of adult education**

Research objective number two aimed at capturing the opinions, views and attitudes of the respondents towards adult education. In order to establish the respondents' perceptions, and attitude, the study came up with various questions that solicited the responses related to opinions, views and attitudes. The respondents' knowledge was assessed in the following:-

## 4.6.1   **Respondents' views on importance of adult education programmes in the development of human resources needed for economic development.**

The study shows that the majority 102 (92%) out of 111 respondents who were interviewed overwhelmingly appreciated and acknowledged the importance of adult education programmes in the development of human resources needed for economic development.

To the contrary, only a small proportion of those who participated 9 (8%) held a view that adult education programmes were not important in the development of human resources needed for economic development.

4.6.2 **Respondents' opinion on the removal of a unit of extension service**

Most of the respondents who were part of the study 100 (90%) were against the opinion of removing extension studies if the idea resurfaces while only a small number of 11 (10%) participants who were interviewed saw it necessary to have the unit removed if the idea resurfaces.

4.6.3 **Respondents' attitude towards the term adult education**

Box 1.0. R**ating scale of agreement and disagreement**

| Ordinary Zambians, academics and professionals use the term adult education in reference to night school programmes. | | | | |
|---|---|---|---|---|
| Strongly disagree | disagree | neither agree nor disagree | agree | strongly agree |
| Freq. | 23 | 29 | 16 | 22 | 21 |
| % | 21 | 26 | 14 | 20 | 19 |

The findings of the study gave some small margins of differences among the choices arrived at by the respondents. 29 (26%) respondents who were interviewed in the study indicated a positive attitude towards adult education and disagreed that ordinary Zambians, academics and professionals use the term adult education in reference to night school programmes and 23 (21%) strongly disagreed.

On the other hand the study also shows that there was a slight difference between those agreeing to the assertion who account for 22 (20%) and those who strongly agreed 21 (19%) that ordinary Zambians, academics and professionals use the term adult education in reference to night school programmes. The modal score was for the central or neutral category (a central tendency) of neither agree nor disagree which was 16 (14%) who were undecided and chose to remain mute.

4.6.4 **Respondents' views on economic status being dependent upon motivation, skills and competencies of active adult population**

Box 1.1        **Rating scale of agreement and disagreement**

| Immediate improvement in economic status would depend upon motivation, skills and competencies of adults. | | | | |
|---|---|---|---|---|
| Strongly disagree | disagree | neither agree nor disagree | agree | strongly agree |
| Freq. 7 | 14 | 4 | 33 | 53 |
| %  6 | 12 | 4 | 30 | 48 |

It was assumed that immediate improvement in economic status would depend upon motivation, skills and competencies of adult population and the outcome of the study reveals that the majority 53(48%) of the participants agreed to the assumption with another 33 (30%) strongly agreeing.

However, the study further shows that 14 (12%) respondents disagreed that immediate improvement in economic status would depend upon motivation, skills and competencies of adult population while a minimal number of only 7 (6%) respondents strongly disagreed with another small margin of 4(4%) being neutral by selecting neither agreeing nor disagreeing.

4.6.5 **Respondents' views on educating adults first since children have no impact on economic development for many years.**

The majority of the respondents 46 (41%) who took part in the study were in favour of the assertion and agreed that education must be given to adults first as the children will not have an impact on our economic development for many years while 36 (32%) respondents strongly agreed.

In contrast, the study found that only a few 8 (7%) respondents who participated gave divergent views by disagreeing with the assertion that education must be given to adults first as the children will not have an impact on our economic development for many years whereas another small number of 5 (4%)

respondents strongly disagreed and 18 (16%) were neutral by neither agreeing nor disagreeing.

**Respondents' views on importance of educating adults first**

Box 1.2 **Rating scale of agreement and disagreement**

| Educating adults first since children have no impact on economic development for many years. | | | | |
|---|---|---|---|---|
| Strongly disagree | disagree | neither agree nor disagree | agree | strongly agree |
| Freq. 5 | 8 | 18 | 46 | 36 |
| % 4 | 7 | 16 | 41 | 32 |

4.6.6 **Respondents' views on Adult education's role in reducing poverty, increasing women's involvement in public affairs and in their democratic participation.**

Most respondents who participated in the study thought that adult education programmes were quite important a lot in reducing poverty and increase women's involvement in public affairs and general democratic participation (with a response number of 53, i.e. 48 percent) with an another average number of respondents 42 (37%) who settled for a very great deal.

The study further revealed that a small number of respondents 15 (13%) held a feeling that adult education programmes were a little important in poverty reduction and increase women's involvement in public affairs and general democratic participation in relation to a negligible 2 (2%) of the respondents who were of an opinion that the programmes are very little important and non held a view that it was not important at all.

Table 1: **Respondents' views of the importance of adult education programmes in Poverty reduction.**

| RESPONSES | FREQUENCY | PERCENTAGE |
|---|---|---|
| Not at all | 0 | 0 |
| Very little | 2 | 2 |
| A little | 15 | 13 |
| Quite a lot | 52 | 48 |
| A very great deal | 42 | 37 |
| Total | 111 | 100 |

4.7 **Lecturers views of the relevance of adult education in development**.

Finally, objective number three explored lecturers' views of the relevance of adult education to development. A number of questions were designed and asked to assess lecturers' views of the relevance and value of adult education to development.

4.7.1 **Respondents' views on adult education's role in development of citizens to participation in democracy**.

Box 1.3 **Rating scale of agreement and disagreement**

| Adult education's relevance is embedded in the role it plays in development of citizen participation in democracy. | | | | |
|---|---|---|---|---|
| Strongly disagree | disagree | neither agree nor disagree | agree | strongly agree |
| Freq. 7 | 17 | 16 | 44 | 25 |
| % 6 | 14 | 14 | 40 | 23 |

The majority of the respondents 44 (40%) who were interviewed in the study were in consonant with the assertion and agreed that the relevance of adult education is embedded in functions, development of citizen participation in democracy with another 25 (23%) strongly agreeing.

The findings of the study also showed that 17 (15%) of the respondents who participated disagreed to the assertion that that the relevance of adult education is embedded in functions, development of citizen participation in democracy when only a small figure of 7 (6%) strongly disagreed to the assertion. But a sizeable number of 16 (14%) respondents neither agreed nor disagreed to the assertion.

4.7.2 **Respondents' views on the link between adult education's goals and economic prosperity**

Box 1.4 Rating scale of agreement and disagreement

| Relevance of adult education is linked to development through its association with nation building and goals of economic prosperity. | | | | |
|---|---|---|---|---|
| Strongly disagree | disagree | neither agree nor disagree | agree | strongly agree |
| Freq. 3 | 6 | 18 | 58 | 26 |
| % 3 | 5 | 16 | 52 | 23 |

The study revealed that most respondents 58 (52%) who participated were in agreement with the view that the relevance of adult education is the link to development through its association with nation building and goals of economic prosperity with 26 (23%) strongly agreeing.

However, the findings of the study further showed that 6 (5%) of the interviewees who took part disagreed to the view that the relevance of adult education is the link to development through its association with nation building and goals of economic prosperity while a small number of 3 (3%) who participated strongly disagreed and 18 (16%) were undecided on which choice to take by settling on neither agreed nor disagreed.

Table 2: **Respondents' views on adult education's role that it provides growth opportunities, knowledge acquisition, skills and shaping of attitudes.**

| RESPONSES | FREQUENCY | PERCENTAGE |
|---|---|---|
| Not at all | 0 | 0 |
| Very little | 3 | 3 |
| A little | 16 | 14 |
| Quite a lot | 50 | 45 |
| A very great deal | 42 | 38 |
| Total | 111 | 100 |

There is a held belief among adult educators that adult education provides growth opportunities for individual and group; acquisition of knowledge and skills and development of attitudes of which the majority 50 (45%) of the respondents who took part in the study felt that it does so quite a lot with 42 (38%) suggesting that it does so a very great deal.

A further revelation of the study indicated that 16 (14%) of the respondents who were interviewed construed that adult education can do a little to provide growth opportunities for individual and group; acquisition of knowledge and skills and development of attitudes with a negligible number of 3 (3%) respondents who felt it can do so very little and non with a view that it cannot at all.

83

Table 3:  **Respondents' attitude that adult education plays a role in agricultural extension, productivity and efforts to reduce malnutrition**.

| RESPONSES | FREQUENCY | PERCENTAGE |
|---|---|---|
| Not at all | 0 | 0 |
| Very little | 7 | 6 |
| A little | 11 | 10 |
| Quite a lot | 53 | 48 |
| A very great deal | 40 | 36 |
| Total | 111 | 100 |

The findings of the study established that the majority 53 (48%) of the participants who were researched said that adult education plays a role quite a lot in agricultural extension, productivity and efforts to reduce malnutrition when 40 (36%) of those who took part felt that the role it plays is of a very great deal.

The study further showed that 11 (10%) of the respondents interviewed held a view that adult education plays a little role in agricultural extension, productivity and efforts to reduce malnutrition when 7 (6%) were of the opinion that it does so very little and non of the participants felt that adult education does not play a role at all in agricultural extension, productivity and efforts to reduce malnutrition.

Table 4:  **Respondents' opinion that adult education enhances skills training; promote literacy and income-generation projects.**

| RESPONSES | FREQUENCY | PERCENTAGE |
|---|---|---|
| Not at all | 0 | 0 |
| Very little | 8 | 7 |
| A little | 13 | 12 |
| Quite a lot | 58 | 52 |
| A very great deal | 32 | 29 |
| Total | 111 | 100 |

Generally, adult educators are of the view that adult education enhances skills training, promotion of literacy and income-generating projects, of which the majority 58 (52%) of the respondents interviewed thought it does so quite a lot while an average number of 32 (29%) of the respondents who were party to the

study felt that adult education enhances skills training; promotion of literacy and income-generating projects in a very great deal.

The findings of the study also revealed that with only 13 (12%) of those who took part were contemplating that adult education a little enhancement on skills training, promotion of literacy and income-generating projects while only very few 8 (7%) respondents having a feeling that it does so very little and non felt that it can not at all.

4.8 **Management official's views about adult education**

Two management officials who are the Vice-Chancellor and his Deputy were targeted for a face to face interview to solicit their views regarding the concept under study. Of the two targeted management officials, only the Vice-Chancellor made himself available for an interview while his deputy declined to offer one due to the busy schedule he had during the period of data collection.

The Vice-Chancellor described or defined adult education as, education programmes which are given ordinarily to people who are old to take part in. His opinion on how adult education programmes relate to the needs of Zambian people, he said that it provides an important opportunity to many Zambians who may not have gone through during their young age.

He further agrees with Nyerere's views and states that adult education provides an immediate impact because those who are already in employment improve their skills and practically use them at work. On the perception that immediate improvement in economic status would depend upon motivation, skills and competences of active adult population, he said it is true since adults are directly involved in development and if not motivated there can be no development.

The respondent also considered adult education programmes as very important in reducing poverty and general participation of people in public affairs. He said that

adult education is paramount in attempts to reduce poverty, creation of employment and higher income generation because adults are creative and can apply their acquired skills almost immediately. He also felt that participation is influenced depending on how one is informed in terms of education.

On the changes he would make on adult education programmes at University of Zambia, he proposed the following things:-

The use of modern technology in order to improve the quality of programmes and the improvement of access to adult education programmes. He gave an example of introduction of teleconferences where a facilitator can be in Lusaka and deliver to many people in various parts. He also mentioned the element of commitment on the part of those delivering and the improvement of infrastructure. He declined to suggest much as he conceded not to be conversant with adult education. However, he said that all adult education courses offered have an immediate application to effectively contribute to development.

4.9 **Suggestions, opinions, views, recommendations and comments from the respondents.**

The study also had a provision where respondents were given an opportunity to voice out there suggestions, opinions and comments. This was done in order to capture what the respondents may not have brought out in the closed ended questions. Though the majority avoided suggesting or commenting, on account that they were not well informed about adult education courses, at least 20 respondents did, and this accounted for 18% of the sample size. They managed to put up their comments, opinions or suggestions as follows:-

Some respondents were of an opinion that there is need to make adult education as wide as possible.  Adult education has been praised as an important course but it was suggested that it needs to be taken to the higher level than it is now. It was

also commented that not just teaching and providing extension services to adults would alleviate poverty; rather it should be taught such that those who implement it should be doing it in such a way that productivity among adult population must be seen increasing. Others were of a view that adult education should be enhanced and available on-line. It was also commented that adult education is both formal and non-formal and that one never stops learning until one dies and that what changes is the method of learning. Another suggestion pointed out that one needs a clear definition of adult education because it is very wide and quite confusing. Another suggestion was that of having the title changed from adult education to something appropriate as the current title is misleading to many people.  The other respondents held a view that the course should be expanded. It has also been revealed that adult education has no particular area and that the needs of various adult populations vary according to the environment and activities in their localities.

There was equally a recommendation that adult education should be encouraged and supported; it needs to be strengthened and should be promoted to take care of those who could have not accessed education during their young age. Another recommendation was that the programme should be broadened to allow more adults to benefit.  Also a comment given was that adult education is a backbone to development and the course should entail involving recipients in its design to enable it engage in locally and update situations. The programme should be a learner centered activity.

Education is lifelong and adult education should be intensified and formalized in our country. The other respondent recommended the introduction of training programmes at community level rather than establish it in educational institutions only so that those people who had little or no opportunity to educate themselves when they were young could seize a chance.

It was further recommended that adults should be accorded this chance in order to match with the development and the nation achievements to sustain themselves economically. It has also been suggested that adult education should be more extensive and reach remote areas of the country. The other respondent suggests that the university should waive fees and award generous scholarships to adults. It is again recommended that adult education must continue bringing on board environmental education and education for sustainable development.

The programmes should not be seen as substitute for provision of universal education for the young, the government and all concerned should ensure that children do not become adults without proper education. Another suggestion was that adult education, as much as possible should be gradually phased out as a universal education for all children is reached. Formal training should be the goal; it should also capture retirees and old citizens such as future search programmes for civil servants which was said to be critically necessary; adult education should be as inclusive as possible to cater for those who never stepped a foot in a classroom; it should not give special favours to adults because of their age.

The study sought to know the number of years of service for each respondent in order to make a generalised comparison between the mean numbers of years served against the most frequent number of years served. This was meant to establish the general working experience of the respondents and determine if that period has an effect on their knowledge about some of the raised issues in the concept under study.

The measures of central tendency were applied to locate where data concentrates most by way of calculating mean and mode. This information was condensed from the frequency distribution so that we can make comparisons more readily. "The objective was to get a single value that would represent the entire data and to facilitate comparison (Caswell, 1982:85)".

Sanders et al (1980) argue that data have a tendency in many cases to congregate about some central value, and this central value is often used as a summary measure to describe the general pattern of the data. All the 111 respondents who took part in the study were asked each to provide the number of years of service. Since the number of collected data items was large, there was need to compress them into more a humanly usable form, the use of frequency distribution became desirable.

**Mean**

Figure 4.1: Computation of arithmetic mean on years of service of 111 lecturers

| Years of service (Variable) | Mid-point of class x | # of Lecturers (frequency) | fx |
|---|---|---|---|
| 0 - 4 | 2 | 13 | 26 |
| 4 - 8 | 6 | 23 | 138 |
| 8 - 12 | 10 | 25 | 250 |
| 12 - 16 | 14 | 18 | 252 |
| 16 - 20 | 18 | 12 | 216 |
| 20 - 24 | 22 | 11 | 242 |
| 24 - 28 | 26 | 4 | 104 |
| 28 - 32 | 30 | 3 | 90 |
| 32 - 36 | 34 | 2 | 68 |
| Totals | | $\sum$f 111 | $\sum$fx 1386 |

$$x = \frac{\sum fx}{\sum fx} = \frac{1386}{111} = 12.5 \text{ the mean number of years of service for the 111 lecturers.}$$

**Mode**

Caswell (1982) states that when we are discussing mode we are talking about which scores occurs most frequently.

Figure 4.2: Computation of mode on years of service of 111 lecturers

| Years of service (Variable) | # of Lecturers (Frequency) | |
|---|---|---|
| 0 - 4 | 13 | |
| 4 - 8 | 23 | |
| 8 - 12 | 25 | Here you go for the highest frequency in the |
| 12 - 16 | 18 | distribution and pick the lower limit class |
| 16 - 20 | 12 | |
| 20 - 24 | 11 | |
| 24 - 28 | 4 | |
| 28 - 32 | 3 | |

| | |
|---|---|
| 32 - 36 | 2 |

$$\text{Mode} = L + \frac{f_1 - f_0}{2f_1 - f_0 - f_2} \times i$$

Where

L = Real lower limit where the mode is found

$F_1$ = frequency of that modal class

$F_0$ = frequency of the class preceding (before) the modal class

$F_2$ = frequency of the class succeeding (after) the modal class

i = width or class interval

$$\text{Mode} = 8 + \frac{25 - 23}{2(25) - 23 - 18} \times 5$$

$$= 8 + \frac{25 - 23}{50 - 5} \times 5$$

$$= 8 + \frac{2}{50 - 5} \times 5$$

$$= 8 + \frac{10}{45}$$

$$= 8 + 0.22 = \underline{8.22}$$

Therefore 8.22 years is the most frequent number of years of service for the 111 respondents who took part in the study.

### 4.10  **Summary of data presentation**

Generally, the findings of the study reveals that in all the scenarios given to assess the lecturers' understanding of the meaning of adult education, respondents were able to provide the expected answers accurately. Though, they managed to answer all the expected responses correctly, there was inconsistency in terms of leaving out the wrong answers. Respondents in all the scenarios given made some mistakes to choose the responses which they were supposed to avoid even if the numbers were minor.

The gap identified by the study is that there was confusion among the respondents who participated in the study distinguishing the correct answers from the wrong ones which were supposed to be avoided in all the options regarding the first objective.

The study has further established that the perception of the lecturers at the University of Zambia of adult education was positive. The responses on all the questions which were asked to assess the perceptions, views and opinions were overwhelming giving an average of 63% (102 + 100 + 22 + 53 + 53 +46 ÷ 6).

Generally, the majority of the respondents were in full support on the relevance of adult education in the role it plays in development of citizen participation in democracy; nation building and goals of economic prosperity; provision of growth opportunities for individual and group as well as acquisition of knowledge and skills and development of attitudes.

The study further greatly acknowledged positive attitude from the respondents that adult education plays a role in agricultural extension, productivity and efforts to reduce malnutrition. It has also been appreciated to a larger extent that adult education enhances skills training; the promotion of literacy and income-generating projects. The outcome of the study generally, is responsive to the objectives and research questions raised so far.

**CHAPTER FIVE**

**DISCUSSION OF FINDINGS.**
5.0     **Introduction**

This chapter presents the discussion of findings. It will highlight on salient issues in the literature reviewed and relate them to the objectives and findings of the study. The focus of the discussion of findings was in relation to the objectives and research questions of the study. Not only the objectives and research questions, but it was also anchored on the questions generated in literature review and what the other authors wrote about adult education in order to establish in general whether the identified gaps have been addressed or not.

5.1     **The concept of adult education**

The thrust of the understanding of the meaning of the concept adult education in this study drew from the following scenarios: agricultural extension work, youth training, veterinary education, civic education by NGOs and ECZ, health education, literacy, distance and community education programmes. The revelations of the study generally on the scenarios on understanding of the meaning of adult education indicated that all the people were able to describe the concept.

However, one interesting thing which the study discovered was that this understanding was coupled with some confusion as outlined in chapter four where the respondents could not distinguish a wrong answer from the correct one in all the scenarios given though the numbers for the wrong answers were marginally small. This established gap in the findings of the study do concur with Matshazi (1975) where he commented about this long existing confusion of understanding of the meaning of adult education among the majority of Zambians. This continued difficulty and confusion of the understanding of the concept was attributed to the elusiveness of the term in that as yet it seems to defy any attempts at clear definition.

Matshazi's observation that the ordinary Zambians, academics and professionals' alike, use the term Adult Education to refer exclusively to the Night School Programme of the Ministry of Education is confirming the confusion which the study equally established. This also coincides with the researcher's observation during distribution and collection of instruments where a number of the respondents were interested to hear from the researcher what adult education was all about. Some likened adult education to the adult literacy programmes meant for the illiterates to learn how to read, write and do simple arithmetic. Though the concept of adult literacy is part of the segment of adult education, where they got it wrong was to narrow down this wider and major concept into a smaller component.

The same view of confusion is also shared by Lowe (1970) who acknowledged that confusion still reins about the meaning of adult education both within each country and in international exchanges of ideas and information. The author justified his claim when he stated that the semantic muddle is further complicated by the fact that many activities concerned with education of adults are neither acknowledged as such nor carried out under the auspices of a Ministry of Education in Spanish-speaking South America, as Dr. Wenrich points out: 'the ministry or department officially responsible for education has little to do with most of what will be here classified as adult education programmes'. This is also the case with the Zambian situation where almost all the government education policy documents discussed in the literature reviewed have failed to give the recognition adult education deserves to receive.

There is a clear indication that the confusion of the meaning of the concept adult education is not only a problem here in Zambia at large or the University of Zambia in particular, but a global phenomenon as revealed by Matshazi (1975) in Zambia and Lowe (1970) when he referred to same problem's existence in Spanish- speaking South America.

It is worth noting that it is not a secret that University of Zambia Adult Education and Extension Studies were set-up in June, 1966, and yet after over 45 years of the University's Adult Education and Extension Activities in the community, some members of the University academic staff and people at large are still engulfed in a state of confusion to understand the meaning of adult education. Perhaps, this confusion of the understanding of the meaning by the people can be attributed to be the cause for the recommendation that was made by the task force to remove Centre for Continuing Education as discussed in Chakanika and Mtonga (1989) and Moonga (2008). This has been established by the study going by the responses where none of them managed to avoid any of the wrong answers. Though the numbers for the wrong answers were minor, it still stands and justifies that there is confusion among the lecturers in fully understanding the meaning of adult education.

Another important factor linked to the meaning of adult education, though it was not asked to the respondents was the concept of adulthood. Literature reviewed exhaustively covered adulthood as perceived by various authors. This was meant to precisely describe and establish adulthood so that a line is drawn on who qualifies for this so called adult education. Lindeman was the person whose early writings opened up the doors of debate regarding adult education and is considered to be the father of adult education. He argues that the concept is called adult education not because it is confined to adults but because adulthood and maturity defines its limits.

Going by the several stages of adulthood as discussed by (Gwenengwe, 1986; Mbiti, 1991; Paterson, 1979; Knowles, 1978; Mtonga, 1986; Havigurst and Orr, 1956; and Reads, 1938) confirms that the concept is too wide to confine it to a specific age limit since adulthood range from as low as 16 to above 55 depending on the context. This gives credence that adult education has no specific age limit but cuts across all the sections of age groupings depending on how a particular community defines it. From the interview with the (management official) Vice-

Chancellor, the study established that he attached the meaning of adult education to people who are old and are taking up education programmes. In line with the range of age on adulthood in this study and depending on the context in Zambia, adulthood would mean maturity from the age of as low as16 to above 55 years and this implies that the management official (Vice-Chancellor) was not anywhere very far from describing adult education correctly.

To Lindeman, adult education was a voluntary affair which had nothing to do with credentials. Because of that, to him education was not bound by classroom and formal curriculum but rather education was concerned with everyday life, non-vocational ideals, situations and not subject and people's experiences. For him education is life and he saw it as a continuous process rather than a fixed, static, content that had to be acquired in someone's youth. He states that the objective of adult education is to further the process of development and growth of individuals and human species.

Nafukho (2005) sharing the same views with Courtney (1989) and Smith (2001) suggested that adult education could be explored from five basic and overlapping perspectives. These include: the work of certain institutions, a special kind of relationship, a profession or a scientific discipline, historical identification with spontaneous social movements, and uniqueness to other kinds of education because of its goals and functions.

Adult education is a concept which is very wide and takes various forms, perhaps this may be attributed to as one of the causes of confusion. Besides, the results of the study are also in tandem with what Matshazi (1975) said that adult educators themselves are as yet not clearly agreed on what Adult Education is. The revelation by the study shows that even a few adult educators who responded to the questionnaire were found wanting in terms of inaccuracy to distinguish the wrong answers from the right ones. Now if the owners of the field are unable to

clearly show their full understanding of the concept, what would be the situation with those outside the circle?

However, Matshazi (1975) defended and spared these academics within the University of Zambia campus plus the ordinary Zambians including those elsewhere in the world that they need not be blamed for their limited understanding or total ignorance of the concept as it has been noted in the literature review that, it seems adult educators themselves are as yet not clearly agreed on what Adult Education is. Evidence from the study has also shown that the concept of adulthood is unlimited which probably can cause confusion. Because at the age of 16 even if someone gets a National Registration Card (NRC) or voting at 18, mostly the majority at this age are still under parental or guardian care with few who can display maturity in their day to day activities.

The view held by the Indian Adult Education Association (1966) stress that Adult Education does not mean only the spread of literacy among those who are illiterate. It does not mean only the spread of knowledge and literacy among those who have forgotten what they have learnt in their primary schools. It means an overall development of the citizen in economic, social and cultural aspects of life and not only of those, who are illiterate but of those who are highly literate as well. It is an effort towards an all-round development of a person, who can take up higher and higher responsibility in the economic, social and political life of the country. This notion by IAEA (1966) considering adult education being an effort towards an all-round development of a person to take up higher and higher responsibility in economic, social and political life of the country shows that adult education is a lifelong venture. Practically, many people have been seen advancing in education even at an older age even if they already have in possession higher education which means that they aim at higher responsibilities in their life. This is confirmation that adult education has a vital role in all aspects of human endavours.

## 5.2    People's Perception or attitudes towards adult education

The perception and attitude were captured from the people's views and opinions towards the concept adult education. Confusing as it may be to understand the meaning, the findings established that perceptions and attitudes of the people towards adult education were positive. It has been positively acknowledged and appreciated as a relevant component of education that would immensely contribute to the development of both the human resource and the economy of the country. Despite differences of opinions by respondents on the relevance of adult education to development, the majority, however, endorsed in agreement that adult education in Zambia and elsewhere can contribute to development and help reduce poverty.   This contribution of adult education to development in the form of extension work and other activities has been echoed by (Chuma 1991, Chakanika and Mtonga 1989 and 1995, Luchembe 2009). It has been confessed by some of these authors that extension work in form of literacy yielded positive results by improving productivity in the 1970s when there was commitment by the literacy officers.  This still remains the case even now as we have time and again heard government pronouncements about bumper harvest. These successes result from the people's knowledge and skills which they have acquired and utilize in their day to day life situations in social, economical and political activities.

This is in response to one of the objective question raised in chapter one where it was sought to explore lecturers' attitude and perception of adult education. This positivity in perception is in line with what Graham and Bennett (1992) said that, people act on the basis of information received and the amount of information would be overwhelming and baffling unless some arrangement called attention was made to deal with the relevant and necessary part of it, discarding the rest. From the responses on issues relating to perception, the study has established that lecturers acted overwhelmingly on the information received and paid much attention in decoding it to result in such a positive way.

The entire population of the respondents that participated in the study indicated that they have heard about adult education.  But merely hearing about the concept is not enough proof to warrant that people are knowledgeable. What is cardinal on this hearing is the link they attach the concept to the real life situations and what perception and attitude they have towards it. Though the people portrayed minor uncertainty on what activities are involved in adult education, the role it plays was greatly appreciated. This minor picture of uncertainty was captured on the pitfalls that were exhibited in the respondents' failures to distinguish the wrong choices from the correct ones as addressed in chapter four. This element of uncertainty can be attributed to probably what (Lowe, 1970:15) identified that the practitioners disregard one another's innovations.

From this, it can be assumed that it appears there are no deliberate attempts in the different schools under the University of Zambia to meet and share views about their programmes, challenges, and the way forward to meet the demands and aspirations the community.  For instance, there is a close relationship between extension programmes in adult education and the extension programmes in the school of Agriculture. But the question is how much interaction is there between the two schools to exchange their experiences about their synonymous programmes?  Though this is outside the confines of the objectives, the field experience during the study indicated that the people within the schools of agriculture and veterinary who deal with adults in their field works did not satisfactorily show relatedness in their activities to adult education. This goes back to confirm Lowe's perception.

In this study, two measures of the central tendency of mode and arithmetic mean were computed.  Basically, this was meant to compare on average the number of years served to determine the experiences of the respondents so that some assumptions or conclusions can be drawn to relate some aspects of their perceptions and attitudes towards the concept of adult education.

The two measures of central tendency that were computed gave the following outcome; arithmetic mean of 12.5 years of service for the 111 respondents and Mode of 8.2 years as the most frequent year of service for the 111 respondents in the array of values. Generally, this comparison gave higher averages in terms of the years which the respondents have served at the University of Zambia. Going by the computation arrived at; the implication of these figures in relation to the study is that most of the respondents are generally very knowledgeable. This also gave an indication that most of the respondents have a vast experience about the University of Zambia programmes though the study reveals some element of confusion where understanding of the meaning of the concept of adult education is concerned.

This positive perception is further consolidated by a comparison done on the views, opinion and attitudes between those in support in relation to those who were against in the rating scale. The study indicated that, the majority of the respondents agreed to the view that immediate improvement in economic status would depend upon motivation, skills and competencies of adults. These are factors related to human development as Burkey (1993) puts it that it would lead to individuals' development of self-respect, more self-confident, self-reliant, co-operative and tolerant towards others through becoming aware of their shortcomings as well as their potential for positive change.

The study established the need to educate adults first since children have no immediate impact on economic development for many years to come as adults can apply the acquired skills and knowledge here and now. This positive view established by the study is in agreement with the views echoed by Edstrom, et al (1970) and Nyerere (2006) when it was said that, they could not afford to wait for children, they felt priority be given to adults first as the children were seen to have no bearing on the economic development for five, ten or even twenty years.

This sentiment put forward by Edstrom and Nyerere can be reflected in Freire's (1989) writings where he perceives this as a banking learning system whereby the learners acquire skills and knowledge from grade one to possibly University level without using it productively in any way until such a time when they get a job. This retards development if an individual may take a record 15 years or more acquiring knowledge and skill from school without using it in contributing to development. However, this does not suggest that children's education should be relegated to nothing as it plays a vital role in preparing young ones into adulthood, but rather giving Adult Education an equal footing with formal education for young ones in terms of funding and promoting it to the higher level. This is so because development world over as Dorvlo (1992) puts it is centered on adults and not children hence the need to give an equal attention to adult education just like it is the case on education for children.

In a face-to-face interview with the management official Prof. Simukanga (2010) the Vice-Chancellor of the University of Zambia, he was able to describe adult education and appreciated the role it plays to development, empowering people to participate in various day to day activities. He also acknowledged positively the need to educate adults due to the fact that they are essential in all forms of development which hinges on them. He was of a view that there was need for the use of modern technology in adult education in order to improve the quality of the programme and improvement of access to adult education programmes. Among the proposed modern approaches, he came up with an idea of the introduction of teleconferences and e-learning as well as improving the infrastructure. However, though he gave such good and encouraging responses, he conceded that he was not well conversant with adult education. On the other hand, the introduction of such facilities would not effectively assist other intended beneficiaries such as those in rural areas. The argument to this is that this technology requires the use of electricity and most rural areas are not connected to the national grid rendering it impossible to achieve the goal.

## 5.3    Issues on the relevance of adult education to development

In this study, the issues surrounding the relevance of adult to development revolves around various aspects concerning its contribution and the role it plays to peoples' social, economic and political activities of their lives.  The relevance of education in general and adult education in particular to development can be appreciated if it creates an environment for the poor to be self-sustainable and enables them shape their socio-economic destiny.  Chilisa and Preece (2005) draws a link of relevance of adult education to development between effective participation and empowerment of local communities and espouses the idea that adult education promotes literacy and income-generating projects in order to reduce poverty and increase women's involvement in public affairs and general democratic participation. On the part of relevance of adult education to development, the study generally established that all questions raised to solicit the views of the respondents received a much higher and positive appreciation of those in agreement that those in disagreement.

As evidenced by the overwhelming answers in support of the relevance of adult education to development in all the situations, the respondents recognized the contribution it plays to development. This, according to Darkenwald and Merriam (1982), is the most obvious way of differentiating adult education from other forms of education. The two authors rightly noted that, adult education is concerned not with preparing people for life, but rather with helping people to live more successfully. It also assist adults to increase competence, or negotiate transitions in their social roles such as workers, (retired persons, parent), to help them gain greater fulfillment in their personal lives, and to assist them in solving personal and community problems.

Nafukho (1998) in supporting the relevance of adult education in development acknowledges that adult education is concerned with working with adults to provide them with education essential for their adult lives. He, however, said that as a profession, adult education could involve equipping youths who are in the

process of growing up with skills and knowledge that will be relevant to their lives. If the majority of adults, who are factors in socio-economic development of the country, are not educated, then expect underdevelopment as their capacity to contribute in certain complex issues is always limited by the low or not any at all.

In the literature reviewed concerning relevance of adult education to development, a number of authors have well articulated on how the concept plays a role in issues such as poverty reduction, improving productivity and competency. Others issues articulated and particularly more interesting include women empowerment. This sounds interesting because women for a long time have been sidelined in many developmental issues as they were perceived to be the home managers only. But the reality is that they are the major contributors of the food production at a small scale level and if they can be well equipped with knowledge and skill that can take them to a commercial level, they can perform wonders.

There is always a correlation and interdependence between education and development. For meaningful development to take place, people must be equipped with relevant and appropriate education which should make them productive and self-reliant. This type of meaningful and appropriate education is adult education as noted by Nyerere that, it liberate from constraints and limitations of ignorance and dependence as well as to increase people's mental freedom to their control over themselves, their own lives, and environment in which they live. He argued that, education should therefore be liberating; the skills acquired from education should be liberating skills and anything short of that is not education. In view of the foregoing, educating adults have several advantages where shaping the socio-economic status of the country is concerned. Development world over is directly dependent and centered on adults as they are the ones who spearhead almost all human activities be it at family, community, national and international level. This view of educating adults first as put forward

by Edstrom, et al (1970) in support of Nyerere's call, received a similar voice from respondents in the study.

Though the majority supported the view, this does not suggest that education for children should be thrown in the peripheral, but rather to give an equal attention to both types of education. Children education is also as important as adult education as noted by UNESCO (1996) that education serves as a vehicle for cultures and values, creates an environment where socialization can take place and is a melting-pot in which a common purpose takes place. In this regard, education for children still occupies a special place as it is a foundation in transition period to prepare children into adulthood. The danger of having illiterate children is that in the long ran you have a crop of illiterate adults who graduate from childhood into adulthood.

UNESCO (1996:67) was very inclusive on noting that the role of education is to provide children and adults with the cultural background that will enable them, as far as possible, to make sense of the changes taking place. It is very vital to give an equal consideration as indicate in the literature by UNESCO since both children and adults have a relevant and important role to play in development. Generally, all forms of education be it formal or non-formal it plays a very vital contribution to the development of any country world over. A very good example is that provided on how investment in education has benefited most of the emerging economies in Continent of Asia. This can equally apply to many other countries in the world with African not being an exception and Zambia in particular. This is only achievable with the empowerment of all the citizens with relevant and appropriate education that would motivate them to participate in all aspects of human activities in their environment. But for this to happen, it requires political will and commitment from those in the corridors of power to influence things to fruition. Anything short of this, development would remain a political rhetoric without feasible and tangible results seen.

## 5.4 Summary of Discussion of findings

This chapter provided the discussion of the study based on the research participants' responses. The discussion was based on the objectives. The chapter also discussed how various literatures reviewed of a similar nature to the topic under study related to the objectives. The chapter discussed how much the lecturers understand the meaning of adult education, their attitude and perception of its relevance to development. The salient issues discussed in the chapter include the confusion surrounding the meaning of the concept adult education, the relevance the people attach to adult education in relation to development, challenges and efforts. The study revealed that lecturers found the meaning of adult education somehow confusing. It also revealed that the lecturers appreciated the relevance of adult education to development.

# CHAPTER SIX

## CONCLUSION AND RECOMMENDATIONS

### 6.0 Introduction

This chapter presents an overview of some of the most salient issues discussed in the study as well as recommendations with solutions suggested by the respondents in the findings. The conclusion and recommendations were drawn from the findings of the study. The conclusion gave a summarized overview of the study. The recommendations provided the suggestions and solutions to various stakeholders on what should be done to address the identified problems in the study.

### 6.1 Conclusion

The main objective of this research was to investigate whether the lecturers' at the University of Zambia understand the meaning of adult education and their perception of its relevance in development. Given the wide and diverse forms the concept takes across different context in society, it is evident that the meaning of adult education will remain a confusing aspect. As long as the adult educators fail to reach a consensus on a specific internationally accepted standard meaning of adult education to adopt, the confusion will reign supreme for ages. Lowe and Matshazi in their literature forty and thirty-five years ago, respectively expressed concern about this confusion of the meaning of adult education but to date from the outcome of the research the confusion still stand. The challenge on the government and adult educators is to re-orient themselves to see to it that adult education is given the full attention it deserves.

Though the meaning proved to be confusing to respondents, their attitude and perception with regard to adult education has been positive and overwhelming. The appreciation shown by the respondents in the study of the importance of adult education in terms of the role it plays to stimulate the economy and their objection to have it removed is sufficiently evident to claim positive attitude and perception.

The institutionalizing and consolidation of adult education programmes have been hampered by government's poor policy of almost excluding it as evidenced in all its policy documents. This element of excluding it tends to let the people think it is not an important segment of education which can meaningfully contribute to the growth of the economy.

A critical analysis of the relevance of adult education in development clearly shows that adults are a vital human resource needed for most of the economic matters ranging from family to international level. The only problem is the little attention government gives to adult education in its policy formulations to strengthen it. As it has already been established in the study that development is synonymous to education, there is need that adults who are the major players of development be given relevant and appropriate education to see them effectively participate in all affairs of the country. As long as the government will remain unfocussed to give a considerable attention to adult education, development will lag behind. Evidently, adult education has the ability to effectively contribute to poverty alleviation once adults are empowered as they are the ones at the centre of development.

### 6.1.1 **Recommendations**

The study which rested on lecturers understanding of the meaning of adult education and their perception of its relevance in development brings out the following recommendations based on the findings and conclusion discussed.

> (i) The study discovered that in all government education policy documents, there is a problem of no clear government policy in existence which addresses adequately and seriously the concerns of adult education as compared to the sector for education of the children. Therefore, the study recommends that the government must come up with the policy that will support, recognise, promote and encourage adult education on equal terms with that of the children.

(ii) The study has established that there is still a problem in understanding the meaning of adult education because it takes various forms that cut across several divergent situations that defines it depending on the context and that the adult educators have not yet reached a consensus on its meaning and it has. In view of this, the study recommends that adult educators' world over in their various fora of interactions such as conferences, congresses or any other regarding adult education must reach a consensus to adopt the internationally standardized accepted meaning of adult education to weed out the confusion.

(iii) The study also found that there is a problem of insufficient infrastructure, few adult educators and lack of modern technological equipment to improve the quality and reach out the majority who may wish to access adult education especially in the peripheral. Therefore, it is recommended that the government come on board to help address these shortcomings so that adults can stimulate the growth of the economy.

In line with the findings of this study, the following areas of future research are suggested:

(a) A study in a similar topic could take a comparative approach. Comparisons could be made between or among different institutions of learning on how they understand adult education and their perception of its relevance in development in other parts of the country. It would further be interesting to compare and contrast how the general populace in urban and rural areas of Zambia understands the concept as well as how they link its relevance in development.

(b) Future research could also endeavour to document views from the masses in the Zambian community on whether to change the name to get rid of the confusion surrounding the title adult education for the benefit of the future generation

## References and Appendices

### References

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

Allport, G. W. 'Attitudes', in C. Murchson (ed.), **Handbook of Social Psychology** (1935), Worcester, mass: Clark University Press.

Babalola, J. B. (2003) Budget Preparation and Expenditure Control in Education. **In Bablola J.B. Basic Text in Planning**. Ibadan, Awemark Industrial Printers.

Banda, S. (2009) **The Role of Dialogue Education in Ensuring Environmental Sustainability in Petauke District, Zambia**. (Unpublished M.Ed. dissertation) University of Zambia.

Becker, H. S. and Geer, B. (1960) Participant observation: the analysis of qualitative field data. In R. Adams and J. Preiss (eds.) **Human Organisation Research: Field Relations and Techniques**. Homewood, IL Dorsey.

Benavot, A. (2008) Building the case for Literacy. **In Adult Education and Development**, DVV International, No. 17, pp 44-53.

Berg, R. C. (1966) Illiteracy at the Crossroads in Lanning, F. W. and Many, W. A. (eds.). **In Basic Education for Disadvantage Adults**. Boston, Houghton Miffin Company, pp 47-53.

Borg, R. W. and Gall, M. D (1979) **Educational Research** (3rd ed.). London, Longman Inc..

Bryman, A. (2004) **Social Research Methods** (2nd ed.). New York, Oxford University Press.

Burkey, S. (1993) **People First: A Guide to Self-reliant Participatory Rural Development**. London, ZED Books.

Caswell, (1982) **Success in Statistics.** London, John Murray (Publishers) Ltd.

Chakanika, W. W. (1989) A Critique of Extension Work in Zambia. **In International Journal of University Adult Education, Vol. xxviii, No. 2, pp 47-54.**

Chakanika, W. W. and Mtonga, H. (1995) Constraints in University Extension Work in Zambia **In International Journal of University Adult Education, Vol. xxxiv, No. 1, pp 1-9.**

Chakanika, W. W. and Mtonga, H. (1989) **A Report of the Task force Established by the Vice-Chancellor to Review the Functions and Activities of the Centre for Continuing Education**. Lusaka, University of Zambia (Unpublished).

Chilisa, B. and Preece, J. (2005) **African Perspective on Adult Learning: Research Methods for Adult Educators in Africa**. Gaborone, UNESCO Institute for Education.

Chuma, P. C. (1991) People's Participation in Continuing Education: A case Study of Extension Studies of the University of Zambia. **In International Journal of University Adult Education, Vol. xxx, No. 2, pp 35-48.**

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

Coombs, P. H. and Ahmed, M. (1974) **Attacking Rural Poverty. How Non-formal Education Can Help**. Baltimore, John Hopkins University Press.

Coser, L. A. (1971) **Masters of Sociolocal Thought: Ideas in Historical and Social context** (2$^{nd}$ ed.). New York, Harcourt Bracejovanovic, Inc..

Cohen, L., Manion, L., & Morrison, L. (2007) **Research Methods in Education.** New York, Routledge**.**

Cropley, A. J. (ed.) (1980) **Towards a System of Life Education. Hamburg**: Pergamon Press and UNESCO Institute for Education.

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

Darkenwald, G. G. and Merriam, S. B. (1989) **Adult education: Foundations of Practice**. New York, Harper and Row.

Edstrom, L., Erdos, R. & Prosser, R (1970) (eds.) **Mass Education: Studies in Adult Education and Teaching by Correspondence in some Developing Countries**. Uppasala, The Dag Hammarskjold Foundation.

Dorvlo, L. K. T (1992) ''A Philosophical Sketch of Functional Literacy: A Freirean Way. In DVV **Adult Education and Development**, No. 39, 1992, pp 143-149.

Edwards, A (1957) **Techniques of Attitude Scale Construction**. New York, Appleton-Century-Crafts.

Edwards, A and Hulme, D (1994) NGOs and Development, Performnce and Accountability in the 'New Order', background paper for workshop of the same title, University of Manchester/Save the Children, June 1994.

Fernandez, B. (2007) "The Education of Young People and adults and current Changes in Bolivia". **In DDV Adult Education and Development**, 69, pp 79-90.

Finger, M. and Asun, J. M. (2001) **Adult Education at Crossroads: Learning our way out**. London, ZED Books.

Fischer, G. (2000) ''Lifelong learning  More Than Training.'' **In Journal of Interactive Learning Research**, 11, ¾, 265 – 294.

Freire, P. (1970) **Cultural Action for Freedom**. Cambridge, Havard Educational Review and Centre of Development and Social Change.
Freire, P. (1972) **Pedagogy of the Oppressed**. Harmondworth, Penguin.

Freire, P. (1973) **Education for Critical Consciousness**. New York, Seabury Press.

Freire, P. (1976) **Education: The Practice of Freedom**. London, Writers and Readers.

Freire, P. (2000) **Pedagogy of the Oppressed**. 30th Anniversary Edition. Translated by Myra Bergman Ramos with an Introduction by Donaldo Macedo. New York, Continuum.

Graham, H. T. and Bennett, R. (1992) **Human Resource Management** (7th ed..). London, Pitman Publishing.

Gwenengwe, J. W. (1965) **Kukula ndi Mwambo**. Lusaka, Neczam.

Habermas, J. (1981) **The Theory of Communicative Action**. Translated by Thomas McCarthy, Cambridge, Polity.

Harris, W. J. A (1980) **Comparative Adult Education: Practice, Purpose and Theory**. London, Longman.

Retrieved on 04-07-2010 from http://wakepidia.mobi/en/TigerclubEconomics.

Havighurst, R. J. and Orr, B. (1956) **Adult Education and Adult Needs**. Boston, Centre for the study of Liberal Education for adults.

Iarossi, G. (2006) **The power of survey design: A user's Guide for Managing Surveys, Interpreting results, and Influencing Respondents**. Washington, The world Bank.

Indian Adult Education Association (1966) Adult Education and Economic Development: **Report of the Fourteenth National Seminar**, August, 21-24. New Delhi, IAEA.

Interview with Professor Simukanga, S. The Vice-Chancellor University of Zambia Friday, 26<sup>th</sup> March, 2010 in his office.

Kamwengo, M.M. (2002) **Elderly Women in South Africa: Issues, Challenges and Prospects**. New Delhi, Sterling International.

Kamwengo, M.M. (2001) **Ageing and the Elderly in Zambia: Perspectives and issues**. New Delhi, Sterling International.

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

Kelly, M. J. (2005) Adult literacy Globally and in Zambia. Retrieved on 04-07-2010 from http://www.org.zm/bulletins/bull78Adultlitercy.html.

Kenyatta, J. (1979) **Facing Mount Kenya**. Nairobi, Heinemann.

Kolbs, D. A. (1984**) Experiential learning**. New Jersey, Eaglewood Cliffs.

Knowles, M.S (1978) **The Adult Learne**r. Huston Texas, Gulf Publishing Company.

Knowles, M . S (1980) **The Modern Practice of Adult Education. From Pedagogy to Andragogy**. Chicago, Follet.

Lindeman, E. C. (1925). "Adult education: a creative opportunity." Library Journal, 50, 445-447.

Lindeman, E. C. (1925). **The Meaning of Adult Education**. New York: New Republic. (Republished in 1961 by Harvest House.)

Lindeman, E. C. (1926) **The Meaning of Adult Education**. New York, New Republic.

Lindeman, E. C. (1945). "The Sociology of Adult Education." In **Education Sociology**, 19, 4-13.

Lindeman, E. C. (1947) ''Methods of Democratic Adult Education.'' In Brookfield, S., (ed.) (1987) **Learning Democracy: Eduard Lindeman on Adult Education and Social Change**. London, Croom Helm.

Livneh, C. (1988) ''Characteristics of Lifelong learners in Human Services Professions.'' In **Adult Education Quarterly**, 38, 149-159.

Lowe, J. (1970) (ed**.) Adult Education and Nation-Building. A Symposium on Adult Education in Developing Countries**. Edinburgh, R. & R. Clark Limited.

Lowe, J. (1975) **The Education of Adults: A World Perspective**. Paris, UNESCO.

Lowy, L. (1955) **Adult Education and Group Work: The Progress of Human Development through Adult Education and Group Work**. New York, William & Company.

Luchembe, M. (2009) Delivering Adult Education in Zambia: Problems and Prospects. Paper Presented at 2009 Center for the Study of International Cooperation in Education on 12th June, Hiroshima University, Japan. Retrieved on 09-07-2010 from http://home-u.acjp/cice/forum107.pdf.

Malama-Thomas, D. H. (1987) Where Education Begins and Entertainment Continues. The Telu Workshop Experience. **In International Journal of University Adult Education. No. xxvi, Vol. 2, pp 35-40**

Matshazi, M. J. (1975) **Adult Education Problems in Zambia:** Paper presented at the Training Workshop for Agricultural Extension Workers and Trainers. Western Province, Zambia. **In International Journal of University Adult Education. Vol. 1, No. 3 pp 1-9**

Matshazi, M. J. (1983) The Role of the University of Zambia in Promoting Workers Education. in

Mbiti, J. S. (1991**) Introduction to African Religion**. Portsmouth, Heinemann Educational Books.

Merriam, S. B. and Simpson, E. L. (1995) **A Guide to research for Educators and Trainers of Adults**. Florida, Krieger Publishing Company.

Mezirow, J. (1981) ''A Critical Theory of Adult Learning and Education''. In **Adult Education** (32) 2 – 24.

Mezirow, J. (1991) **Transformative Dimensions of Adult Learning**. San Francisco, Jossey-Bass.

Ministry of Community Development and Social Services Report (2003) **Confintea V Mid Term Review of the Status and Future prospects of adult Learning.**

MoE (2008) **The Development and State of the Art of Learning and Education (ALE) – National Report of Zambia**. Lusaka, Government Printers.

Moonga, A. L. H. (2008) **The Evolution of University Extension Studies in the University of Zambia**: Paper presented to the Resident Lecturers and Audit Staff workshop held at Manchinchi Bay Lodge- Siavonga, Zambia.

Mouton, J. (2008) **How to Succeed in your Master's and Doctoral Studies: A Southern African Guide and Resource Book 11th ed**.. Pretoria, Van Schaik Publishers.

Murry, E. J. (1964) **Motivation and Emotion**. New Jersey, Prentice-Hall, Inc..

Mtonga, H. L (1986) ''**A Review of the Development of Participatory Research and its Implications for the Third World Adult Education''**. (Unpublished M.Ed. dissertation) University of New England.

Mtonga, H. L (1986) 'Adult Education is many things: Its meaning and implications'. **In the Journal of the African Association for Literacy and Adult Education.** Vol. xxv,. No. 3, PP 37 – 45.

Msimuko, A. K. (1987) '' Traditional Education in Pre-colonial Zambia''. In **Adult Education and Development**. No. 29, 21-31.

Mwanakatwe, J. M. (1969) **Adult Education and Political and Social Change**. Lusaka, NECZAM.

Nafukho et al (2005) **Foundations of Adult Education in Africa: African Perspectives on Adult Learning.** Feldbrunnernstr, UNESCO Institute for Education.

Nafukho, F. M. (1998) 'Entrepreneurial Skills Development Programmes for Unemployed Youths in Africa: A second look'. **Journal of Small Business Management,** Vol. 36, No. 1, pp. 100-103.

Namafe, C. M. (2006) **Environmental Education in Zambia: A Critical Approach to Change and Transformation.** Lusaka, University of Zambia Press.

Nyerere, J. K. (2006) Adult Education and Development. **In DVV Adult Education and Development, No. 67, 77-81.**

Okunga, D. (1979) **A Guide for Resident Tutors**. Lusaka, University of Zambia. (Unpublished).

Olaniyan, D. A. And Okemakine, T. (2008) Human Capital Theory: Implications for Educational Development. Retrieved on 26/10/2010 from http://www.eurojournals.com/ejsr.htm. ISSN 1450-216X Vol. 24 No. 2 pp. 157-162.

Paterson, R. W. K. (1979) **Values, Education and the Adult**. London, Routledge and Kegan Paul.

Peil, M. (1995) **Social Science Research Methods: A Handbook for Africa** (2$^{nd}$ ed.). Nairobi, East African Educational Publishers.

Perrin, L. (1974) **Understanding Psychology**. New York, Random House.

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

Psacharopoulos, K. And Woodhall, M. (1997) **Education for Development: An Analysis of Investment Choice.** New York, Oxford University Press.

Reads, M. (1938) **Native Standards of Living and African Culture Change**. London, Oxford University Press for the International Institute of African Languages and Culture.

Suratwala, S. (1992) "Campaign Against illiteracy-some Misconception". **In DVV Adult Education and Development, (39), pp 119-124.**

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

Vella, J. (2004) **Dialogue Education at work: A Case Book**. San Francisco, Jossey-Bass.

Veramu, J. C. (1992) "The third World Creative Writers as adult Educator: The Fijian Experience. **In DVV adult Education and Development**, No.39, pp 151-159.

Vygotsky, L. S. (1978) **Mind and Society: The Development of Higher Mental Processes**. Cambridge, MA: Harvard University Press.

Walklin, L. (1990) **Teaching and Learning in Further and Adult Education**. Cheltenham, Stanley Thornes (Publishers) Ltd..

Witty, P. A (1966) "Campaign Against Illiteracy – A War We Must Win". In Lanning, F. W. And Many, W. A (eds.). Basic Education for Disadvantaged adults. Boston, Houghton Miffin Company, pp 47-53.

UNESCO, (1996) **Learning the Treasure Within: Report to UNESCO of the International Commission on Education for the Twenty-first Century**. Paris, UNESCO Publishing.

Sanders, D. H., Murph, A. F. & Eng, R. J (1980) **Statistics: Afresh Approach** (2nd ed.). New York, McGraw Book Company.

Smith, M. K. (1996) "Lifelong Learning." Retrieved on 15/5/09 from **http://www.infed.org/lifelong/b-life.htm.**

**Appendix 1**

**WORK PLAN 2009-2010**

| ACTIVITIES | MONTH | REMARKS |
|---|---|---|
| Selecting of topic for research proposal | March | Periodical consultations with my supervisor |
| Submission of a summarised research proposal for approval | April | |
| Writing & submission of the main proposal | April | |
| Conducting the study | June- September | |
| Compiling the collected data | October- December | |
| Data analysis | January-February | |
| Typing of draft report | March-April | |
| Correction of mistakes in a draft report | May-June | |
| Submission of final report | July | |

**Appendix 2**

**BUDGET**

| DESCRIPTION | ITEM | QTY | RATE (K) | TOTAL |
|---|---|---|---|---|
| **PROFESSIONAL FEES** | | | | |
|    1.  Research consultant | Working days | 5 | 250,000 | |
| | | | **Sub-total** | **1,250,000** |
| **REIMBURSABLES** | | | | |
|    2.  Researcher's transport | Days | 80 | 2800 | 224,000 |
| **SUBSISTENCE** | | | | |
|    3.  Lunch allowance | Days | 80 | 20,000 | 1,600,000 |
| **SECRETARIAL SERVICES & STATIONERY** | | | | |
|    1.  Paper | Reams | 2 | 30,000 | 60,000 |
| **Typing** | | | | |
|    2.  Typing proposal | Pages | 25 x 2 | 3000/page | 150,000 |
| **Typing instruments** | | | | |
|    (a) Questionnaire | Pages | 3 | 3000/page | 9,000 |
|    (b) Interview guide | Pages | 15 | 3000/page | 45,000 |
| **Photocopying** | Copies | 110 x 3 | 200/page | 66,000 |
| **Flash disk** | 2 gig bytes | 1 | 70,000 | 70,000 |
| Pens | Blue/red/black | 6 | 1000 | 6,000 |
| Typing & printing of draft report | pages | 140 x 4 | 3000/page | 1,680,000 |
| Reprinting of final report for submission | copies | 140 x 4 | 2000/page | 1,120,000 |
| Cover design & binding | Copies | 4 | 60,000/copy | 240,000 |
| | | | Sub-total | **6,520,000** |
| Contingency at 10% of reimbursable | | | | *652,000* |
| | | | Grand total | **7,172,000** |

**Appendix 3**


University of Zambia
School of Education
Directorate of research and graduate studies
Department of Adult Education and Extension studies

**RESEARCH TOPIC**

**UNIVERSITY OF ZAMBIA LECTURERS' UNDERSTANDING OF MEANING OF ADULT EDUCATION AND THEIR PERCEPTION OF ITS RELEVANCE TO DEVELOPMENT.**


Dear Respondent,

I am conducting a small-scale piece of research regarding the above topic. The basis of this questionnaire is to ensure that as partial fulfilment to my Master of education in adult education of the University of Zambia is to carryout a research on any desired topic. The topic is very much under researched in education, and that is why I intend to explore the area.

I am asking you to be involved as you yourself have conducted empirical work as part of a Master's or Doctorate degree. No one knows the practical problems facing educational researcher better that you.

The enclosed questionnaire forms part of my investigation. May I invite you to spend a short time in its completion?

Please once you complete the questionnaire return it to the Secretary to the Head of your department.

Be assured that the information obtained will be strictly confidential and for academic purposes only. Therefore, feel free to express yourself and do not indicate your name.

Your assistance will be greatly appreciated.

Yours faithfully,


Lemekani Chirwa.
**STUDENT- COMP # 528001401**
Cell: 0977/0965/0955/399098 or E-mail: lemekanichirwa2010@yahoo.com.

**SECTION A**

1     Sex:    (1) Male      (2) Female

2     What is your specialization (s) …………………………………

3     Years of service……………………………………………………

4     Department…………………………………………………………..

**SECTION B   (Tick appropriate answer)**

1.    Have you ever heard of adult education?

    (a) yes        (b) no

2.    Can adult education programmes play an important role to develop human resources needed for economic development?

    (a) yes        (b) no

3.    Moonga (2008) revealed that a unit of extension studies within adult education in 1990s was recommended for total closure because it was perceived to be irrelevant. Would you support this idea if it meant to resurface?

    (a) yes        (b) no

**SECTION C   (Tick all appropriate answers. Even more than one)**

*Where would you place the services of the following?*

4.    agricultural extension officer teaching farmers

    (a) adult education     (b) in-service training      (c) formal education

    (d) non-formal education     (e) other specify……………………………

5.    Youth programmes

    (a) adult education     (b) in-service training      (c) formal education

    (d) non-formal education     (e) other specify…………………………………

*How would you categorize the services done by the following?*

6.      Non Governmental Organisations providing civic education to the people

(a) adult education     (b) in-service training     (c) formal education

(d) non-formal education     (e) other specify……………………………………

*Where do you think the following would suit?*

7.      literacy programmes,

(a) adult education     (b) in-service training     (c) formal education

(d) non-formal education     (e) other specify………………………………

8.      distance education.

(a) adult education     (b) in-service training     (c) formal education

(d) non-formal education     (e) other specify………………………………

9.      community development

(a) adult education     (b) in-service training     (c) formal education

(d) non-formal education     (e) other specify………………………………

**SECTION D (Tick one answer only)**

10.      Matshazi (1975) argues that the ordinary Zambians, academics and professionals alike, use the term adult education to refer exclusively to night school programmes.

(a) strongly disagree     (b) disagree   (c) neither agree nor disagree

(d) agree     (e) strongly agree

11.      The relevance of adult education is embedded in functions, purpose or the role it plays in development of citizen participation in democracy.

(a) strongly disagree   (b) disagree   (c) neither agree nor disagree

(d) agree     (e) strongly agree

12. Immediate improvement in economic status would depend upon motivation, skills and competencies of the active adult population. What is your view over this statement?

(a) strongly disagree   (b) disagree   (c) neither agree nor disagree
(d) agree        (e) strongly agree

13. It is viewed that the relevance of adult education is the link to development through its association with nation building and goals of economic prosperity.

(a) strongly disagree   (b) disagree   (c) neither agree nor disagree
(d) agree        (e) strongly agree

14. Nyerere said, "We cannot afford to wait for children, first we must educate adults since our children will not have an impact on our economic development for many years".

(a) strongly disagree        (b) disagree        (c) neither agree nor disagree
(d) agree                (e) strongly agree

15. Adult education provides growth opportunities for individual and group; and acquisition of knowledge and skills and development of attitudes. Do you support this statement?

(a) not at all     (b) very little     (c) a little     (d) quite a lot
(e) a very great deal

16. Adult education plays a role in agricultural extension, productivity and efforts to reduce malnutrition.

(a) not at all     (b) very little   (c) a little     (d) quite a lot
(e) a very great deal

17. Adult education enhance skills training; the promotion of literacy and income-generation projects.

(a) not at all     (b) very little     (c) a little     (d) quite a lot
(e) a very great deal

18. How important do you consider adult education programmes in reducing poverty and increase women's involvement in public affairs and general democratic participation.

(a) not at all     (b) very little     (c) a little         (d) quite a lot
(e) a very great deal

19. Do you have any suggestions about adult education course?
………………………………………………………………………………
………………………………………………………………………………
………………………………………………………………………………

Thank you for your response

**Appendix 4**

## INTERVIEW GUIDE FOR THE VICE CHANCELLOR

1. How would you define or describe adult education?

   ………………………………………………………………………………

   ………………………………………………………………………………

2. In your opinion how does adult education programmes relate to the needs of Zambian community?

   ………………………………………………………………………………

   ………………………………………………………………………………......

3. Nyerere said, "We cannot afford to wait for children, first we must educate adults since our children will not have an impact on our economic development for many years. What are your views on this statement?

   ………………………………………………………………………………

   ………………………………………………………………………………

4. It is perceived that immediate improvement in economic status would depend upon motivation, skills and competencies of the active adult population. What is your comment on this perception?

   ………………………………………………………………………………

   ………………………………………………………………………………

5. How important do you consider adult education programmes in reducing poverty and general participation of people in public affairs?

   ………………………………………………………………………………

   ………………………………………………………………………………

6. What changes if any would you make on adult education programmes at University of Zambia?

   ………………………………………………………………………………

   ………………………………………………………………………………

7. Do you have any suggestions about adult education courses?

   ………………………………………………………………………………

   ………………………………………………………………………...........................

**Appendix 5**

## INTERVIEW GUIDE FOR THE DEPUTY VICE CHANCELLOR

1.   How would you define or describe adult education?

     …………………………………………………………………………………

     …………………………………………………………………………………

2.   In your opinion how does adult education programmes relate to the needs of Zambian community?

     …………………………………………………………………………………

     …………………………………………………………………………………......

3.   Nyerere said, "We cannot afford to wait for children, first we must educate adults since our children will not have an impact on our economic development for many years. What are your views on this statement?

     …………………………………………………………………………………

     …………………………………………………………………………………

4.   It is perceived that immediate improvement in economic status would depend upon motivation, skills and competencies of the active adult population. What is your comment on this perception?

     …………………………………………………………………………………

     …………………………………………………………………………………

5.   How important do you consider adult education programmes in reducing poverty and general participation of people in public affairs?

     …………………………………………………………………………………

     …………………………………………………………………………………

6.   What changes if any would you make on adult education programmes at University of Zambia?

     …………………………………………………………………………………

     …………………………………………………………………………………

7.   Do you have any suggestions about adult education courses?

     …………………………………………………………………………………

     …………………………………………………………………………………...............................

Appendix 6

**Appendix 7**

University of Zambia
School of Education
Directorate of research and graduate studies
Department of Adult Education and Extension studies
P. O. Box 32379
Lusaka

10<sup>th</sup> June, 2010

The Vice-Chancellor
University of Zambia
P. O. Box 32379
Lusaka

## RE: <u>APPRECIATION TO ALL LECTURERS FOR CO-OPERATION</u>

I wish to submit this letter to your good office in view of the above subject.

I have addressed this letter in your name but this extends to all the lecturers in the nine schools of the Great East Road Campus. I wish to express my gratitude to the management and entire work force for the co-operation I received during the period I was conducting my research. Though a few proved to be a problem, I consider it normal.

Please, kindly convey my appreciation to all the Dean of Schools for their generosity and understanding to allow the release of the much need information to see this work a success.

I would urge this spirit to continue even to those students who may also want information in future for their research.

I am thankful to the management and staff.

Yours faithfully,



Lemekani Chirwa
Student # 528001401